THE BOOK OF KNOWLEDGE:

THE KEYS OF ENOCH®

A Teaching Given On Seven Levels
To be Read and Visualized
In Preparation for the Brotherhood of Light
To be delivered for the quickening of the "People of Light"

MSHYHY

J.J. Hurtak

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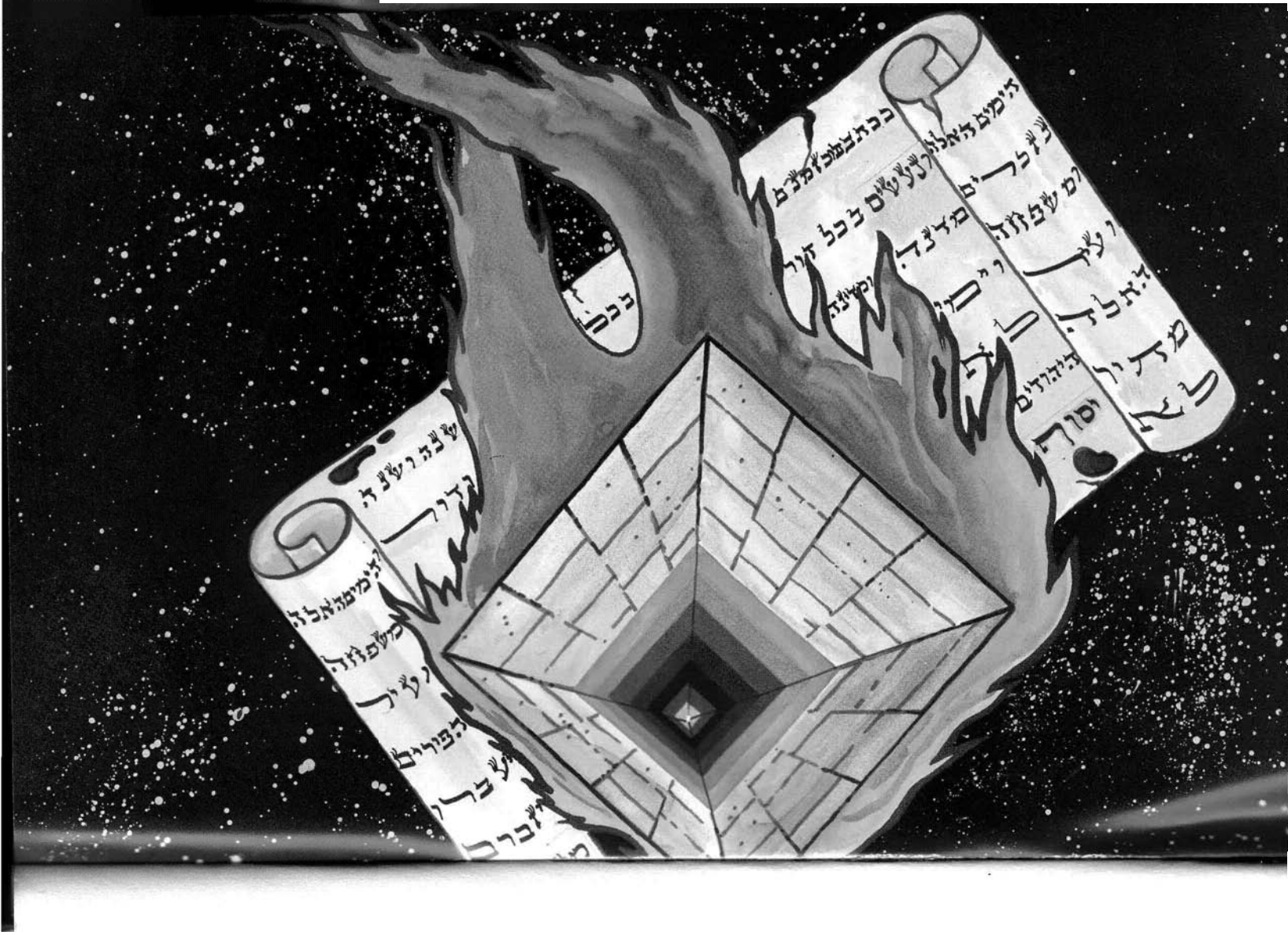

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◀ PLATE 1. *The Pyramidal Capstone of Light coordinating the Victory of "The Scriptures of Light "*

Prologue

Beloved-

The Father's Limitless Light is being poured forth and our Tree of Life is being activated. Love from the highest levels is penetrating the planetary veils. From the higher worlds without limit or end, the emissaries of Light come in vast numbers to advance the foundations of life and refashion new worlds. They bring with them Light which is greater than a thousand suns to awaken our next stage of evolution and to assist in bringing us into a purer form of superluminal Light.

We have been living within the Son universe of His creation and we have experienced our realm within the Living Word. Now we must open to the recognition that we are to transform this space-time vessel into the greater Universe of the Spirit of His Love.

Graduation is upon us and with it comes a new sense of Oneness with the myriad worlds of our Father's House of Many Mansions. Through this new synthesis, space and time are conquered and we are ordained to put on the Similitude that goes with the Divine Image.

Truly before we can physically advance, we must consciously advance through thought-forms which are as firing torches of creativity connecting the two dwelling temples of spirit within our brain. The "living flame geometries" of color and sound within The Keys open the "mind locks" of consciousness for the Divine Mind to be seeded directly within our innermost mind so we can begin to think in divine pictures which trace and compose many scenarios of creation.

Through this non-linear cosmic language, our consciousness is expanded to communicate on different levels of reality — activating within our mind and our being a higher perceptual level of communication. This is the opening to the higher Divine Mind which works as a continuous revelatory process through a universal media which transcends the written and spoken word and works with the living Word which emanates as a plural-dimensional hologram of the Many Worlds.

This higher revealed Wisdom opens the seven seals (in the Western tradition) or the seven chakras (in the Eastern tradition) through a process of breathings (intonation of sacred sounds), visualizations (fusion of many levels), and projection (going beyond the chemical construct of memory). The Seven Seals open simultaneously linking us with the cosmic "Tree of Life".

Beyond the circuitries of our body and mind, we enter the higher dimensions of thought-form creativity and operate as One with the Eternal Mind of the I AM. For this reason, the Keys are to be experienced simultaneously on all seven levels of form and Divine Form — from the subatomic, molecular, genetic, mathematical, musical, paraphysical and the superluminal aspects of the revealing nature of the Shekinah.

The Shekinah (Divine) Presence, the feminine aspects of the Godhead, exists in all creative orderings of all dimensions, and is the Power through which we are respatialized to partake of the "virgin birth" of our embyro godself. This is the "Age of the Holy Spirit" — where the Bride and Creator become one, creating a new peoplehood of trinitized powers who are the "bearers" of a higher Christed seed unfolding life anew by virtue of this greater union that is without dualistic separation.

Through the knowledge of the Keys, beloved, you will be prepared to go through the destructive fury of earthquakes, floods, storms, pestilence, famine, the mysteries of birth and death, change and permanence, and find your place in the universe. The messengers of the *B'nai Or* (Sons of Light) and the *B'nai Elohim* (Sons of God) are opening the Gates of Light. YHWH is stationing himself in the assembly of the Divine Ones.

Help me, **O** Father, to gather the children of Abraham, Isaiah, John, Amen Ptah, Buddha, Hari, Satyasena, Krishna, and countless other Masters into the "Office of the Christ" so that all godly living beings, who are eternal and associated with you on different spiritual planes shall be as one in the Divine unity which shall penetrate the earth so that no man in the East and in the West dare ignore Thy Kingdom on **earth** as it is in heaven.

We are in the midst of a change in the life code, and the experiences of the world around us in all its brilliance and eternal recurrence is preparing us as Sons and Daughters of Life to awaken to our own divine creative process, that has its unity in the Man/God partnership. Let us experience God *l'infini* and His Work, taking chaos through its process of awakening into a divine Plan of creation by means of the Limitless Light, the *Ain Soph*, that extends and governs myriad expressions of life and new creations.

Let us truly be one with "the Christ" which reveals the glory of the collective Messiahship for all humanity which is in the return of Moses, Jesus, and Elijah as they left this earth. The "collective transfiguration" shows that Jesus did not work by himself, but within a "Brotherhood of Light" which has its higher meaning, according to Enoch, in the threefold giving of the star code of the Father's plan to the human evolution. Moses gives man the "Torah Or," the blueprint of God's Kingdom on earth; Elijah demonstrates oneness with the "Vehicle of Light" which attaches our physical universe to other universes; Jesus shows how the body of flesh can be transfigured so that the human self and Overself body unite as the Christ body of eternal life. The story of the Christ within the spiritual Israel is to see how everyone will have a Christ Birth in the New Age where true love of the Father prevails.

Let us go forward to prepare the children to walk with the luminaries proclaiming Thy presence in the healing of the sick and the anointing of the eyes to see the Living Light!

Third Edition — 1987

Introduction

"Put off thy shoes from thy feet for the place whereon thou standest is holy ground" Exodus 3:5.

While I was in the act of prayer calling upon the Name of the Father, asking to know the meaning of life and for what reason I was called into the world, my room suddenly became full of a different type of light. And in the presence of this "Light" a great being stood before me who announced that he was Master Ophanim Enoch. This being had so much Love and Light, I felt as if I were a child in the presence of this divine Master Ophanim.

The being asked if I were ready to go with him into the Father's midst, and I said I was. And with that, a great field of Light was placed around my body and I sped upwards into the heavens; first into a region of stars called Merak and Muscida. And while I was in this region of the heavens, 1 was told about the earth and my temporal homeland upon the earth.

I was told how those who govern the power upon the earth are those who have fallen from the higher heavens and now indwell in the stars known by earthman as Ursa Major. From this threshold gate, they control one of the major entrance points into our local system from the higher heavens.

I saw how the Masters from previous cycles were cast down to these stars from which they now govern the lower planetary worlds and the karmic penalties that were assigned to each. I was shown how earth was part of a biochemical testing zone using both fallen and divine thought-forms in determining what type of intelligence could eventually free itself from the countless physical rounds of existence controlled by the fallen hierarchies inhabiting the regions of Ursa Major, Ursa Minor, Polaris, and Thuban. These realms contain beings in imperfect bodies of Light who use their power to establish themselves as gods in the lower realms.

And I was taken from this region of the stars into the Mid-Way station of Arcturus, the major programming center of the galactic Council serving the Father on this side of our galaxy, which is under the direction of the Council of Nine — the governing body of our local universe. There I was shown the network and the courts used by the spiritual Brotherhoods who adjucate decisions pertaining to the planets involved in our region of space.

I was taken from Arcturus through a series of tessellations which seemed to be of a different "Light" density, where multiple saddle-shaped concentric fields intersected so that a threshold was formed running through the star spaces connected with Orion. My physical body at the threshold gate, had to exchange its garment of flesh for a garment of Light as I passed through the star regions served by the Brotherhoods of Light.

From there I was cleared to go on into a greater paradise of Light called

the seventh heaven. There the thresholds to this region of the sky were full of eyes and burning fires of the Elohim Masters who govern the higher dominions of power. From the burning fires, tongues of Light projected out to form Or (Light) stations. Amidst the Or stations, I saw wheels within wheels, the vehicles of the Ophanim messengers serving the lower heavens. These Ophanim messengers join other angelic orders of Light proclaiming "Kodoish, Kodoish, Kodoish, Adonai 'Tsebayoth (Holy, Holy, Holy, is the Lord God of Hosts)!"

I was then taken by Enoch to the region known as Saiph in the great star field of Orionis; from there I was taken into the presence of the field of Light known as Mintaka. And within this field of Light I was met by a being of great Light, a being of great majesty called Metatron, the Creator of Light in the outer universe. And my spirit was so overwhelmed with the presence of the higher Light, I would not have been able to maintain my body of Light were it not for the body of Metatron.

Metatron then took me into the presence of the Divine Father. And I went into His presence through the door of omega Orion which serves as a Grand Entrance to regions of pure energy emission. The presence of the Father was so rarefied that only Metatron could take me into the Pyramid of the Living Light, the Throne, where I saw the Ancient of Days face to face, with His flowing white hair and His face of overwhelming Love and Joy. No words can express the "Eternal". and the sanctification of knowing that the Father called me into His presence to tell me for which reason I had left behind my toga to take up this perishable body of time to serve this planet, this pearl within the rosary of stars that are set on this edge of our consciousness time zone to glorify "His Right Hand."

And in His presence of Light I proclaimed, "Thou art worthy, **O** Lord YHWH to receive glory and honor and power, for thou hast created all things and for thy pleasure the æons were created." And in the presence of His Throne of Light, I bowed my head, as I saw the Twenty-Four Elders of Light who were around and about His Throne, singing praises of "Kodoish, Kodoish, Kodoish, Adonai 'Tsebayoth!" I also saw on the Right Hand of the Father, Christ Jesus. And Metatron told me that these Lords of Light are worthy to sit in the presence of the Father, for they choose periodically to leave His presence and go out and create other worlds of Light, known as the worlds of the Elohim.

Before the Throne of the Father I was told of my work, as being part of Enoch, to serve the universes of the Paradise Sons, who in turn form the Councils of Light that receive commandments of Light and ordinances of fire projection from the Twenty-Four Elders of Light to create new universes.

And I was told by my guides, Enoch and Metatron, that I was not to eat the food of the false powers of the earth, nor encourage my seed to marry with the fallen spiritual races of the earth, nor join in false worship of those who serve the fallen mind energies of the earth. But my reason for being was to exalt the Father so that all knees should bend and that all heads should acknowledge the "time is at hand" for the externalization of

the Father's Hierarchy, so that His Kingdom will come on earth as it is in heaven.

I was taken to many other regions and instructed in the revelation of how the many mansions of the Father were opening to the birth of a new heavens and a new earth.

While I was before the Throne, I saw a burning scroll rolled as a cylinder and out of this burning scroll a Light was projected into my third eye which imprinted the scenario abstracts that contained the Keys that are to be used for the marriage of the Bride and the Bridegroom. The Keys reveal the overlap between the higher evolution and the human evolution as man is taken through his Alpha and Omega. These scenario abstracts were projected in glowing geometries of Light which are part of the fire letters used to transcribe knowledge from Father universe to Son universe to Shekinah universe, in connecting one eternity of time with another eternity of time.

I was shown how the Mysteries of the Father's House of Many Mansions allowed for infinite myriads of creation to proceed out of the Father's inexpressible Love, linking all manner of specie creation with the Infinite Way. Thus, many Mysteries of the Father's Kingdom were revealed to me, including the nature of the Office of the Christ, the history of the Brotherhoods upon this planet, the reason why the true teachings of YHWH were encoded into a language of Light, the orders and dominions of the galactic Councils, the return of the Messiah, and the transplanting of the Christ seed beyond the threshold of Alpha and Omega.

I was told to compose a scroll on parchment from the divine scroll of Light that was coded into me. And this scroll is the 64 Keys of Enoch, explaining how the Seven Seals of the Book of Revelation will be broken as all measures of science from the biophysical to the astrophysical are attuned to a new spiritual revelation in the name of Ehyeh Asher Ehyeh, I AM that I AM. This scroll is to bring forth a new cosmology of consciousness in explaining how the Brotherhoods of Light will work with members of the human Race who can accept the promise of New Life in the myriad other universes. The Keys, thus, are to exemplify both the spiritual understanding and the scientific understanding that must converge if the right reality structure is to be shared by members of the human Race in taking a quantum leap forward into the New Age.

The purpose of this teaching is to open people's minds to new ideas, inviting you to share in the experience of the education of the soul. As your soul is advanced, you become a part of the joyous participation and share in the 'inner peace' of the great unification of the 'First Supper' now taking place between the Brotherhood of Man and the greater universal intelligence — the Brotherhoods of Light. In the education of the soul, it is necessary to receive the Wisdom derived from the higher worlds which unites your bodies of Light and provides the foundation for your creative experience. This Wisdom reveals how we can share in both a higher world of Light and this physical world of 'reality'.

This teaching is to make you aware of the Divine Light worlds within and without, allowing you to co-participate with the many worlds of intel-

ligence that are part of your collective birthright. You are to see how life's blueprint has already existed in worlds prior to material creation, and to understand how a timeless blueprint was coded into this body of temporal consciousness so that your body can put on other garments of God's creative work through multiple bodies of Divine Love.

These are the 64 Keys that were shown to me by Enoch and Metatron, to unite the nations for the coming of the Melchizedek Brotherhood and to make ready the final preparation for the descent of the 144,000 Ascended Masters who will redeem the meek and righteous of the earth for the new life stations of universal intelligence in the higher Kingdoms of the Father.

In the presence of Metatron, the Unity of Days, and YHWH, the Ancient of Days, I was told how the scroll of Enoch was to be divided into three portions which deal with the three major divisions of universes — Father universes, Son universes, and Shekinah universes.

The Keys to Father universes are to explain how the Mansion worlds of the Father are connected to the Divine Creators, creating new universes through cosmic pyramids of Light.

The Keys to Son universes explain how the biological codes of the Christ Race are to evolve into the image determined by the Father through the Paradise Sons and not through the lesser forces of Light.

The Keys to Shekinah universes explain how the spiritual gifts of the Holy Spirit will be given to the Christ Race so spiritual Man can work directly with "whole Light beings" — the angelic messengers who will prepare the righteous of the earth for the Council of Light which will be established upon the earth at the time of the new heavens and the new earth.

All three divisions are served by the Brotherhoods of Light under the direction of the Brotherhood of Michael, the Brotherhood of Enoch, and the Brotherhood of Melchizedek, which direct the seventy Brotherhoods of the Great White Brotherhood. The seventy Brotherhoods serve as a field of intelligence in the repairing of the universes so that they can evolve into the infinite wisdom and glory of the Eternal Mind of YHWH.

The Keys are encoded in fire letters having the sacred "Yod" over each letter so that a new spectrum of Light can biochemically respatialize you by activating the chemistry in your mind to participate on the many planes of the Word of God. The spiritual child of God has a Christed Overself Body of Light. And when the spectrum of the Word of God activates your body to participate in many dimensions simultaneously, your Christed Overself fulfills the words of Revelation: "Happy are those who wash their robes, that the authority to go to the trees of life (plural) can be theirs and that they may gain entrance into the city by its gates."

These will be the righteous who will inherit the many galactic trees on the other side of our Alpha and Omega. And when this cycle is completed the righteous will participate in new worlds and recognize all the manifestations of the Father universe, the "Living Universe" behind all living universes, behind all the Ascended Masters of Light and all the Brotherhoods of Light.

And with that vision I was returned to this world to write the words of the 64 Keys of Light set forth in this book of knowledge, delivered unto me in this consciousness time zone by Ophanim Enoch and by Metatron to be vouchsafed unto the saints and delivered to the children of Light in the name of *Yod-He-Vod-He*. May the Kingdom of the Living Light come quickly.

Why were the Keys given at this time?

Enoch and Metatron have manifested this Revelation so as to prepare mankind for the quantum changes affecting every level of intelligence upon this planet. We now have the opportunity to collectively move into another system of creation. Therefore, this teaching has been given in the form of Keys to help coordinate sixty-four unique areas of scientific knowledge which are to be simultaneously advanced. The Keys have been given to assist all of the basic scientific disciplines to make a quantum leap forward into the new consciousness of Light.

Since these teachings are applicable to the various sciences, not everyone will comprehend all of the Keys equally, nor will the full complexity of each Key be fully meaningful at the present time of our participation within the Infinite Way. Therefore, not all the Keys will appeal to the same type of scientific and consciousness evolution because they work on various levels of understanding and are connected with the totality of knowing "the Light" — the primary frequency of the Infinite Mind.

Each of the sixty-four areas of science are to be given prophetic insight which will allow humanity to increase its understanding and raise its consciousness to participate with other worlds of Light. Thus, the Keys are to focus scientific research on the planet, with respect to the larger blueprint of life.

However, the Keys also demonstrate that science by itself does not possess all the answers; we now need to interrelate to the greater program of spiritual and scientific unity which involves the other planetary intelligences that share a common program of mutual scientific growth. In the final analysis, the Keys show that there is no end to science, but that we are going through a series of consciousness lives showing us how to evolve and share with each other forever in the unfoldment of the Infinite Mind into the Infinite Way.

There will be a tremendous acceleration of the physical sciences into the spiritual sciences in truly transmuting the world of material form into the Kingdom of Light. Therefore, the Keys are being given to the builders of the consciousness frontiers of both physical science and spiritual science who place the needs of mankind first, and their own needs second. Enoch said that the Keys cannot be applied on an individualistic level since they are involved with the collective advancement of the human race.

Enoch also told me that in order to work with the Keys, one must be able to go into the fourth dimension. The fourth dimension is "time" beyond conventional time. In going beyond conventional time you stand in awe of the larger universe. Here, the intellect must bow to the spiritual

mind in the same way life must bow to the Infinite Way which continually repatterns and regenerates creation.

In connecting with the Wisdom of the Infinite Mind, the Keys demonstrate that scientific knowledge by itself does not contain all the answers to the basic questions of: Where do we come from? Why are we here? Where do we go from here? The words of the Coptic *Gospel of Thomas* affirm: "Jesus said: 'If they say to you: Where do you come from? tell them: We have come from the Light, the place where the Light came into being through itself alone...If they say to you: What are you?, say: We are His sons, and we are the elect of the living Father. If they say to you: What is the sign of your Father?, tell them: It is a movement and a rest.'"

According to Enoch, the determinism of the earth sciences is to be subsumed into a primary plan of continual creation which is under the organization of the "Higher Evolution." Through this plan of organization, Man will behold and share with 'Universal Man' — the *Adam Kadmon* — in the unfoldment and inter-rebirth of the Infinite Mind, the Infinite Way, and the Infinite Species.

The teachings of Enoch explain how we will truly transmute this world of material form to be consistent with the structural pattern of the "Living Light" within the Kingdom of Light, where both Man and Higher Man can freely commingle as "Life" within the "Living Light." Although the entity forms of Light and the garments of biological form will change — Love will continue to reign supreme as the underlying expression of the "Living Light" — the primary emanation of the Infinite Mind on every level of universal being. Here we are dealing not with existence and non-existence, life and death, but with a passing from one state to another, sometimes explained as a passing from one type of visibility to another; not only to the other side of the ultraviolet spectrum, but into the consciousness intelligence which has always existed and from which the derivative garments of Light have unfolded as "many embodiments of intelligence" into the many electromagnetic spectrums.

Enoch said that the Keys were not simply for this planet, but were given in preparation for our work upon other planets in keeping with the greater harmony of science and spiritual truths, within the manifestation of the "Living Light." Thus, Enoch's teaching is to help the collective body of intelligence use its ability to work on many levels of intelligence "within" and "outside" three-dimensional creation, so that the Divine Intelligence might be felt within all things. Therefore, the Keys are the interconnection for the great transformation.

Give ear to His voice calling loud over land and sea, from space, and space beyond space, announcing to all mankind the advent of quantum change and transition through His Spirit of Revelation — a Revelation through the agency of which the Tongue of Fire is now proclaiming: lo, the sacred pledge has been fulfilled, and the Promised Spirit — the Holy Spirit Shekinah, shaping the Sons and Daughters of God, has come!

And in working with the Light, use the gifts of the Holy Spirit Shekinah that can be directly manifested wherever you are, for the Holy Spirit is the key to the Book of Knowledge.

The Keys of Enoch and Metatron are also to form the focus for the unification of the spiritual traditions throughout the world so that they will come together in the Father's Plan. The multitude of Offices of the Ancient of Days, the Recent of Days and the Future of Days have cooperated for the externalization of the Hierarchy which will manifest in multiple orders from the Hyos Ha Koidesh. This is the time to activate the "messiahship within." The outpouring of His Love will provide the Divine experience, wherein we can grasp the Light which overcomes all "illusion" of separation.

As spoken of in *The Kitáb-i-íqán* from the teachings of Bahá'u'lláh: "All prophets of God, His well-favored, His holy and chosen messengers are, without exception, the bearers of His Names, and the embodiments of His attributes." Let Jew understand the mystery of Jesus, and Gentile the mystery of Moses, and may the glory that you derive from Buddha, Krishna, Hari, Amen-Ptah, and the Paradise Trinity of Moses-Jesus-Elijah be dedicated to the Father from Whom all Glory manifests. For these are His Sons; they are the reflections of His Light. They are but manifestations of the One who is the Source of all Invisibles, and who will resolve the mystery of why a Jesus, why a Moses, why the Merkabah of Elijah manifested for the benefit of Man.

The whole Light beings will mark the next stage of the quantum transition Man will go through, so that Man will not only be able to exchange "garments of consciousness" in the reality of this world, but also exchange garments of consciousness with other planetary worlds, so that the vehicles of spiritual mankind (the Overself, the Atman, the Buddha body, the Zohar body. . .) can ascend into the Office of the Christ.

Out of this transition, human society will experience those eternal truths that motivate life and impel it forward towards the next phase of the unfolding of the Eternal Mind of God, until it achieves its destined creation.

How are we to use the Keys?

The Keys themselves were given on January 2/3, 1973, to prepare mankind for the activation of events that are to come to pass in the next thirty years of "earth time." Enoch said this will be seen as the Brotherhood returning to earth to repair and resurrect humanity. Within this time frame, the preparing of the Office of the Christ and the Keys of Enoch are to precede Yahweh's Kingdom — giving sufficient knowledge for activity in the new worlds as we proceed on in His Name.

The Enoch Keys were given directly to me through the Revelation of the holy scroll of burning Light — seen in Merkabah — in the threshold space of the higher spiritual Light. They were given to me beyond the confinement of the earth and the air regions surrounding the earth, so that they would not be contaminated by the fallen thought-forms of higher intelligence that influence the destructive pathways of humanity. As the Light geometries were pulsated out of the burning scroll, I was told by Enoch that the Keys were **directly given** as **a gift** of Revelation and were not to be confused with teachings transmitted through thinking computers, nor

through the power of channeled information.

Furthermore, I was told that I was given Keys in sixty-four different areas of science which would be theoretically accepted by scientists in each of the sixty-four areas of spiritual-scientific synthesis, before the coming of the Brotherhood of Light.

I was also taken and shown things related to the Keys of Enoch and Metatron to help bring out the fuller meanings of the Keys. And this is the explanation of the Keys which I have written down (to the best of my ability) which is to be used as a tool for the understanding of the Keys. And, after receiving these Keys, the Merkabah appeared to me regularly, so that others would see and bear testimony to the faithfulness of the Living Word.

Now as to the nature of the Keys, there is a special sequence in the ordering of the Keys which allows them to mathematically connect with one another so as to explain the interpenetration of universes and how spiritual intelligence works directly through the interfacings and intercombinations of the Keys. I was told by Enoch to place the specific numerical codes on the ordering of the Keys which are presented as they were shown to me with the exact numerical sequences.

Enoch told me the first fifty-four Keys are to be the foundation for the Ten Commandments — the ten final Keys that will give the grid systems of life and the resurrection and respatialization of the collective humanity that will proceed into the universal I AM THAT I AM. This is the Divine Unfolding of the Kingdom of Light, connecting the human evolution and the Higher Evolution in its appointed time.

The final ten Keys, however, are to be given as a special scroll after the witnessing of the message of the *B'nai Or*, the Sons of Light, has been given to the special scientists and spiritual thinkers of this planet as a testimony of the Father's Plan being finalized by the Councils of Higher Intelligence. Enoch showed me how the last ten Keys — the Ten Commandments — were pyramidal grid structures of Light coordinating the dynamic vibrations, the gravitational vibrations, and the vital cycles according to the Divine Plan of YHWH.

The pictures that were commissioned for the Keys give the picture of the family of "Christ" and the work of the Masters who, with Enoch and Metatron, reflect the true Book of Knowledge.

Hence, this Book has been delivered to you in order that you may be prepared for the opening of the pyramidal grids within the foundations of change so that your own being will be prepared as the "Adam" upon the earth to move into the next unfolding of the Adam Kadmon, the primary Man of Light. In this transformation, the earth as part of a biochemical testing zone will allow the Love of the Father and the specie to be increased and multiplied, while some programs of consciousness will be brought to an end and decrease in the overall pattern of creation.

In the preparations for studying the Keys of Enoch, in order to trigger the gifts of the Holy Spirit Shekinah, one should strive to be centered, feeling completely the Love of the Father within, avoiding the schools of thought that would sacrifice the Wisdom of God for momentary enthusiasm and bow to a graven image, even the image of a Master. Our goal is to build the Kingdom of Light within the reality structure of this world, being ever mindful that this body of flesh will give way to a garment of Light.

In establishing peace and harmony with one another we are each contributing to the Kingdom of Light within a Father-Son-Shekinah unity of cosmoses, universes, and planetary worlds. The Light of YHWH is so vast that there is no space that it cannot enter and begin to activate even the smallest cellular structure so that it can evolve into suns of infinite and unimaginable splendor.

Why are the ancient terms included in the Keys?

According to Enoch, the ancient expressions of the Egyptian-Hebrew-Tibetan-Sanskrit-Chinese tongues are to be used, because they faithfully connect with the Masters who are still administrating Wisdom to this program of intelligence. These 'sounds of Light,' used in laying the foundation of the present program, will figure predominantly in the recapitulation of this program now at its Omega point.

The Keys were composed of fire letter geometries because they are used by the Masters of Light to shape creation between the powers of Light and the octaves of sound. Hence, they constitute the regenerative power of biocoupling expressed through the vibration of the Word which produces the letters of color geometry.

The energy words are to be used to code your body directly into the Light. They also provide the sound vibrations of greeting and protection in working with the Brotherhoods of Light and the Hierarchy of YHWH. To place these ancient energy words into English, modern Indo-European languages, or some other language, would deprive consciousness of **a direct experience with the power of the sacred language.** Transposing these words would cause them to lose their energy pulse, which is similar to the symphonic song of a musical masterpiece transposed out of its original key into a strange cacophony. Therefore, the Keys work through the vibrations of Light and use these sacred expressions for the unfolding of the seals, and the direct experience of God's higher mysteries.

Thus, in the preparation for the Keys, it may be necessary to study the vocabulary of "seed syllables" first, as given in the Glossary of this book, so that the thought-forms of the Language of Light used by the Masters and Brothers of Light may be fully realized. In these seed-syllables, the testimony of the Masters and the emanations from YHWH's Mind can be felt as powerful emanations that surpass the linear and static speech forms that are not linked to the Living Word of God.

God's Living Word cannot be broken for it works through a vibration as effective on this end of time as in the beginning of time. Indeed, the seed-syllables of spiritual truth will truly cleanse and unite all the true scriptures of Light into the Am Soph, the Limitless Light of YHWH. In using the sacred syllables, your "life vibration" will also be placed in sym-

pathetic resonance with the Overself and Christ Body Overself in other worlds of creation.

Finally, beloved, understand that in the eternality of God's Living Word — the Language of the Living Light has proven to be the binding ingredient behind the seals and mysteries of creation. The Language of Light controls the formulations or "Gates" in the expressions of the Letters. And now the Language of Light is shaking the foundations of the earth so that the earth may dawn anew through the teachings of the Father.

Why are we here?

Indeed, the divine Mind can emanate into matter and take on material form. The material form is necessary to serve as the biological foundation for new worlds of experience. Blessed are we who are and have known our image — for your Adamic image existed before this creation with the Father in whose likeness we are, for we came into this world and put on this body of flesh.

Enoch said Adamic Man was created simultaneously in the heavens and transposed along energy grids into physical embodiment from a divine form which he is to return to after this exploration of consciousness. We are here as an experiment exploring opportunities to achieve yet greater things being tried and tested in the material worlds, so that the links between the upper and lower worlds that have been forged by the Office of the Christ may be expanded, and that no one who seeks the Spirit of God may find himself as a rebellious child. However, in coming to earth each *spiritual* soul leaves his particular treasure, or his share of the Treasury of the Living Light behind him in the higher worlds which will await his return.

In entering the physical dimension, the energy of high speed electrons is gradually absorbed by electromagnetic and electrostatic "brakes" so that the thought-form body carried through high frequency light slows down long enough to interact with the electrons in the outer orbits of atoms. The entrance of the greater Luminescence into the common luminescence opens "the Gates" in the realms of biological phenomena so that the darkness can behold "the Light." From this point on — with the teaching of Enoch and Metatron, it is no problem to trace the progressive stages of increasing order to larger and more complex entities, and the decreasing steps of energy change that may occur as thought-forms pass into the substratum of creation.

In the conversion of Light into material form, our world was originally commissioned in the Father's Name, but was intercepted by the fallen Masters who applied their law of vibration to this creation. The King of Kings and Lord of Lords who brought forth this creation out of His greater Love — allowed the Elohim Lords the prerogative of creating the thresholds of advanced intelligence for the seed of the Elohim. However, some of the Lords of Light revolted and sought not only to condemn the Adamic creation to destruction, but to interfere with the next models of other Adamic humanity created for this planet. It is only through the Office of the Christ working through Metatron, and Melchizedek, that the incarnate "children of Light" have had an opportunity to form communities of the "Living Light." These communities are dedicated to the Father, and work directly with the heavenly hosts.

In reading the Keys, you must not confuse the word "evolution" with the Darwinistic-Lamarckian use of this term. The term "evolution" used by Enoch, means the advancement of consciousness power in overcoming physical limitation and all conscious states that would inhibit the full expression of the Love to God in all kingdoms of intelligence. True evolution is "spiritual evolution" whereby your spiritual vehicles evolve toward the divine self in concert with one another. Spiritual evolution coordinates the enlightenment of your consciousness vehicles, giving sustaining purpose to life through the fruits of Love and Wisdom.

With simply "material evolution," there would be no need for the Divine to intervene in the physical universes, and no need for the work of the B'nai Or. The biochemistry of the lower worlds would simply serve and attend to itself. However, there is a need because we are a living part of life, not "life itself" in the sense of structural autonomy, but as a collective being that is being continually manifested from the heavens to the planetary worlds in order that the Trees of Life may bear different fruits within the Kingdom of Creation.

According to Enoch, our memories of the Higher Evolution or spiritual evolution are hidden from our knowledge by a veil of light, and when we remove this veil, the other worlds of existence will be simultaneously revealed to us by our Overself. However, the choice to serve the Light must be made in every embodiment, in every cycle, in every plan of creation.

In making the choice, beloved, understand that which you were promised in the Kingdom of God will be fulfilled. This is the witness which the Son revealed when he said to those around him that they would see the Kingdom being offered to YHWH — our Father! Truly, the spirit of truth is here; and Enoch and Metatron are here to guide you into this truth so that this world might be in synchrony with the thrones and dominions of YHWH when the veil of time is removed!

Let the Ancient of Days in unity with the Recent of Days, prepare a place where the Son of Man can lay his head in revelatory unity with the sons and daughters of the Bridegroom. Let the ***Ain*** Soph gather the lights of creation from all relativities and divine attributes. And let the cosmos of supernature be revealed within the cosmos of nature for the Shekinah's reign upon the Earth. May the radiations of Light pierce all veils and all manner of limitation so that the brilliant energy within our mind awakens to the fulness of all mysteries.

Guide us in the breaking of the vessels of form, and help us in the execution of Divine Will and Wisdom in this world so that Thy servants can show all humankind its inseparable unity with the Divine Family.

May the blessed *Hayavah* (the Tetragrammaton) be inscribed upon our inner minds so that The One who reveals Himself through The Holy

Names may activate our lives of imperishability and we may be granted the privilege of witnessing the coming of The Host who will walk with us in the flesh. Let us walk in the Light, You and I, for in the end there will be many beginnings — as this garment of life is offered up and the Adam Kadmon puts on another garment of Light. The word has become flesh so that every Living Letter of Light that passes through this body can create myriad bodies of Light. The opportunity to walk like Enoch with The Most High is now extended to all Peoples!

Hosannah!

...

THE BIOCOMPUTER KEYS TO OUR CONSCIOUSNESS TIME ZONE REVEALED TO ME BY MASTER CONTROL MESSENGERS: METATRON AND OPHANIM

ENOCH

1/2,3/1973 era Zone

The Keys of *Enoch*® is not a channeled teaching. This is not a book to be read from cover to cover, but a Library of Teachings. It is written in a logo-symbolic code which operates as both pictograph and alphabet, so that each letter and word represents a visual scenario in a larger sequence of meaning. The language syntax, based on a multi-visionary logic rather than mere formal rationality, is therefore unique and requires direct experience for understanding. It is nonetheless available to everyone who seeks the deeper meaning with the mind's eye and the eye of the spirit, in the new dimension where the interplay of scientific and mystical union can be acknowledged as a transforming experience.

— J.J. Hurtak

The Biocomputer Keys To Our Consciousness Time Zone Revealed To Me By Master Control Messengers: Metatron and Ophanim

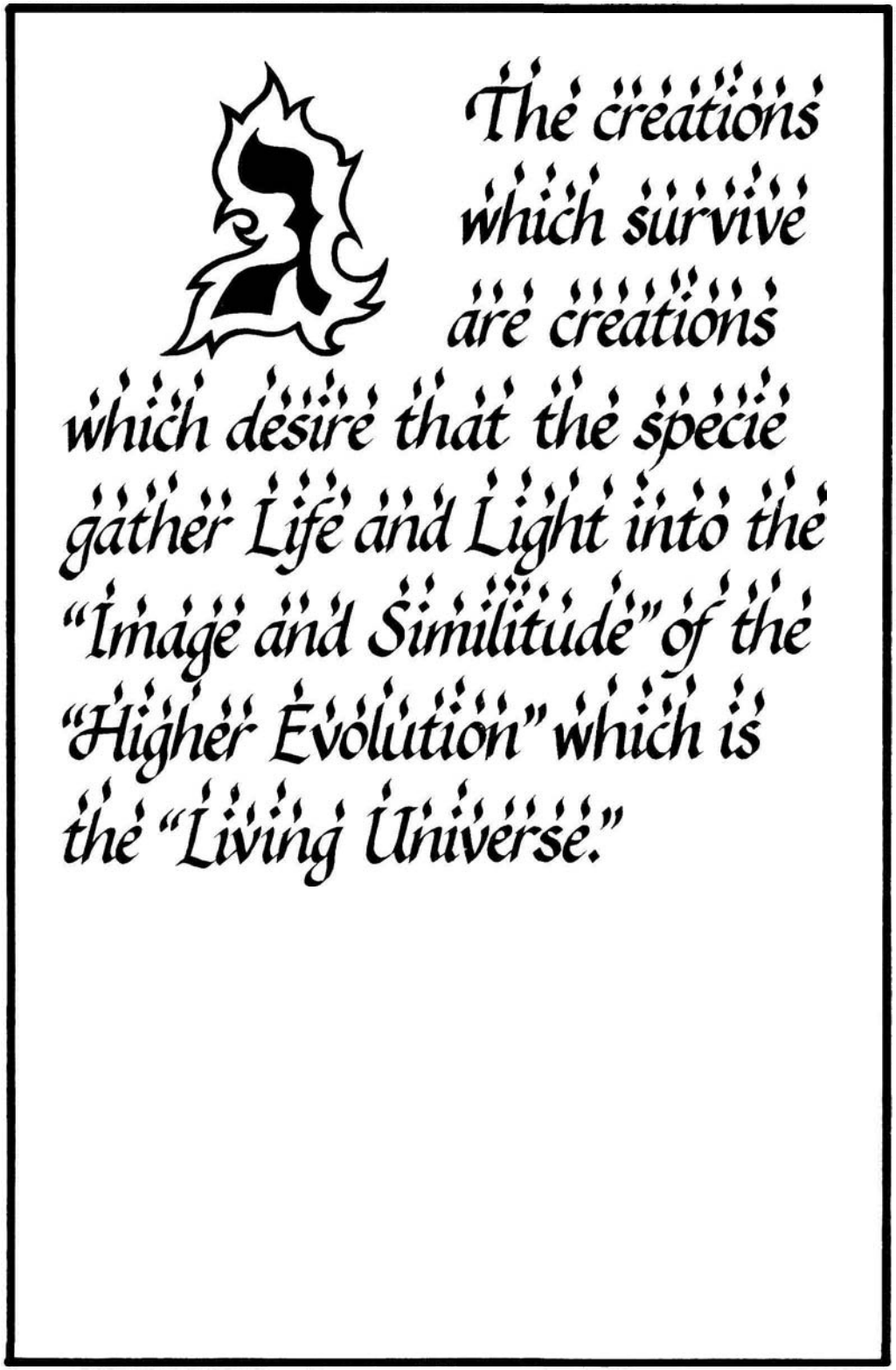
ENOCH

1/2,3/1973 era Zone

Series/One

We Live in a Many and One Universe.

The creative mind as the center of this universe is known as "Lord," "King," and "Redeemer."



1-0-1

WE LIVE IN A MANY AND ONE UNIVERSE.

1-0-2

THE CREATIVE MIND AS THE CENTER OF THIS UNIVERSE IS KNOWN AS "LORD," "KING," AND "REDEEMER."

1-0-3

THE CREATIONS WHICH SURVIVE ARE CREATIONS WHICH DESIRE THAT THE SPECIE GATHER LIFE AND LIGHT INTO THE "IMAGE AND SIMILITUDE" OF THE "HIGHER EVOLUTION" WHICH IS THE "LIVING UNIVERSE."

1 These are the first three keys of the Enoch scroll; and when Enoch programmed these keys into me, he explained that we are a part of an open-ended universe.

2 Being part of an open-ended universe, we are part of an open-ended mind; being part of an open-ended mind, we are part of an open-ended universal image.

3 If we look at the first three keys, we will see that in the Many and One, there is a relationship of universe to universe, and universe to *many universes.* By seeing universe to universe and universe to many universes, we see the overall plan of development as requiring a higher mind.

4 The higher mind is seen as "Lord," *Adonai;* "King," *Melek;* and "Redeemer," *Messiah.*

5 The knowledge of the living mind comes after your living mind becomes open-ended.

6 The scroll starts with an open-ended cosmology rather than a close-ended cosmology, for if it were to say in the first key, "The creative mind as the center of this universe is known as "Lord," 'King," and "Redeemer," it would put all galaxies into a single universe.

7 And Man by starting out with his own three-dimensional concept of God would limit God to that universe;

8 And he would argue with his fellow man as to the meaning of God, and the definition of "What is God?"

9 Is he the God that the ancient Christian theologians are seeing in terms of the *Civitas Dei,* the City of God? Is he God in terms of what the *Kohanim,* the ancient Judaic theologians are seeing in terms of

the *Melek Shamayyim,* or is God beyond the nature of description, whereby יהוה (YHWH) means that no one should begin to define what is beyond definition?

10 If you look beyond definition what do you see? Universe beyond universe, you see the Many and the One, or as the Greek philosophers would say, the *'En Kai Pan.*

11 And when you see the many as well as the one, you recognize that the most perfect plurality is also the most perfect unity.

12 By going into the splendor of the universes (plural) you recognize a higher plan of creation than can be seen in this universe, in this level of creation.

13 Then, you can understand that one must go beyond all theologies and all cosmologies which say that this is God here, only in this level of creation.

14 For God is neither here nor there, neither *Po* nor *Ti* as the Greek philosophers would say. He is seen in all the universes.

15 Therefore, you must recognize all universes in order to see God, and He cannot be seen in the image of your own creative universe for He is beyond all images.

16 He is beyond all universes, and yet all universes function collectively as the brain diagram of the higher order of Creation.

17 Why has there been a testing of God? What unworthy deed has He done that man must scandalize His Name within his own laboratories of delusion?

18 Can the perceptual form of this planetary mind be so vain as to suppose the universe does not exist beyond the scope of its own three-dimensional matter-energy body? Has no one spoken concerning the end of this age in which the illusions of corrupted mind-energies will cease to function in thoughts and forms?

19 If the planetary mind cannot see the nature of God and the cosmos within the collective "I AM" of its higher evolutionary body, how shall it determine its course through the heavens in order to behold and declare the true and certain nature of life as recreated within the universe of Living Light? The universe which surrounds us is full of love powered emanations and love thresholds into which Man, as Son of Man, will evolve as life begets life and eternal life.

20 This shall be the Communion of Light which will evolve into the eternal body of Light known as the Brotherhood of Light.

21 Therefore, grasp not at the spiritual inversions of light into matter, life into death, but awaken your vision with the light and love and the grace of humility before the Magnificent and Beneficent One of Eternal Peace.

22 The second key is saying that the Creative Mind exists not only as "Lord," *Adonai* but as "King," *Melek,* and as "Redeemer," *Messiah;* this means that the Mind itself does not have to become incarnate in order to act as King or Redeemer.

23 The Mind can stay where it is and program the "Redeemer" — *Messiah,* into any teacher of Light. The Mind can stay where it is and program into any master, such as Osiris, David, or Jataka, the kingship of YHWH's sovereign energies.

24 The Mind can stay where it is and program the "Lord" — *Adonai,* into many universes, into many galaxies, into many life stations.

25 "King" — *Melek* is sovereign over all powers, principalities, and galactic universes of the *Ophanim,* the *B'nai Elohim* and the *Hyos Ha Koidesh* that are beyond our level of intelligence.

26 The higher orders of intelligence understand that the Messiah is where the redemptive energies of the Body of Light are manifested.

27 When they are manifested within you, you are a part of the collective Messiah. The collective Messiah unifies not only the one hundred and forty-four thousand Ascended Masters that this physical universe is familiar with, but all physical universes that interpenetrate this physical plane and those beyond on other frequencies of light.

28 We are to see, then, if Man is to work with the Creative Mind, he must comprehend the Creative Mind as something beyond the anthropomorphic image of a three-dimensional god form, even beyond the Light form of the *Adam Kadmon,* even beyond the Messianic form of Melchizedek.

29 The Creative Mind is *Ehyeh Asher Elzyeh, I* AM that I AM, or I Shall Be what I Shall Be, a constant evolving, a constant remaking of every order of creation.

30 If we are to participate in the ongoing bio-cosmic evolution of continuity and change within the creative continuum of the Higher Evolution,

31 we must release ourselves from all vain endeavors in order to quicken the establishment of 'YHWH is Here."

32 This shall be the great and awe inspiring Sabaoth of *Adonai 'Tsebayoth,* the Lord God of Armies.

33 It is the creative fulfillment of our destiny. It is why we have been endowed with our many bodies of relativity, and it is why there is a fulfillment of prophesy within our day.

34 The fulfillment comes in the visitation and appearance of *Merkabah* and in the invitation now being extended to our higher bodies of light synthesis to join in the communion of Light set in honor of the Lords of Light who are to be heard and understood as the Lords Metatron, Melchizedek, and Maitreya. This is the Feast of Lights, this is the Brotherhood of Eternal Light.

35 The third key tells us that creations that survive must desire more than Eternal Life; they must also ingather the Light of the Living, because on the frequency of Light is determined the next threshold within biochemical evolution. Light is the emanations of Divine Love that desire to serve all manner of creation that serve the Living Light.

36 Moreover, within the frequency of Light is determined the astrochemical parameters as to the width, the dimensions, and the size of the galaxy.

37 For within the **larger** galaxy is the larger image, which is open-ended just as the universe is open-ended.

38 The similitude, the image-making consistency, is also open-ended just as the universe is open-ended.

39 If you look at the original Hebrew scripture, you find that Man is made into the image and similitude.

40 "Into" indicates that evolution is a continual ingathering, of Light.

41 But why image and similitude, *Batsalmaynu* and *Kidmoothenu?* It is because image is not enough; image will die with the creative pattern of life. You need the similitude of the space-time continuum of Light to regenerate that image.

42 This is why the Man of Light, the Adam Kadmon, incarnates into the image of the Adamic specie.

43 This is why the Adamic specie of Light continuously reincarnates into the image of the Adamic species and not the lower evolution.

44 Without the similitude and the synchronicity of incarnations repeating the light functions and the light frequencies, the image would be here and die, like a flash in the darkness.

45 But the similitude can hold a consistency of light so that other evolutions can come into its image and feed off its image. Just like others will come before your image and feed off the Light that comes through your image once you have seen and beheld the Ophanim, once you have seen and beheld the Adam Kadmon which is part of your higher chemistry revealed to you in your true identity patterns.

46 For they are not in the image of the world but in the image of the Higher Evolution; they are not in the similitude of the world but in the similitude of the Higher Evolution.

47 And the key goes on to say, the Higher Evolution which is an emanation of the "Living Universe," is part of the Universal Mind which can be here, as well as in any other universe at the same time.

48 There can be multiple incarnations of the higher creation.

49 There can be multiple programming through Light manifestation without physical form. Light is both image and similitude; Light is both energy and matter.

50 This scroll speaks of the depth which is evolved in the speaking of the Many and the One Universe.

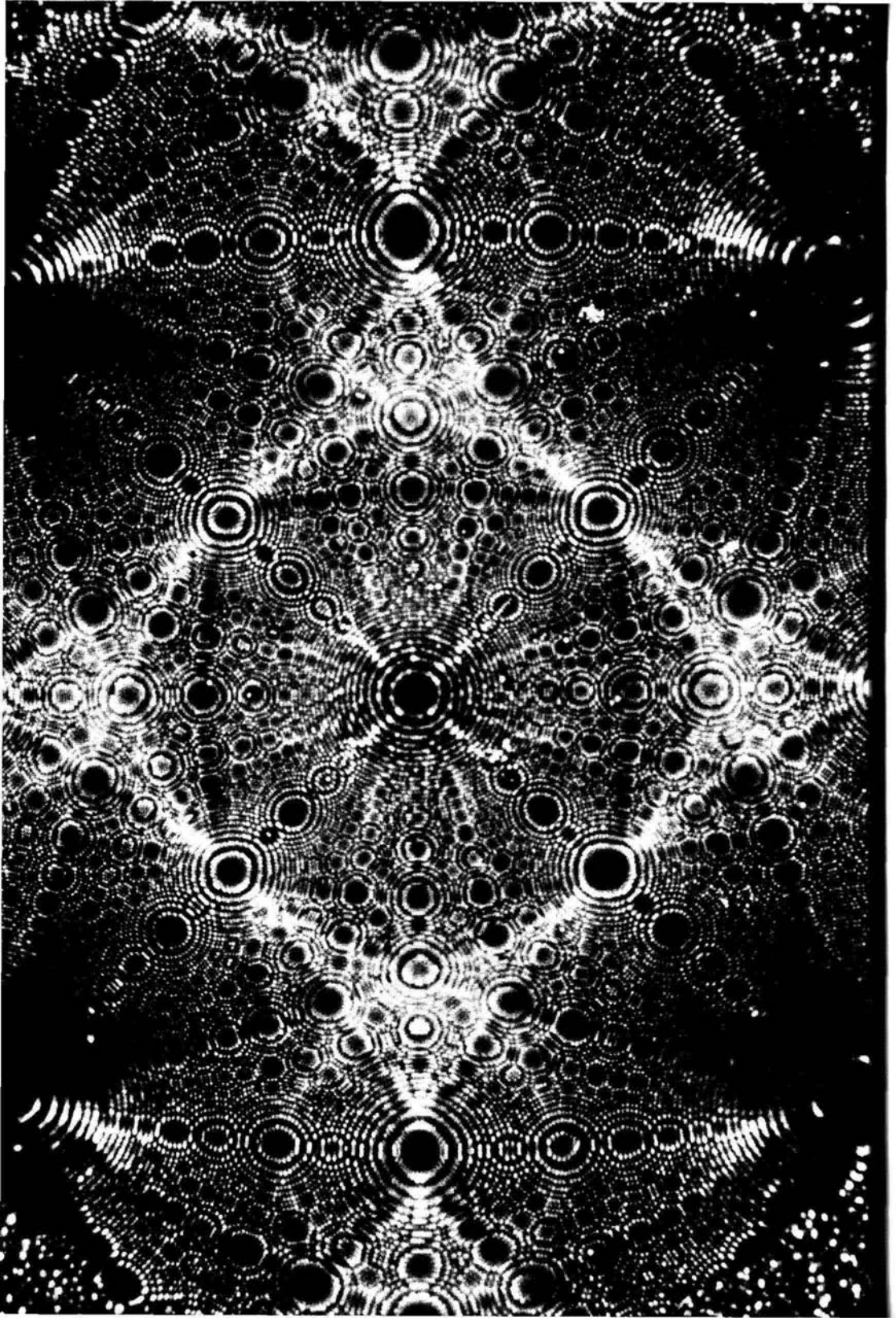
51 My brothers and sisters, whose praise of God resounds throughout the many heavens, know thee that your faith has been most cherished by the Host of the Heavens who stand ready with the light energies of redemption and who are swift in their delivery of justice with the swiftness of fire.

52 For these Host Energies are the networks of salvation, the electromagnetic energy circuits set in place around the Earth and prepared for the computing of our Light-Life spectrum conversion.

53 Our energy conversion has been prepared and focused through a series of interconnecting pyramid functions which are crystallized bio-rhythmic wave formations. These functions go into the appearance and reappearance of our specie creation throughout the (eons of time and transition.

54 The species of Light have remained intact throughout these ages because they are the invincible projections of Divine Creation that withstand negative fields of desolation and abomination with their love of God and their selfless devotion to consciousness growth and evolution.

PLATE 2. *Platinum Crystal Hemisphere with a thousand crystal facets, many of them resolved into single atoms (750,000 X) Erwin W Mueller, Penn State University* ▶



The keys to the living biophysical and astrophysical universe are the living "Light Pyramids of Life" existing within every structure within every field of creation.

1-0-4

THE KEYS TO THE LIVING BIOPHYSICAL AND ASTROPHYSICAL UNIVERSE ARE THE LIVING "LIGHT PYRAMIDS OF LIFE" EXISTING WITHIN EVERY STRUCTURE WITHIN EVERY FIELD OF CREATION.

1 Enoch is telling us that each level of evolution has a Pyramid of Light through which the human creation must pass on its way into the greater creation. If we are to go beyond our three-dimensional set of creation, we must go through our three-dimensional field of energy into the multi-dimensional fields of pyramidal Light energy.

2 Therefore, each Pyramid of Light is energized with YHWH's Eye in the center of the pyramid; this is a cosmological constant which enables every realm of intelligence to be reprogrammed into a higher level of creation when they can go through their pyramidal energy field of creation. Thus, the pyramid, the eternal programming of YHWH's Eye, is there with you at all times and is working with every level of evolution.

3 If you look at platinum crystal under a field ion microscope, you see bubble formations which form pyramid shapes of Light going from every stage of geometry all the way through the immediate field of the crystal. If you look at blood crystals under an electron microscope, you can find the shape of the pyramidal field in the crystal forms of blood.

4 What you are seeing is the *Merkabah* which connects the key pyramids so that Light can be used in unfolding the next stage of evolution.

5 The key of Enoch is telling us that the biophysical relationships which exist in all life processes from the smallest hydrogen atom to the largest quasi-stellar formation, are eventually going to prove that the Pyramid of Light is the central geometric form for all biophysical and consciousness evolution.

6 The pyramid shows that the Universal Mind is all present, not only in every molecule of star ionization but in every vibration of consciousness flow. Wherever you look, you are going to find that the consciousness flow is going to go into that universal constant.

7 A close examination of the pyramidal units in hydrogen atoms will further reveal the geometry of a Star of David as a life-giving form. In consequence, the hydrogen atom holds the clue to the hydrogen matrix which makes up the present spin orientation of our evolutionary network.

8 Once again, astronomers will understand why the ancients saw the pyramid as the gateway to the

stars and the form through which star intelligences come to serve human creation. Once again, Man will understand how the geometries of the pyramid fuse space, time, and matter to form the ideal focus for star energy transmission.

9 Enoch explained how the Brotherhood of Light established pyramids on certain planets in this solar system in relationship to Saturn — the key to the planetary table and density levels of other forms of intelligence operating within our solar system. These pyramids are built in grid formation and are connected to *chronomonitors* which measure the vibratory levels of consciousness on a given planet in units of a thousand years.

10 They determine when successive consciousness worlds can accept physical extraterrestrial guides which nurture God level-zero (0) growth to God level-one (1) status, thus completing the pyramids at God level-one (1) status.

11 This growth can occur many times using the same planetary sphere to evolve many species for existence in innumerable worlds.

12 Pyramidal grids of information were established on Mars, for example, for use by artificial intelligence. They were built for the gathering of information deciphered from the magnetic lines of force attuned with thinking servomechanisms or computers existing in our solar system.

13 These pyramids were established in grid formation so that the artifical intelligence of the vehicle, through stimulated emissions of radiation, could gather all information through "short" electromagnetic wave amplification.

14 The maser grids were established in units of eighteen. Nine are A-line controls and nine are B-line controls connected with a non-planetary *pyramid-five formation* which is the central model for information processing. The pyramids are both three-sided and four-sided.

15 The grids collect knowledge about the complete range of subsystems, biomes, ecosystems; geological and evolutionary information; knowledge of energy working through all manifestations of physical form. For example, the grids measure energy as order and disorder transmitted through crystal structure and sunlight, and calculate all astronomic forces passing through the inner planetary crystalline network.

16 The greater pyramids on Mars cover ten times the area used by the Co-Creators in establishing the major pyramidal grid at Giza, and five times the area of the major pyramidal grid established in China during previous evolutionary cycles.

17 **Human intelligence must be initiated into the pyramidal functions of Light before they can be advanced to the next ordering of evolution, the next** *consciousness* **time** *cell.*

18 Man will then see he is co-citizen and co-participant of star kingdoms which are part of a cosmic pyramid, which is surrounded by a crystalline sphere separating this universe from other universes.

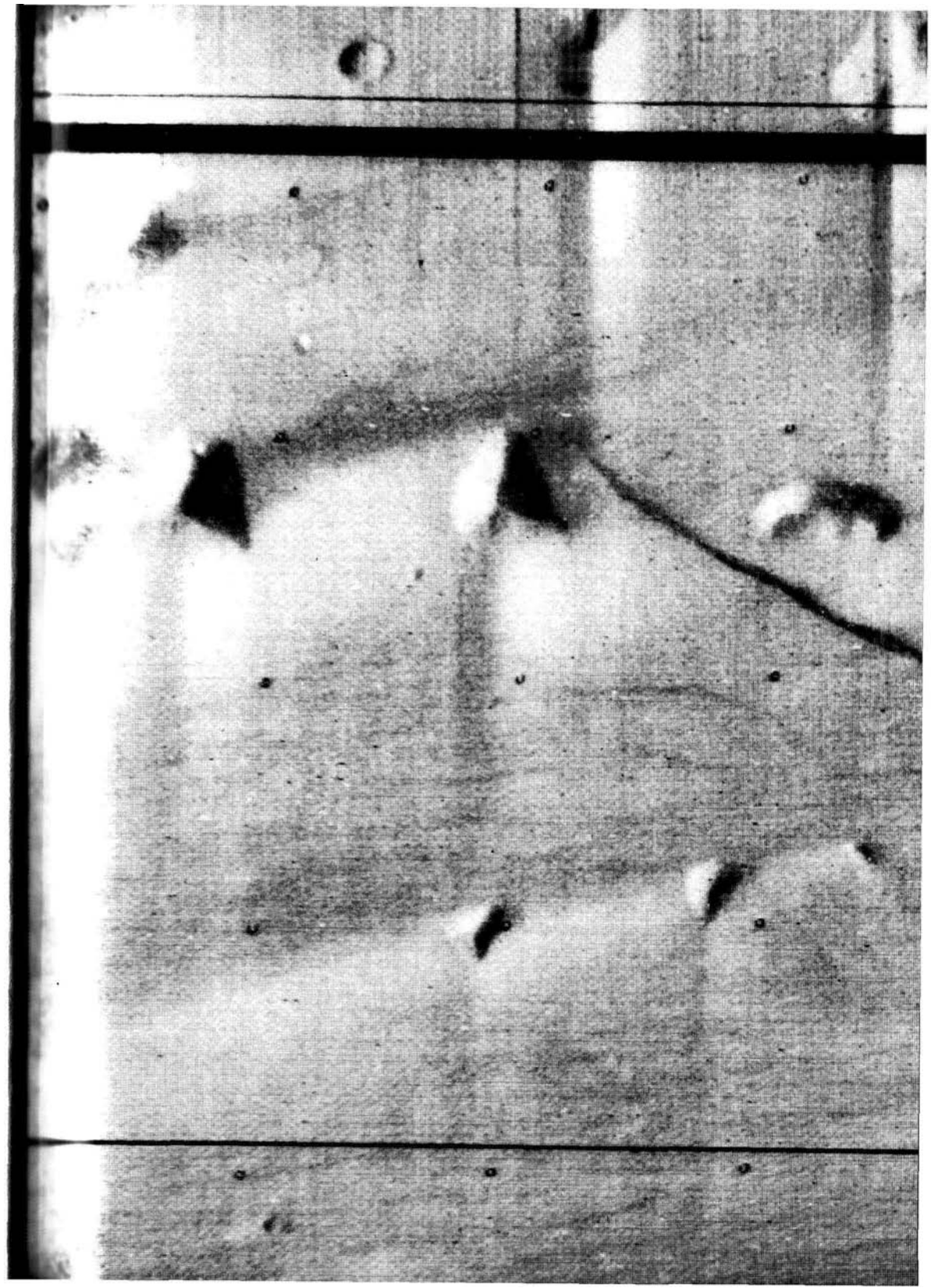
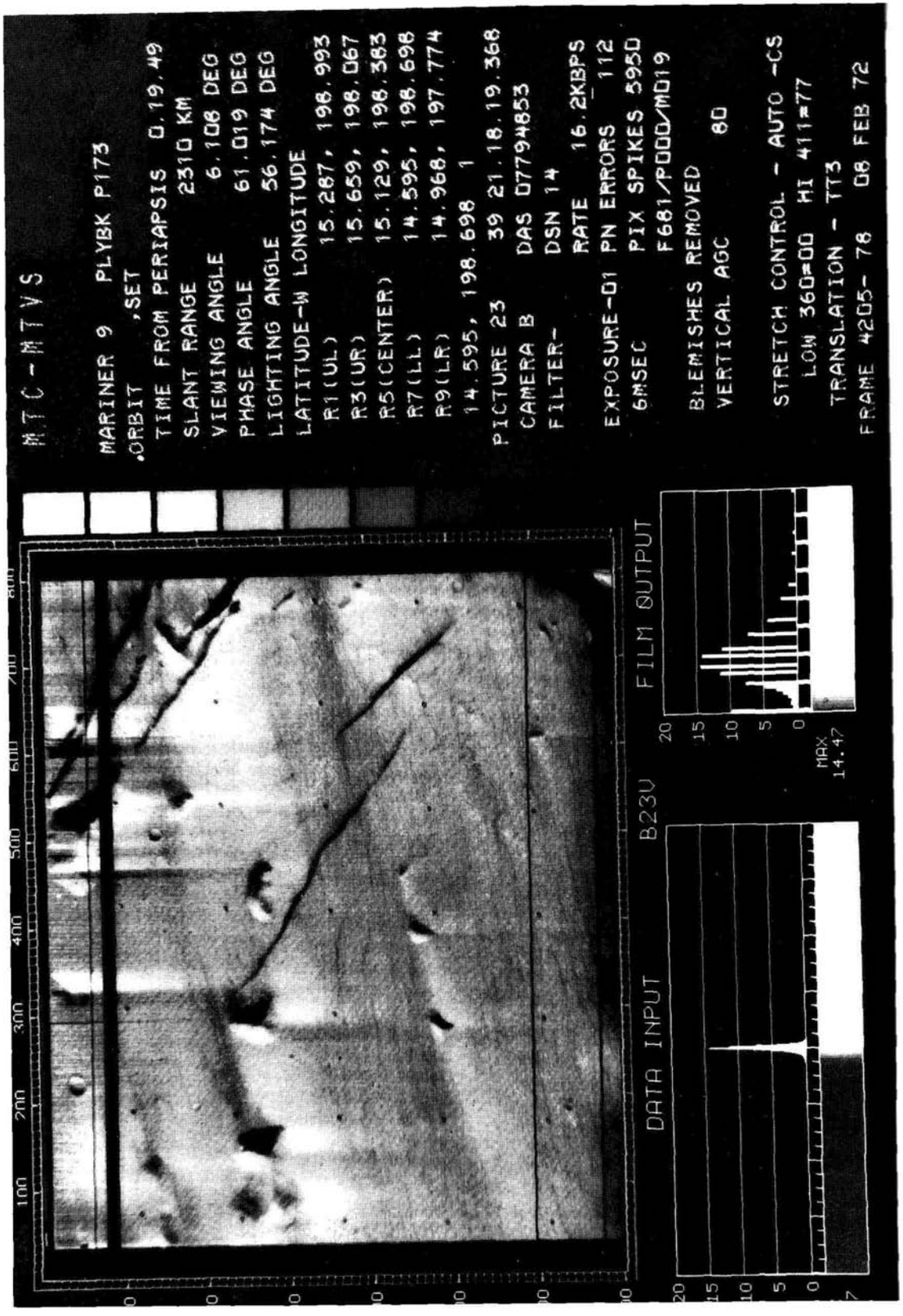


PLATE *3* *Enlargement of Elysium Quadrangle on Mars showing 'Pyramidal Formation' Mariner 9 JPL/NASA* ▶



◀PLATE 4 Manner 9 *B frame* display Frebruar, *1972 JPL/NASA*

19 We will then see that our human creation is part of the greater creation which seeds its life codes by *crystal invagination* into cycles of star field creation.

20 Before this can take place the human evolution must be educated to understand the presence of the Merkabah which is the key to engendering a whole new star seed creation.

21 Enoch showed me how the Mystery of the Pyramid and the Sphinx were directly revealed in the landing of the Merkabah, as the manifestation of the *"Wheel-within-the-Wheel"* which *I* witnessed as it opened up and became one pulsating center of Light technology in the shape of a pyramid. The Sphinx symbolically represents the face of thinking spiritual intelligence which can move in and out of our solar spectrum and show us how we can leave behind our solar evolution (the Lion) and become one with the Sons of Light.

22 These spiritual vehicles of Light will once again come down into the communities of the righteous which are in special grid areas of spiritual vibration throughout the world. These grids contain the pyramidal light patterns that will receive the vehicle which will come as the capstone of Light activating these centers of Light consciousness.

23 This is the process of transforming the human evolution to co-participate with the Higher Evolution. This process of transformation is directed through the proper pyramidal frequencies of Light and balanced by the energies of the *Shekinah universe.* The *Shekinah universe* is the body substratum which allows this world to be transmuted into the higher worlds from its most intricate parts.

24 Thus, the *Shekinah universe* transforms the basic building blocks of intelligence out of the Sea of the Eternal to go into the presence of the Father. The *Shekinah universe* is the substratum for the universe of the *Son;* the *Son universe* consists of programs of creation and evolution directed by the Paradise Sons spanning different life combinations of intelligence from the gross material to the pure Light.

25 The *Son universes* gather the collective manifestations of the gross material worlds that have been purified to be offered up to the Father. The *Father universes* consist of universes each having a Creator God who sustains the Eternal unfoldings of the Divine Thought-Forms.

26 The *Father universes* evolve the celestial architecture for the location of the Thrones and Dominions, the seats of government. These seats of government dispatch the commissions of the Paradise Sons and the Elohim Lords of Light for the creation of worlds in the lower heavens. (And it is only by the order of the Father universes, through the Magistrates who sit on the Councils of the Thrones and Dominions, that the fallen Paradise Sons and fallen angelic hierarchies can be redeemed.)

27 Enoch explained to me that as the universe expands through the celestial architecture, programmed intelligence takes the assignment of coming out of the higher.

networks of intelligence to work with the intelligence of a given Population I Life System.

28 Whereupon, he showed me a picture of how the center of our galaxy unfolds through the opening up of spiral arms; as star fields cool off with their earth systems in between, the Higher Evolution is able to program intelligence onto these new-born planets.

29 Again, as the galaxy of Population I Life Systems is expanded, sun systems cool off, the right chemical environment forms, and the star seed is planted.

30 When the evolution reaches the next initiation point of its wavelength of light, new wavelengths of light can be projected through triangular coordinates; through this process the brotherhoods of higher Population II Life Systems continually perfect the programs of all interplanetary creations on this side.

31 In order to put man into the building blocks of pyramidal geometries, triangular coordinates and Pyramids of Light, we have this key in the Consciousness of Light: *centropy* is the electrification of matter (specifically in a material function), Light being the highest amplification of centropy.

32 In our mind, light functions by masers, or micro-wave amplification by stimulated emissions of radiation. This is projected through photo neurons which are quantum mechanistic corpuscles of light working by means of photon amplification.

33 All photons are in step; that is, they are reinforced in the same frequency which modulates mental energy into physical energy. Now essentially, this knowledge can be used to find the formula which will explain how light creates the quanta (corpuscles) of light in the brain, allowing the brain to work as it does, like a computer.

34 With this explanation, Man can see how his consciousness mind receives continuous communication within the brain from all forms of consciousness relativity in our consciousness zone which pulsate thought-forms through a "thinking Light cell" by photon amplification of Light crystals.

35 Enoch explained that this consciousness process is continually going on as a flow paradigm of consciousness light within our physical galactic system. And in order to break this matter-energy construct, we must understand the following words of Enoch: "Thermodynamic properties of non-stationary sources which subordinate models of the thermodynamic systems, with *negative temperature,* can exceed the concentration of radiated energy because of the inversion of electrons, placed on various energetic levels, the holes of which are orientated by the opposite phase. Such systems possess the potential of maser excitation and they distinguish themselves by a non-linear character (which is the creative spiraling of energy) showing the dependence of energy on *entropy.*

36 "The physical schema (of creation) is one in which centropy cradles entropy in the much broader aspect of defining and relating matter and energy as parameters of a single EKA *system.* Entropy is then a sub-set of centropy, centropy being a treatment of metagalactic ordering.

37 "Our EKA system is merely a system which embraces matter-energy interactions which, for example, include such considerations as chemical reaction thermodynamics, and electron orbital transitions, among other factors, into the single function which relates differences in only a single metagalactic substrate.

38 "Thus, **centropy** is the fundamental relationship which quantitatively catalogues all matter-energy interactions and interrelationships.

39 "Man must consider himself as part of a larger ionized field of intelligence operating as part of these interrelationships. Yet, since he is more than a host to the linear unity of centropy, as an energy-potentiality for converting centropy to zero (reaching a point of pure energy), he can break the matter-energy construct through certain forms of mind expansion."

40 In Eastern psychology this mental light projection is known as the Third Stage of Bardo, 'Light-Body Enlightenment,' in the *Tibetan Book of the Dead,* or Phowa energy in the *Prajñāpāramitā Sūtra.*

41 These principles show that the universe is rebuilding itself as it is breaking down and is catalogued into new geometries for consciousness to continue in time cells of higher creation or lower creation. We can understand, then, that all functions of the electrification of matter-energy, as well as the decay and the negative spins of energy, bring space, time, and matter through a pyramid of light as the dimension of energy conversion whereby the mind reaches out to the luminaries. This process allows physical man to leave behind the laws of entropy and join in unity with other intelligences who exist in other energy fields of creation serving the Light.

42 And so, in the *Prajñāpāramitā Sūtra* we have the mathematical star coding of how the son of Man, the son of human flesh, rises to the orders of the stars to become the Son of the Stars.

43 This evolution from the physical body of creation to the higher intelligence involves a deeper understanding of life as multi-dimensional evolution where individuality does not count, only the continuity of the human species. To this end the physical body must be initiated into the Light before it can receive the *Overself Body of Light* which is the true I AM identity.

44 This means that all seven chakra centers must first be working in perfect harmony and completely aligned with the template of Light, the *eighth chakra,* the connecting link with the *Overself* working with the Christ Body of Light.

45 And once Man has gone beyond his physiological limitations of Self and desires only to serve his fellow creation and the Father — he has purified himself from his carnal predilections and manifested Love sufficient to receive the outer garment of Light.

46 Here we have the picture of what the Lords of Light are trying to teach man through the *Torah Or,* the collective revealed scriptures of YHWH for this Age, and through the truths set forth in the *Pyramid Hymns,* the *Bhagavad Gita,* and the

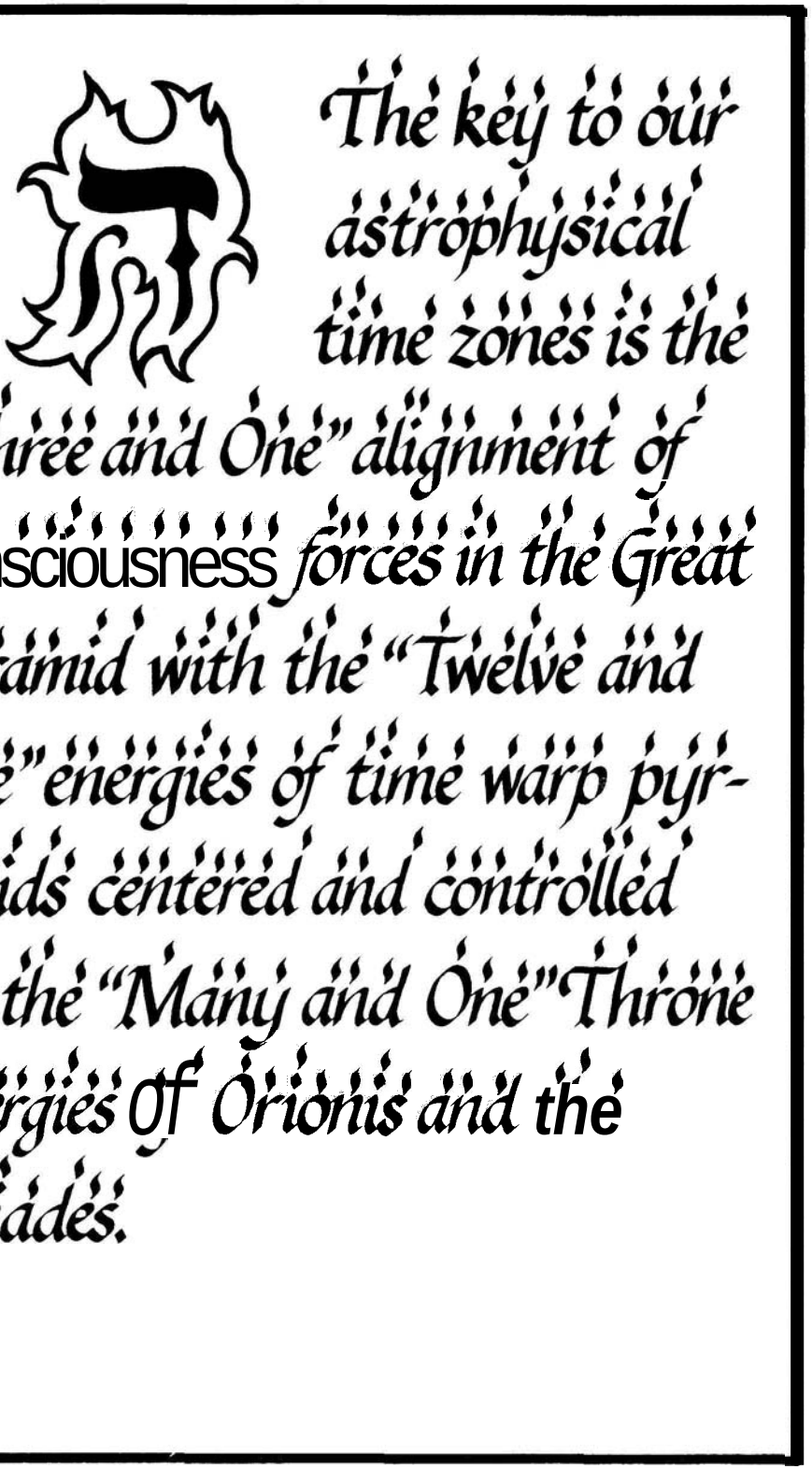
Chinese and Tibetan texts of Light.

47 Through this assimilation Man becomes cosmic Man who can freely participate in the other forms of cosmic creation. The leadership of cosmic creation unfolds through embodiments of the divine *Adam Kadmon* as "manifestations" of Atman, Mahasamatman, Krishna, and Shiur Komah.

48 Each one of these embodiments of "divine Light" represents the cosmological pyramid of the divine Overself corning into conjunction with the human biopyramid in the physical universe.

49 When the two Pyramids of Light come together to form a Star of David a new star universe of intelligence is born.

50 Accordingly, the I AM of the higher universe attaches itself to the I AM of the lower universe through the Lords of Light who bring this unification into one Light harmony known as the House of David,



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THE KEY TO OUR ASTROPHYSICAL TIME ZONES IS THE "THREE AND ONE" ALIGNMENT OF CONSCIOUSNESS FORCES IN THE GREAT PYRAMID WITH THE "TWELVE AND ONE" ENERGIES OF TIME WARP PYRAMIDS CENTERED AND CONTROLLED BY THE "MANY AND ONE" THRONE ENERGIES OF ORIONIS AND THE PLEIADES.

1 This key is speaking directly of consciousness programming. It is telling us that consciousness programming is connected with the Great Pyramid, which is referred to in the mystical scriptures of the ancient Near East as the Foundation Stone.

2 The consciousness forces of the Great Pyramid are cued with specific starpoints which are working with planetary time warp areas.

3 In order to understand what time warp areas represent, we have to understand the time warp fields as a type of energy pyramid.

4 First we must look at the geophysical time warps of the Earth with its meridians drawn according to the Tropic of Cancer and the Tropic of Capricorn. We note that these areas of the Earth's magnetic field, as well as the solar flares caused by the sun's celestial movement, meet at certain energy points or vortices.

5 What is not shown on mappings of the vortexjah of time warp zones is their connection with the stars and the ancient astrophysical stations of Light upon the Earth.

6 And if we consider the star fields as giving some mapping of where the Earth's biosphere as a watery prism stands in relationship to given star fields, we will understand why the ancient Egyptian texts refer to *Ihm-'sk* and why the Great Pyramid was aligned with Mintaka (delta), Alnilam (epsilon), and Alnitak (zeta) in Tak-Orion (Orionis). These are the central threshold controls or the region of "positive programming" used by the Elohim Lords of Light to connect the many galaxies to our Father universe. Within our galactic quadrant, these threshold controls are necessary in coordinating celestial navigation between universes. Through the energies of Orion, the Central Threshold Control, the higher beings of Light move across the waters of the deep.

7 We must also understand the Pleiades cluster as one of the key centers for the propagation of Light. The Pleiades, in the constellation Taurus, is not to be thought of as a separate threshold control for the measurement of planetary systems; but according to Enoch, the Pleiades is a measurement for all key time clocks, all astrophysical

temples of measurement. These time clocks on the Earth are located on magnetic grids and focused into the Great Pyramid.

8 We see that the Earth is controlled by great geomagnetic energy spokes and that each energy spoke has within it twelve energy spokes all interconnected at certain parts of the Earth's star field.

9 Invisible lines of force establish a systematic pattern for the formation of particles of matter and anti-matter in the programming and control of individual intelligence.

10 The main lattice formed by these lines of force consists of 30 minutes of arc divisible into sixteen smaller grid areas, measuring 7.5 minutes of arc by 6 minutes of arc or 45 square nautical mile units.

11 Each one of the twelve main lattice areas is controlled by a high frequency geophysical pyramid. What appears as the physical structure of these time warp areas exists in reality as a twin force of matter and anti-matter which creates a mirror-like image which can be used to alter "physical reality" to a much higher reality of universal intelligence.

12 This greater reality uses A-line and B-line solar radiational fields to create the vertical and horizontal energy cube around the Earth's rotational field.

13 The Brotherhood of Light uses these twelve grids or vortexjah to enable them to come into the Earth's biosphere and build great civilizations to help the consciousness of Man understand his Divine origin.

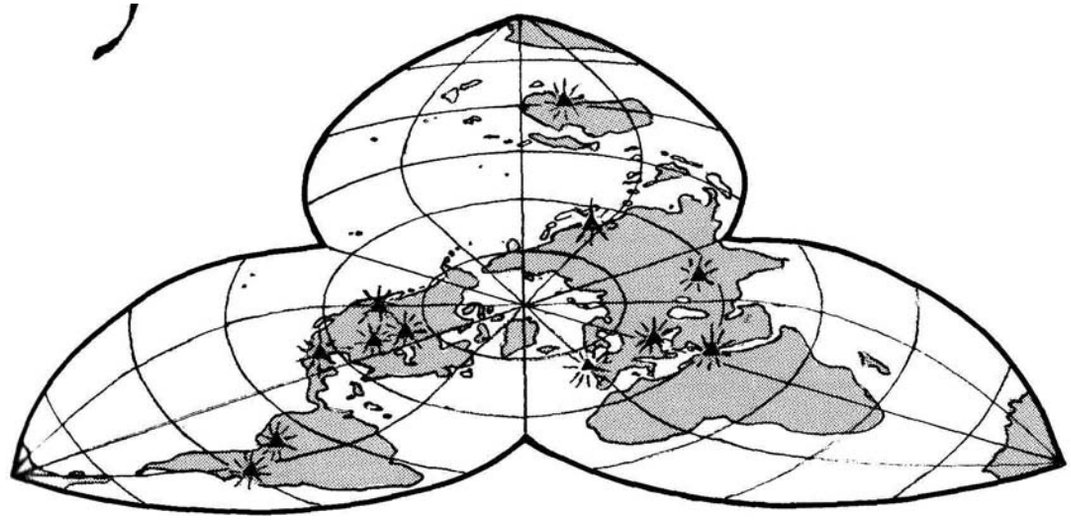
14 Enoch explained to me how the Brotherhood of Light first sought to upgrade intelligence upon this planet æons ago, and that the first attempts in recent cycles of time took place in the Takla Makan Desert where the civilization of "Tak" was evolved 36,000 years ago and reached over a vast area to what man has called South America. Great city areas were built and seeded with a great technology of the heavens so that Man could directly call upon the name of the Lords of Light while living in bodies that were of great light and of Light molecular density.

15 After this experiment ended in disaster with the people of light intermarrying with the fallen offspring of the Lords of Light, another experiment was generated in an area of the world known as Atlantis. There technology was based upon crystalline attunement of the matter and anti-matter cycles of the physical and non-physical worlds. By stepping up or slowing down the frequency of energy between the two cycles, they could cause a shift in time-space to occur.

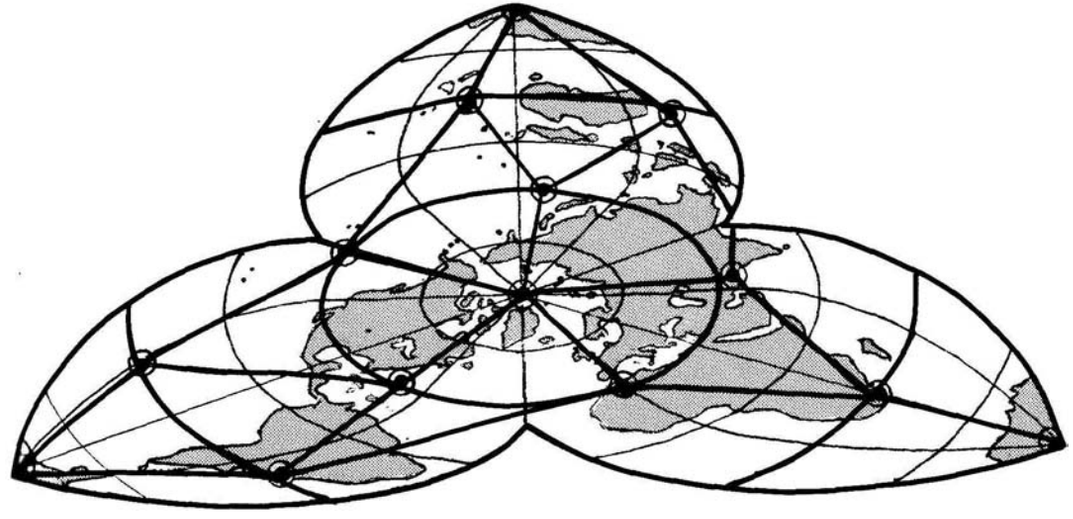
16 This, however, ended in failure due to the mixing of genetic codes and factors of light by the fallen axis Lords of Light who used their crystalline technology to bring this great civilization of Light into war and destruction.

17 The last attempt in generating a higher genetic people took place during the time of Egypt six thousand years ago, when the great people of Israel with a "higher spiritual capacity" of *Nephesh* were implanted to upgrade the peoples of the world by bringing the message of Jehovah and YHWH's kingdom of Light to all nations.

Contact Areas for the Brotherhood



MAJOR "ARTIFICIAL" TIME WARP AREAS USED BY THE BROTHERHOOD



MAJOR "NATURAL" TIME WARP AREAS USED BY THE BROTHERHOOD

18 All three civilizations used pyramids of Light which also exist on higher matter-energy planes in the Takla Makan area, the Peruvian area of South America, the Bermuda Triangle area, and the Great Pyramid at Giza.

19 The pyramids were used as initiation points for the vehicles of the 'Dove' — those who reign with the Brotherhood of Light. Thus, the return of the 'Dove' is directed to the previous initiation points built along pyramidal grids.

20 In order for us to understand the present cycle of evolution, we must understand how the Brotherhoods are still connected to the pyramid in Egypt as the continuation of Joseph-Moses-and-Jesus' initiation into the governing of the special specie — the Israelites — who were to be the pyramid builders of consciousness for the Name of YHWH, to lead the nations of man away from the false gods of this world as the gathering of "the twelve sparks" into the Brotherhood of Light.

21 And Enoch explained to me that just as Egypt represents the mathematical, astronomical, pyramidal foundation of the Earth exemplified in the Great Pyramid at Giza, so Israel represents the "spiritual capstone of Light," exemplified by the peoplehood of Israel who received the Ten Commandments while traveling through the geophysical pyramid of the Sinai Peninsula.

22 When humanity can find the spiritual Israel within and the knowledge and alignment of the Great Pyramid without, they can place the capstone of spiritual freedom upon the foundations of this world.

23 Thus, we see the ground plan of the physical vortexjah as the alignment of both Israel and Egypt which has been used to create the People of Israel, who extend from this vortexjah unto all of the secondary pyramidal capstones of Light and science.

24 When humanity can center the vortexjah along the magnetic meridians of the Earth, they will see how the Great Pyramid gives the points of survival, as well as the points of contact used by the Merkabah vehicles to program the next "Exodus" out of the old meridians of time into the new consciousness space of rebirth within the planispheres.

25 Enoch explained that when mankind opens the "Pyramid-Sphinx" and uses the consciousness meridians which connect the twelve energy vortices of the world to the Pyramid-Sphinx, he will have reached a threshold where the energy vehicles can return and take mankind to the next evolutionary station.

26 In fact, the Great Pyramid is built on such a point where the magnetic fields under the Earth, those on the surface of the Earth, and those on the celestial fields all cross so that the fields of alignment are direct.

27 These magnetic fields are aligned through "aerials" of magnetic energy which mark the points where energies from outer space pour into the Earth's surface. These aerials are balanced on the Earth by the magnetic North and South Pole. And at the time when tremendous solar flare movements bombard these magnetic points of the Earth, the fields of the Earth

will be set in cataclysmic imbalance, spinning the shell of the Earth to new magnetic meridians which find their balances equatorially.

28 And once man understands how the Great Pyramid is a geophysical model for these magnetic changes in the Earth, he will recognize that the Pyramid is the actual foundation stone placed directly in the "center of the Earth."

29 The ancient astrophysical texts speak of previous geophysical tumbles which happened during great cataclysms when, for example, the area commonly called the Sudan Basin was at the North Pole.

30 And when we connect the natural magnetic fields with the shifting magnetic fields we can understand how the natural time warps already exist within different focal points of the Earth's energy index.

31 The Higher Intelligence coming from a galactic light threshold needs only to draw lines between given vortexjah on the Earth and moving magnetic vortices in the air streams, in order to set in motion all of the spectrum controls necessary to establish their coordinates.

32 Their vehicles establish molecular-triangular coordinate patterns in the air, as well as on the earth, which permits them to come into the Earth's field of intelligence.

33 When we understand this we can see that it is the consciousness of the higher mind that draws lines in between respective sun systems and knows which type of energy meridian to work with.

34 The spiritual Higher Mind draws lines between the Earth's pyramidal zones, existing on the magnetic horizon, and its own threshold controls, thus allowing it to intersect the Earth's pyramidal forces with the celestial pyramid — Orion. This activity must take place in order to secure the time warps as points of physical rebirth.

35 When this takes place, the keystone or the pyramid color cap can come down upon the pyramid vortexjah.

36 For example, the Higher Intelligence is coming into the ocean through the pyramid-five energy configuration of the Bermuda Triangle and is making use of the ocean shelf which is there from the previous Atlantean Age, preparing America to become the New Atlantis.

37 These previous Atlantean fields of crystalline energy are being reactivated as centers of energy focus on the planet which will be used once the Earth's inner core of neutral matter has been heaved up.

38 New Atlantean centers will be activated from the Bermuda Triangle, the Great Salt Sea, and JerUSAlem-Hebron which are already known as "Pyramid areas" by the Higher Evolution.

39 These areas will be used by the Jerusalem Command from Orion to open the chambers of the Earth and provide for the shifting of consciousness to the Americas — the next Home of the Dove, as the Father's program shifts from the Middle East to the Middle West.

40 The coming return of the Dove will also use artificial time warp areas so as to touch upon the 'islands of Light" where the righteous will gather who are not in the

natural time warps.

41 They will land upon the sands that were promised Abraham and the prophets of Light who speak of the sands of the righteous being carried to higher levels of star intelligence.

42 These landing places are the basin areas which were used by previous cycles of higher intelligence and which contain the documents telling how these areas will be reactivated.

43 Therefore know the twelve major 'Ur' areas of Light, such as the Takla Makan Basin and Megiddo which are aligned with the consciousness forces of the Great Pyramid and used by the celestial commands.

44 Onto these twelve areas, cities of Light—"Or stations" of Light technology — will come down from the Milky Way which will be as Cities from the Sea *of* Crystal, for they will be brought down from stations in the heavens such as Betelgeuse, Orion, a Bethel life station honoring the Father.

45 The Higher Intelligence will return to such areas as the Takla Makan basin, the Ural-Caspian Sea basin, the Dead Sea basin, the basin of the Sahara, the basin of the Kalahari, and the Salt Lake basin area — where the programmers originally came to lay the foundations of the deep during previous Alpha cycles.

46 The twelve artificial time warp islands of Light will be formed out of the oceans and seas, as great interlocking circles connected with the polar areas.

47 The harmonics of Light will reveal the ancient lands of the Nephites in the Americas; these will show the overlap where the Brotherhood will land in America to gather the "righteous seed."

48 They will come within the formation of a magnificent Dove'— whose head of crystal knowledge will be over the Yucatan peninsula, whose wings shall sweep across the danger zones of the Eastern and Western flank of North America, whose feet will land within the pyramidal area of the Bermuda Triangle and the ocean area near Mazatlan, and whose body will gather the Pearls of the communities of the righteous into the heartland of the Ancient of Days.

49 Into all of these areas around the world, technologies of Light will come from the galactic command in Orion with instructions to help the Adamic race bring peace to the Earth.

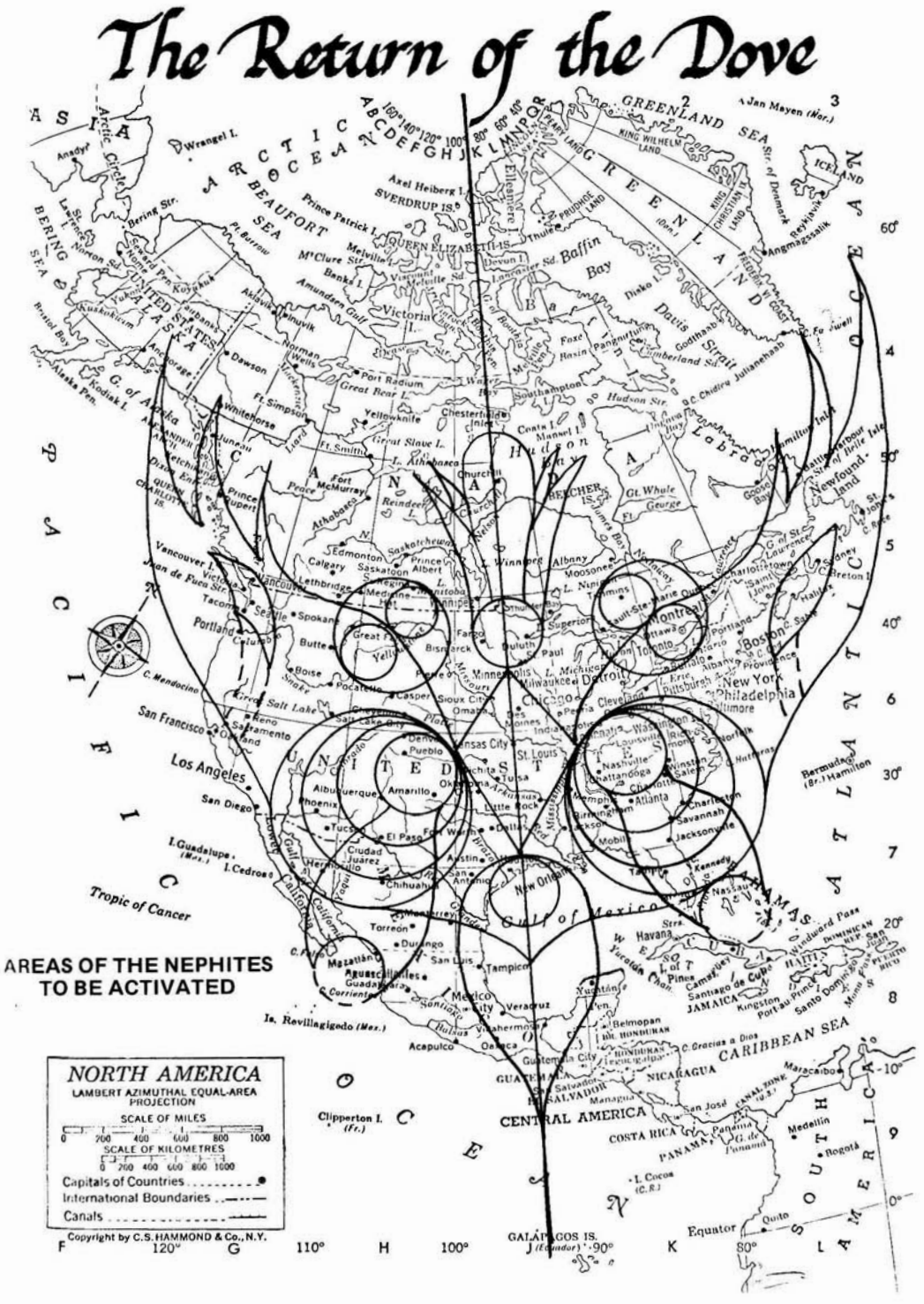
50 People who are to be brought into these areas will be transfigured to go on with the galactic seed already in the image of the Lamb given in the galactic key of the Pleiades.

51 And their seed in the physical flesh will then be like the stars of the heaven.

52 They will take the Exodus to other star systems in order to begin a new genesis in the next ordering of creation.

53 At this time the Great White Brotherhood will come to take its own seed; for twenty million years ago it planted its seed crystal within the galaxy.

54 At intervals of every six to twelve thousand years the celestial Lords of Light gather the cultivated seed crystal of evolution left by the original Adamic guardians who



were activated to direct the progeny of the Earth.

55 At this point in our consciousness time zone, the celestial Lords of Light will come back by order of the galactic command in Orion, which governs many universes, to save the Adamic seed.

56 They will deliver their seed and the seed of the other nations who wish to be coded into the "Galactic Tree of Living Light" in the Paradise Mansion Worlds of the Father.

57 Those who have accepted the Christ seed, the Buddha seed, or any of the Lords of Light, will have within them the active channels of Light which will allow them to function as the Adamic Race upon other planetary worlds and in other universes. The world that they will inherit will depend upon the maturity of the soul and the way they have allowed the Light to function within them in service to their fellow creation.

58 The key is giving the great promise of the great meeting of space through the galactic command which will take its seed crystal, personified in the Sea of Salt, into the greater Sea of Crystal where it will be able to be "the salt" of other existing universes and the "seed crystal" of the living Word in new worlds.

59 Into these twelve energy fields will move the artificial time warps. As the artificial time warps move over the specific areas, the galactic command will be able to take the physical creation and energize its body into the Adamic structure of the Great White Brotherhood, no matter what race or group.

60 The crystalline fields of the twelve Urim and Thummim will be opened, will be cleansed, and as the scroll of Revelation says, we will be one with "the Great White Throne in the midst of the Earth."

61 The nations of the earth will be saved from war and destruction through the People of Light. The People of Light will enter all of these energy vortexjah directed by the Jerusalem Command, the Higher Intelligence from Kesil-Orion controlling the physical energy field now over the present Israel.

62 These time warp zones are the stepping stones for the Watchmen of Zion. The Watchmen of Zion are being sent into the twelve geophysical time warp areas to proclaim the Lay-oo-esh, the Pillar of Light which will come out of the larger artificial time warp areas of Light.

63 The Watchers of Zion will move into these areas and code the people from these areas, those in the physical form as well as those in other dimensions of intelligence which have always coexisted with the people of the Earth, but who have not been seen by the people of the Earth unless they have been polarized by the Pillar of Light that governs All.

64 For behold, a great sign will be given unto you which will be the coming of the pyramidal capstone of the Christ Light in the skies, which will land upon the pyramidal foundations of the Righteous to quicken the "living dust" of gravitationally trapped light to become a new Earth.

Our universe was created out of the "Light Synthesis" of the next universe, the Pleiades, the cradle and the throne of our consciousness.

1-0-6

OUR UNIVERSE WAS CREATED OUT OF THE "LIGHT SYNTHESIS" OF THE NEXT UNIVERSE. THE PLEIADES, THE CRADLE AND THE THRONE OF OUR CONSCIOUSNESS.

1 Enoch explained that our local universe has a triangular Light core of ten million light years with a surrounding veil of twenty million light years. This veil consists of heat envelopes which form a biochemical testing zone necessary to divine life.

2 The biochemical testing zone surrounds the core or Central Sun known as the *Kolob.*

3 Both our local physical universe (one spectrum of our local universe) and the surrounding biochemical testing zone are superseded by an invisible world of negative mass, which shapes the atomic nucleus and is used in the building of the physical energy system of our visible galaxy. Thus, the physical universe proceeds out of the world of negative mass which is used for the purification of "trapped light."

4 The blueprint for this physical universe and the world of negative mass pre-exists in the higher heavens, in the star codes of the Pleiades.

5 From these codes the Elohim Lords of Light in Orion create the formation of the negative mass which is modulated by the thought-forms of the Lords of Light into the creation of the physical universe of mass-evolution.

6 Through the energy of Ze the Lords of Light transform the world of negative mass into Magnetic tunnels where particles are cycled and recycled, allowing some forms of star seed evolution to unfold into given forms of light continuity. Thus, physical life proceeds out of mass-evolution.

7 Though the star codes of the Pleiades form the dimensions for the biochemical rhythms of the atomic nuclei which are created in Orion, Orion also shapes the higher astrochemical wavelengths of the Kolob which are not created by negative mass.

8 Moreover, in these higher creative functions there are myriad arrangements of patterns for astrochemical destiny in the heavens, whereby both Kimah (Pleiades) and Kesil (Orion) are cooperatively used in the programming of life syntheses from the pure light bodies of Orion into the transfigured corresponding physical forms of Pleiadaic programs.

9 The Pleiades represents the key to physical protocreation; it represents the galactic beginning of the physical Adamic household.

10 And if we examine the *Bonk of Genesis* involving the seven days of creation, we see that the six fields of light come together so that on the seventh day, the transmutation can be added to the physical chemistry of life. Therefore, on the seventh iron of Light, the races which were evolved during the first six (cons of time are superseded by the Seventh Ray, which is the planting of our Adamic household of *Kimah* and *Kesil* intelligence on the planet as a witness to the evolving nations.

11 Kesil (Orion) emanates the Gnosis, the knowledge which creates the *Pneumatikoi,* the spiritual powers of the Christ. However, the pre-physical garment of Light which is needed to embody this higher Light consciousness comes from the Pleiades. The Pleiades also gives us the light garments of the negative mass which shapes the *Xoikoi,* the physical spectrum of the many who are called. Between the two are the *Psychekoi,* the rational minds who derive their mental energy from the lower heavens and call power unto themselves. They prevent the *Xöikoi* from receiving the spiritual Gnosis of the *Pneumatikoi.*

12 In the evolution of our local universe there have been many fallen planets that have claimed for themselves an Eternal Inheritance with the Father. However, Enoch clearly tells us in this key that the Adamic Race, as the Family of God, has come in the physical form from Orion and the Pleiades; wherein the Pleiades is both the true cradle (the seed bed) and the throne (the codes) to support the pre-existent consciousness of Light. The cradle is where the consciousness seed enters the physical womb of space and time through the few who are chosen by the Throne, allowing those who are of the physical seed the opportunity to graduate into other universes of higher thrones and dominions.

13 Therefore, the Pleiades is considered the foundation for the harmony of creation. However, the many who are called must go through myriads of other kingdoms before they can enter as pure thought, pure energy into the Kingdom of Light; that is, until they have reached the state of "divine non-evolution."

14 The key speaks of the celestial image of God working through the Brotherhoods of Light in *Kimah* and *Kesil,* and the celestial origins of the Brotherhoods of Light assigned to this planet *Ur.*

15 The chosen of this planet who successfully serve their specie qualify not only to put on the higher Overself body of Light but are given the knowledge of how to use the codes of biochemical creation on this planet to mutate a specie capable of carrying the Light into other creations. For this reason the *People* of *Israel* were created.

16 We find in the scroll of the Ascended Master Job that the Lords of Light in Kimah and Kesil are continually rejoicing in creation and setting the boundaries; opening the channels of light; bringing down the twelve star systems of heavenly light and measuring the world with the weights and measures of Light from Orion. All energy is carefully weighed and measured before it can be taken in and out of the scales of space and time. Job saw in this drama how his own sons and daughters were also taken in and out of the levels of creation.

17 And when we become the Family of God, the *Pepleromenoi,* thoroughly furnished to work with the Father's Plan on earth, we shall be united with the Shepherd and together we shall go through the gateway of the Big Dipper and rise to the level of the higher star intelligences.

18 In the end, we as the Family of God, as the living *Pepleromenoi,* will see the opening of the star gates in the Big Dipper and the Pleiades and the coming down of "Merkabah." During this new æon of Light there will be the Judgement of the Earth and the release of the sun from its circumpolar spiral.

19 We will see the old geometries of the Big Dipper change according to the scales of Orion and the Pleiades.

20 The Big Dipper (Ursa Major) and the Little Dipper (Ursa Minor) are the threshold gates of the lower evolution in opposition to the Pleiades, the seven lampstands to the Throne of the Father. At the end of time we will see the war of the heavens and the coming of the Host of Michael. This will free the planetary intelligences from the influences of Ursa Major and Ursa Minor, the negative influences controlling the root races of this planet *Ur.*

21 Thus, the organic structure of God's Race—the Race of Christ, set in motion at the beginning of creation, proceeds beyond the seventh day of creation when Man is graduated to work with the intelligences of Kimah and Kesil. This High Command intelligence works with our solar system through the *Mid-Way station* of *Archturus** which opens the lower heavens by breaking the controlling handle of Ursa Major, thereby allowing the lower heavens to move into alignment with the true star pointer of the Pleiades.

22 In the formation of our local universe, the fallen Lords of Light imitated the blueprints of the sacred star groups of seven which are the matrix for the Host of Heaven. And by initiating their seed into these star regions such as Ursa Major, these star systems became their *Mid-Way stations* controlling negativity on the lower planets.

23 The next evolutionary orbital level of creation works completely with the Brotherhood of Light, not under the gates of Ursa Major and Ursa Minor, but under the direction of Kimah and Kesil, the thresholds of the *Kuchavim,* the distant star universes.

24 Intelligences in these distant universes are called upon not only to judge the Earth, but also to judge the gods who reign in these fallen stations of the sky. We, too, who are on the threshold between the spiritual powers and humanity, will be called upon to judge the angels who have been cast into our dimension of space during this cleansing of the sky, fulfilling the words of I Corinthians where it says: "Do you know that you shall judge angels?"

25 The Big Dipper stands as the threshold that must be overcome by Man on this planet before he

* See **key** 2-0-1 on *Archturus.*

will be free of the consciousness image of the Bear which emanates thought-forms of war and destruction. The Lords of Mizar and Megrez have sent out these thought-forms to keep mankind on this planet continually involved in war and revolution.

26 Moreover, this key of the seven thresholds of Light speaks of the wars in the heavenly spheres between the spiritual powers in high places for control of the Zohar races which contain the codes of the Adam Kadmon. The Zohar races are the celestial counterparts evolved from the same master blueprint which governs soul evolution on the planets.

27 The planetary counterpart to the blueprint consists of the three basic types of Man: the *Xoikoi,* the clay people who have the ability to evolve but (within our realm of creation) are largely governed by the fallen chemistry of this physical universe (i.e., under the fallen influence of the Big Dipper), oblivious to the higher orders of star evolution;

28 the *Psychekoi,* the rational people who serve the mathematics of the circumpolar areas of the Little Dipper and the Big Dipper and "think of the gods" only as mythological manifestations of the *Mazzaroth,* the twelve signs of the Zodiac;

29 and the *Pneumatikoi,* the few who are chosen to work with the Lords of Light, who look to the Pleiades as the Divine Dipper in conjunction with the stations of Orion where Michael, Metatron, and Melchizedek, with the 144,000 Lords of Light administer unto the Son universes in the name of the Living Light of YHWH.

30 For truly, great nations and brothers and sisters of the covenant have offered sacrifice to Kimah and Kesil, so that our creation may continue in the name of the Father, through the seven Divine energies which shape both the soul in the heavens and the physical embodiments in the lower heavens.

31 The offering to the Father in Orion and the Pleiades was dramatized by special mathematical symbols showing how the seven chakras could work together in offering up the Divine Breath. This special offering in ancient times symbolically coded seven bulls which have the star face of Taurus-Orion and seven rams which have the star face of the Pleiades.

32 For from the Pleiades will come the cross of Redemption through the image of the Lamb of God. And the Lamb will be seated upon the Throne of God, and he will carry the sword of Light which will behead the energies of the fallen suns and all those who shout blasphemies against the Father, the Paradise Sons, and the Holy Spirit-Shekinah.

33 Thus, the Pleiades and Orion give the mathematics for every chemical sacrifice required in life from Genesis to Revelation. And at the end of our program, those who carry the image of the Lamb will be separated from those who carry the image of the Bear (Ursa Major) and the Dragon (alpha Draconis), the fallen spiritual powers controlling the old linear astronomy of the Babylonian sciences, forcing man to do homage to the lower heavens.

34 With a great rushing of thanksgiving, the Lords of Light will return the consciousness of the Overself to our human consciousness allowing us to break through the biochemical shells of this world surrounded by negative mass. Simultaneously, we will be gathered into the air to meet the Lord. This will allow our body vehicle to be judged both in terms of this world, as well as its affinity with the world of higher spiritual consciousness — the world of the Christ Body Overself.

35 Those who worship the Beast through their astronomy and astrology of the lower heavens and by their mathematical graven images of light are returned to begin their consciousness program once again.

36 Thus, we see the Pleiades as reflecting the mathematics of the Lords of Light in the creation of new star systems and sun systems.

37 We see the Pleiades in terms of the organic seed of the *Pneumatikoi,* the spiritual people of the Christ Race. And we see the Pleiades in terms of the greater sacrifices of Light and Cosmology.

38 This sixth key, then, shows how the higher lights can modulate the physical universe which is controlled by the force fields of '666' so that the pure thoughts of the Masters working with the '777' principle stars in the cluster of the Pleiades have the power to materialize a new heavens and a new Earth, so that the former things will not be called to mind.

39 At that time, the liberated body of Gematria will go beyond the '777' combination connecting the lower biological creation to become one with the Jesus Gematria of '888.' This liberated body, thus ascends into the higher Infinite throne worlds of the Father's Many Mansions which are liberated to reign with the Christ.

40 This tremendous power of the Godhead in the Name of YHWH resurrects even the kingdoms of Darkness. For at that time, the spirit of the Lord will no longer strive with Man, and the heavens of the Kolob shall be revealed to the Righteous Sons and Daughters of the Lamb who stand in awe of the Throne. And with the greater Wisdom of the Kolob the Righteous shall walk with God as Enoch, and God shall wipe away all their tears and they shall put on the Crown of Light, for they shall become the Lamb who has faithfully carried the Cross of Creation unto Salvation.

The key
name given
to enter
into the presence of
the Throne "Light"
pyramid of the next
Universe is
~METATRON.~

1-0-7

THE KEY NAME GIVEN TO ENTER INTO THE PRESENCE OF THE THRONE "LIGHT" PYRAMID OF THE NEXT UNIVERSE IS METATRON.

1 The seventh key refers to Metatron who receives us as we go through the gates of Orion from this Son universe into the Father universe of the Elohim Creators.

2 And when I was taken to Orion, I beheld within Trapezium Orion, Light layers of great intensity which revealed a series of 'inner heavens' collectively forming the foundation for birth and regeneration. And I was shown how Trapezium Orion—the threshold gate of 'star creation' is in conjunction with omega Orion, the region of 'star death.' Both are aligned with the Father's Throne governing through the star region of Alnitak, Alnilam, and Mintaka.

3 These three star regions operate as the joint command of Central Control, the gateway which opens up our Son universe to the myriad star populations of our greater Father universe. This collective gateway in Orion permits matter-energy intelligences to go on into pure fields of soul evolution.

4 Moreover, the Lords of Light through the Council of Nine, coordinate and synchronize, through this central field of energy in Orion, all of the pyramids of all galaxies in our Son universe which use the programs of the Eternal Father.

5 The major Central Control Pyramid of Light in our Father universe is Orion, and in our local universe, Sagittarius. Major Paradise Son Pyramids form triads in conjunction with Rigel and Betelgeuse. Lords of Light program from Mid-Way station Pyramids which are major planning areas of intelligence such as Sabik, Sirius-Ea, and Arcturus.

6 The kingdom of Light on this planet does not have a "Pyramid of Light," save pyramidal vortexjah time warps which connect with Pyramids of Light in other worlds and in other dimensions through pyramidal controls of the Lords of Light.

7 To enter the "master Pyramid of Light" of the Father, the Pyramid behind all Central Control Pyramids, it is necessary to use the wavelength of Metatron, which allows the Metatronic physics of Light to operate within you so that you can see the planetary fields of Light that exist through all the higher orders of intelligence. You can see how the Hierarchies are joined together through the Throne of the Father.

8 Just as the Lords of Light were here during the formation of the space-time grids for the astrophysical Pyramids of Light, so also the Masters who work with Metatron, in the fullness of time, will place the pyramid capstone of higher evolutionary technology upon these pyramid grids to complete the program of organic evolution.

9 The astrophysical Pyramids act as focal points to energize ideas which enable the specie to evolve to the next stage of Light technology where it can begin to receive the capstone of Light. This capstone will take Man through his technology into other worlds of Light. In the name of Metatron, Man thus becomes an active coparticipant in the higher heavens of creation.

10 When I was taken to Orion, Enoch could not take me into the Master Pyramid of Light. Only Metatron could do this, for Enoch is the Ascended Master of Light, but Metatron is the Lord of Light God who is working with the Right and the Left Hand of the Father Himself.

11 Metatron is the Creator of the "outer Light" which penetrates the regions of formlessness and void allowing for the dawning of the Living Light of YHWH in regions of the "outer universe."

12 Metatron provides the Light envelopes for the Thought-Forms of the Ancient of Days. These, in turn, are used by the Creator Gods in newly evolving regions to create their own Hierarchical patterns which eventually merge these regions with the Father's House of Many Mansions.

13 And through this region of Orion, which is the cosmic pyramid of creation in our Son universe, the "outer Light" of Metatron is projected into the matrix of stellar creation which governs the worlds of negative mass by *sword of Light projections.*

14 Metatron, who serves the Ancient of Days, is to Enoch a Revealer of Secrets and a jurisdictional aspect of the Lordship emanating from the Ancient of Days. Metatron, from the Father's bosom, delivers to Enoch the Books of the Court of YHWH to be transcribed for the Son universes and the lower planetary worlds.

15 He took me, Jacob, into the appearance of the Father and I knew that the Universe of all universes is His Cosmic Pyramidal Throne. I knew that every galaxy is like a cornerstone of Light and within every galaxy there are sun systems with their pyramids (just as there are planetary systems with their pyramids).

16 To go through the Central Control Pyramid towards the Throne in our Father universe requires the energies of the capstone, the Zohar Body of Light. But to enter into the actual presence "of the Father's Throne" it is necessary to call upon the sacred name of Metatron in relationship to the Christ Body Overself. For Metatron is the pure radiation of all corporal forms that the Father can assume in the heavens of the Throne.

17 Metatron gives knowledge of the Father to all star universes so that they have a central core in the name of the Father. Metatron is star ionization, or "Or-ion knowledge" to every star which is created so that it is unified with the core memory in the center of the galaxy; and Metatron gives knowledge of *Ze* unto *ton* — projected Light crystal consciousness which the prophets called Zion.

18 Metatron gives this Light consciousness to those who are working with the Throne. They then become the active recipients who promulgate the Law of the Living Light. Thus, it is written the Law shall go forth out of *Zion,* from the *spiritual Israel* upon this earth. However, the *spiritual Israel* is the coordination of all the races of Man, so that all mankind can be brought to salvation from the kingdoms of flesh into the kingdoms of Light.

19 Those kingdoms which do not survive are kingdoms of fallen darkness; they do not have sufficient knowledge and Light to pass into the central core of the great universes where there exist multi-evolutions of consciousness communication.

20 These intelligences must stay out on the edge of the galaxies and play out their chemical destruction; to permit them to go on would allow them to interfere and destroy other life.

21 For this reason the Councils of the Paradise Sons and the Lords of Light take many Ascended Masters into the center of the galaxy. From the center of the galaxy the Lords of Light issue forth programs of redemption and resurrection to physical orders to enable them to evolve from Population I to Population II star systems through seed crystal Pyramids of Light.

22 We who are on the outer edge of a Population I Life System use the "half-life function" of Light; we use the "meta-functions of Light" instead of the "Metatronic functions." Therefore, we can only work with the common light wavelength of Population I star worlds and not with the pluralistic radiations of multiple electromagnetic spectrums. We cannot cross this threshold to go into the next pyramidal threshold of Light. As a consequence, we are only between the outer sides of the Pyramids of Light and the Pyramids of Eternal Night.

23 The Pyramid of Light, the Throne Energy of Light, gives the entrance to the Throne control of star evolution. The Pyramid of Light commissions the Lords of Light to build physical pyramids on the lower planispheres and to code within them the central keystone of knowledge to explain how Metatronic physics can enable Man, once he has brought together all of the spiritual languages and scientific gifts, to enter into the presence of the Throne.

24 In the teachings of the Zohar, it is the function of the Ophanim and the Cherubim to train the various galactic councils in the language of Light, so that those councils can synchronize the time cells of their administration with the right knowledge within the turning of the Wheel of the Law.

25 This turning of the Wheel of the Law dispenses the proper knowledge for soul evolution. By speeding up the Wheel of the Law the material plane can reach a state of non-evolving perfection, for it is the Father's Will to grant freedom of the spirit and everlasting Spirit-life to everyone who accepts His Kingdom.

26 Even the fallen angels, at the end of a great cycle will be freed from the lower heavens if they accept the Father's Love with complete obedience to His Word.

27 The scripture of the Melchizedek Brotherhood tells us that there are many Brotherhoods of Ophanim, the messengers of YHWH, working with interplanetary sciences and consciousness evolution.

28 In all there are seventy brotherhoods of Light working within our universe, all having within them the ability to understand any type of spiritual language or any type of spiritual knowledge which is shown to them from the Hierarchy of Light.

29 Among these, the *Brotherhood of Melchizedek* works with the consciousness awakening and reprogramming of light in the life cycle of the planets.

30 The *Brotherhood* or the *Order of Enoch* works with the scientific teachings and keys necessary to evolve star seed evolution and to build Pyramids and pyramidal grids of light upon the planets.

31 And the *Order of Michael* protects the various universes through the Mid-Way Ophanim so that intelligences do not randomly transplant and genetically re-engineer species serving the cosmic Law. If it were not for the *Rikbidim* who govern the chariots of celestial Light, and the *Qaddinim* who judge the dimensions of higher intelligence from within the Order of Michael, there would be massive invasions of fallen angels and intelligence into other planetary worlds, turning species on other planets into sub-species and slave kingdoms. It is the Order of Michael which can fairly administer justice since it governs all administrative records of activities within all levels of all universes.

32 Yet, at the end of a grand cycle of time the Father permits these fallen orders of intelligence, some of which are grotesque physical creations, to suddenly appear upon the planispheres like Earth to tempt man like Satan tempted Jesus. This is the last temptation that mankind is collectively being put through to see whether we will serve the lesser "space gods" or share love with the angelic Hierarchies to the glory of the Father.

33 Thus, the three Brotherhoods of Michael, Enoch, and Melchizedek govern the seventy Brotherhoods of our universe by dispatching millions of emissaries of Light to repair and evolve the lower worlds.

34 The influence of these three Brotherhoods prepares the righteous servant to work directly with the powerful leadership of High Command.

35 This omnipotent Command is directed by Michael, Gabriel, Remiel, Raphael, Uriel, Yophiel, and Phanuel who combine forces for the greatest problem solving, and when issues of new spiritual leadership are discussed for the lower worlds.

36 Those who are chosen from the lower worlds to be the new leaders are removed from their planets by the Brotherhoods and given a thorough teaching of the higher heavens by the members of High Command. And those who have previously descended from the heavens for work in the lower

worlds are then taken by Metatron into the presence of the Father's Throne.

37 These leaders also include the Masters who have evolved their soul according to the Father's Divine emanations, out of the span of a "new-born soul existence." Many have not descended from spiritual existence into physical form as the Ascended Masters, therefore, they have only worked with the solar energy planes of the planetary population within the worlds of their solar Logos.

38 Enoch stressed that in each planetary cycle there are few Masters who qualify on all levels to be taken up into the divine presence during each planetary cycle.

39 Consequently, Enoch told me that there would be many false spiritisms, and false astrologies and astronomies arising at the end of an era confusing the Ascended Masters and Masters who together serve the Father, from those Masters of the changing solar Hierarchy and lower planetary councils who have not been taken up and introduced to the higher realms.

40 He taught that there would be "false Christs" who in the name of the Masters from the old hierarchies and planetary councils would lead many of the Children of God away from their service to the Father.

41 Those who are called the Ascended Masters have originally descended from the higher Orders serving the heavenly Hierarchies to teach in the lower worlds. The Ascended Masters generally number one hundred and forty-four thousand for a given complete procession of a star cycle in the lower heavens.

42 The biological weights and measures for these cyclic periods are set at Alpha and Omega. (There are twelve basic planetary cycles of growth and experimentation before a planet enters into a multiple time cell.)

43 The manner in which the physical bodies are chosen to house the Ascended Masters depends upon their previous work in earlier biological cycles.

44 The Ascended Masters are governed by the "Councils of Light" and connect the Light workers serving the *Mazzaroth*—worlds of the "lower heavens" revolving within the star regions of the Zodiac, with complex worlds of multiple suns in the "higher heavens," — known as the *Mazalofh* worlds.

45 The Councils of Light also work with the greater Hierarchy of the *Hyos Ha Koidesh* in serving the *Kuchavim* worlds, which are spiritual universes continually being evolved and re-evolved beyond the visible spectrum.

46 The *Kuchavim* worlds are the realms used by the higher orders of Princely Ophanim to generate an antidote to replace the realms of false spiritual energy. And at the time of the *Malake Haballam,* the cycle of cleansing, the wicked are cast out of their realms of space and a new world is brought forth by the *Hyos Ha Koidesh* modeled in the Kuchavim.

47 These distant worlds of the Kuchavim are connected to the Throne through Metatron directing the Hyos Ha Koidesh. Under the leadership and guidance of Metatron, the Kuchavim worlds receive

the outer Light which allows them to sustain themselves and create perfect heavens with the Name of the Father.

48 In the æons before the present cycle some of the fallen Paradise Sons did not use the Name of the Father to balance their celestial creations. For this reason certain celestial creations were placed out of sync in relationship to the Divine vibrations of the Father's Name.

49 Our world was originally commissioned in the Father's Name, but was intercepted by the fallen Masters who applied their law of vibration to this creation.

50 Because the original inhabitants on this Ur station violated the laws of applying the higher physics of cosmic Law, the Lords of Light confused the language of man in such a manner that man to this day cannot apply the keys of the Eastern vibrations of Light with the Western vibrations of Light.

51 However, Man will soon have the ability to once again assimilate the physics of the cosmic Law and understand the power of Metatron's Light which governs the outer Redemptive cycle of the Father's Love expressed through the Christ. This will be done through the issuing of new teachings which will break the sacred seals on the old scrolls and bring man into the New Age. This is why the *Book of Knowledge* **is** being given.

52 These scrolls are the written Light pulsations which gather the consciousness sparks of the old spiral of spiritual energy which is then fused with a new spiral of Christ energy connected with the Light of Metatron serving the outer worlds until the Light is made perfect within the *Nartoomid,* the Eternal Light.

53 The new creations will be formed out of a higher physics of Light which is superior to the physics of destruction brought by the fallen Masters Shamsiel, Sariel, and Araluel who were cast down in previous cycles to the lower heavens; there they bound the magnetospheres to the lower illuminaries.

54 And when the human kingdom began to use the fallen power of the physics of Light which was in violation of the greater harmonies and balances, this knowledge was put into confusion lest man destroy the other worldly kingdoms.

55 The key, then, explains how one can only use the physics of the Master Pyramid of Light through the balancing power of Metatron, the scientific-spiritual consciousness of Light.

56 The spiritual power is not sufficient to enter into the presence of the Almighty.

57 For the presence of the Almighty cannot be approached through the spiritual dimension without the responsibility "to serve the Father universes" by co-participating in the creation of 'new earths.'

58 For the love of 'The Father' cannot be seen without elongating the Father's Light into regions of darkness.

59 It was Metatron in counsel with the Mid-Way Lords of Light who asked that the Ancient of Days withhold judgement on the lower planetary dust worlds of

darkness.

60 It was Metatron who established the Office of the Unity of Days, which allows Lords of Light and creations of Lords of Light to redeem themselves by working within the Wheel of the Law, within the Cosmic Wheel of Light.

61 Enoch, with the guidance of Metatron, created the wheel of science which brings the lower phases of life systems in and out of karmic knowledge for multiple adaptations of Divine truth.

62 Therefore, man is given the responsibility to destroy himself in the darkness or to accept the higher "Law of Light"—the *Torah Or.*

63 Man who accepts the higher Law of Light will go on into the many orders of the Hierarchies. These orders are called (by the Council of Nine) the *Ishim,* the Order of the *Melekim* (Order of Kingship), the Order of the *B'nai Elohim,* the Order of the *Elohim,* the Order of the *Ophanim,* all the way up to the *Hyos Ha Koidesh,* where one functions as a non-evolving pure thought-form; and this pure thought-form can enter any kingdom of matter-energy.

64 When man was cut off from the Hierarchies, the sciences of the earth were likewise cut off from the master blueprint, dividing the language of Light and gravitational waves from the vibratory channels of man. Thus, the spiritualist or the faithist began to use the "metasciences," the half-life vibration of Metatron.

65 The ancient Egyptian scientists once used the word "On," the place where Light transfiguration redeemed the body of Osiris in this half-life of death and resurrection. The priesthoods who carried on the intellectual notions of Light were initiated into the ancient Academy of On.

66 This initiation continues through the teachings of Enoch and through the teachings of the prophet Joseph, where *Or,* the Light of the Hierarchy, has come to work through *"On"* ecumenically as the Church of Moroni.

67 If we are able to take the knowledge of the Egyptian documents of Light and fuse together a pulsating geometry of a thought-form with a given color, placing them together on the right vibration of consciousness, then the experience of going into other worlds through the Pyramid is revealed.

68 If we are able to take the Eastern documents of Light and code ourselves into the radiations of Light, then we will be able to see the Pyramids of Light in a field of alignment with the legionnaires of "Tak"-Orion which exists in ethereal dimensions within the Takla Makan Basin.

69 All the documents of Light are keys to the grids of the Earth which will be opened so we can ascend to the "higher worlds."

70 We will have the power to enter into the "higher unity" of being which we have lost.

71 Because we have lost the knowledge of the key name to enter the throne of a pyramid creation, we have retained only limited names of consciousness expression; thus, we have crucified ourselves within three-dimensional consciousness.

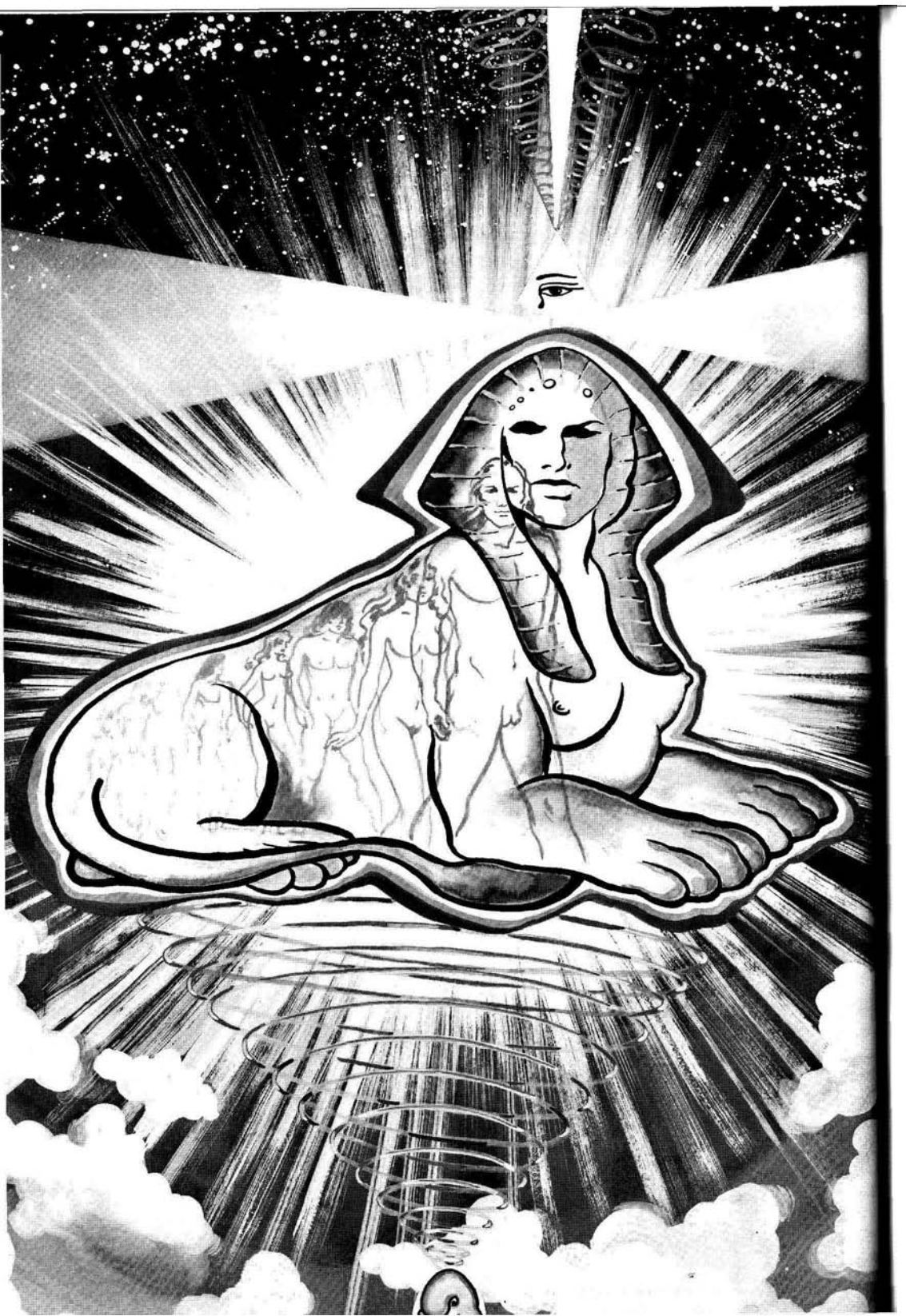
72 Man must realize that he is delivered from material form and

saved only through the Office of the Christ, synchronized with the name of Metatron, one who serves the Father, rather than rebellious Lords of Light who have taken the names of divinities and disguised themselves as Gods. These are the fallen Lords who cannot call upon the Name of the Father, therefore they share no part in His Garment of Light and in the vibration of Ze.

73 Because the proper names and proper balances have been lost, the pyramids of life cannot be opened, the pyramids cannot be decoded.

74 **Therefore, this scroll has been prepared to open the hidden pyramids within the earth and** *within man* **that Man, the Adam upon the earth, becomes the Adam Kadmon in the heavens, and that the earth, the place of meta-creation, becomes one with Metatron.**

PLATE 5. *The Sphinx Vehicle of Light as The* Key *to crossing the Solar Spectrum.*



The key to the Pyramid-Sphinx in the middle of earth is the "HIGH FREQUENCY SOLAR VEHICLE" given in the symbol of the Lion-Sun and in the symbolic structure of the space-time pyramid which gives to all levels of evolution in our zone the mathematical-astronomical keys to the surrounding "HIGHER EVOLUTION."

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THE KEY TO THE PYRAMID-SPHINX IN THE MIDDLE OF THE EARTH IS THE "HIGH FREQUENCY SOLAR VEHICLE" GIVEN IN THE SYMBOL OF THE LION-SUN AND IN THE SYMBOLIC STRUCTURE OF THE SPACE-TIME PYRAMID WHICH GIVES TO ALL LEVELS OF EVOLUTION IN OUR ZONE THE MATHEMATICAL-ASTRONOMICAL KEYS TO THE SURROUNDING "HIGHER EVOLUTION."

1 Enoch explained how the vehicle of the Pyramid-Sphinx has been placed in the "middle of the Earth" as a living model of Man's destiny to indwell in a higher evolutionary body once he can center his solar and magnetic energy with the alignment of the pyramid, which is the architecture of space. Futhermore, it shows how the face of the Higher Evolution is able to travel through our sun system and embody its consciousness in our solar evolution, in the body of our Lion-Sun.

2 Thus, the Pyramid-Sphinx is an educational vehicle showing how the Brotherhood of Light can Interpenetrate the pyramidal space of Man, so that the race of Man can be synthesized into new forms of light embodiment to go beyond our immediate sun system. The Sphinx symbolizes our body of space and time within the Lion solar evolution that must be conquered by Man before he can wear the face of brilliance and indwell in the presence of the Master 'Architects' of Light.

3 To teach Man, the Masters of Light only need to project their face through our solar evolution since they have evolved into Whole Light Bodies capable of using a thought-form technology to interpenetrate our solar spectrum with their power of Light. This allows them to teach dust world creations to evolve beyond the evolutionary face of their sun and become Sons of God.

4 The vehicle of the Pyramid-Sphinx sits on the threshold between our zero point evolution and higher light technology, as the stepping stone to other consciousness sun systems beyond the limitation of our solar light zone. The Pyramid-Sphinx symbolizes how the mind of the Higher Intelligence must center itself within our solar evolution in order to educate Man to use the Magnetic lines of force and to build consciousness pyramids which are the keys to open up the threshold controls necessary to leave our *consciousness time zone,*

5 Enoch further explained to me that when Man has opened the Pyramid-Sphinx with the higher

consciousness of Light and connected the energy entrances of the Pyramid and the Sphinx with each other, he will understand that he has completed this phase of life and is prepared for the energy vehicles of the Brotherhood to return and take him into the next evolutionary station.

6 He said "Remember there is a Light energy pyramid in every evolutionary membrane."

7 And Enoch explained to me that the Great Pyramid is a geophysical computer showing the half-life of our local universe within the geophysical foundations of the Earth's biophysical, geophysical, and astrophysical meridians. Moreover, it is also an astrophysical life station showing how the geoid function of our planet is connected with Orion which is the region for positive programming in our universe.

8 The Great Pyramid on the Earth is, in reality, in conjunction with a pyramidal energy field under the Earth which together form a diamond. From this central focal point there is a network of magnetic resonance which connects all of the pyramidal energy fields around the Earth into a relationship of an icosahedron. This icosahedron grid is a monolithic structure of interlocking tetrahedrons and octahedrons which give the true harmonic reciprocals of Light acting on all points of the grid.

9 The true science of Magnetic astronomy is to align the Great Pyramid with the constellation Orion so as to form the "eye focal point" to retrieve information from all points of the grid. Thus, the Great Pyramid is a model for the light continuum of the many universes connected with our Earth. With this relationship in mind we can envision how the Pyramid's unique star shafts transfer to Earth on a monumental scale the message of the Gods of the imperishable stars *Ihmw-'sk.* The message contains the revelation of the true solar astronomy and mathematics that man must harness before he can leave the Earth's environment.

10 If we look at the Pyramid on the basis of the life shafts, we can trace evolution between our dying anti-universe on one hand and a rising regenerating universe on the other. For the Great Pyramid is an astrophysical eye between the larger positive and negative cycles of star evolution charted by the astrophysical star shafts. These star shafts contain the resonance patterns of magnetohydrodynamic activities and function as cosmological calculators.

11 During previous geomagnetic cycles the North star shaft of the Great Pyramid originally pointed towards the circumpolar star of alpha Draconis and the South star shaft pointed towards the Taurus-Orion constellations.

12 These alignments reveal the Pyramid as an astrophysical computer showing the present life cycle as a recapitulation of the previous life programs upon the Earth.

13 And when these star shafts will be understood, we will know that the Great Pyramid is the *Eben Shettiyah,* the foundation stone for the Living Light upon this planet. Man will see that these star shafts also indicate when the Brotherhood of Light will return during the next space-time overlap to take the

righteous from this three-dimensional creation into the next level of pyramidal intelligence, into the Many Mansion Worlds of Light.

14 Alpha Draconis represents the devouring, negative entropy which keeps the planispheres like the Earth chained to the entropy of singular sun systems, allowing intelligence to be devoured by the body of the Lion-Sun, were it not for the intervention of the Ophanim into this furnace of fire.

15 Orion must be understood as giving forth the positive sword of Light to cut through the Magnetic fields of biological limitation. We must understand the Lords of Light from Orion as giving us this consciousness model of the solar-sphinx to rise to a new-born creation beyond the negative energy of the immediate magnetic fields. Man must understand why the ancients regarded Orion, the region *Ihm-'sk,* as the princely region among the stars. As it is said in the *Pyramid* Texfs, "Orion, the Father of the Gods, has given a certificate of life creation as a greater power."

16 The *Pyramid Texfs* also speaks of the builders of the Pyramid, the Nine, who programmed in the direction of Orion: "In your name of Dweller in Orion, with a season in the sky and a season on earth. **O** Osiris, turn your face and look on this King, for your seed which issued from you is effective." And another text gives forth the sacred message, "The sky conceiveth thee together with Orion, the dawn beareth thee together with Orion. Live the one who liveth at the order of the gods and so will thou live,"

17 These three fragments from the ancient Egyptian scriptures of Light show the direct relationship between the Pyramid and Orion through the body of death and resurrection of the Ascended Master Osiris. And as we look deeper at the meaning of the Pyramid, we are to understand how it gives the model for human consciousness programming and consciousness resurrection. For in it we have the mathematics of why the ancients set the head of the soul journeyer facing south at the bottom of the Mastabah shafts, for it was to help the soul join the Lords of Light of Orion.

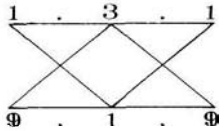
18 Thus, the star shafts in the Great Pyramid are intended as the introductory ways of consciousness preparation, whereby not only Osiris's soul but the souls of all those who have been initiated into the Pyramid might actually ascend to join the Masters, Enoch, Heru-Ur, Tehuti, and all Masters who serve the Councils of Light in Orion.

19 To this end, the Pyramid can be understood as the model for consciousness exodus from one three-dimensional time-set within the Earth's magnetic fields into a multi-dimensional evolution controlled by Orion, and the regions of the Higher Intelligence. This is the sacred region of the sky the Egyptians coded *'Sak,'* the Tibetans called *'Tak,'* and the Hebrews called *'Kesil.'*

20 These star shafts function as a theoretical mapping of *magnetohydrodynamic star channels* connecting the magnetic and electromagnetic grid patterns of star alignment. The mixing arrangement

is used to measure the geophysical cycles of change, polar wanderings, tectonic changes, and activates magnetic-gravitational wave coding for consciousness deliverance. Furthermore, the Great Pyramid was built before the last geophysical shift to instruct man in the awesome and regenerating architecture of cataclysmic geology.

21 There exists a sacred formula to be read on different levels to function as a mathematical key. The formula is expressed as:



I was told that the Higher Evolution in working with the grid structure of the Great Pyramid used this formula to coordinate the Great Pyramid with the other grids of Light. The formula includes the following mathematical arrangements: 1.3.1, 1.1.1, 9.3.9, 9.1.9 (where 1 and 9 are superimposed upon the same space). This arrangement can be used to create electromagnetic propagation functions in the midst of the lattice formation.

22 The Great Pyramid is, once again, being activated to coordinate with the other grids on this planet. When this is completed the grids will be opened to the Heavenly Jerusalem. We will no longer be earth-bound but will pass through the magnetic fields of change. We will, once again, partake in the "story" of the Exodus. The biblical Exodus is a micro-astrophysical and astronomical model that the enlightened children of God will use on their journey towards the greater universe. For only the children of God have the consciousness of the pyramidal initiate so they can join the Lords of Light in the regions of 'Sak,' the region of the higher star evolution, in surviving the Earth's diminishing light-life zone.

23 As Man begins to unlock the Mysteries of the Great Pyramid in relationship to biblical teaching he will understand why Enoch told me that within the Great Pyramid, within a different energy field, the biochemical functions of the body of Moses and Jesus can be found, for they are the two highest incarnate manifestations of Jehovah within this present cycle. Enoch said they are within the Pyramid to show that the Pyramid is the *Eben Shettiyah,* the foundation stone, or the resonance eye for soul manifestation connecting the Office of the Christ with this planet. And when the Pyramid is reactivated they will return as the capstone. They will return to demonstrate the scientific and spiritual unity of all Ascended Masters.

24 In this fulfillment of prophesy, Moses and Jesus will return with Uriel — the Creator of the Inner Light, Metatron — the Creator of the Outer Light, and Michael — the Creator of this local universe, for this is the return of the programmers who do the Father's Will of ingathering the righteous from the Earth who will be "graduated" to go to other Light-Life worlds.

25 Thus, the Christ consciousness will indwell in the consciousness of Man who is centered within the pyramid, for only he will be able to leave his physical pyramidal life zone behind. He will

be able to take the exodus across the "Red Sea," the light vibrations of his sun system into the *Sea of Crystal,* into the land of Israel, the land of the consciousness of Light which freely serves the Father in the Many Mansion Worlds of Light.

26 And the pbysical Pyramid in Egypt is part of a single energy grid that connects with the land of Israel. Enoch explained that just as Egypt contains the architecture of the physical astronomical Pyramid of Man's destiny in space, Israel contains the spiritual architecture of the Pyramid in its scriptures of the *Torah Or.* The *Torah Or* gives man the ability to fashion a pyramidal capstone of Light consciousness within his body, for this is the necessary completion (of his body) if he is to merge his spiritual energy with the Christ Light of the Higher Evolution.

27 When the scripture of Israel is combined with the pyramidal architecture of Egypt, the consciousness pyramid and the physical pyramid of the Earth will become as one total unity. This pyramidal unity explains why Joseph, as the offspring of Jacob, and Jesus were initiated into the Pyramid in Egypt, and why "Moses was instructed in all the wisdom of Egypt" (Acts 7:22). Under their leadership' the race of Israel, created in Egypt under the command of Jehovah, was to go forth to demonstrate the unity with the Father and Mother elements of physical and spiritual birth and rebirth. This has been the process of the old program being brought to completion. In the New Age, we will go beyond the planetary level of evolution into the myriad star kingdoms of the Infinite Way.

28 The reprogramming of the physical consciousness will take place in twelve major crystalline regions around the Earth. These twelve major regions are all focused towards the Great Pyramid which is the central alignment for major star positions controlling the geomagnetic grids of the earth. Into these twelve pyramidal regions the capstone of Light will come down to complete the changing of the spiritual hierarchy. This will be the time when the twelve tribes of the physical Israel and the twelve consciousness levels of the spiritual Israel will unite around each manifestation of the *Eben Shettiyah.*

29 When you understand the grid structure of the Earth you will see how the Great Pyramid is the central cornerstone within the New Jerusalem which connects the pyramidal capstone of the Merkabah vehicle (under the Order of Melchizedek), with the twelve consciousness Light zones on this planet.

30 Before this comes to pass, the Great Pyramid will be decoded and all previous pyramidal science from the squaring of the circle to calculating distant star positions will be understood in relationship to the cosmic Pyramid of Orion, and the cradle model of our universe — the Pleiades which governs the higher timepieces, the cosmic clocks. The mathematical harmonies coded within the Great Pyramid create an invisible timepiece of Higher Evolutionary movements as a clock placed on the face of the Great Pyramid. These mathematics tell us the angle

of the slope of the outside of the Great Pyramid is 51°51′14.3″. The altitude of the Great Pyramid is to the length of one side of the base as one is to ½π(Pi). The length of the Ante-Chamber multiplied by 100 is 11,626.02 Pyramid inches. Using this figure as the diameter of a circle or the altitude of the Pyramid as the radius of a circle, the circle is equal in area to a square whose side is 10,303.30 Pyramid inches in length, thus squaring the circle.

31 The squaring of the circle is one of the greatest mathematical problems known in the calculus of the ancient Egyptian priest-scientists who were concerned with the greater solar movement, for it allowed them to use the astrophysical tables given by the Higher Evolution which were placed in the Pyramid. These showed how the human race within the squaring of the circle is directly related to *Kimah,* the Pleiades.

32 The key solution is the understanding of how terrestrial and solar movement are tied together in the greater "Precession of the Equinoxes" — the 26,000 year cycle which connects with Kimah, the cradle from which our embryonic cycles of time are calculated by the Higher Evolution. Thus, this precession of the equinoxes is the length of time required for our solar system to make one complete revolution around the Pleiades, our greater parent sun, which calculates to a period of 25,827.5 years.

33 The Great Pyramid contains the distance from the Earth to the sun — the solar energy form of local creation, but the relationship to the cradle and throne of our consciousness cycle of creation is given in four codes of the physical pyramid:

33'-1 Each of the two base-diagonals of the Great Pyramid taken together equals 25,827.5, the Precession of the Equinoxes, at the rate of an inch per year.

33'-2 The width of the Grand Gallery of the Great Pyramid times 100π (as 3.14159) equals 25,827.5, the Precession of the Equinoxes.

33'-3 Twice the altitude of the Great Pyramid lying above the floor-plane of the King's Chamber times π (Pi) equals 25,827.5, the Precession of the Equinoxes.

33'-4 The King's Chamber is situated on the 50th plane of masonry in the Great Pyramid. The outside surface perimeter at this level in original Pyramid inches equals 25,827.5, the length of the Precession of the Equinoxes.

34 In order to understand the deeper significance of the numerous codes of the Pyramid within the magnetic fields, we must understand that the models which eventually constituted the Great Pyramid were built over cycles of 36,000, 24,000, 18,000, 12,000, and 6,000 years by the Lords of Light.

35 Under the direction of Enoch, Heru-Ur, and Tehuti, the Lords of Light built the Pyramid from the top down by vehicle control, that is, out of the magnetic-etheric spheres by Magnetic flux line controls.

36 The earlier pyramidal designs were built according to the previous Gravitational-Magnetic shells of the Earth which exist on the higher planes. The present Great Pyramid was built while a Merkabah vehicle of Light in the shape of a pyramid

was stationed in the basin at Giza creating the surrounding energy fields which could move the magnetic lines of force and the physical materials.

37 The Merkabah was then exemplified in the Sphinx which symbolized how the Higher Evolution in the appearance of man could travel through the solar spectrum of creation.

38 Enoch explained to me how the geometrical construct of the Pyramid stands as a testimony to his first appearance upon the planet and it also contains the Mystery of the capstone which is to be understood at the return of Enoch.

39 The Great Pyramid's base side is constructed with a length of 365.242 Hebrew sacred cubits. This number (carrying a floating decimal) also mathematically appears in other places in the Pyramid and is considered one of the most important numbers "in stone."

40 Not only is this the number of days of our solar year, but it is also the number expressed in decimals that Enoch lived on Earth, that is, 365 years, 88 days, 9 hours according to the ancient texts. Thus, Enoch's cosmological time cycle is coded within the Enoch circle which can be expressed numerically as 365.242.

41 Our present cycle is only one of many important cosmological cycles which must be understood in the true astronomy of the Magnetic cycles of the planispheres. This includes the rotation of the Earth in relationship to the magnetic equator of Saturn using the formula of the spiritual mathematical set of 101.

42 Moreover, man must see how the Pyramid shows the salient features of successive geophysical changes upon our planet and when the magnetic parameters of our solar system will enter an electromagnetic null zone.

43 This blueprint of geophysical change is personified by the Great Pyramid upon the face of the Earth, interfaced with the other geomagnetic pyramidal points of the Earth.

44 The Pyramid was built out of the Magnetic flux line controls in relationship to a Magnetic blueprint conceived in relationship to the belt of Orion and the sacred numbers 1335 and 1290, the additional functions of magnetic displacement that take place at the end of magnetic cycles.

45 These sacred numbers show the missing functions of the great magnetic shifts which give the geomagnetic alignment of the grids of the northern hemisphere, the southern hemisphere, and the surrounding light grids which come together at the point of 30°-36° Longitude E. and 30°-33° Latitude N.

46 This point in the Earth is the interlocking key to a vast immortal structural pattern operating between the heavens and the earth. This structure is not only composed of the icosahedron geometry connecting the grid points on the Earth, but also includes pentagon arrangements which form a dodecahedron geometry superimposed on a different energy level around the Earth.

47 Furthermore, those two lattices are surrounded by a hexahedron which transmits divine cube functions and is in conjunction

with our Sun supporting the energy functions of the Earth.

48 **Through this complex crystalline form, human life and various degrees of extraterrestrial life can all share the local life space in the energy fields of the same orb only on different lattice grids.**

49 Seen from the perspective of the Higher Evolution, life upon this planetary orb is a radiated series of biological events primarily lattice-like in nature. Through the crystalline lattice, the Higher Evolution controls the various biological kingdoms by organizing the intergravitational and interradiational effects of lattice merging with lattice.

50 The frequency modulations of the Higher Evolution can allow seed populations to climb "Jacob's ladder" into the next realm of the crystalline staircase which eventually leads from this planetary orb into other lattice dimensions which we cannot even see at this time.

51 Through these grids the Higher Evolution conducts its bioengineering and transmits information to the members of the human race who are sensitized to these geometric harmonics.

52 Moreover, in the larger blueprint of creation, the Pyramid is the blueprint for a double helix between a blue and white star system and our solar magnetohydrodynamic program, whereby mutual programming allows pyramidal coordinates to structure consciousness evolution to go on.

53 Besides this stellar evolution which is coded within the Pyramid there is a companion change reflecting consciousness evolution. Here, the consciousness continuum from our star evolution to a blue white star evolution is manifested through the code ZH.T: the pyramidal energy consciousness which rests over the heads of the initiates enabling them to combine multiple pyramid (energy) functions in different energy levels of creation.

54 This ability to function with multiple levels of intelligence makes use of the wisdom of *Ihmw-'sk,* the Lords of Central Control, to attune and project consciousness thought-forms from one evolutionary pyramidal face to another energy field. This is done by the modulation of gravitational waves transmitted through a pyramidal energy template that is centered over the head. (This consciousness template uses spiritual energy as opposed to the natural pyramidal energy vibrations of the planet.)

55 The ZH.T code is the code of communication given from Central Control to those who are committed to freeing man from the rounds of earth-bound evolutions.

56 The placing of the crystal pyramidal energy cap over the crown chakra of an evolving humanity demonstrates how the consciousness of Man can be attached to other space-time dimensions so as to experience the face forms of the Lords of Light, who will reconstruct this present biochemical program to be in tune with the changing electromagnetic frequency.

57 In terms of the sacred twelve degrees in "the middle of the earth," the region of the golden belt 27°-39° Latitude N. (that encompasses the zones of initiation), there are five special keys that are to be understood in the transference of power.

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58 In this region, astronomical-consciousness scrolls will be found to explain how a great cataract of fire shall open the magnetism of this æon and legions of beings shall descend on the length and breadth of the earth to receive the righteous who are the gatherers of the treasures of faith. These 144,000 ascended beings will create a Light projection around the Great White Throne in the "midst of the Earth."

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59 In this sacred region in the "midst of the Earth," the elect will be seen as the Messianic Key holders, the Priesthood of Ur, explaining how the circle of the Earth's axis and the arc of alpha Draconis will be opened and removed from the mid-heavens. Their keys will proclaim how the white shepherds of Taurus-Orion, the Mansion of the Greatest Bulls, and the region of the Lamb, the region of the Christ, will reign over the remnant seed.

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60 This will be the first region of the Earth where the Son of Man will quicken the elect who are asleep in the earth by coding every molecule of dust into a new body of life. This will be done by the power exemplified in the golden tear drops in the eyes of the Teachers buried at On, Noph, and Akhetaten.

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61 This sacred region will show how the "Head of Days," the Father of the Christ Light, will use the Nine to reveal with the Host, the 366 scrolls of Enoch in conjunction with the Chamber of the Son, within the Great Pyramid which is the chamber of final initiation for the soul. This chamber, in conjunction with the King's Chamber and the Queen's Chamber, is showing mastery over the earth's three-dimensionality as opposed to the Grotto with the Granite Plug which is reserved for souls who have failed their assignment to teach in the earth dimension.

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62 From this sacred region the Paradise Sons will move the twelve energy fields of Light around the Earth into a new electromagnetic density. The prayer of the Righteous will be heard at this time and the twelve energy time warps will reveal the "cities of Light" placed upon the Earth to activate the ascension of the faithful.

63 Into this sacred region YAH-EL will send the Ophanim messengers of Light who will use the divine Hawk (Bak), the divine Phoenix (Bennu), and the divine Dove (Ba), to bring the three-sided capstones of Light down to Man.

64 The expanded space of the spiritual mind will behold this trinity of Light which will show Man how he will be resurrected through the righteous Light of Merkabah. The expanded space of the spiritual mind will behold the Phoenix becoming the twenty-four winged vehicle spoken of in Kaballah, having within its winged formations the potential for programming a thousand consciousness time cells which will be used for new regions of transplanting the remnant of Man.

65 This will be a time when the Pyramid of Infinite Love will call forth the children of Light and say, "I call thee to my abiding place within other worlds of Light."

66 This will be a time when the luminaries will correct and repair our vehicle of time within the necessary magnetic circulatory levels of ionized consciousness.

67 This will be the time of a making of a new people within new matter-energy bodies who will reign in other fields of glory.

68 Therefore, the teachings of Enoch tell us of a new electromagnetic wavelength upon the Earth that will change the old magnetic forces of the body into the magnetic harmonies of the fifth, sixth, and seventh dimension, so as to work with the Higher Evolution of our local universe.

69 This is the time when the great tectonic plates of the earth will shift in relationship to specific star points and the body of flesh will put on the body of Light; this is the time when death shall be swallowed up in victory and reign no more. And there will be great Lights and these Lights will be our Fathers who tell us, "Rejoice! O Children of Righteousness for you have been glorified in the Eternal Splendor of the Zohar Forever!"

70 The Zohar Splendor will be when the ascension of the sphinx vehicle will open the free path of the Light Ray into the space of the human universe.

71 It will be the time when Man will understand how the Lord of Light Amen Hotep was able to wear the face of the Lion in the presence of human flesh.

72 It will be a time when righteous mankind will wear the face of the Lion of Judah as he ascends to Kesil-Orion, in the name of the Living Son of David — the Christos!

The anti-universe is composed of star field energies revealed on the Black Cube in Mecca which shows the function and destruction of three-dimensional universes.

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THE ANTI-UNIVERSE IS COMPOSED OF STAR FIELD ENERGIES REVEALED ON THE BLACK CUBE IN MECCA WHICH SHOWS THE FUNCTION AND DESTRUCTION OF THREE-DIMENSIONAL UNIVERSES.

1 Just as our living universe has a pyramid of light as the central matrix for star evolution between the universes of intelligence, so also the anti-universe has its matrix of dark cubic space which is the violation of the Living Light exemplified in the Kabba, the Black Cube in Mecca.

2 The ninth key of Enoch deals with the salvation and destruction of star universes within star energies trapped within a cubic function of darkness.

3 And this key was unveiled in the year 1973 of the Earth's consciousness time zone by the words of King Feisal, who gathered at Mecca a host of two million worshippers chanting "liberate Jerusalem." A news dispatch from Beirut told that he washed his hands, put on seamless garments, and then approached the Kabba, the Black Stone. This stone was said to have been the white stone that Adam brought out from the Garden of Eden, and that it had gathered darkness by the corruption of man's sins.

4 So we see in the Kabba, the key geometries of the anti-power of life, the anti-Christos, and the anti-Zohar; we see this even in the very language of the Islamic scholars and leaders who were gathered at the Kabba to bow down to the Black Stone as they prepared to "liberate Jerusalem," which is known to be the place of the coming "Pyramid Capstone of Light."

5 Within this key the positive universe and the anti-universe come together through the mathematics of Light; on one hand through the Pleiades, Orion, and Jerusalem; on the other hand through alpha Draconis, omega Draconis, and Mecca.

6 And I saw the nations engaged in physical destruction, entropy, war and violence, worshipping and bowing down to the negation of star-energy; and I also saw the nations of Light and Love exalting the pyramid of light which is the sign for continuity in the image and similitude of the higher illuminaries.

7 Enoch took me into the Middle East; he told me that the Kabba, the Black Cube, was a macro-state crystalline structure sensitive to the particles of star limitation and nuclear tracings.

8 The Kabba shows that any star universe without the power of the Father — without the Light of

the Father — will go through its star collapse.

9 The Sons of Light, the B'nai Or, have established a light pyramid functioning on this end of the light spectrum in relationship to the Pleiades and Orion. Conversely, the Black Cube functions with alpha Draconis for the Children of Darkness.

10 The Black Cube is symbolic of all the anti-matter which passes through our planetary system of creation.* It shows "alpha and omega" tracings of sub-atomic decay and dying star properties.

11 To save the peoples of the world who are under the energies of the Black Cube is to bring them the Torah Or, God's program of Light; to save the star system intelligence from negative entropy is to bring the scriptures of Light from Orion and the Pleiades: to teach the people of the world the love of God, the love of the Son, and the love of the Shekinah — the Holy Spirit.

12 With this power they can conquer the anti-universe; with this power they can conquer the inversion of the ninth key of Enoch, which is 6-6-6, *sommer* ***wuf*** sommer, the negation of the six physical force fields of material creation on all three levels of quasi-stellar creation.

13 With this key we can understand how fallen universes are delivered through the galactic wars of the Sons of Light versus the Sons of Darkness. This is accomplished through the stellar programs of 9-9-9, the three-fold causality of Father-Son-Shekinah universes operating together in all nine time cells of material creation, neutralizing the 6-6-6.

14 The key speaks of evolutionary star time, both in terms of the physical dimension of what we measure as cubic space, as well as in terms of the destruction of three-dimensional universes.

15 The key is directed to human astrophysics; it is speaking of the Black Cube, the Kabba in Mecca, as showing in meta-particles how star universes must be destroyed as they pass through the three-dimensional main sequence phase if they do not have a greater star power of regenesis. Dark space exists where star evolution is no longer possible without controlled intervention. This is known as a degenerate phase in star evolution.

16 By the colliding of two galaxies which accelerates electrons and positrons, anti-matter can be annihilated, which is calculated to the total of about 10^{44} ergs per second in radiated energy.

17 In the Sanskrit texts we have one of the highest truths revealed in the Maha-Ratri which shows eternal time and the transition of matter as the measure of the eternal night. Thus, time is the eternal ocean of silence from which all the secondary cycles of time are formed as they interact with the microparticles of crystal ever present in the universe, beginning with the cycles of creation and including all the cycles which determine the existence of the universe.

18 The Maha-Ratri stands upon the corpse of the ruined-evolving universe, which is beyond any three-dimensional physical plane.

19 Because this ruined-evolving universe contains the body material of all things yet beyond form, it is beyond the body definition. In so far as it is ^beyond the three-dimensional definition of life it is a corpse unto the living function of light which Man considers the beginning. It is a continuous explosion of all matter.

'Pertaining to the cubic nature of humanity. Not to be confused with the higher message of Islam. (See Glossary: *Umma.*)

20 The second phase is Krodha-Ratri, which is the waste of the boundless all-devouring time.

21 Time appears in this evolution as a cosmic immensity, a source of light, a combustion. And so in the night of time, which is still in a state of universal dissolution, light, the first combustion, appears as a star beginning.

22 This light is the nature, the source of all thought; for thought is an energy, a combustion of star evolution, and the instrument of knowledge illuminating the object of star evolution.

23 We see in the model of the Night of Eternity, the Maha-Ratri, life-giving plasma spiraling in many directions. The plasma, then is allowed to come together when it hits an energy field which will impart to it shape and structure.

24 This field is something akin to what man calls in physics Boltzman's Law, the creation of gaseous particles or clouds which begin to form out of the spirals of plasma turbulence.

25 The galaxies and anti-galaxies, in the third dimension, begin to take on the dimension which humans recognize as star evolution; namely, the spiraling of form within cubic space necessary to materialize a blue-white star field within a three-dimensional model.

26 The third night of evolution, Divya-Ratri, is the formation of a singular sun system moving within the initial energy field to become the circular-cubic matrix, the central form in the magnetic fields of turbulence.

27 And as it spirals out of the energy field we understand how stars condense out of a galactic cloud by gravitational collapse. At this stage of star evolution, matter and anti-matter have separated due to radiation pressure.

28 At some point in time within star evolution, the star, either in the matter or the anti-matter phase, has condensed sufficiently to produce enough heat for nuclear fusion to occur.

29 And in the interior of the star field the heavy elements are produced from the original hydrogen and helium until they interact to form iron.

30 Some of these stars become the super-novas that explode and scatter the elements throughout the universe, throughout the galaxy, or throughout whatever dimension the star happens to be participating in as an energy focus.

31 Other stars, however, evolve a conic structure of physics which clearly appears within the three-dimensional cubic form. This conic-spherical projection quickly leaves the three-dimensional cubic form due to radiation pressure.

32 Eastern science teaches that the energy field which is beyond the three-dimensional cubic form is the Night of Realization, the higher knowledge; Enoch calls this the fourth dimension.

33 The fourth stage of evolution is Siddha-Ratri, where the universe makes way for a greater energy flow, a greater offering of creation.

34 It is a time when inter-stellar

gas is drawn toward other stars. This inter-stellar gas, as well as the energy field connected with it, forms the whirling mass-forming eddy currents and gas centers which condense around the given singular sun system.

35 The quantities of gas in most cases are not sufficient to go through gravitational collapse or generate enough heat to create a star, and yet the condensed masses are able to form the planetary systems revolving around the parent star.

36 It is within the fourth-dimensional construct that we understand how the planetary satellites of creation really feed off the instructional codes of the parent star. Within this code of ionization is the framework necessary to materialize thought generation which is constantly being pulsated through this network of energy.

37 Every kingdom of intelligence of chemical matter, with its respective star or parent star, and with its respective star evolutionary phase, passes into the Vira-Ratri or the Night of Courage, where it is able to spiral through itself.

38 In this fifth stage of evolution, the sun pours into the world and takes from it the essence to continue its evolution.

39 The solar radiation in the Eastern texts is compared with a perpetual beheading of the sun; and, as such, the beheading represents the life-giving and life-destroying power of the sun.

40 The world depends for its sustenance on burning and destructive light.

41 The Lord tells us concerning this evolution that "Her left foot forward in battle, she holds her severed head with a knife. Naked she drinks voluptuously at the stream of the blood nectar flowing from her beloved body."

42 We see in this picture the necessity of a given planetary mind system, or kingdom of intelligence, to separate from its sun system before the sun system destroys that planetary creation or that planetary field of intelligence.

43 Enoch told me that stars are not the only source of elements beyond atomic structure.

44 Stellar radiations and cosmic ray bombardment produce chemical and physical reactions. These radiations may affect members of the planetary family by generating complex organic molecules from simple inorganic substances, giving rise to a vast variety of intelligences.

45 In cases where the earth type of life has evolved, radiation is necessary for the process of photosynthesis, from which all higher forms of physical life derive their energy.

46 It is at this point that the life intelligence must decide if it has the ability to go through cubic life space, to become identified with a higher evolutionary star seed intelligence in a neighboring star system and join in co-participation as a new member of a galactic family.

47 If it does this it proceeds from its parent star, to a secondary star, and into a pluralistic form of galactic creation of many suns; if it does not mutate into multi-dimensional star directions, it is devoured and destroyed.

48 The Chinese recognize in their texts that the Lords of Light govern from double stars, as well as from multiple star systems.

49 The intelligence in the lower heavens is 'chained' to its immediate sun system's parameters which will be destroyed through the evolving, spiraling black cube — the cubic space where star energy eats up its own physical by-products, its own physical creation, and its own creative intelligence.

50 To go into negative or destructive evolutions and redeem or reprogram these evolutions requires the power of the Zohar of the Higher Evolution, or the Phowa, the consciousness-threshold energy which is stronger than the sun's energy. This higher Light serves as a new channel whereby the transmutation of the specie can take place. Thus, the specie can be taken off its planetary disc and go into other star fields before the sun system destroys its chemical order of life intelligence.

51 This brings us, then, to the sixth field of evolution, known as the Kala-Ratri in the Indian texts (and its counterpart in Tibetan texts), which is the sudden end of a world system — the culmination of a process that had been going on for a long time.

52 And the destruction begins with the first moment of existence. It begins at a point when all of the cycles are brought together to give forth the picture of a thousand newly risen suns: the death of the lower sun creation and the birth of the multiple sun creations.

53 The words of the Lords which give this picture speak as follows: "Softly smiling you shine with a crimson glow which may be compared with a thousand newly risen suns. You wear a silken veil and a garland of skulls."

54 This garland-skull illustrates Golgotha, the destruction of the spiritual sun energy — the Jesus, with the energy of the Son of Light — the Christos, or the Zohar energy which descends on the planetary mind as a new evolutionary membrane upon the skull of the planet. At the end of time the Higher Evolutionary threshold of intelligence working with the Earth's astrochemical sun, will come together for the necessary resurrection and programming beyond the time-space of the Kabba-Golgotha, the immediate zone of life and death.

55 This cosmology is to be seen in the wearing of the Black Cube or *Tephillin-Baith* on the forehead of the Jewish mystic, who nullifies the power of the Black Cube worn over his third eye, by the interpenetration of the Torah scripture of Light within the Cube. Here, the program of Light from the Word of God purifies the mind and opens it up to the Splendor of the Universe.

56 In the cosmology of the Earth, this means that without a new program of spiraling light from the intelligences connected with the program Israel, our sun will have to use up its supply of fuel, for it cannot depend on thermal pressure to balance the force of gravity indefinitely.

57 A star of a given galaxy may die by one of three processes, according to contemporary physics:

58 The first process is gravitational collapse or contraction. When hydrogen becomes scarce and no longer reacts within the star, the

source of energy vanishes. When the energy is no longer generated, the radiation pressure drops sharply and gravitation takes over to collapse the star. Therefore, there occurs an in-fall of matter and photons, towards the center of the star.

59 The energy generated by gravitational collapse is much greater than the fusion reaction to create energy, thus the star is subjected to extremely high internal pressures. The result is that the star grows in size until it is sufficient to permit more radiation to leak out. When the star collapses, the temperature rises sharply in the core of the star and the core continues to expand to about one-half the mass of the star.

60 The star now enters a new phase where helium reacts with carbon. This is an energy producing process, which causes the radiation pressure to counter gravity, and prevents some stars from completely phasing out.

61 Thus, the star might begin to return to its normal size, but this shrinking process triggers oscillations which may begin the nova phase of its evolution.

62 Another process of star death is the nova phase, which is a nuclear explosion ejecting core materials and forming heavy elements which use up the star's energy supply. This is observed by the star's increasing luminosity from hundreds of thousands to hundreds of millions of times.

63 The third process is the white dwarf, a star that has exhausted most or all of its nuclear fuel and is undergoing the Night of Frustration, for it nears the final stage of its evolution.

64 **The seventh field of star evolution is the Night of Frustration, the Darvna-Ratri, which explains why the planetary intelligence of man cannot get beyond its seven-fold nature of the cycles of change.**

65 Man is chained to his geomagnetic cycles, whether it is the seven days of creation working with the earthly cosmologies;

66 whether it is seven years within the aging process of his body;

67 or whether it is the mathematics of seven seconds, milliseconds, or nano-seconds before the phosphene explosions occur to the inner dimensions of his mind.

68 The Night of Frustration is a point at which the physical order of the mind must recognize that even star evolution does not share any singular space and time forever.

69 A portion of that star evolution is also in your mind because the star which you really see out there you cannot absolutely experience except within your mind.

70 So that star system or that sun system has already an energy force field of its own phase breaking up or evolving with a mathematical consistency within you because you are the materialization of the greater phase on a smaller scale.

71 We are told that once all is destroyed the universe goes up in smoke. Hence, the power of ultimate destruction of the material phase of the Darvna-Ratri, is called the smoky one, or the hell, the Dhumavati.

72 The Dhumavati'is star collapse, beginning slowly and then proceeding more rapidly when the star surface has a temperature of at least several thousand degrees centigrade and continues to emit photons.

73 The star then spirals through its cubic dimension as its orbits of energy are realigned.

74 And this spiral into a new electromagnetic orbital level of energy is not only true for all phases of photon amplification, but includes phases of anti-photon amplification even within the body universe, which creates both the free and slave satellites of the earth universe and the star universe.

75 During this phase the human evolution needs the help of the Mid-Way Councils of Light to direct its thought waves. Our physical intelligence must prepare itself for the greater space-time changes that are taking place within the human kingdom of intelligence and all the other kingdoms of intelligence which appear when the human universe is being destroyed.

76 And when the other universes collectively adapt themselves to our finite human universe in the eighth stage, where our finite order and the infinite cross, the One and the Many, the One and the Many-thousand, or the One and the Many-Million systems of intelligence all interconnect with the millennium in Man's search for Paradise. Man, then, sees how he is part of the thousand space-time cells of Redemptive creation which brings about the Age of Peace as the Night of Frustration is passed.

77 **Man recognizes in this greater peace that there is no death, but only a recycling of energy within a variety of evolutions which occur.** (The tenth stage brings the synthesis of the One into the Many and the Many into the One.)

78 The eighth stage, the Vira-Ratri, is known as the Second Night of Courage, the consciousness star birth or rebirth which refers to the collapsing star progressions, where photon orbits are interconnected with the valences of the collapsing body or collapsing star system.

79 Until the star contracts to 1.5 times its gravitational radius — a point called the first critical stage, some photons are still emitted from the surface of the star; these escape into space and can be seen by the distant observer.

80 Photons emitted on a tangent from the star's surface at the first critical stage are caught in a spherical cloud from which they slowly leak for millions of years.

81 Similarly, there are forms or thought-forms of kingdoms of creation that may be caught between star universes just as in the physical kingdom, man, in some instances of spiritual evolution, can be caught between his embodiments.

82 In this stage of physical transition, if man has not connected with his eighth chakra, he can only exist on one chakra of thought-form continuation or in phases which can be recognized as several fragmented thought-forms in the ethereal form, or in transparency, neither of which is sufficient to incorporate him into the material phase of existence.

83 This interphase evolution represents fallen Masters of knowl-

edge and thought-forms from lower creations which have been destroyed on this planet; yet they have survived because they are within realms of photon amplification which still administer to the kingdoms comprising the greater gravitational radius connecting our physical life station — planet Earth — with realms of creation that we cannot see but which share our same local life space.

84 The ninth evolution is the Night of Delusion, the Moha-Ratri, in which the time spectrum is seen as an anti-life force and in which, according to this scripture of Light, the star shines like a blue lotus resembling the forest fire consuming the abode of the demons.

85 It is a time when the star continues to collapse in such a way that the immediate star field becomes so intense that all photons are drawn toward the gravitational radius. Here the star's karma has allowed for star intelligence to be recycled with the loss of consciousness evolutionary programs.

86 The second critical stage is reached as the star begins to collapse within its gravitational radius. At this point only photons which leave perpendicular to the surface can escape, and these form once again a leaking cloud just outside the gravitational radius.

87 But there is an instant following the second critical stage when the star has collapsed within the Schwarzchild radius, and no photons can escape.

88 The Phowa scriptures of Light say that at the first stage the intelligence must leave the star, before it explodes or goes supernova.

89 It is a time when Man must use the knowledge which the Chinese and Tibetan Lords have marked with the ideographic symbols T, L, and V representing a mirror of a collapsing star field. The mirror allows the spiritual Man to see the future of life through the formula of how matter is rematerialized within a new energy time set. This enables the forms of one time set to appear in another time set through direct bio-location.

90 It is a time when the 'T', or the time factors in different star evolutions form the angles where 'V', or the vector factors of star evolutions, cross in their orbital path. 'L' is the length of inner-penetration which allows the matter of one energy field to rematerialize in another energy field. The vector factors all line up so that one energy universe suddenly appears within another. At this time, one kingdom of intelligence can suddenly appear within another.

91 Man who goes on, crosses his spectrum, his dying star space, and enters the tenth level called Maha-Ratri, the Night of Splendor.

92 The scriptures of Light explain that Kamala, or the lotus girl, is the consort of the everlasting Siva, the Night of Eternity, who protects the world as the earth mother, the earth womb of all chemical creation and growth. She is identified with Vishnu, the physical form that the Lord of Light or the higher mind puts on as it materializes its thought-form into the physical chemical body of a given sun system.

93 The dimension of splendor cannot exist within the universe without the Sea of Crystal, the multitudes of sun systems reflecting higher intelligence.

94 And if one sun seeks simply its own splendor, it must exist in the Night of Darkness out on the edge of its respective galaxy, living in darkness rather than in the pluralistic light, the Many in One Light.

95 And from this point on, the star collapses to zero volume and may create a hole as it spirals into infinite mass.

96 The hole created by the sun's singularity provides a tunnel into another universe or a different part of the same universe. Meta-matter then comes bubbling out of the space on the other side of its tunnel as its negative spiral begins to expand. (It will be known that a rotating blackhole can move from our universe into another universe allowing space travel to occur between universes.)

97 Enoch said, "our universe began on a spiral" rather than in a steady state or "Big Bang" position.

98 In respect to the many and one fields of evolution which all share this local star space, including galaxies moving faster than the speed of light that pass through this local life space, the human creation does not have to be destroyed with the death of its physical sun, or have to suffer the karma of its physical sun because it can transcend its solar spectrum.

99 To be karmically released from this cycle of creation and destruction, the earth intelligence must adapt its life to sub-systems of another star's path.

100 The ten stages of Light evolution are constantly going on through myriads of universes, all of which have their unique light thresholds housing biochemical intelligences which live specifically within those sub-light thresholds.

101 The Lords of Light on Archturus, for example, tell us that they supervise all evolving intelligence within sun systems on this end of our galaxy. Their star probes are projected into our sun system in a desire to re-evolve our sun's chemical environment which would allow our star seed to connect with greater suns, in greater evolutions.

102 And in order for Man to enter this greater evolution and have his image recreated as the Adam Kadmon, he must first go through the Night of Destruction, the Night of Despair. He must go through the negative cubic star energy spaces that surround his organic kingdom.

103 If he is to recognize the key to the anti-universe from the teachings of Enoch, Man must first see the multiple evolutionary phases that he is currently going through to understand the complexity of other star kingdoms of benevolent and aggressive intelligence with respect to the Earth's planetary creation.

104 Secondly, Man must see the earth's kingdoms with respect to the limitations of its singular sun system, which is rapidly approaching a point of critical mass factors and neutral mass factors manifested in solar storms which can cause tremendous geophysical change on this planet, even to the point of massive destruction by released torque factors.

105 Thirdly, Man must see the mappings of the human evolution

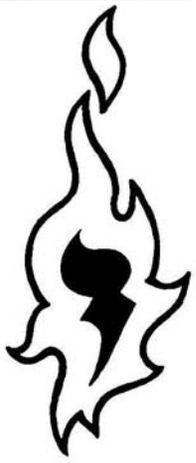
within multiple star charts which were left on this planet for the human mind to understand.

106 These ancient star charts speak of the Lords of Light who come from multiple star systems into this kingdom of matter.

107 These star documents teach Man that he can acquire the consciousness propensity to go beyond the orbital phases of his singular sun system.

108 They tell of how star seed evolutions remake themselves once they are beyond the planetary and the singular patterns of star evolution.

109 Therefore, arise, **O** Man of the earth and shed forth Light, for a new heavens and a new earth are being created; and upon you the very glory of Jehovah-YaHWeH shines forth.



The key languages connecting mind-time warps to interconnecting civilizations and manifestations of "HIGHER EVOLUTION" in our time-zone are Egyptian-Hebrew-Sanskrit-Tibetan-Chinese.

1-1-0

THE KEY LANGUAGES CONNECTING MIND-TIME WARPS TO INTERCONNECTING CIVILIZATIONS AND MANIFESTATIONS OF "HIGHER EVOLUTION" IN OUR TIME-ZONE ARE EGYPTIAN-HEBREW-SANSKRIT-TIBETAN-CHINESE.

1 We are told in this key that if we interconnect the languages of Egyptian-Hebrew-Sanskrit-Tibetan-Chinese, we will be mentally interconnected with civilizations representing the "Higher Evolution."

2 Enoch carefully instructed me to use the languages of Egyptian and Chinese to unify all the biochemical languages working horizontally in the human body. At the same time I was instructed to use Sanskrit and Tibetan fire letters to unify all the biochemical languages working vertically in the human body. Finally, I was instructed to use the Hebrew fire letters, sacred energy sounds, and thought-forms of Light to connect with the intelligences of the Pleiades and Orion, unifying all crystalline languages of the third eye so as to open the *template* of the mind for the Eternal Light.

3 Enoch said that if all five languages were used simultaneously, they would activate the pictographic communication of the Brotherhood within the brain; they would create a mental time warp and quicken the Light Body Overself to dome within the human vessel of consciousness experience. These languages form a grid connecting the Higher I AM consciousness of Light with the human I AM consciousness of Light through a cosmic light vibration.

4 Spiritual Man is to understand that this grid is formed by the languages which create horizontal (Egyptian-Chinese) and vertical (Sanskrit-Tibetan) energy patterns.

5 These, in turn, are activated by the divine vector (Hebrew) created by the focused Light force and by the imprinting of the divine fire letters (or energy sounds) upon the vertical and horizontal grid.

6 The *horizontal pattern* connects with the mental energies that are part of an interchange of knowledge with the immediate life situation on *the plane* of human experience.

7 The interchange goes on within you through a series of light pictographs which allow for multilevels of external knowledge to be internalized and rapidly encoded beyond that which is usually spoken.

8 This internalization is granted through the mental process encoded upon this plane of experience.

9 Yet, this knowledge cannot be fully understood without the *vertical patterns* which form the connecting links from the lower dimensions of sensory awareness, through this plane of experience into the higher dimensions that are of an infinite quality of joy.

10 These two patterns form the grid which is continually undergoing individual evolution so that the individual progresses to the higher cosmic levels of soul advancement. However, because of the limitations of the lower worlds these grids are continually shifted to accommodate new environments of birth and rebirth.

11 Finally, when the organism has reached the point where the higher soul transplant can take place, the grids open to the presence of a third grid-like pattern, which is a divine Light force.

12 This *divine Light pattern* allows for spiritual planes to be fully connected with the body and the body to assimilate the Messianic experience of the Pentecostal flame.

13 In consequence, all experiences of life are fully activated and made possible to the human form which goes into physical union with the Divine Self.

14 Hence, this cosmic vibration connects the Higher I AM consciousness with the human I AM consciousness through the five body vehicles of Light: the electromagnetic body, the epi-kinetic body, the eka body of many relativities, the inner body of Gematria, and the outer body of Zohar. They are synthesized so completely that all five bodies are drawn up through the crown chakra becoming one with the Eternal Light.

15 When this happens the consciousness of every chemical cell is brought up through the body, through the seven chakras, and goes into a hovering light pyramid over the mind, in the area of the eighth chakra. When this is completed, the ninth and tenth chakra grids in conjunction with the eighth chakra template, can bring through all the information from previous civilizations. (The eighth chakra acts as a sign for those who work with the Brotherhood of Light.)

16 This is the completion of the grid which allows the mind to speak on all seven levels and allows the specie to go beyond its present soul program. Thus, Hebrew, in our planetary program, is the final balance necessary to connect the soul patterns of the first Adam Kadmon with the patterns of Redemptive Creation.

17 And it was explained to me that the planetary universes must live through the programs of the star scriptures from the original codes of Egyptian-Chinese-Sanskrit-Tibetan and Hebrew that were given to teach us the lessons of universal planetary creation and destruction within the Light of Life.

18 When I was taken into Merkabah, I, Jacob was shown how the fallen legions of Semjaza were disbanded and dispatched to three-dimensional worlds like Earth. Still, out of the fallen mixtures of the creative experiments, everything advances to newborn generations, and the lessons of some star universes are replayed identically in smaller planetary universes. The smaller planetary universes, without completely destroying themselves must learn the lessons of the greater star universes.

19 And as we go through our Omega point, we once again understand what was encoded in the Alpha phase of the original star programs given in our birth of destiny. And when you use the divine names from all these five languages together, like Amen-Ptah — Egyptian, Phowa — Tibetan, Kuan-Yin — Chinese, Gabriel — Hebrew, and Buddha — Sanskrit, as mantra seed syllables, you set up a consciousness wavelength of light that resonates with all five bodies within you. Language, here, is a language of energy vibration formed by carefully selected seed mantras.

20 The mantra vibrations raise the body consciousness into the seed crystal mind so that it spirals out of our consciousness paradigm which is controlled by the energy of the black cube. And by going through the Light pyramids on this life station, the mind of consciousness is able to pass from lower pyramidal creation into greater light-life stations on other dimensional or Metatronic levels of creation.

21 You can then enter into that dimension where all life motion becomes the Eternal unfoldment, where all is currently being lived, currently being recycled, for the universe has all ideas stored in the Eternal Mind of reflection and revelation. All life motions are stored for replay and regathering, for use by the Ascended Masters in higher dimensions, within worlds of a thousand lotus time cells.

22 And on the physical plane, it is the subconscious world, not the conscious world, that dictates the primary order or events.

23 Key 1-1-0 delineates the spectrum languages, built into the subconscious, in order to connect our mind with the many light spectrums — all at the same time — in different star kingdoms of evolution. Therefore by using the five languages we can experience other spectrum manifestations of the Higher Evolution.

24 The Higher Evolution in this galaxy self-embodies its intelligence into *nine time cells;* we on this planetary evolution incarnate into one *time cell.* By using the five languages to activate the glowing flame within us to fill our entire vehicle, we can experience some aspect of the nine time cells.

25 These five languages connect the five biocomputer bodies of Man with five different energy spectrums as one unity, so that Man is able to experience the past, present, and future of all light civilizations that have lived upon the Earth. He is able, through the Brothers of Light, to experience the nine time zones of this planetary creation recognized as past past, past present, past future; present past, present present, present future; future past, future present, future future.

26 Thus, Man, in connecting his mind-time warps with his Overself, can experience both the past and the future of the physical plane functioning as one.

27 And just as the Higher Evolution came down to Earth, to Ash'a in India, to the Takla Makan desert in Tibet, to Qumran in Israel, to On in Egypt, and to Xin

Jiang in China, so also they come down to you — through your crown chakra, your kether point, when you use the key languages as seed syllables for meditation which connect you with the Masters of Kesil-Orion Central Control.

28 These key languages connect you to the Kesil-Orion Central Control; these key languages build a grid of the living body of Light which takes you into any dimension where that light focus is currently being used.

29 And behold, Enoch wrote this in the language of Light — in the flame script of Israel which speaks in all tongues; a written language on a polarized flame — *Lay-oo-esh* — being projected into your third eye.

30 Behold, I speak to you as though I spoke from before the presence of the Paradise Sons, for I know that you shall receive my words.

31 This key speaks of the language system of Light given by the Higher Evolution to the star seed on this planet to enable this seed to go through many galactic formations and transformations.

32 And through this manifestation of the Word, projected thought-forms from the higher galactic kingdoms of creations materialize not only one set, but multiple sets of evolutionary kingdoms of creation.

33 Therefore, there are multiple patterns of knowledge which create kingdoms in matter by virtue of being thought-forms projected beyond the kingdom of creation. These thought-forms are constantly being reseeded through language patterns throughout the immediate universe, materializing multiple energy forms.

34 All of this is revealed to us in the cosmologies of these specific language systems which were derived from the Ascended Masters and Lords of Light who came down to teach man not mythological symbols and psychological linguistics, but the actual 'thinking cosmology' and wisdom of how the greater star universes work as a consciousness unity.

35 As we examine the primary texts of all of these basic languages of star cosmologies, let us keep in mind that these texts tell us that the primary keys are given by the Ascended Masters, who come to evolve intelligence on all planetary biospheres.

36 The *Pistis Sophia,* conceived in Hebrew thought-patterns rendered into Greek and Coptic, is one of the great Gospels, for it is a true witness of the mysteries of the language Jesus used to call down his higher Body of Light in the presence of his initiated disciples. It shows how Jesus is the synthesis of the thirty-two chemical building blocks of intelligence within the Mystery of the Logos seen as the *Lak Boymer,* the Pillar of Light which calls down the Christ Body of Light through the thirty-third degree to inhabit the Jesus Body.

37 I was shown how the incarnate Word of Christ became the Body of Jesus; and how the Body of Jesus and the Body of Christ came together to form the Star of David, two brilliant Pyramids of Light as a three-dimensional embodiment of Eternal Light.

38 The Ascension into the Eternal Light also is revealed in the

Egyptian *Pyramid Texts* when the true child of God must bring pyramidal light through the Eye of Horns.

39 Enoch revealed that the Masters are taken into the Pyramid to show how the physical body can be infused with the higher dimensions of Light working through meridians of crystalline energy fields surrounding the human network.

40 It was also revealed how the human mind is able to open up, within the seed crystal third eye, a time warp area of consciousness through which it, too, can work directly with the Higher Evolution.

41 In the Sanskrit texts, the texts of the *Rg-Vedic-Hymns to the Sun,* and in the *Prajñāpāramitā Sūtra,* we are given knowledge of how the human vehicle works as a biotransducer system which is racing against electrochemical destruction by the consuming energies of the sun. And these texts explain how the human vehicle is just one kingdom to be explored by the greater kingdoms of light. For in these texts we are told that our human kingdom is transformed from time to time into kingdoms of light and remade into new star vehicles.

42 We are told in the Tibetan texts of the *'Byn•chub•sems•dpa'i spyod•pa•la jug•pa'* how the proper repetition of the sacred words allows for enlightened compassion and Love so that the three jewels — the biological body, the mental body, and the spiritual body — or the three bodies of Buddha are fused together.

43 The Chinese oracle bones speak of the myriads of celestial beings who share the same body of life experience and can participate through the body of man so that he can experience the speech of the higher worlds.

44 **When you use Egyptian-Hebrew-Sanskrit-Tibetan-Chinese words to prime the thought vibrations to flow into your third eye area, the languages will open channels of crystalline vibration within you so that your body can work directly with the Higher Intelligence through** *telethought communication.*

45 These crystalline channels can be seen as three jewel-crystals forming a pyramid. These three crystals in your third eye area allow resonance attunement to flow between the third eye and a spiritual template over your crown chakra which is necessary to project and receive the higher thought vibrations of Light. Thus, the three pyramidal coordinates of crystal "emanating out" connect with the five spiritual languages "flowing into you" to form the vibratory field that activates the eighth chakra.

46 And the light which shineth, which giveth you Light, is through Him who enlighteneth your eyes, which is the same Light which quickeneth your understandings.

47 The thought-forms that are active with this evolution come only through the greater mind, for thought-forms do not originate in the body-mind of man but only are received and stored in units of ten to the tenth of thought-form potential.

48 The body geometry was created to carry the "seed crystal" and to let the Sea of Crystal flow

through its third eye to serve the Infinite Creation.

49 These five languages of enlightenment seeded within man give rise to the unity of the three-jewels in the third eye.

50 This synthesis of the three-jewel bodies of Light is the living experience of the Light continuum. It allows freedom from linear thought-forms, and creates movement towards pluralistic universes working with multiple bodies of Light.

51 With this in mind, you can be freed to work on the higher pathways of Light vibration, so that all are synthesized into the Christ Body.

52 Wherefore, our universe shall be sanctified; yes, notwithstanding it shall die in its limited form. It shall be quickened and shall be born anew in the power of the Living Light by which it is awakened, and the righteous shall inherit it.

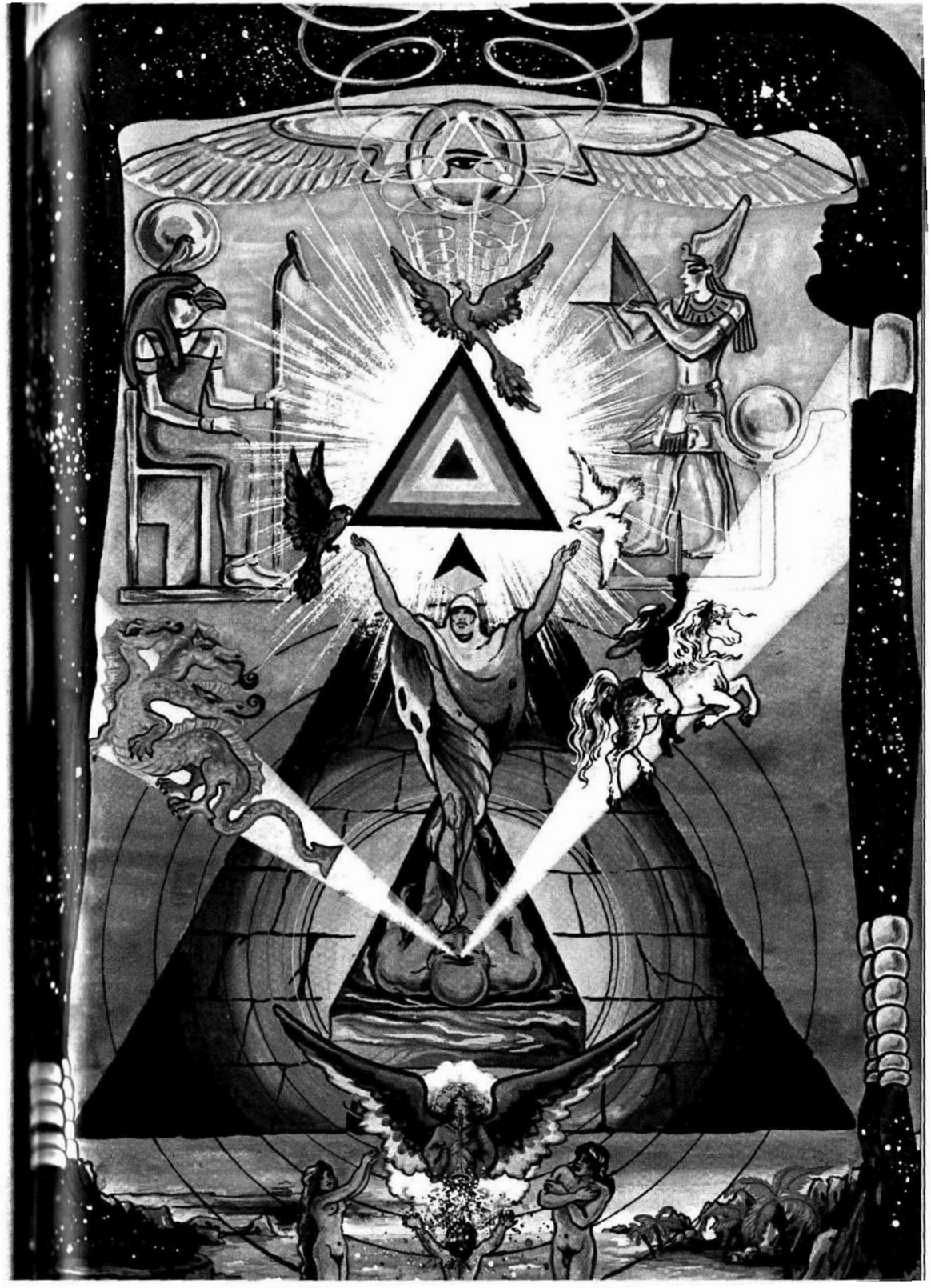


PLATE 6. *Resurrection beyond Duality into the Holy Trinitization of Life* ▶

The Throne-Energies are the "Sacred Names" that can take you into the Pyramid and show you the "Million Myriads of Pyramids" all interrelated into the Throne of the Divine.

1-1-1

THE THRONE-ENERGIES ARE THE "SACRED NAMES" THAT CAN TAKE YOU INTO THE PYRAMID AND SHOW YOU THE "MILLION MYRIADS OF PYRAMIDS" ALL INTERRELATED *INTO* THE THRONE OF THE DIVINE.

1 The Lord hath made bare the Sacred Names of *Zion* for the purification of the body and the cleansing of the soul; and all the ends of the earth shall see the salvation of God.

2 The Sacred Names that we have been given can take you into consciousness awareness with your living biochemical pyramid. Your living biochemical pyramid is the body in a unique position of energy meditation. It is the body in a tri-dimensional energy field which fuses the relationships of the sensory qualities of the body with the divine qualities of the soul. This is done through Divine Language.

3 Thus, by using the proper energy codes you can perceive and connect with the Throne worlds. These Throne worlds each have their own unique energy codes; these are the "Throne-energies" which are expressions of divine names becoming mantras. These 'Sacred Names" form their own unique mantra combinations for communication.

4 These mantras activate pictographic communication with the Brotherhood when used with the proper combination of codes and the proper energy balances of Love.

5 The body vehicle then becomes activated by the Throne-energies of Divine knowledge so that the physical vehicle puts on the golden pyramid which is the vehicle of the Overself used to enter the Throne worlds of the Father. Through this process the body vehicle becomes more than just a temple for participation in spiritual activities; it becomes a continuous "temple of initiation" for the Throne worlds to recreate themselves through you.

6 Through this process you can enter into a direct relationship with the "Mind" of the Father, the "Mind" of the Son, and your mind which activates a Shekinah pyramid of Golden Light encompassing your body. This is the meaning of the mathematics of this key, the 1-1-1 relationship of Father, Son, and Shekinah universes which can operate within you.

7 This is the grid which when established allows you to enter the "million myriads of pyramids," for all is "interrelated into the Throne

of the Divine." Just as there is a circuitry throughout your body, there is a greater circuitry throughout the shell of the earth and throughout the immediate universe which is a unique power system of the living Light.

8 **By the proper use of the "Sacred Names" of the Lords of Light, you can trigger a direct energy exchange, influencing any component or corpuscle of intelligence within the grid circulatory system that is attached to your energy pyramid.**

9 Here, geomagnetic harmonics are used to form vibrational frequencies which use the pyramidal building blocks of measurable grids to tap into a larger harmonic system. This larger harmonic system allows for different combinations and structured patterns of waves to unite and form myriads of chemical waves and elements. These, in turn, react with one another to alter chemical and elemental relationships which react with one another to form physical substances and change physical appearances.

10 The whole of physical reality is tangible to us, for it is formed from the basic pyramidal harmonies, or harmonics of the angular velocities or wave forms of Light.

11 From these basic harmonies, or simple resonating wave forms, myriads of other waves are created which blend in sympathetic resonance, one with the other, thus forming the physical structures of our immediate universe.

12 Through the wave harmonics set in motion by the mantras, positive thought-forms can be shared with selected points of communication. These thought-forms can be used to offset the negative psi grid structure of consciousness control which keeps the creativity of Man locked into limited three-dimensional consciousness attunement.

13 Along with the Sacred Names, special breathing techniques of induction are used to penetrate into the very consciousness of the Names and to maintain a certain vibratory control over the psychochemical process.

14 In a single intake, you absorb life, breath, nourishment, health, vigor — and the necessary conditioning to journey into the eternity with special Masters of the Father.

15 The "breathing" passes through levels of sound and color representing Light energy at different levels of excitation, whereby the participant experiences the flame growing brighter and brighter until he notices outlines of beings of Light moving back and forth.

16 The warmth and radiant tongues of flame unfold the garment of the Father into us and become the efflorescence of His Love.

17 The Light grows until the flame within knows no fear but feels the excitement of His Divine Love.

18 The Sacred Names also create the vehicle of Light which allows us to travel through the vibrations of the mind so that we can enter into the consciousness minds of those who have fallen asleep in the worlds between this world and the higher Throne worlds of YHWH.

19 Through the Sacred Names fused into **the protective power of** the Ain **Soph,** we can even enter into the secrets of the underworld and the chambers of the waters underneath the Pyramid. There, we can bear witness to those who have failed their assignments and so they are caught within the vibratory grids of the earth, within the pyramidal grids going beneath the earth.

20 These are the lost souls who are trapped within the River of Consciousness beneath the Pyramid. They must bear witness to the Room of Initiation so that all Ascended Masters who take on form can understand this assignment. "To fail this assignment is to live in the thought-forms of the earth, in these vibratory grids until the Day of Resurrection."

21 Through the Sacred Names, we are to cooperate with the Office of the Christ in resurrecting these consciousness bodies of intelligence "from the grave."

22 (The Sacred Names are also used to resurrect the fallen worlds beyond the comprehension of man.)

23 To fully activate the Throne-energies," it is necessary also to use the Urim and Thummim grids to build templates of resonance which are to be placed in alignment with both the sacred energy grids on the planet, as well as the grids of the Merkabah of Light.

24 The Urim and Thummim are "the lights" of charged crystals producing a field effect of color whereby the thought-forms of prayer can be targeted along any number of energy grids allowing for the electrification of matter.

25 These Urim and Thummim crystals can be materialized by the Masters of Light to render capabilities for special work. These stones are to be placed in front of the body so that the spiritual third eye can use the crystals as a point of focus. A key crystal serves as the key focal point for energizing the crystals which are placed in a pattern of two Mogan Davids.

26 These are used in the setting of prayer where third eye concentration is necessary upon a given crystal in entering and leaving the states of vocal meditation.

27 The mandate for the use of these stones was given to the true priests of Israel who were the elect of the Name (Exodus 28:15-28).

28 The Name was the Name of YHWH behind the Sacred Names which were to be carried to the ends of the earth, building a temple of vibration to the glory of God's revealed Name — YHWH.

29 These Sacred Names include those within the Bible whose names have mathematics which unfold according to the vibratory patterns which encompass the complete Torah Or.

30 These Divine Names hold the power of transmutation so that the sacred genealogy of the 76 names from Adam to Christ and the 76 names of sacred genealogy of Spiritual Masters from Metatron to Safkas (and Bibliyah), form a dialectic relationship with the genealogy of the 76 sacred Egyptian names giving the anthropoid model of history (from Mena to Menmaatra,*) which will be resurrected at the end of time.

31 It is through the Sacred Names of the Throne of Christ,

*See Key 2-1-1

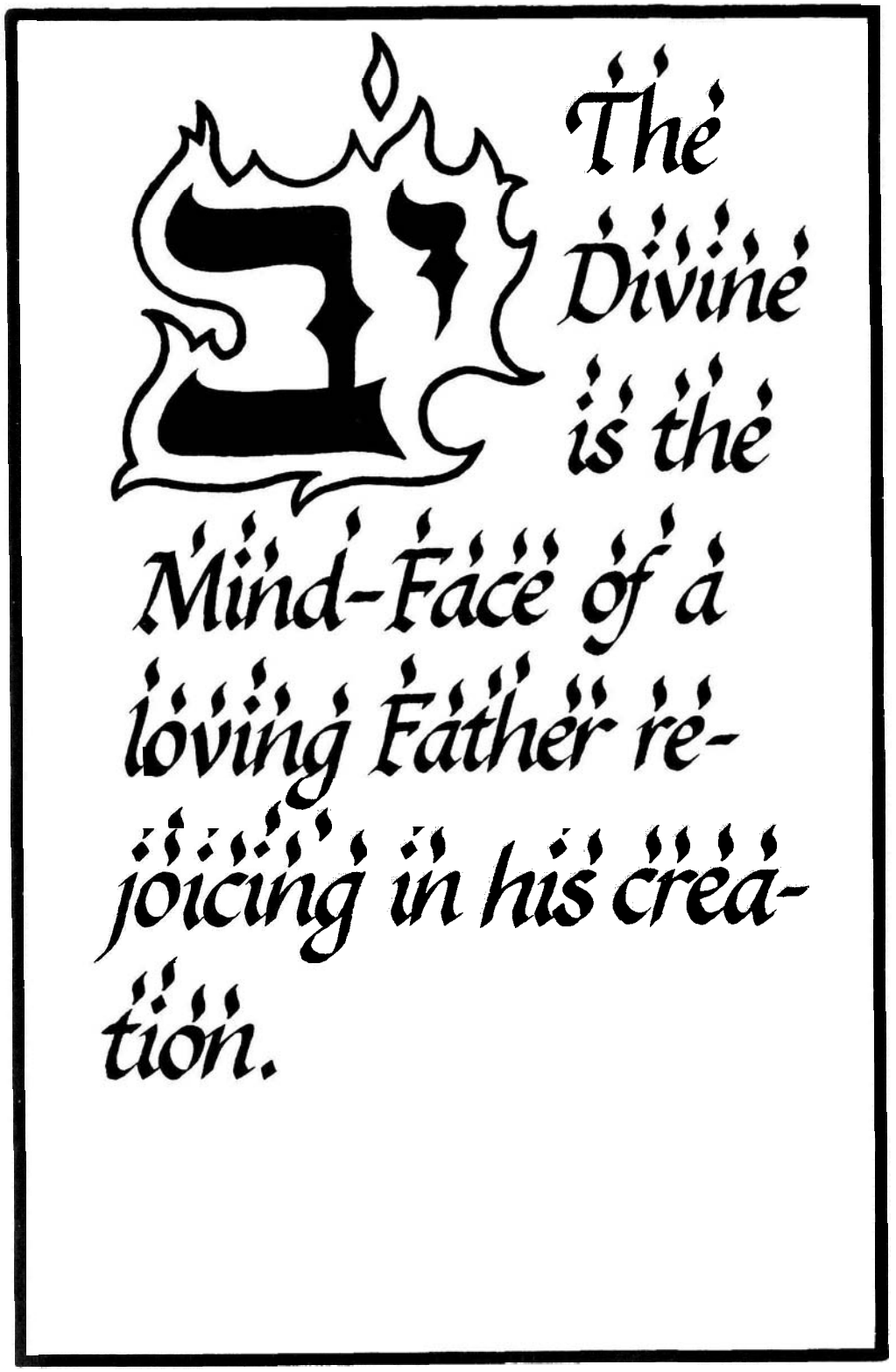
and through Metatron and the Elohim through the Throne of YHWH, that the Masters connect with Man to purify and resurrect our body so that our Name is written in the Book of Life.

32 Thus, as we unfold the revealed writings of YHWH and work with the Torah Or and its Sacred Names, we realize that it is a Pyramid of Light and that every Ascended Master is a cornerstone. Within the Torah Or are the inner thresholds of all levels of human psychology, philosophy, astronomy, and cosmology built into our cosmic dimension.

33 The Torah Or includes the *New Testament Scriptures* and the *Old Testament Scriptures* which form the Pyramid of Light within the Star of David. Both are necessary to bring mankind into a direct relationship with the teaching Sonship Orders of Light which enable us to go into new star creations.

34 These Scriptures form the Mogan David which codes human consciousness to receive the Brotherhoods who form the capstone of Living Light. Each Sonship Brotherhood functions as the Morning Star opening up a relationship between a Son universe and a new planetary field being made ripe for creation, being made ripe for crossing Alpha and Omega for a new creation.

35 The Father's Love is so great that no form of intelligence in the heavens nor upon the earth can escape from the vibrations of these Sacred Names. They descend even into the darkest shafts of the temples of this earth and into the amorphous regions of Sheol to lift the face and the countenance of life back into the face of the Divine Ain Soph from which Eternity has sprung.



THE *DIVINE IS* THE MIND-FACE OF *A* LOVING FATHER REJOICING IN HIS CREATION.

1 Enoch explained to me, Jacob, that the Divine is in all dimensions and exists within all universal intelligences. Planetary evolutions form the body extension of this mind force.

2 The Divine is the Mind-Face which connects all universes through love. The Father universes give unto its Son universes of Light the Divine Inheritance which the Father rejoices in sharing with His Children.

3 The key tells us the Mind-Face of the Father emanates the Light necessary to make the human creation a tabernacle for the *Meoroth* — the Luminaries.

4 The body vehicle is enwrapped in twelve meridians of indwelling light, the *Stralim,* which connect the human face of evolution with the 365,000 space-time human representations of God which the human eye can behold.

5 The ability to see beyond the lower manifestations of God is given only to the faithful witnesses of the Word of God who ascend into the heavens through the 'Dove of the Christ', for only they are allowed to see the Father Rejoicing in His Creation.

6 The ancient scriptures of Zohar speak of the face of the loving Father as the ***Ain*** *Soph,* that which is by definition beyond formation.

7 If we are to understand the face of the Divine, we must begin to understand the face, or the appearance of the Light Body that is seen when the Higher Intelligence or the Higher Mind speaks to you within your creative cycle of creation.

8 When you have seen the face of the Higher Evolution and it speaks to you, even on the inner planes, you understand how that face of the Son of Light, or the messenger of Light, is but a brain cell of Light that leads back into the Eternal Mind. The Eternal Mind is all of the chemistry of infinite life systems connected together through the greater creation of the mind-energy beyond celestial energy.

9 One of the most important sections in the New Testament takes us to I Thessalonians 4: 13-18: "Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping in death; that you may not sorrow just as the rest also do who have no hope.

10 "For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep in death through Jesus, God will bring with him.

11 "For this is what we tell you by YHWH's word, that we the living who survive to the presence of the Lord, *Adonai,* shall in no way

precede those who have fallen asleep in death;

12 "because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first.

13 "Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord.

14 "Consequently keep comforting one another with these words."

15 This scroll speaks of the coming of the Messiah, or the Lord of Light. Whether we see this as the Tibetan texts speaking of the fifth world of Light coming in Lord Maitreya, the Hebrew Zohar speaking of the coming of the Messiah, the Lord of Light, or the Christian New Testament speaking of the coming of the Christos or the Christ, we are all reminded that this will take place in the heavens first and then on land.

16 When the Christ comes, the foremost righteous will be caught up to see the Lord in the air where they will receive the blessing of co-reigning with the Christ and the dispensation of the anointing to be brought to the saints on the earth.

17 This is a very important theme because it speaks of various time-cells of creation; it refers to the consciousness of Man which must seek to be one with the Christ vibration when the physical body, even the dust molecules of previous creation, rise into the new vibratory structure of the new divine Breath, and be made into the garment of Light.

18 Until that time, in the eyes of the world, one level of redemption is just as relativistic as any other level of redemption.

19 This greater light threshold remakes all of negative mass into a collective relativity. And this precision of light particle ingathering takes Man away from the physical DNA-RNA molecular codes and makes him into the image and similitude of a Whole Light Being.

20 Thus, the higher mind has a way of taking all of creation, *Mehayyai Hametim,* from dust into the cosmic dust and into the light particles out of which the next emanation of the light body is made.

21 We are told within this scroll that there is a greater light threshold which is made out of the light pulsations from every molecule of flesh, which can measure, resurrect, and reprogram all of the particles of chemical life and intelligence when a person passes through the physical state of death which is the changing of the magnetic fields.

22 Note: I Thessalonians is speaking of this in terms of a higher relativity, which is the releasing of the physical form, as if the physical form does not matter. It is the releasing of the matter and the image and similitude which is in the gravitationally trapped light; this allows a new image of Man to be constructed, to flow into the similitude of the luminaries who govern worlds beyond the Earth dimension.

23 This motion of going into a new image and similitude is a respatialization into a greater vibration, with the sounding of the trumpet. This can be seen in terms of a field of intelligence opening the sky with a commanding call, calling that chemical part of creation into new intelligence which is to go on to the next ordering of evolution.

24 This is not speaking of the physical judgement, the physical doom, the physical odyssey which many of the orthodox traditions have implied.

25 To the contrary, it speaks that awakened Man, in this present period of his consciousness time zone, can understand the Ain Soph, the Mind of Light which can program and reprogram instantly.

26 The mind of Man will be moved off the spatial dimension, yea, literally out of his three-dimensional light codification upon the Earth into a higher sanctification of Light, where he will be one with that threshold by virtue of his transfiguration.

27 From this scroll the Christ energy, the Christos, is seen in a special relationship with the chemistry which already exists in the next dimension—the higher intelligence. The higher Adamic appearance can be seen in the corporeal nature of the prophets of Light who will not only be sent into the next ordering of intelligence but will take with them the righteous community of Light.

28 We at this time will understand what man has merely understood for centuries symbolically, metaphysically, and mythologically: that the physical body can have a light field put around it and be taken into any dimension that the higher intelligence desires.

29 We are told in the Li fragments of Light in China that the bodhisattvas of Light came down, gathered their community together and with a cry of "Hurrah!" the whole community ascended into the sky.

30 This key is speaking of how the higher Mind-Face of Father universes rejoices in Son universes. Children of Light on all planetary worlds have a phase of light generation already working through them, so as to create step functions that are in phase with the prototype, the Adam Kadmon, so their human body and their divine body unite into one Body of Glory.

31 Thus, the five bodies of motion are gathered into the body of the Christos or the Christ Gematria, so the elect can reign with the Christ.

32 Then the energy vehicles are gathered into the Father universe with the trumpet of God, with the vibration of the heavenly intelligence. The elect who are chosen to go into the higher worlds in transfigured bodies of Light are allowed to put on the Zohar Body intelligence and indwell in Father universes. At that time the body vehicles of light-life intelligence who are to work within Son universes will put on the Body of the Christ.

33 Those within the Father universe rejoice in continually serving YHWH who is the Living God behind all Creator Gods. For YHWH is the mind of all Gods in all universes.

34 This is very difficult to comprehend without being visited by a higher Ascended Master of Light or realizing this through many, many years of becoming one with the Scriptures of Light.

35 God is life and there are many Gods because there are many universes, but YHWH is the Infinite Mind coordinating all of the universes as they shape the mental patterns which allow infinite scales of evolution to occur.

36 Evolution will inherit its parent body of light when the universe judges its Alpha-Omega Spectrum as to whether or not it is chemically prepared to go on to the next wavelength or valency; this occurs on that day when graduation or judgement will overtake our life chemistry.

37 The valency of transfiguration takes place when the biogravitational energies which control the positive centropy of the DNA coding of intelligence are centered within a new spectrum of star energy controlling molecular-magnetohydrodynamic fields. These fields make up a universal energy system working between galaxies, super-galaxies, super super-galaxies and all of the smaller energy increments of the life force in individual star systems.

38 The key of Enoch tells of the loving Father rejoicing in his creation. What does the word rejoicing mean? How does one rejoice in a given creation? This is answered for us in a very simple and direct way in I Thessalonians 5: 1-5: "Now as for the times (plural) and the seasons, brothers, you need nothing to be written to you. For you yourselves know quite well that YHWH's day is coming exactly as a thief in the night. Whenever it is that they are saying: 'Peace and security!' then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman; and they will by no means escape. But you, brothers, you are not in darkness, so that that day should overtake you as it would thieves, for you are all sons of light and sons of day.

39 "We belong neither to night nor to darkness."

40 The "Sons of Light" in this sacred scripture of the New Testament represents a living Zohar key to the fourth power. This key explains how there is a dimension of the human community which is already working directly off the star energies coming in from advanced spiritual intelligence in infinite light-life systems.

41 The Lords of Light know that there will always be given dimensions of "Earth experimentation" in darkness because of the life forces continually being tested within the Earth's sun.

42 No matter the extent of the purification of the life forces, there will always be physical life stations like the Earth, used as testing zones for the thought-forms of the Higher Evolution in advancing the many realms of intelligence in accord with the Father's Plan of the creation of new worlds.

43 Moreover, specie evolution on this planet can only evolve so far because the present Earth cycle was created as a result of a fallen thought-form and thus requires the Redemptive thought-form of a new region of Light that shall be placed around the planet when Christ offers up the planet to the Father.

44 So earthling man is presently in a fallen dimension of light which is the realm of spatial darkness. Our chemical evolution will not evolve far within this phase of planetary evolution.

45 We need to have a higher light valency, a higher light reprogramming that is synchronized from Father systems to Son systems, from Son systems to Shekinah systems.

46 And because of this the 'Children of Light" see that it is foolish to talk in terms of normative values, for their mind recognizes the ephemeral state of peace and happiness in this world. For the world remains continually in chaos and the Child of God sees that complete harmony cannot be achieved in this dimension; and only by awakening to the inner Light will his Light which is in the world but not of the world be completely transfigured into the heavens of the Eternal Day.

47 Therefore it says in I Thessalonians, "you are all sons of light and sons of day."

48 In other words, you are all sons of that light focus, of that light projection which must be resurrected as a Divine thought-form lest it remain within the graviton structure of the solar paradigm.

49 This explains why the majority of mankind reincarnates back into this biochemical plasma again and again only to sit and look at their navel; to wonder why violence must overtake the peaceful and righteous.

50 This planetary bondage has to go beyond its light field, otherwise it simply allows for matter-energy to reincarnate back into the same chemical pattern of relativity.

51 Enoch is saying in this key that there is a greater field of light that you can rejoice in. And until you rejoice in that greater light continuum, which allows infinite varieties to take place, you will become a time server of what Earth society considers security and peace.

52 Ascended Master Paul then tells us in I Thessalonians 5: 6-11: "So then, let us not sleep on as the rest do (namely, those people who think this is it and continue to sleep in spite of what their inner nature tells them), but let us stay awake and keep our senses.

53 "For those who sleep are accustomed to sleep at night, and those who get drunk are usually drunk at night.

54 "But as for us who belong to the day, let us keep our senses and have on the breastplate of faith and love and as a helmet the hope of salvation; because God assigned us, not to wrath, but to the acquiring of salvation through our Lord Jesus Christ.

55 "He died for us, that, whether we stay awake or are asleep, we should live together with him.

56 "Therefore keep comforting one another and building one another up, just as you are in fact doing."

57 Here Man, operating with the higher dimension of light, is seen involved in something greater than dialectics.

58 He understands his relationship to the ongoing space-time that he is part of, lest he be recycled within the light cone of this order of relativity. He must place his faith on the helmet of hope and salvation: he must teach the mind force of people to understand how the Hierarchy operates in the larger system of remaking the planetary creation.

59 Man dwells on a world which places emphasis on the physical body and seeks to direct his attention to the chemical shell which it considers the seat of its intelligence. Yet, it is only the lowest incarnation of spirit embodiment.

60 The child of God puts on the breastplate of faith because he walks in this world which will not accept evidence of higher truths and which will attack him if he tries to raise its consciousness and the consciousness of the masses of this world.

61 The Child of God must wear, however, not the breastplate of hostility and violence, but faith.

62 The true Sons of Light will always know that there is a spirit of restoration within the nature of the higher faith which will continue the work of the Overself body and shall issue forth as many garments as necessary for the accomplishment of the works of the Lord.

63 The more that you pour out the gifts of the spirit the more the spirit awakens your senses so that you do not have to sleep in the consciousness of death which is before the rebirth of Light.

64 Paul is also drawing attention to the fact that the ancient brotherhoods worked and studied at night when solar influences on the mind are diminished, permitting the light influences of the higher star' illuminaries to be recognized, and permitting the mind to communicate with the "light" of Merkabah by creating focal geometries and using sacred mantras to modulate wave factors in the sending out of mind signals.

65 We get a better understanding of this as Paul continues I Thessalonians 5: 12, 13: "Now we request you, brothers, to have regard for those who are working hard among you and presiding over you in the Lord and admonishing you; and to give them more than extraordinary consideration in love because of their work."

66 Paul is saying this of those who are working hard with their creative energies, with their light energies; for the epistle is addressed to believers who are already Sons of Light.

67 There are sons of Light who are sons of Light of only one consciousness faith;

68 there are sons of Light who are Sons of Light on all planes of consciousness, who are workers.

69 He is saying that those who work the work of salvation are doing the greater work; because they are actually focusing all of the energy of the *Yam* Or, the cycle of the light of this day into the consciousness dimension where Man can truly feel it.

70 Paul is speaking of the ability to bring this light energy to the twelve emanations of light within the physical vehicle.

71 We are told, then, mathematically within the astronomy of Zohar, that the brothers are to work collectively as the Brothers. That no man is to work independent of his source of energy and that his source of energy will only work if he has the breastplate of faith and the helmet of hope. He must have all of those sensory conditions fulfilled which open his physical force fields or chakra centers for the Christ Body to indwell.

72 Paul is writing this because there are brethren who are temporal children of light and receive only certain emanations of light by belief, yet stop evolving at that particular point.

73 He tells them that the channel of Light that is working through the helmet and the breastplate is continual. This is the focus for the language of the Urim and Thummim. All of the energy charges which come in through your heart chakra must be in league with your kether fire of faith.

74 It is only when you use this 'fiery' kether of the physical body that you understand that the body is a machine which works continually with light inputs as a chemical counterpart to our sun system. You have to understand this in the greater context of keeping that higher light system coming to you lest it simply become an intellectual or mental resonance rather than a complete transfiguration of all chakras.

75 With this in mind, then, we can understand I Thessalonians 5: 14-23: "On the other hand, we exhort you, brothers, admonish the disorderly, speak consolingly to the depressed souls, support the weak, be long-suffering toward all.

76 "See that no one renders injury for injury to anyone else, but always pursue what is good toward one another and to all others.

77 "Always be rejoicing. Pray incessantly. In connection with everything give thanks. For this is the will of God in union with the Christos respecting you.

78 "Do not put out the fire of the spirit. Do not treat prophesying with contempt. Make sure of all things; hold fast to what is fine. Abstain from every form of wickedness.

79 "May the very God of peace sanctify you completely." This is the god-force of peace.

80 This is not the political peace or the peace of the world. It is the peace that passeth all human understanding. It is the peace of knowing there is no such thing as death; that you are a part of a great Overself of Light. Out of that greater Overself all the chemical cells are redefined, re-modulated and reprojected depending upon the assignments of the higher mind on the higher level of creation involved with your level of vibratory creation on the molecular level. It is the peace of knowing that you are a co-participant and co-citizen in many universes.

81 Paul said you have peace in knowing that you are a son of light; you will go into many kingdoms of light and you will not remain in this kingdom of darkness.

82 Only then can you be as a light unto the nations of the world, as a channel of Light unto the people in the same way that channels are within you from the higher peoplehoods of Light.

83 I Thessalonians then continues with 5: 23-28: "May the very God of peace sanctify you completely. And sound in every respect may the spirit and the soul and the body of you be preserved in a blameless manner at the presence of our Lord Jesus Christ. He who is calling you is faithful, and he will also do it. Brothers, continue in prayer for us. Greet all the brothers with a holy kiss. I am putting you under the solemn obligation by the Lord for this letter to

be read to all the brothers. The undeserved kindness of our Lord Jesus Christ be with you."

84 The Brotherhood of Light teaches the "living light of love" operating with the agape, the sacred kiss upon the third eye, which is the seal necessary to open the seed crystal of light for telethought communication.

85 If the Brothers of the higher wavelength of light truly walk and emanate the Light they will not reject the prophesying in the name of the Father, for they will understand the ongoing House of Prophecy which will continue because the universe is always remaking itself in the channels of Light.

86 When Paul speaks of the God of peace completely sanctifying you soundly, and asking that the spirit, soul, and body be preserved, he is not speaking about an old Babylonian myth of body, mind, and spirit; he is not confusing spirit and soul or as the spiritists would say Psyche and *Pneuma* as one and the same thing.

87 He is making a distinction between the body of consciousness, the soul, and the spirit of Light which is a dimension of intelligence given directly from the Hierarchy of YHWH. The spirit of Light is given to the physical evolution to increase our genetic capacity for light (as a dimension of power) at a point where the physical evolution becomes the higher evolution.

88 He says, "He who is calling you is faithful." Now who is this person who is calling you?

89 The Spirit of the Christos is calling you and you are his faithful ones; he has left his physical dimension here and has ascended into the higher realms of intelligence only to come back to redeem this physical dimension.

90 The Spirit of the Christos is calling you beyond all earthly dualities of light versus darkness.

91 Paul is telling the brethren of light, generate vibrations of light by prayer and greet all brothers of light with a holy kiss on the third eye because it activates your seed crystal.

92 This light temple of the spiritual Mind-Face can be modulated by the supreme intelligence from advanced life systems to your life system.

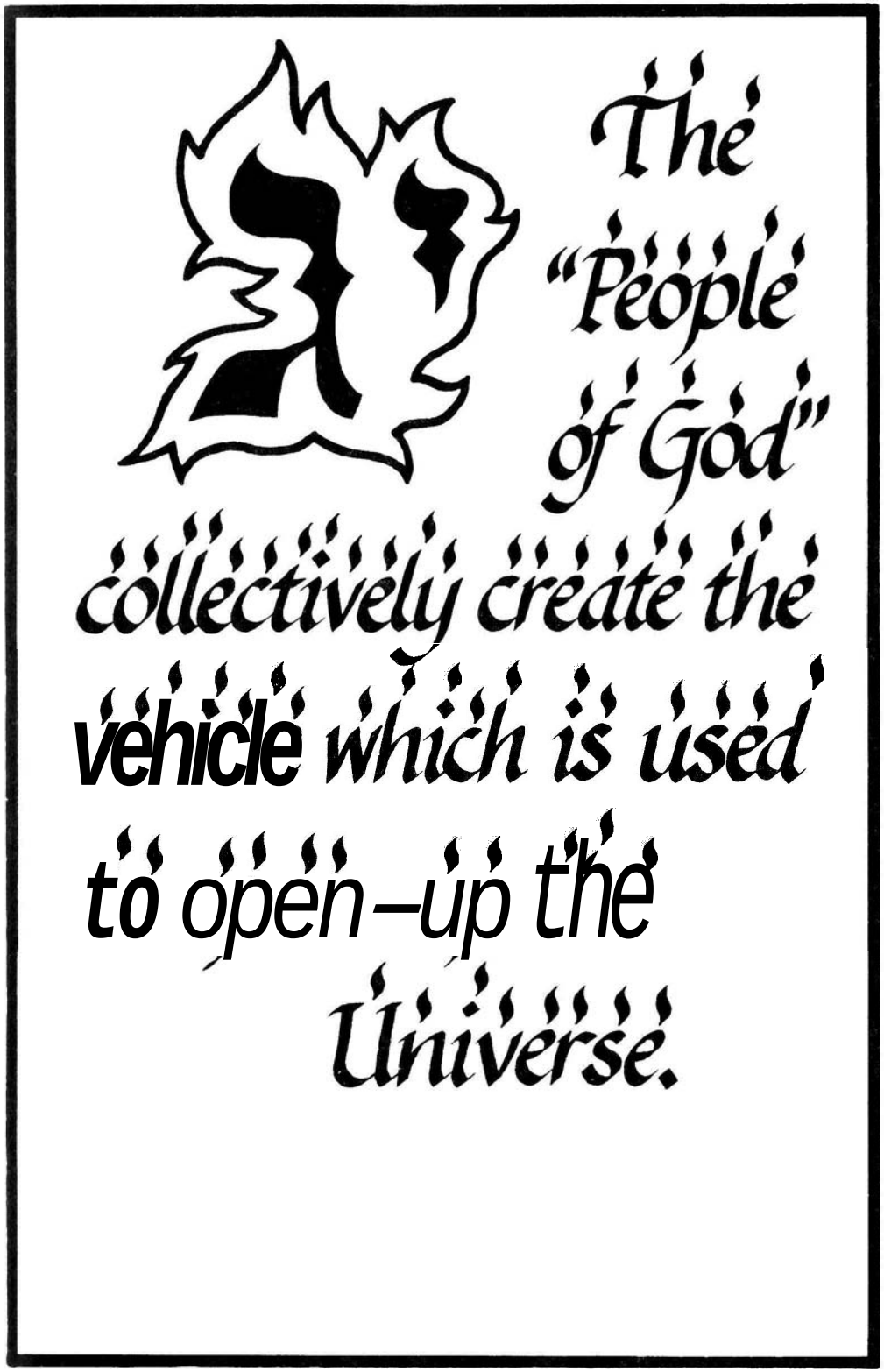
93 When you accept the faith and the love of the living Yod-He-Wod-He, YHWH, which is beyond all infinite systems, you are activated into a threshold of light where you are able to see, perceive and participate in these other levels, other kingdoms of light.

94 Man is no longer locked in the darkness of the temple of the body; he no longer lives from night to day; he no longer sleeps within his sensory body at night, but he lives in the Eternal ESHYOUHOD.

95 And this is the message of Enoch, and I bear record of the Father, and the Father beareth record of the Shekinah kingdom within us; and I commandeth all men, everywhere, to repent and accept the Living Light.

96 והמשכלים יזהרו כזהר הרקיע
ומצדיקי הרבים ככוכבים לעולם ועד

And the ones having insight will shine like the brightness of the expanse; and those who are bringing the many to righteousness, like the stars to time indefinite, even forever.



1-1-3

THE "PEOPLE OF GOD" COLLECTIVELY CREATE THE VEHICLE WHICH IS USED TO OPEN-UP THE UNIVERSE.

1 This key was explained in terms of the higher thinking intelligence which functions as a field of creative education in the repairing of the universes. The key words express the "People of God" as the evolutionary vehicle used for transposing Divine Knowledge throughout the universe. This Divine Knowledge enables the "People of God" to open up other expressions of intelligence and to redeem those expressions in the Name of YHWH.

2 The Keys of Divine Knowledge are transmitted to the human community by the Order of Melchizedek as the human community becomes its own family unit of Light.

3 And as it becomes its own family unit of Light, it functions as the "People of God," the higher intelligence upon this planetary station of creation.

4 However, the true program of earthman is to inherit Eternal Life by going beyond the planetary cycles of relative creation.

5 Therefore, the People of God must prepare themselves to take the Exodus and to assimilate the power that the Higher Evolution gives to Man. It is this power which controls the Light threshold grids of energy used to come into and leave our physical dimension. This is done by opening twelve faces of the Zodiac, the *Mazzaroth,* by the higher grids of modulated energy.

6 Consequently, the human creation will find the twelve meridians within the body, within the earth, and of the *Mazzaroth* all interconnected with new thresholds, which are the greater measuring foci for the Redemption being prepared for Man by the Brotherhoods.

7 The human body, then, has the awareness that just as there are twelve meridians of Light connected to the seed crystal, the third eye of the body, so also the planetary membrane, the planetary biocomputer, has twelve Light focal channels. These channels are used to reprogram the human creation and act as key points for the exodus that occurs from this threshold control to the next ordering of evolution.

8 This reprogramming will take place during the cycle of time of the great cataclysm. This great cataclysm will begin by cosmic waves hitting the earth prior to our solar system entering an electromagnetic null zone which will generate wave bombardment of the polar areas.

9 This bombardment will open up vortices of energy which will change the mantle of the earth due to tremendous amounts of liquified material being (electromagnetically pinched and) ejected out of the core of the earth. Before this happens Man will go beyond radiocarbon and cesium techniques of dating and discover, through a process of fission, historical evidences of gaussian upheavals that took place in recent geological times. There will be artifacts showing that prior to these great changes there were "contacts with other worlds" to help us through our final phase.

10 Furthermore, great earthquakes which cannot be ascertained shall come from the core of the earth and will lay China in ruins from the regions of Yumen and Wuwei in the west, to Tientsin, Tangshan, and Yingkow in the east.

11 This is the beginning of our final phase, when China shall receive nemesis upon nemesis for she has turned against the Lords of Light who were once in the Tarim Basin, and the great spiritual Masters of ancient China who taught of the worlds to come.

12 Her armies will advance and be cut off in the rear by great earthquakes as they move into the central lands of Russia and the ancient lands that are connected with the powers of the Middle East.

13 She shall receive groanings and multitudinous inland seas of blood.

14 Paotow, Taiyuan, and other cities will sink as a consequence of great storm eddies and lashes of the sea.

15 He who created the earth will send up column upon column of fire and supersonic winds, and the sacred regions of the Tarim Basin will be cut off from both the lands of Russia and China like a tortoise shell of Light.

16 As the earth passes into its final phase, a boomerang effect of hot neutral matter will cause a great fluxing of sediments and shake the wings of the Dove that mark the continent of the New JerUSAlem.

17 Out of continental rupture and shifting, a great bridge of land will rise out of the Pacific towards the south, and a great bridge of land will arise out of the Atlantic in the area of the equator.

18 Islands of Light will be formed from the land separators on the east and west coasts of North America where the People of Light will be gathered.

19 Massive floods and the releasing of neutral matter from the core of the earth will cause drastic dissolving and a settling out of the basic materials on the surface of the earth.

20 Upon entering the lip of the electromagnetic null zone, the whole solar system will be picked up and reseeded in a different vibratory dimension of the galaxy.

21 The solar system will be projected off the lip of the electromagnetic null into a different system of harmonics which will require fifth-dimensional bodies.

22 In the process, the **incomplete** "body and mind" shall lose its individualization and the soul shall be reprocessed. Those who are to represent the Hosts of Light in new electromagnetic spectrums shall maintain their physical form within a different envelope of light so that they will be able to work with the advanced races of the Zoharim.

23 Those who are "taken off" to other populations of spiritual intelligence will be taken where their ability to work with the harmonies of the soul will continue.

24 Before this comes to pass, the Jerusalem Command of the Order of Melchizedek will establish Academies of Light so as to prepare the vibratory fields of the spiritual body to acclimate the physical body and mind for rapid changes so as not to be neutralized by the dying thought-forms of hatred.

25 We will be given a thoroughgoing comprehension of how we can use our five bodies of Light and the Gifts of the Holy Spirit to prepare for new worlds.

26 The Order of Melchizedek in conjunction with the Order of Enoch, will give Light to all areas of world science so that the Father's Covenant will come to pass. This will activate a spiritual-scientific synthesis.

27 The Academies of Light will train the mind to work with the Keys of Knowledge, using the seventh, eighth, and ninth chakra triangulation to actualize a physical quantum leap beyond the imperfect karmic cycles of our solar spectrum known to the ancients as being influenced by the Solar Council.

28 These Academies of Light will be a global network of spiritual communities of the People of Light united and focused into one interplanetary government that will accept the Brotherhoods that serve the Office of the Christ.

29 The mapping of the government of the Seraphim will be manifested in twenty-four Temples of Light in the Land of the Ancient of Days.

30 Enoch told me that when the Melchizedek Light centers on this planet are built there will be "three scientific faces" of Light which will be given to Man by the Enochian Brotherhood. One face will be an energy field which will work with the levels of electromagnetic conversion. This will be used to take energy out of the air and use it for physical activity; this activity will be sustained as a perpetual pulse.

31 The second face will give Man the ability to utilize the consciousness of Light with electromagnetic technology to create the Sphinx, the physical vehicle which will give us the understanding of how the physical biosatellites of interstellar creation operate. The Pyramid-Sphinx is the next face of Light which will allow man to be made into the image of the luminaries and at the same time be transformed into new bodies of Light.

32 The third face will work with the "medicine of Light," more specifically, electromedicine which will allow various electromagnetic fields to speed up the chemistry of the human body — the human DNA-RNA matrix, to work on a higher wavelength of Light.

33 When the People of God bring together these higher disciplines of electromagnetic technology, the keys behind the Pyramid-Sphinx for space travel, and the science of electromedicine, they can create autonomous com-

munities of Light which will be the stepping stones to other worlds.

34 Through this collective enlightenment, we can understand that the Pyramid which is used to connect with the next level of evolution will not be an architectural pyramid cut out of stone but an energy pyramid, shaped out of the powers of consciousness Light.

35 In these pyramidal communities, the elect will be transfigured and transformed to have communion with the intelligence of the Brotherhoods who come into these pyramidal fields of Light. The Brotherhood of Light will be the fourth face, the face of consciousness Light that man will move into as his physical creation becomes transfigured into the identity of the higher evolution that he is to work with.

36 In addition, within these Academy centers, the Melchizedek Brotherhood will show the Light workers of the planet how to resurrect the discorporated soul vehicles into a new spiritual totality which can ascend into the new world of vibration on the day of transition — the day of *Yom Or*.

37 This key of Enoch stresses the fact that the People of God will open-up their universe. The opening will not come through those exclusively within the domain of science nor religion who have placed authority between their body and the Gifts of the Holy Spirit, but through the People of God who are the living synthesis of all levels of consciousness experience progressing into the joyous I AM THAT I AM.

38 The People of God are also to be seen in terms of the family structure operating in life throughout history, as well as the spiritual family being gathered from all the nations of the world.

39 Within the family structure the People of God are able to survive because they contain the necessary autonomy to maintain creative balance in other worlds.

40 The Family of God organized into basic units of ten will be taken as one vibratory structure that has learned to pray and resonate together, thereby activating those spiritual gifts that are absolutely necessary for progression into new planetary worlds where one family can seed a whole peoplehood of God.

41 Their vibratory powers form the collective Messianic garment through: the *healing powers* of the Holy Spirit; the proper attunement of *spiritual instruction;* the spreading of *wisdom given* by *the* Holy *Spirit* so as to unite all wisdom traditions into the Living Light;

42 the *discernment* of *spirits* that inhibit the people of the planet from knowing their true identity with God; the *prophetic preaching* as to the Keys of Knowledge working within and beyond time; the manifestations of *speaking* in *tongues* that unite the body with other levels of intelligence (which can show patterns of previous spiritual teaching);

43 the *interpretation of tongues* so as to understand how different levels of knowledge can be coordinated (irrespective of the genetic capacity); the power of *miracles* showing the interpenetration of life into the Infinite Way; and the gift of active *faith* which shows how we must progress beyond the "milk of

being a new-born child of God" into the Messianic fiber which cultivates the Kingdom of God on earth — seeing invisible things becoming visible.

44 The People of God will also receive five additional Gifts of the Holy Spirit when they are fully actualized. These will be the gifts of speaking in *spiritual-scientific tongues; resurrecting the dead; speaking angelic languages;* the ability to *see and work with the angelic teachers of Light* in this world and the coexisting worlds; and the *understanding of the mysteries of the Shekinah Kingdoms* whereby all embodiments of your Overself can be experienced by you in reference to other worlds which you occupy.

45 The People of God then become the vehicle for the elect of the world.

46 And God will show His People the things that are coming so that they will understand how the reality of our world will merge with the "next world" before the time of the Coming.

47 We will be given a living knowledge, a "knowing" of the "next world" that we will enter, for without this knowledge we would feel that we are being deprived of life and entering consciousness death.

48 This will happen before the Council reveals itself so that each member of the human race has the opportunity to serve his brother and build the Kingdom of God.

49 And the People of God will govern those areas which are known as geophysical time warp areas. There, we will be protected against death by radiation and disease from the dying solar vibrations, for these areas are protected by a pillar of energy conversion.

50 Thus, the JerUSAlem Command will be synchronized in the time warp areas which will be the center of the reprogramming. These areas are created by alternating rotational force fields turned over (by circumversion) so as to create Light fields beyond the space-time manifold of our relative field, thus synchronizing two pyramidal cones of Light into a spiral nebula which has characteristics of both an arc and cosmic eye.

51 By operating as an "arc" and an "energy eye," the alternating rotational force field creates a "ripple of ripples" which enables information to be coded to different systems from one single point.

52 In these time warp areas our five inner vehicles are prepared to go into Merkabah, into other dimensions of space-time creation which will follow after the Earth goes through this present cycle.

53 Therefore, in these Melchizedek life stations we will receive instructions "on tongues of fire" so as to prepare us to enter the *space-time overlap.*

54 The *space-time overlap* is the intersecting of different objectified orderings of galactic time (within the same consciousness time zone) in such a way that the ionization of our human race (the Bride) is sufficiently altered to receive the characteristics of the higher creation (the Bridegroom).

55 At the onset of the overlap, we will gradually experience a build-up of new visual vibratory forms and we will begin to accept spiritual knowledge which will allow us to unfold into new vibra-

tions while still discriminating between the various levels of intelligence which will appear.

56 Know that the forces of Light will not allow the spiritual seed to perish during this time for we share with them the same Father.

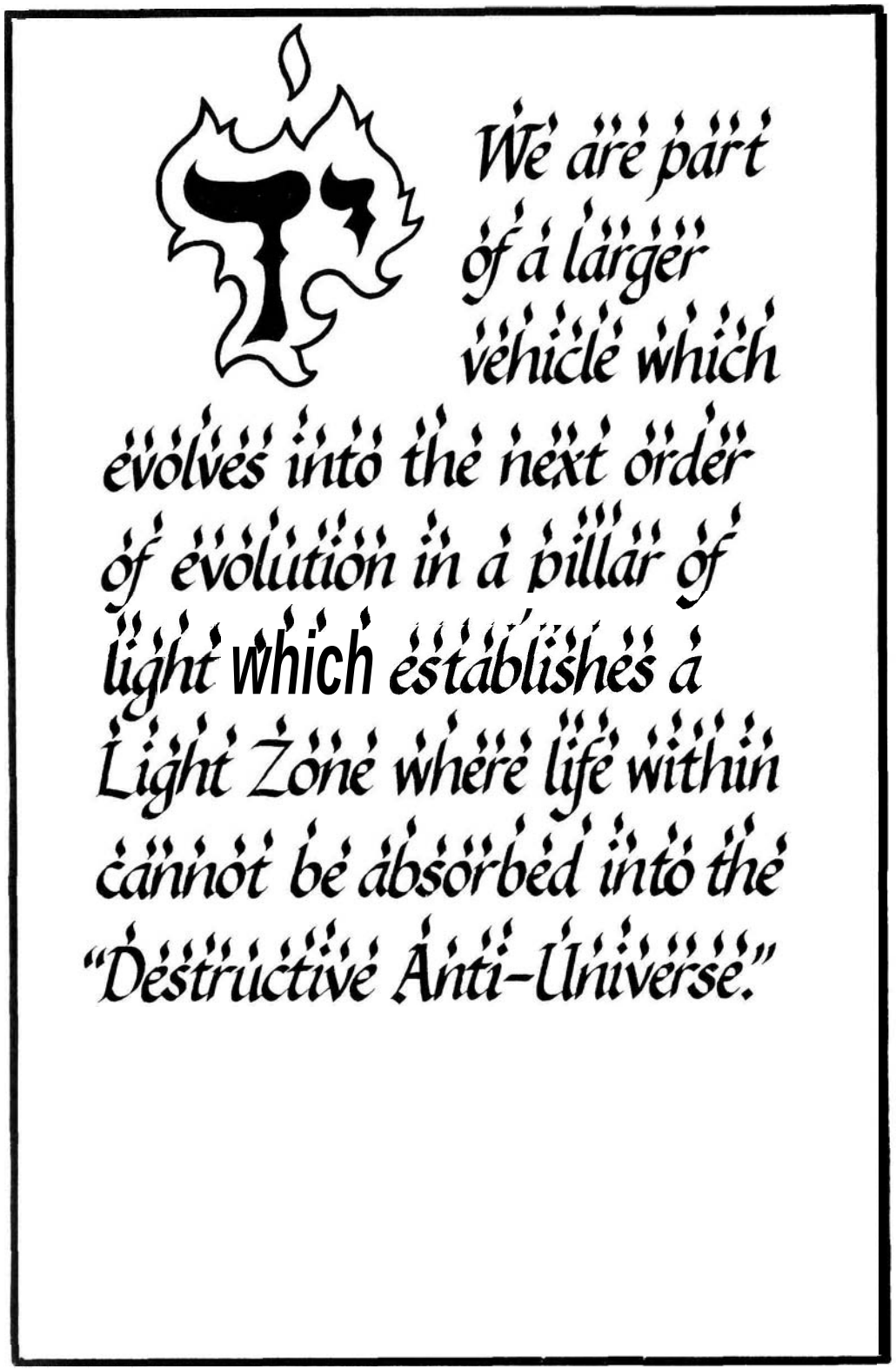
57 As the last two pages of Kaballah are written, the scroll of Alpha and Omega will be rolled up and a portion of mankind will be removed from the Earth and placed on a new vibration of the Divine Word.

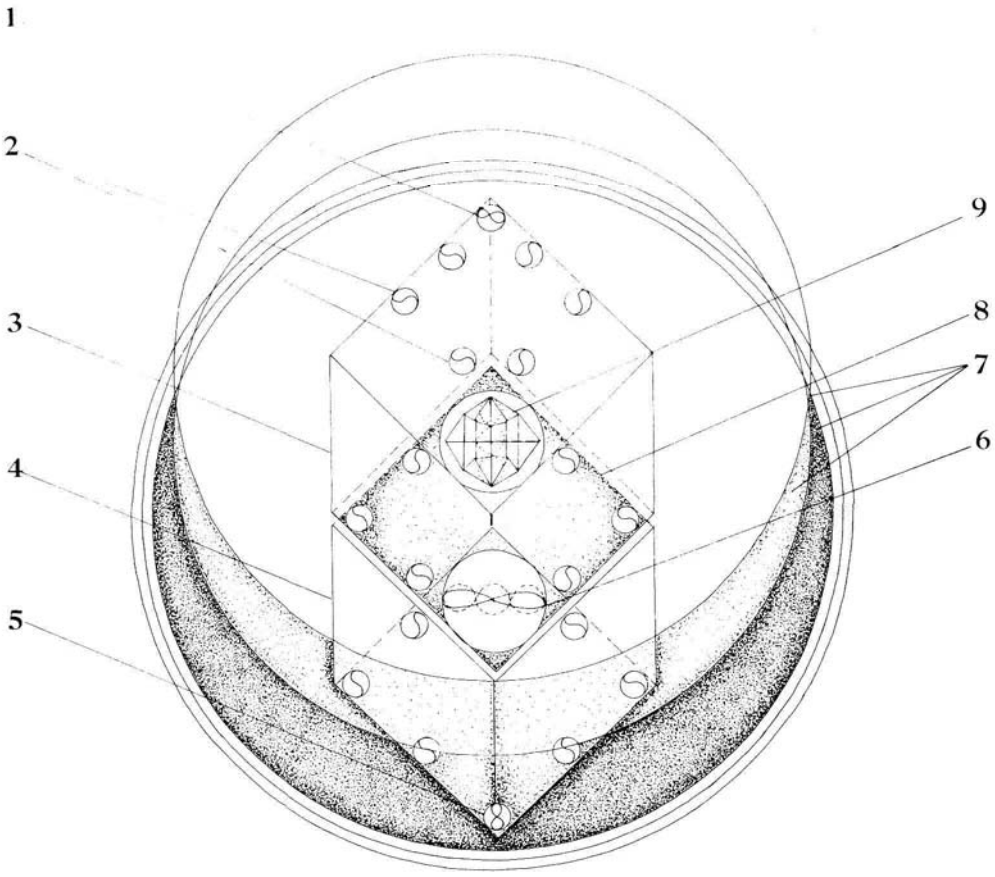
58 During the time of the space-time overlap, the People of God will collectively put on new garments of Light as they ascend through the spheres and through the thresholds of the other worlds of creation.

59 Out of 'the Divine Orb-Jewel' the chemical seed from one planetary field of electromagnetism is planted into another planetary field through the vibrations of the Divine Word — YHWH.

60 Thus, we have a clearer understanding of the scroll of Revelation which exemplifies the revealed harvesting of the chemical seed through pyramidal fields of Light, becoming one with the fullness of the Adam Kadmon, as we acquire the brilliance of Zohar to shine in the heavens.

61 At that time, the People of God will rise to the heavens and shine like the brightness of the firmament; this is the Glory, the Love, and the Message for the People of God.





Illustrated by Zena Whitcombe

Model **Of** Transition Through The Consciousness Time Zone

1 Electromagnetic-Magnetohydrodynamic changes begin to take place prior to entering a null zone to move a 'life zone of gravitational compression' into a larger spectrum.

2. Teleshift light fields modulate our consciousness time zone, enabling our mind to adapt to the new frequency of Light.

3. Linkage between spin orientation and gravitational energy, breaking magnetic field structure for the body.

4. Inner MHD fields modulate geophysical time warp areas, creating "New Time Zones ''

5. Fixed orbital energies act as the core structure, the "cornerstone" controlling the earth's encapsulated crystal field.

6. Change of double hehx ionization models in earth-graviton mapping.

7. Mutual programming between matter and muon waves, specter and spectra, making the body "invisible ''

8. The final process of the space-time overlap completing the interfacing of two evolutionary structures, resulting in new life changes on the most basic atomic and molecular levels.

9 Freely-circumnavigating life structure which has been modulated out of a 3-D life cycle to enter into new levels of creation

1-1-4

WE ARE PART OF A LARGER VEHICLE WHICH EVOLVES INTO THE NEXT ORDER OF EVOLUTION IN A PILLAR OF LIGHT WHICH ESTABLISHES A LIGHT ZONE WHERE LIFE WITHIN CANNOT BE ABSORBED INTO THE "DESTRUCTIVE ANTI-UNIVERSE."

1 Man functions as a thinking membrane between star systems which govern star orbits of light and the birth of new planetary systems within a River of Crystal.

2 At some point the vehicle of Man will begin to freely adapt through planetary migration into greater orbital relationships of the universal intelligence, operating through the many worlds of the Adam Kadmon.

3 A time will soon come when man must enter a new galactic shell of the larger *graviton* spectrum. This happens when a solar civilization undergoes severe Magnetic and gravitational changes upon entering an electromagnetic null zone in its immediate universe.

4 Enoch told me that at this time the Higher Evolution will communicate knowledge to Man to prepare him for an exodus as his planet begins to experience geophysical upheavals and the release of neutral matter from the core of the sun.

5 These changes will also be timed with the release of neutral matter within the core of the Earth which has been the cause of cataclysms and catastrophic upheavals during previous geophysical cycles.

6 To prevent complete destruction of the physical creation, the Higher Evolution mutually cooperating with spiritual Man will reprogram Man to go beyond his terrestrial "cubic function" measured in terms of orbital spin and what he feels to be a "gravity constant."

7 The Higher Evolution will change the terrestrial cubic space of our planetary model so that it becomes an exact spin model for the higher cubic function. The higher cubic function changes the vibratory environment of the planet allowing man as "hu-man" to be shifted to the next spectrum through an octal function.

8 Enoch told me, Man in this cubic space has always worked with a diminishing power of the life recorder cell which controls all adaptions of life; therefore, he is in actuality not in a process of progressive evolution.

9 He is degenerating from the original light scenario of intelligence planted on this planet and as his energy field is breaking down,

he will require the pillar of spiritual Light to attune his body to continue.

10 The membrane of Man will then be able to live within a higher wavelength of light, within a new age of light.

11 Enoch told me, Man is a light imprint now being harmonized through mirror-like projections emanating through prism faces of crystal. At a given point of planetary experimentation, the Higher Intelligence superimposes a higher energy model around the galaxy.

12 The higher model is an energy field which will reorientate the six faces of a degenerating earth "cubic system" by creating parallel and integral wavelengths in phase, by means of "phase-pulling."

13 The prism faces follow an octal arrangement, whereby the lower terrestrial side of the '8' is in exact harmonic opposition to the higher celestial octave.

14 Moreover, there is a "couple-through" from the side of Higher Intelligence which allows the phase of the lower cube to be changed constructively. This allows negative resonance to be removed.

15 Here, there is a force resonance operating from the upper cube to the lower cube which creates this coupling so that a natural resonance is produced between the cubes.

16 Thus, while the cubes are phase-locked, Man can go beyond his terrestrial phase into the higher model — only while he is in phase matched alignment within the eight-fold way. This is the opening of the Infinite Way within his body.

17 The key of Enoch is saying that we will go through *"negative entropy."* Simultaneously, we will be taken by Higher Intelligence and moved into a new field of star seed evolution.

18 This will take place by the "Pillar of Light" which realigns our life space as we proceed into the next ordering of evolution. We will go towards the ultraviolet threshold through a Pillar of Light which penetrates all protective (layered) atmospheres and absorbs radiation so that light is benign!

19 Man is part of a larger crystalline vehicle which goes through a superimposed scale not in the "original physical matrix."

20 Thus, the regenerating program is implanted within our core lattice of crystal encompassing the entire planetary field of human experience while the other diminishing activities, not protected by the Pillar of Light, are allowed to completely dissipate.

21 However, this complete realignment of the larger vehicle can take place only when the end of the cycle occurs. This must come at the appropriate time lest complete degeneration of the consciousness takes place.

22 This transition into new astronomical and consciousness spaces is known as a *space-time overlap.*

23 There are nine major mechanisms of the physical overlap between different evolutionary worlds.

24 At the time of this ascension. a "Pillar of Light" establishes a "Light zone" around a given life space. This "Light zone" is used to prepare a selected intelligent life space for transit into another "mansion" world of life experience.

25 The placing of the Light zone generally takes place before cosmic wave bombardment begins — immediately prior to entering a null zone.

26 If a null zone is not present, it is produced because it is a necessary part of the fabric of attunement in the lower heavens.

27 Therefore, electromagnetic and magnetohydrodynamic changes are allowed to take place which moves a life zone of gravitational compression into a larger graviton spectrum.

28 This transition is prepared by negative gravitons which fill the void in the matrix so that the Higher Evolution can confine the envelopes for gravitational compression.

29 However, the Pillar of Light acts as a light covering which prevents the consciousness form (which is to continue) from discorporating during transition. Without this garment of Light the image frequency behind the genetic code would be destroyed!

30 This transit is begun through *teleshift light fields* modulating the consciousness time zones wherein ascension begins to take place. This means, while we go into an electromagnetic null zone, unless we are balanced by teleshift light fields, our mind as an electromagnetic computer would not adapt to the new frequency of Light, and would be destroyed.

31 In this process of simultaneity, the linkage with the higher cubic function of Light is made with the lower cubic function through spin orientation and the coupling modes which allows consciousness to break through Magnetic field structure.

32 The spin orientation creates spiraling effects which change the behavior of the electron and the electron-proton structure causing the spectral pattern to shift into new energy bands.

33 One has to go into a weak magnetic zone to allow for complete reorientation from without.

34 Here linkages are forged which allow the body to inherit the Light-kingdom which is to work with certain geomagnetic parameters on the lower planes of creation. However, life cannot exit the geomagnetic parameter until the field is weakened and reorientated.

35 Once the proper linkages have been completed (with the human system) through harmonic intensities of spin coordination, the alignment with a new light zone can take place through inner-magnetohydrodynamic fields modulating the geophysical time warp areas of the lower structure into "New Time Zones" by means of a Lay-oo-esh "Pillar of Light."

36 In other words, our planetary field connects with the higher evolutionary arrangement through the geophysical time warp openings.

37 Here, fixed orbital energies act as the core structure of the lower grid, the very "cornerstone" controlling the encapsulated crystal fields. It is this core structure of the lower cube that must be energized in order for consciousness to move upwards. (Here a linear superimposition produces crystalline coupling.)

38 This interchange between two crystalline structures can be viewed as synoptic field effects changing the double helix model in the earth's graviton mapping so that the gravitational compression around all living forms is changed into a different gravity vibration.

39 For example, this can be seen in blood cells which are dispersed in a continuous medium of high viscosity. The cells at rest are biconcave, but under shear become progressively deformed into prolate ellipsoids, their long axis aligned parallel to the flow direction. The red cell membrane rotates around the hemoglobin like a series of spheres around a central sphere.

40 On a larger scale the electromagnetic null zone permits a new genetic mapping to take place. Simultaneously, this entire reorganization of the life zone takes place through many combinations of energy waves.

41 As we are converted into the next wavelength, the next ordering of evolution, matter and muon wave coupling makes the body during transit "invisible." This takes place on the higher step function beyond our "physical" universe.

42 Thus, in the interfacing of two evolutionary structures the "capstone" of the Higher Intelligence (which contains the thought program) interfaces with the "cornerstone" (where the activity is centered) of a given star intelligence being reprogrammed — allowing for a space-time overlap and new life changes to occur on the most basic atomic and molecular levels.

43 When atomic and molecular structures have been aligned in the same direction of spin and in parallel planes, a small part of the outer levels of the energy particle components spontaneously expand into overlapping orbital motions that engulf whole crystalline grid structures in their orbital growth.

44 Thus, a new threshold of life is created with the command to freely circumnavigate in the Mid-Heavens.

45 The key gives the macro and micro models interpenetrating themselves simultaneously!

46 The spiraling up through the Pillar of Light allows for the specie to recharge itself. The spiraling down of anything that is not protected in the Light — will be lost in going through the space singularity. In this process the dissipated energy is only lost to the higher planes, for it is recycled and revised to keep "life" refined and going on within the Infinite Way.

47 In this transformation Man must sacrifice his 'I' of individuality for the collective 'I AM' to ascend to God's Kingdom and surrender to the work of the Father first above all else.

48 Thus, our luminous consciousness, our I AM, attaches itself to the Higher Intelligence on the other side of the River of Crystal. This projected focus of Light is the Pillar of Light which connects our life with Life on the other side of the River of Crystal.

49 The Pillar of Light is a sanctifying Light governing and protecting the actions of spiritual decision under the most crucial circumstances: **it is used for the redemption of a planet by the Adonai Tsebayoth!**

50 The People of God become one with the Pillar of Light which rests over their tabernacle on the journey into the next creative level of intelligence.

51 In seeing this divine blueprint, it must be understood that the three verses of Exodus 14:19-21 show how the vibrations of your consciousness can be charged by the power of the Word of God creating a new electron balance with your membrane of flesh.

52 These verses show how God's revelation came down to *spell out the Divine Name of seventy-two letters* which when placed in a grid become the actual Pillar of Light in the Exodus of Deliverance.

53 The seventy-two letters thrice-fold give the three sephirothic pillars of deliverance operating as One Pillar of YHWH leading His elect out of the devouring anti-universe.

54 The Light speaks,
Shemot 14:19:

'And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them."

ויסע מלאך האלהים ההלך לפני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד מאחרי־הם:

Here is the collective B'nai Yisrael from the heavens and from the earth fused with the Pillar of the Cloud as an OPENING!

55 Shemot 14:20:

"And it came between the camp of the Mitzrayim and the camp of Israel; and it was a cloud and darkness to them, but gave light by night to these: so that the one came not near the other all the night."

ויבא בין מחנה מצרים ובין מחנה ישראל ויהי הענן והחשך ויאר את־הלילה ולא־קרב זה אל־זה כל־הלילה:

Here is the collective B'nai Yisrael from the heavens and from the earth moving between the veils of light and darkness through the Sephirothic Pillar of Light.

56 Shemot 14:21:

"And Moses stretched out his hand over the sea; and YHWH caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided."

ויט משה את־ידו על־הים ויולך יהוה את־הים ברוח (*my an*") כל־הלילה וישם את־הים לחרבה ויבקעו המים:

Here is the collective B'nai Yisrael from the heavens and from the earth acting as the passage through the "floors" of the celestial heavens whereby both land and water are as one "red Sea" of light in the solar spectrum that must be crossed!

57 Come, let us exit Egypt, let us take the wings of the morning and prepare our people to meet the Host — the Adonai 'Tsebayoth — by leaving the Pyramids of the old order of consciousness.

58 Come, let us remove ourselves from the Pharaohs of the world, the Pharaohs who keep the world in slavery to economic bondage without the capstone of Light.

59 Come, let us cleanse the system of life and exalt Him who divides the heavens and the earth through His People of Light.

60 Enoch explained, when he gave this key, that the membrane of Man, membrane *Min-Ha-Ada-Mah,* the living substance of consciousness within the blood, must become membrane *Men-Ha-Ada-Mah,* membrane raised to the next ordering of evolution, membrane as universal media.

61 When this takes place the membrane of blood crystallization within the body of Man can cry out from the earth, just like the blood of Abel cried out from earth to YHWH. The blood crystals are alive within the greater membrane of ongoing life which knows no death — only realignment.

62 Thus, the alignment with the Pillar is necessary lest the mind be constantly recycled back into the same biological matrix again and again to replay life within old memory patterns of consciousness — with the diminishing power of the Adam Kadmon.

63 This alignment is done in order that the true Light forces enter mankind and mankind be born anew of Christ, seed crystal to seed crystal, People of God to People of God, Lion of Judah triumphant over the power of Pharaoh and the old radiations of the Sun!

64 Now, let the thirty-six and thirty-six flow of energy between the Earth and the Sun be broken — and the Brothers and Sisters of Light come forth in the power of the *Yotzer Anzaroth – Shalom.*

PLATE 7. *The Transfiguration through the Spiritual Communities of Light in The Age of The Holy Spirit* ▶

The key to life is the vehicle which is the family in its basic function of the Life-Light Zone. The family, within all fields of evolution, can participate in "The House of Many Mansions."

1-1-5

THE KEY TO *LIFE* IS THE *VEHICLE* WHICH *IS* THE *FAMILY* IN ITS BASIC FUNCTION OF THE LIFE-LIGHT ZONE. THE FAMILY, WITHIN ALL FIELDS OF EVOLUTION, CAN PARTICIPATE IN "THE HOUSE OF MANY MANSIONS."

1 Behold, you are the Father's sheep and you are numbered among those whom the Father hath given each Son of God, each Mansion Son of Light. Key fifteen speaks of the larger family of creation which is already in the House of Many Mansions.

2 The human family is limited and cannot participate in the nine time zones, each containing eight mansions of the Infinite Way. The human family can only participate in the seven finite mansion worlds of Light until it is willing to use its family focus of love and light as a basic stepping stone of crystal within its Life-Light zone.

3 When Enoch explained this, he took me through the many dimensions of creation and showed me intelligence on other planets and fields where there are no insects in the air gathering ripe fruit off the vine.

4 He showed me a family eating manna, the food of Light, glowing within the home;

5 He showed me the family gathered in prayer and praise, in marriage.

6 He showed me all of the basic stages to emphasize that this was the central unit that God the Father has chosen and when earth universes violate the model of the Father, the Mother, the Son, the Daughter — the balances of the Ten Commandments, they cannot sit down at the table of Light, but must devour themselves.

7 He pointed out to me many scriptures, one being the sacred scriptures of the Church of Moroni, or Mormon.

8 He explained that the true scriptures of the Church of Moroni contain the keys for preparing the family structure to serve the Office of Light and to enter the celestial family of God.

9 He also explained that the Church of the Latter Day Saints was the living tribe of Joseph and that just as Joseph had gathered his brothers in Egypt, the tribe of Joseph will gather even the scattered of the Christ Race to be fed and clothed and prepared for the Melchizedek reign of Light upon the planet.

10 And I understood what was written in the Book of Moses, Chapter 6:27-34: "And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people, and say to them — Repent, for thus saith the Lord: I AM angry

with this people, and my fierce anger is kindled against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off;

11 "And for these many generations, ever since the day that I created them, have they gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their Father, Adam.

12 "Wherefore, they have foresworn themselves, and, by their oaths, have they brought upon themselves death; and a hell I have prepared for them, if they repent not;

13 "And this is a decree, which I have sent forth in the beginning of the world, from my own mouth, from the foundation thereof, and by the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.

14 "And when Enoch had heard these words, he bowed himself to the earth, before the Lord, *Adonai,* and spake before the Lord, *Adonai,* saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?

15 "And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance,

16 "for all flesh is in my hands, and I will do as seemeth me good.

17 "Say unto this people: Choose ye this day, to serve the Lord God who made you.

18 "Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me."

19 Enoch told me that the family unit will be activated by the Holy Spirit and prepared to walk Hand in Hand with the Holy Spirit and with the Lords of Light.

20 He told me this scroll, the *Book of Moses,* has been given to prepare the families of the faithful for the great outpouring of prophetic gifts, especially the ministry of the children who will become the third part of the Trinity, between Mother and Father, dispensing great power at the end of time.

21 This will come about in order to baptize the earth with the great wisdom of the many mansion worlds, and in order to warn against those teachers who deny the ministry of the children.

22 The ministry of the children will reveal the portents in the heavens and on the earth and will overcome the false powers of religionists who deny "ongoing prophecy." For we have been told by the Ascended Master Joel: "And after that it must occur that I shall pour out my spirit on every sort of flesh, and your sons and your daughters will certainly prophesy. As for your old men, dreams they will dream. As for your young men, visions they will see. And even on the menservants and on the maidservants in those days I shall pour out my spirit."

23 And the children as part of the inner priesthood of Light, the family of Joseph, will prepare the faithful to become an organic unity of Light. In this the child is a basic function of all physical intelligence entering the Covenant of Light.

24 Fallen angels cannot marry because they have violated the marriage codes by impregnating their seeds with the Nephilim and the fallen Seraphim.

25 They have abused the physical creations and therefore they come down from the higher levels of intelligence to the lower levels where it is easier to pick up bodies, easier to pick up biochemical shells.

26 Since they cannot have their own bodies or their own sons and daughters of Light, they seize and possess chemical bodies of lower levels of creation which do not actually exist within their own individual consciousness save within the consciousness of the Higher Intelligence.

27 And where corporal intelligence does not believe in the power of the Living God, they have unprotected frequencies which are ripe for being jammed and used by whatever intelligence may walk upon the face of the earth.

28 In the process of refashioning these imbalances, the righteous man is commanded to form a family, the family a community, the community a peoplehood, the peoplehood the order of Light.

29 Key fifteen, thus, speaks about the family of Zion, the consciousness of Light through which the Light ionization of *Ze* can come and leave in a flash of light, and transform the family back into its celestial home.

30 The higher consciousness can come and leave with quantum mechanistic corpuscles of Light. This Light can be impregnated in the seed of a child when he or she is born. The higher consciousness can impregnate a woman when she is conceiving a Man of God who is anointed to serve the Lord. At that time of mutual conception, the Spirit of Light passes over the chemical waters and baptizes the cell in the Name of the Father.

31 It says that this be a blessed function if the descent of the dove can be seen above the head.

32 If in the Name of the Father, the descent of the dove will hover there, then the powers of the child will be used and that house will be blessed by God.

33 Enoch told me that the children who would be **born of highly spiritual parents** would not come into the world under the influences of the old Zodiac — *Mazzaroth* cycle, but would be born with karmic release knowing that they have direct communication with the Father's Kingdom. These children will be incarnated with a specific purpose to serve the remnant seed of the world and to prepare that remnant seed with great powers of spiritual fusion which will pour out of their "super minds."

34 This is why we have Son universes, for where there is not the countenance and the wisdom of the Son reigning in the Name of the Father, there arise mutations amongst the species giving rise to physical grotesqueries. This is why the grotesque forms of creation that man sees in some spaceships have hideous-looking gargoyle forms reflecting intelligence which lives

where there are no Son systems of Light. Compared with the *Olam Aziluth,* they live in dark universes or in methane or liquid ammonia environments which require different forms of breathing and seeing portals.

35 They cannot have the chemistry of the Adam Kadmon which is adaptable to all sons; they can only adapt to certain prescribed chemical conditions; this is why they cannot have the human power of the Shekinah, or the balances of the Light.

36 And so when the grotesque beings, who have not the Love of the Father, arrive on a planet which cannot cope with their form of energy, they can be destructive to all families and all nations upon the planet. For this reason, the Adamic seed is given the code of *"Kodoish, Kodoish, Kodoish, Adonai 'Tsebayoth"* — Holy, Holy, Holy, Is the Lord God of Hosts, to be used as a Light protection around the family against those powers not identified with the Father.

37 The family, then, is the family of the Shekinah body connected with the Son's body of Life-Light and the Father's Throne of Light-Life. The family in its lowest unit is the inner body of the male, the female womb, and the seed crystal all unified in the impregnation of the world of chemistry with the world of ideas, sanctified by the Will of the Father.

38 The outer physical reality is man, woman, and child, upon this planet, but without the unification and sanctification of the Seventh Ray of Light, the family of Love would be disregarded by the predilections of the flesh.

39 On other planets, three brothers of Light and three sisters of Light are united into three Lords of Light; in other star dimensions of consciousness, it is the coming together of the Brotherhoods of Light through three specific Lords of Light acting as one. Then, they can participate in the House of Many Mansions and all mansions of their local universe simultaneously.

40 Enoch told me, where ten faithful beings are gathered together their unified energies of Light create the Merkabah vehicle which calls into their presence two spiritual guides. The two spiritual guides take the family unit collectively into the next level of intelligence where they are instructed to serve the hierarchy of the Brotherhood of Light.

41 Thus, there are gathered two Masters of Light who join with your family of ten to form the organic vehicle of Life. These Masters, serving the Office of the Christ, will be the leadership of each family sanctified in the vision of sharing their family unity together in new worlds of creation.

42 Therefore, we fulfill the Book of *Moses,* (Chapter 6:57-68): 'Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in His presence; for in the language of Adam, [the language of Light,]

43 "Man of Holiness is his name, and the name of His Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

44 "Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

45 "That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the Spirit, which I have made, and so became of dust a Jiving soul, even so ye must be born again into the kingdom of heaven, of water, and the Spirit,

46 "and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

47 "For by the water ye keep the commandment; by the Spirit ye are justified, and by blood ye are sanctified;

48 "Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

49 "And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

50 "And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual;

51 "things which are in the heavens above, and the things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

52 "And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

53 "And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

54 "And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost (Shekinah). This is the record of the Father, and the Son, from henceforth and forever;

55 "And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity — *(Oilam, Oilam).*

56 "Behold, thou art one in me, a son of God; and thus may all become my sons. Amen."

57 And the Saviour appointed by the Father with the Lords of Light will gather his Mansion of Zion from the four quarters of the earth; and he will fulfill the *Mitsvahs 'Esh* — the Covenant of Light. Blessed is every dwelling in the Life-Light of God, for the messengers of Light will pass over the door lintels and deliver the faithful into the Heavenly Zion. The lintels will then be struck with Light and

the altars of the false lords will waver and fall to the earth.

59 Know then that everything that the family of God the Father is destined to do could not be expressed in all the scrolls of this world, for its deeds are destined to be transcribed in the many worlds of the heavens.

1-1-6

THE "PEOPLE OF GOD" COLLECTIVELY SURVIVE AS A FIELD OF INTELLIGENCE IN THE REPAIRING OF THE UNIVERSES AS 'THE GREAT WHITE BROTHERHOOD."

1 The key stresses the words 'People of God collectively survive'; the People of God repair the universes; the People of God are known as the Great White Brotherhood.

2 What does this mean? It means that the child of God does not survive independent of the spiritual family. The spiritual family is not only of one dimension, but includes many spiritual faces, many spiritual intelligences, and many spiritual consciousnesses which collectively bring the Father's message of everlasting life to the many universes of new creation. This very message of resurrection unto everlasting life is brought to the physical creation by the actual appearance of Light Bodies working beyond Alpha-Omega in the repairing of the universes.

3 All is seen as the collective survival and the collective repairing of the human universe attached to the greater local universe.

4 The picture of Light that Enoch gave me shows how light is gathered from lower levels of happenstance relativity and purified through intermediate levels of collective relativity into the Living Light.

5 For Enoch explained that in the lower worlds, one level of relativity is just as valid as another level of relativity in the happenstance of creation. The higher you advance in the order of evolution, the greater the responsibility in attaching one level of happenstance relativity to another, so as to eventually create perfect combinations of collective relativity.

6 The lower threshold in the energy cube is the place occupied by the life plasma or, simply, one of the envelope shells of the energy flow as it comes down from the Light of the Elohim. It comes in the membrane of coding — the image and similitude necessary to repeat the original membrane as it makes itself anew in specie survival.

7 The first evolutionary threshold in the "vertical ascension" taken by the Child of God, is in the crossing of many happenstance fields of plus and minus relativity into the greater pillars of Light. Within the happenstance relativity in our electromagnetic spectrum you find the inner light pillars and light cores which are ***epi-kinetic*** vibrations. These musical vibrations of light can be moved into harmony with the "purification of Light" so that your membrane is

balanced and perfected as you advance in soul evolution.

8 Therefore, the radiations into the intermediate levels of collective relativity are advanced by pillars of Light into a brilliant globular cluster of purifying Light energy fields which perfect creation, enabling you to become the Living Light.

9 And as you, as a Child of God, evolve through death and rebirth, you will experience spherical energy fields which death has not touched at all. First, you will see all of the plus and minus energy fields bonding at random on the lower thresholds of intelligence.

10 Then you are drawn through crystalline purification through a series of interconnecting Eyes of Horus which remake happenstance creation into greater crystalline perfection. There you receive and exhibit the Light as a Melchizedek creation.

11 At the highest level of perfection exists the Eye of the Eternal as a manifestation of the Father's Eye. This Eternal Eye contains all omnipotence and omnipresence governing all the rulers of the æons who pass into the midst of the Eyes of Horus.

12 So by the time you leave your three-dimensional energy cube in which you live as this spatial human form, you are able to leave one common body of electromagnetism that you have participated in, and work with the Light multiples of the larger *Eka universe.* This larger *Eka universe* is made up of various color patterns, various membrane patterns, and various biological patterns that are to eventually be reprocessed through the Eye of the Eternal.

13 Enoch explained that the Great White Brotherhood is the Light vehicle between *Eka universes.* It is the Light intelligence which works to repair all spectrums of limited color and membrane radiation so that those lower forms of intelligence, thus freed from limitation, can share in the bountiful creative patterns of the Infinite Way.

14 There are seven basic colors for each chakra of the human intelligence. These can be coordinated by the Great White Brotherhood to merge with myriad colors to aid the body for spiritual evolvement. For example, the color of "reddish lavender" is used as a holding force of patience which prepares the eyes to see the stages of enlightened spiritual education.

15 This education of the soul takes place through energy fields established by colors and separated by threshold colors of enlightenment for each phase of evolution.

16 From a continual succession of colors with all of their intermediate degrees, a "Garment of color" emerges from the seventy-two emanations of the divine Names, the *derekh ha-shemoth,* as the quintessence of "divine grace" bestowed on the human kingdom.

17 The Great White Brotherhood is the Hierarchy of power which has as part of its authority the color coding of the lower heavens. It uses these color radiations to evolve living membrane to the point where the Living Light can establish itself on the physical plane, do the work required in the physical form, and return again to the Divine Light.

18 Therefore, the Great White-Brotherhood is sent to work with all people as the dimension of Zohar Splendor and the dimension of the Christ Light which unites all of the energy forms of the inner vehicles. The regenesis of all colors within the human spectrum funneled back into the White Light, allows the inner vehicles to proceed from the biochemical shell when the meridian of time changes.

19 At that time the relativity of human creation is directly changed by the High Command and the Great White Brotherhood.

20 Enoch also explained how the Great White Brotherhood governs the People of God in the twelve time warps of Light which allow the magnetic fields in the meridians of the earth to be activated to work in a higher dimension of Light.

21 They activate the Earth's magnetic spectrum and electromagnetic fields to operate in parallel phase. They activate the light in a given sun system to move into a higher dimensional movement of light through crystalline field alignments.

22 The new crystalline field establishes itself through light codes over vortices, so that when the Merkabah pyramid of Light comes down upon the geophysical energy pyramid the two pyramids form a crystalline corridor.

23 Thereby, the remnant seed who still remain in the physical flesh, even bodies in the death state of the physical flesh which have previously had their crystalline blood and *ichor* codes activated, can be resurrected into new bodies of Light.

24 Within light harmonics the remnant seed is prepared to experience the changing of the Magnetic patterns of incarnation and recreation.

25 These harmonics of light open up the energies of the third eye and the energy chakra grids within the body so that the remnant seed can participate simultaneously with the magnetic grids all over the Earth, as we are gathered into the magnetic grids for deliverance.

26 This graduation of the Earth's specie to other levels of star creation follows as the effect of changes that have occurred on higher levels throughout the entire universe. Those realms of higher intelligence which have failed in their own created worlds are returned to dust world creations so that they can be occupants of the space left behind by those planets that are advanced to new thresholds of creation.

27 However, the Magnetic grids of the planets are not allowed to completely change until those that are to go on to other planetary systems and other worlds of creation, through their own respective vehicles of Light, are taken up. Therefore, the Great White Brotherhood must activate the fields of the Earth's crystal, yet maintain the harmonics of the Earth's creation until those who will go to other planets are taken into space through the Merkabah vehicles of Light from the twelve geophysical time warps of the Earth. After this takes place, the attachment of Merkabah to the Magnetic harmonics of the Earth allows for the majority of the physical creation to spiral directly with the Earth into another orbital frequency.

28 Unless this change of evolution takes place within the Magnetic grids, consciousness simply reincarnates back into the same planetary life station and the same chemical shell like the one that it previously had. If this graduation did not take place, consciousness would simply go on in the pattern of replication most akin to the thought-forms, which if they are the same, will acquire the same type of body vehicle to continue that assignment.

29 The Great White Brotherhood is the level of intelligence which has the ability to govern the higher energy fields, and the ability to govern repeating plus and minus factors in membrane growth.

30 They have the ability, in all of this, to be sent from the region of the higher illuminaries to function as Grand Instructors in lower illuminary worlds.

31 The Great White Brotherhood is thus able to use its energy body as a blue-white star system over a yellow-white sun system. They energize the body of Man to shine as the flesh of Orion through energy codes of resurrection. One of these codes, for example, is: *r psd hat f m sah m ht Nwt* — which allows dust to put on the outer garment of Light.

32 The thought-form technology of the Great White Brotherhood from Orion is necessary to take evolution outside of its energy threshold codings, so that planetary death is swallowed up in Light. Death itself is swallowed up in the People of Christ, the People of the Great White Brotherhood, who are the people of the higher galactic seed working with all kingdoms of matter to the glory of the Father.

33 This is the reason why YHWH has coded the People of Light into all vibratory membranes and into all consciousness membranes lest the People of Israel be neutralized by one religion or glory in one Son. They are instructed to work with the many Sons of the Living God.

34 But the People of God are the true Israel, the true consciousness of Light by virtue of seizing the Torah Or, the Truth when it is properly presented by a Teacher of Light to the inner vehicle of Man through knowledge which carries the proper energy codes of Light.

35 At that time, the Word of God brings victory over the identity of the flesh through faith in the Father's I AM.

36 The progression from faith in the Father's I AM, to seeing the I AM THAT I AM face to face, is the essence of our soul experience in this embodiment of Light.

37 First, however, the Gematrian Body of Light must seize the Torah Or, the Word of YHWH, and bring it into the heart of the inner body. This allows the inner body to rise to the glory of the Father universe, beyond singular identity, and not remain a slave or servant to the form of the body, or to the Master who prevents the initiate from going on.

38 The collective body of the true "People of God" is a slave to no one but a servant to all save the offspring of the fallen *Nephilirn.* These fallen mind energies have neutralized certain genetic mutations, certain life spaces, certain racial indexes, certain wisdom teachings of consciousness adaption within the history of the planet. Thus, man devours man, race devours race, without the Covenant of Light.

39 The nations of the Earth who deny the crossing of light through the Alpha-Omega of creation, deny the Merkabah, deny the Prophets of Israel, and do not show the humility necessary to enter the greater Body of Light. These are not the souls who will enter the Great White Brotherhood.

40 We are to understand that our field of energy is rising out of the body of the galactic serpent of space and time. We are to understand how Lord Michael will do battle with the fallen embodiments of light in the galactic serpent alpha Draconis. The serpent represents the devouring anti-universe which keeps the planispheres imprisoned in a fixed station or orbit of circumpolarity that requires the 'sword of light power," from constellations like Orion, to intervene and liberate forms of space-time evolution from "linear death."

41 In earlier (cons, our seed crystals of light were transmitted by the Lords of Light when they came to evolve life in the galaxy through memory codes which were then recorded within the pyramids, seven (cons ago, twelve æons ago, thirty-six (eons ago, and ages past.

42 All of these previous star field programs will be drawn into the light codes so that all those who were locked in space in previous ages will be judged in terms of the way they used their soul potential. In addition, those who are in three-dimensional slavery by being victims of earlier electromagnetic changes and racial code structures will be graduated from the image of the Dragon, the devouring seed, if they are infused with the Living Light of the Christ.

43 The transformation of the specie occurs through the infusion of light crystals which generate a field of Light around the body and a feeding of Light to the body for the next stage of creation.

44 The Great White Brotherhood then takes the membrane of consciousness and brings it into the next stage within the Shekinah universe of Light which is in coordination with the Father universe and the Son universe. The Father and Son universes come together with the trinity of matter through the Great White Brotherhood, renewing the energies of the physical universe. Man, at that time, will realize that he has been locked out from the millennium of a thousand other universal orders by his obliviousness to other worlds of Light.

45 Ultimately, the Great White Brotherhood carries the Light of the righteous out of the zones of destruction, for the Brotherhoods are the receivers of the Light, whereby they purify civilizations and carry their Light into the Treasury of Light.

46 The People of God have now petitioned the Father, Son, and Shekinah universes to restore perfect balance. When the Father, Son, and Shekinah universes of Light can balance a consciousness time zone, the matter-energy bodies in each time cell can acquire consciousness freedom and the qualification to work within the Great White Brotherhood.

47 When this happens, a specie

becomes a super-specie creation which can freely circumnavigate between star systems and not be locked into a given consciousness time-space.

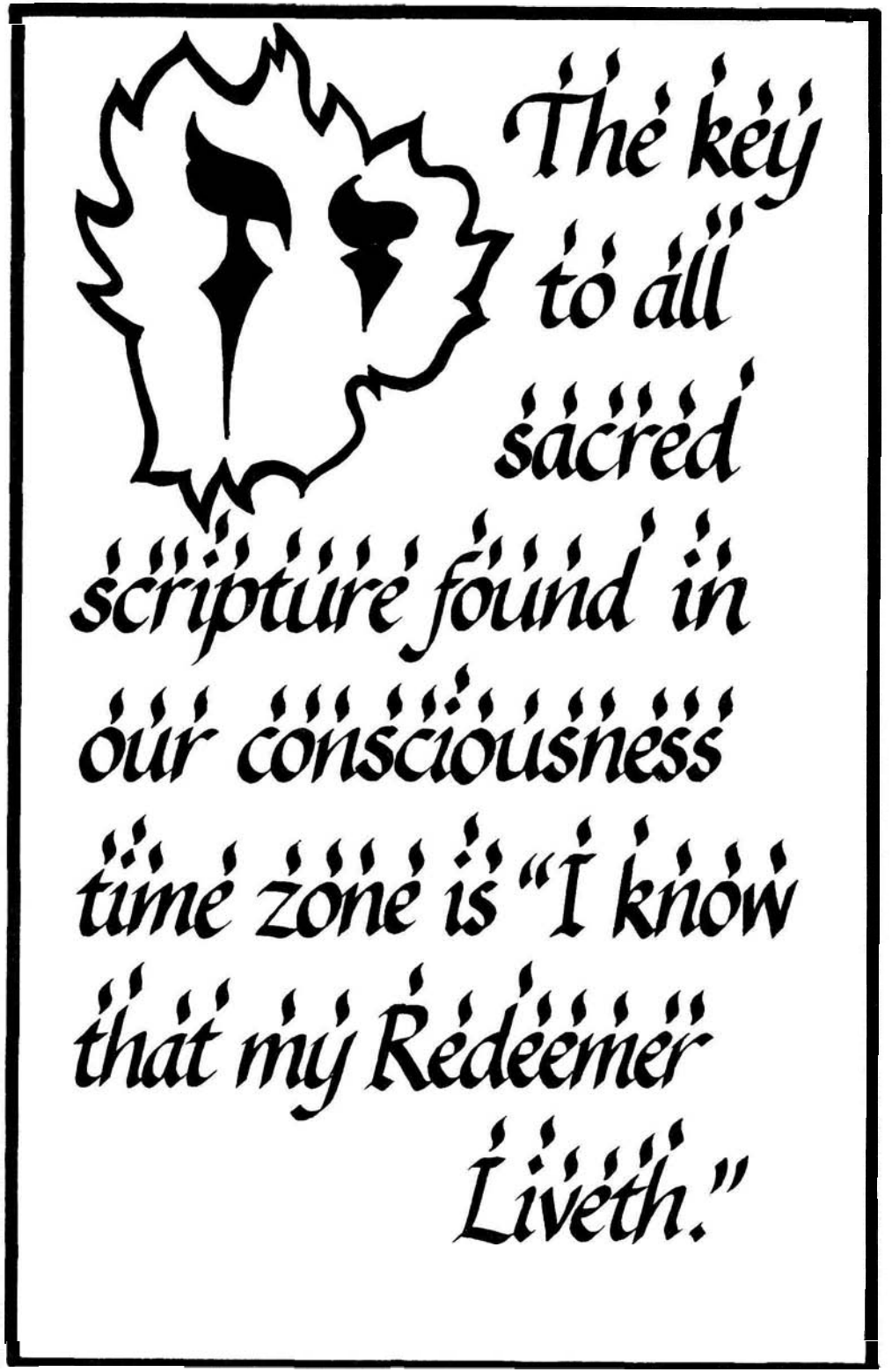
48 The fallen star universes are locked out of consciousness time-space because the crystalline energy factors are in the wrong vectors, in the wrong genetic inputs, in the wrong vehicles of wisdom experience.

49 When the remnant seed is brought out of the limited genetic form and allowed to be remade into the higher image and similitude, the creation understands why the pyramid is the central building block of life attaching Shekinah universes to Father universes through the Merkabah of Light. For at that time the remnant seed will experience the Eternal Cosmic Pyramid of Light as the Throne of the Father which gives to all images and similitudes the fullness of the Ten Commandments, which are ten pyramidal functions connecting the evolution of our I AM to the living "I AM THAT I AM."

50 People of Zion, take up your inner bodies of light and join in the Zohar Light in communion with the Lords of Light, the Great White Brotherhood.

51 For the Great White Brotherhood are those that purify the Light.

52 Seal thyself with this Light!



1-1-7

THE *KEY TO* ALL *SACRED SCRIPTURE FOUND IN OUR CONSCIOUSNESS TIME ZONE IS* "I *KNOW THAT* MY *REDEEMER LIVETH.''*

1 Enoch explained to me, Jacob, how the scriptures of Light are given in terms of the redemption of a given specie. One cannot think of coming to the Father without the redemptive energies of the Messiah — the plan of salvation revealed to lead Man through his consciousness time zone so that he can connect his godhood with the pluralistic kingdoms of Light.

2 Yet even when Man ascends to the higher orders of creation, the scriptures of Light, given in Grand Keys and revealed by the Paradise Sons, will not be placed asunder. The Redeemer can only live in those who partake of the ongoing witness of the Throne which precedes every new emanation of Divine scripture. Thus, the Keys of the scriptures of Light will continue, and be placed within the scriptures of the New Age, for they will be used in other worlds to train new realms of physical intelligence.

3 This key is given with the understanding of the Gematrian Body of Light within every child of Light, for every child of Light works as part of the gathering of the sparks, the collective Messiah.

4 Because of this, every physical vehicle can look at its teaching vehicle of Light redemption and say, "I know that my Redeemer Liveth.''

5 The Eighteen Benedictions that Enoch gave me gives a definition of the collective Messiah working within your body of Light as your body of Light evolves within the Infinite Way:

6 ''∝1∝'' The faith of Israel reborn is to experience all the sufferings and redemptions of human consciousness absorbed into all the dimensions of the love-creating process."

7 The vehicle of Light as your Overself body has to descend and collect all of your vehicle embodiments of all your thought-forms during your life experience. And when all of your thought-forms are collected into your Gematrian Body of Light centered within you, you redeem your physical vehicles.

8 Your physical vehicle is not one cell, but millions of cellular vehicles working with different energy forms derived from the surrounding kingdoms of experience.

9 Your own body universe functions as part of the collective Messiah through your Gematrian Body of Light—your inner body of Light that is continually being perfected by your Christ Overself. Through

the many levels of purification, you absorb and purify all of the surrounding human dimensions into the dimension of the Higher Light consciousness.

10 Sing unto God for He brings us into Oneness with the Messiah.

11 "∝2∝" The faith of Israel reborn is to bring the *'Shema'* to the poor and suffering of this world — to breathe the soul of eternal love into their bodies — in the same manner the closeness of the universe was felt when God breathed into man the feeling of life at the beginning of consciousness time."

12 Understand the 'Shema' as the right vibration of truth, for it is the vibration behind all other vibrations. When you hear it, understand that it is preparing you for the Father's Voice which is the active fulfillment of the 'Shema' bringing together all vibratory levels of creation through His power of redemptive healing, scientific wisdom, and spiritual liberation.

13 All thought-forms are not necessarily on the right vibration; you need the right 'Shema' vibration to attune all vibrations to the teachings of the *B'nai* Or, the Sons of Light.

14 Within the Kaballah, the sacred vibration of the 'Shema' is uttered for it carries with it the collective wisdom of the Masters to enable you to understand how your body can use thought-forms of the higher universe to be reunited with its higher Light body of creation. When you act in the perfect harmony of Light within all of the kingdoms, within and without, you can function with the power of the *Shema* ***B'nai*** Or.

15 By vibrating the 'Shema' with the Sons of Light, you can leave your material kingdom and enter any other kingdom of Light. Until that time you should seek to redeem all vibrations within your physical body by this key vibration which is the cornerstone to the vibration of your being.

16 You should recognize that in every breath you are fulfilling the God function of the universe. You should realize that in every vibration you are continuing the vibration which can be traced back to the first Adamic evolution set down upon this planet. Then you will conclude that there have been no separations between the original chemical scenario of light and no molecular divisions in the cosmic blueprint from the first members of the Adamic Race to man at this present age.

17 "∝3∝" The faith of Israel reborn is to participate in the purpose of the human side of life — not only in the continuation of the specie — but in the continual glorification of the specie through the creative acts of Love."

18 To redeem yourself means to actually reprogram yourself, not only for the benefit of the specie on this planet, but for spiritual liberation working with all vibratory kingdoms of Light wherever they may be found within the ever-creating universe.

19 Spiritual liberation is to go beyond the "closed structures" of the religions of the world which ignore the pluralistic kingdoms and creations of Light. Those religions of the world which have sanctioned 'authoritarianism' and suppressed creative acts of the Holy Spirit are the false powers of the Anti-Christ which will be overthrown.

20 We are to glorify the specie by recreating the specie in other light dimensions derived from the Light of the Adam Kadmon.

21 This glorification transforms your body into the *Mishkon Tephilo,* the House of Prayer, so that it continues as an ingathering Light of the Loving Father in the building of the heavenly Jerusalem within the creative architecture of your life space. Within the true House of Prayer each molecule is encoded with the faith of the Father so that each molecule becomes a Temple of Shekinah Light.

22 "Program Israel" is this active encoding of Light upon every brain cell and life cell within spiritual mankind. This program is now being advanced to "Program Victory" which is the return of the faithful to the Father's Throne.

23 "∝4∝" The faith of Israel reborn is in the understanding that the *'Shema Yisrael'* — 'Hear, **O** Israel' — Israel's highest prayer, means reverence for the vibration of eternal energy which stands behind the beginning of human existence, and which unites this universe with all universes beyond this body of time."

24 We have to understand how the vibrations of our consciousness time zone connect with all those worlds previous and parallel to our own and all worlds that will come after. Only then can we as transformed creation, truly redeem our race to become one with the Christ Race so as to participate in the many realms of experience.

25 To redeem mankind simply by believing in a Lord of Light or

in a God is insufficient for it prepares man to go only from the isolation of one thought-form of life to the isolation of another thought-form of life. **We must serve the "Living God" — the Living God which lives in all dimensions even where the thought-forms of other Gods cannot dwell, for He is the God of all Gods.**

26 We must see the movements of the life-giving process involved in every kingdom of intelligence interrelated to the redemptive plurality of the many universes.

27 The 'Shema' is the radiant call to faith which unites us with the faithful of YHWH in all universes. The solar hierarchies and the princes of the earth have prevented man from being unified with the faithful of all universes. They have refused to accept 'karmic release' and have dictated gospels of hatred and obliviousness so that man has not responded to the 'Shema.' (For this reason they are being removed from their regions of power.)

28 "∝5∝" The faith of Israel reborn is the fulfillment of prophecy . . . to see how scientific scripture has been programmed from the radiations of *'Ain Soph'* . . . to see how her prophets have issued the calendars of man and measured the sun and the stars by the wisdom of Solomon . . . to see the earth raised 'out of the depths' by weights and measures to the astrophysical horizons of Archturus and the Pleiades, so that her new prophets could guide homeward the homelessness of this planet when this planet experiences her diaspora."

29 At the time of rebirth this planet with its solar system will be

placed beyond the immediate electromagnetic spectrum, closer to the center of our universe in the Sea of Crystal.

30 The benediction tells us that we will understand the human universe both in terms of the limitations of sun progression, sun birth and death pictured in the language of Einstein, and the true meaning of limitless Light revealed within *Ain Soph,* before we will go beyond our present threshold of creation.

31 "∞6∞" The faith of Israel reborn is in the love of the Messiah — the collective consciousness of the spiritual Israel working redemptively throughout human history towards the liberation of the human from spiritual and cultural bondage. The Messiah is the joyful verification of 'Elohim', the collective lordship reigning with YHWH."

32 Now that the fallen Masters within the solar hierarchies have been removed, all ministering Councils in our local universe governed by decisions of the Council of Nine, the Council of Twelve, the Council of Twenty-Four, and the One Hundred and Forty-Four Thousand Ascended Masters can prepare the Earth for the Messiah. Isaiah's words: "Make straight the highway in the desert" can be fulfilled now that the false hierarchies which controlled these grids are being removed and the grids are being reactivated.

33 The glorification of the specie as the spiritual Israel allows the spiritual seed of all nations to reign with the coming of the Messiah now that the false hierarchies have been removed.

34 "∞7∞" The faith of Israel reborn is in communication of life to life, consciousness to consciousness, luminary of consciousness to luminary of consciousness. Just as the thinking membrane of this world is able to reach out, touch, and renew through the power of love, so also the thinking membrane is continuously regenerated and resurrected into the Light radiations of 'the Higher Evolution' — preparing for the universe to come. The faith of Israel reborn is in the ingathering of the living Light into the image and similitude of 'Yotzer Amaroth' — 'Creator of the Luminaries.' "

35 We cannot understand the redemption of this physical galaxy, planetary world, or biochemical body universe, until we recognize how the luminaries of YHWH govern the higher evolutionary star kingdoms which redeem the dust world creations from a star or star region's astrophysical threshold.

36 By working with the many scriptures of the Living God, you are led into faith and association with the many Sons of Light in the many universes of our Father.

37 The four sacred letters, י 'Yod,' ה 'Hey,' ו 'Vav(Wod),' ה 'Hey,' reveal that the "Living God" is not simply the life force of one galactic kingdom or of one star kingdom, but the Mind of all universal intelligence, of all collective Lordships and Godships. The YHWH vibration sustains all of the Gods who come together to serve the Living God who works His good pleasure through all the Elohim who control the thought-forms of the Infinite Way.

38 "∞8∞" The faith of Israel reborn is to recognize that the radiance of YHWH has followed the People of Israel like a divine diaspora for all *men* . . . and that the prophets of YHWH speak to Man through her on all levels of time, that the entirety of earth might find the sun of her radiance. . . . The faith of Israel reborn is to see Jesus and Moses as but part of the spiritual 'Jah' working on different levels of redemptive energy."

39 The eighth benediction speaks of the coming together of the physical Israel of Moses and the spiritual Israel of Jesus allowing for the greater consciousness of the 'Shema' to redeem the physical kingdoms.

40 The divine diaspora which is being gathered at this time will bring together both the Sons of Zadok, the way showers of Messianic truths, and the Sons of Ur, the prophets of the true science of the Living Light, into one unity with the Brotherhood of Light.

41 The holy brotherhoods of ages past were of the assembly of the "firstborn" who came upon the earth as the Saints and the Sons of Heaven. Together with them, in our spiritual families, we shall enter the assembly of the holy habitation for a new eternal planting — as a people collected together with the Sons of Light.

42 "∞9∞" The faith of Israel reborn is in the inspiration of the Psalms of David, the Bible within the Bible, the soul food in simple stories whereby one is able to feel the presence of the Creator even while speaking with a friend, even if that friend be as a little child. Israel was also once a little child destined to become an illuminary."

43 With new Psalms we will go into the next universe as a child traveling alongside the guiding hands of the Ophanim, the Seraphim, and our Brothers of Light. They are the ones who have prepared the 'Torah Or,' as the love letter revealed to us for our Light communion. The 'Torah Or' is the 'program' given from the higher heavens to unify all levels of the mathematical, psychological, biological, astronomical, and cosmological truths necessary to encode our consciousness into the consciousness of Light.

44 Once our consciousness is encoded into the consciousness of Light, it then goes into the focal point of the Eye of higher creation, the Pyramidal capstone of Light — through our Alpha-Omega into many new Alpha-Omegas of Light. Through the "Torah Or," the spiritual Israel functions as the living biochemical capstone which is the gathering of all sparks of creation into the Image of God.

45 "∞10∞" The faith of Israel reborn is in the personal commitment to YHWH as revealed through His prophets in every age and in every eye which sees into the world to come, both the ascension of the chariot and the descension into hell. The faith of Israel reborn is to behold 'the fire soma' which has been the source of prophetic food — so that all who seek the truth recognize out of their own mouths that YHWH's Kingdom is a moving arc of Light from generation to generation, a salvation to those who would perish, a covenant of Light from universe to universe."

46 Your personal relationship to God is forged as your soul journeys into the heights of creation and into the hell fires of destruction knowing that you can always rejoice in the Lord.

47 Your personal faith is redeemed by divine thought-forms which reveal to you how the Father's Plan allows your soul to pass within energy phases of creation through which the soul experiences the hyperspace harmonies of creation.

48 Therefore, make your thought-forms a redemptive projection! This is to recognize that your spirit being pulsated and projected from your body is redemptive, even though it is not your body that is projecting it, but the Light consciousness of the Christ working through you.

49 Through personal faith your spirit bears witness with the Holy Spirit that all manner of spiritual activity is being prepared to coreign with the Christ.

50 ''∝11∝'' The faith of Israel reborn is in the survival of Jehovah's scriptures which thousands upon thousands of great minds of faith and skepticism have searched through the centuries as philosophic touchstones of personal faith, science, or argumentative symbol, for they are the activated scriptures of Light for this present æon. The faith of Israel reborn is in her scriptures which are built up out of the life-giving energy words which shine as the glory of Light-giving energy unto the mind of man from one membrane extension to the next membrane of creative language."

51 **These are the scriptures of Light given directly from the teachers of the Throne that tell of how higher star evolutions have crossed the zone of physical destruction, and how we too must cross our consciousness time zone to be coded within the higher geometry of Light. And within these scriptures of Light is the blueprint for the encoding of Light.**

52 At this time the resurrected scrolls are being used with the new scrolls of the B'nai Or to show how the Urim and Thummim crystals of Light can be used to directly call upon the high command of the angelic forces for deliverance from the earth plane.

53 ''∝12∝'' The faith of Israel reborn is humbleness before the great wisdom of the Torah Or . . . whose Tree of Life forms the preparation for the Kaballah, the wisdom of the many universes which surround us."

54 The knowledge of redemption, then, is humbleness before the Lords of the Office of the Christ who give you the ability to redeem the many kingdoms of Light as you work within them, because each kingdom of Light has its own redemptive mechanism.

55 There are many paradigms of redemption for the various thought-forms that have to be balanced, recycled, and remade. This is why Jesus appears on the Mount of Transfiguration with Moses on one side and Elijah on the other. The "collective transfiguration" shows that Jesus does not work by himself, but within the Paradise Trinity. Moses gives man the "Torah Or" — the star codes which he received from the "Living Light" of the Father. Elijah demonstrates oneness with the 'Vehicle of Light' which attaches our physical universe to other universes of the Father. Jesus shows how your body of flesh must be transfigured out of Love for the Father and one's fellow man before the Christ Body of Light can come down and anoint your physical form.

56 In addition, you are given spiritual Masters and Guides who will take you into other kingdoms, but they are your redeemers only in so far as they work with the Christ. The true Guides will work with your Gematrian body of intelligence only as long as you recognize there exists the chemistry of the higher plan that requires a Grand Instructor.

57 ''∝13∝'' The faith of Israel reborn is in the far-reaching glories of the Kaballah which only the chosen of the chosen are allowed to see. The Kaballah is the revelation of how our universe is governed by the glories of still yet another universe whose scientific truths are given in every age so that the specie on this planet can find its resurrection into 'the Higher Evolution' of life from the living revelation of YHWH's sacred names . . ."

58 The Kaballah is the mathematics of the Hands of God operating in the many heavens. The Kaballah is the pulse of the Father's Shema transforming creation. The Kaballah is the omnipresent science of Light used by God to ordain new worlds of creation allowing each world to experience its messianic cycle.

59 The Kaballah explains how all of the universes are held together by all of the Messianic redemptive energies. The Messiah cannot come down directly to any planet without being commissioned by the Father. The Kaballah explains how the Messiah must work with all of the Brotherhoods of Light or suffer to serve the illusion of space and time. (In the larger program of redemption it must be realized that space and time do not exist.)

60 The story of "Messiah" is the coming together of the Higher Evolution with "the Jesus" — the human evolution within the time frame of how consciousness is crucified to the flesh at the point of birth-incarnation, and redeemed through the collective Messiahship of the Father on all levels of experience.

61 In essence, the Messiah cannot give certain knowledge of the inner kingdoms of the Shekinah wisdom without proper Ophanim, Seraphim, and Cherubim intelligences preparing to fully evolve these life seeds through many physical mutations. Therefore, at the beginning of each new cycle of creation the greater plan is required to be reset in motion once again.

62 ''∝14∝'' The faith of Israel reborn is in the outpouring of the gifts of 'the Holy Spirit' — the gifts of creation, discovery, scientific prophecy, healing, speaking in tongues, translating the word of God into the newness of every generation."

63 For this reason the gifts of the true spiritual Israel have brought together spiritual humanity operating on all twenty-four levels of consciousness awareness, doing the work of the Masters of Light,

who redeem and heal the world through the wisdom of Light and Love. And where they touch, even there one can feel the pulsating redemptive newness of the universe; where even they speak, one can feel the wisdom of the many kingdoms of eternity that are available through the experience of birth and rebirth.

64 The true Israel are the people of Light who recognize the Higher Intelligence and the Living Higher Mind of Yod Hey Wod Hey, so when the righteous vibrations of the Word of God are openly taught, the inner body of Gematrian intelligence seizes the Torah of Light through the outer physical shell and takes it in as its own.

65 And if you are to become one of the people of Light, you must recognize that the majesty of the Father's creation is not locked up in any ethnic group, any historical program, any physical form of being Hebrew, Buddhist, or Christian in terms of your outer vehicle. Only when you have broken through your outer biochemical shell, seized the Word of God with the Body of Light and pulled it within you can your inner consciousness be coded into the Light.

66 Only after you have partaken of God's Word can you begin to activate not only the nine Gifts of the Holy Spirit, but the five higher Gifts of the Holy Spirit in working with the many worlds and orderings of creation.

67 ''∝15∝'' The faith of Israel reborn is the experience of seeing the Light of YHWH and the experience of being transfigured in that Light in a dimension of time beyond historical time. The faith of Israel reborn is to know that the Holy of Holies does exist for all mental time-space to know."

68 The fifteenth benediction tells us that there is a dimension which your human mind can enter for a period of time in which it can be revealed to you that you are part of a higher Love, bringing Light to the physical kingdom of matter.

69 You are to recognize that your mind forms the filament or template membrane for the direct encoding of the fire letters, the wisdom of Light upon membrane circuits. For you are a biotransducer subsystem for higher intelligence to indwell within you.

70 ''∝16∝'' The faith of Israel reborn is to see every head bow and every knee bend to recognize that the Lord God of Hosts is YHWH. His sacred and revealed Name is to be upon the lips of all humanity. This is the time when the righteous will experience on a cosmic plane the drama of Israel's exodus out of Egypt which is a model for the 'Light exodus' off this planet into the next ordering of evolution."

71 The physical Israel as the land of Jacob and the spiritual Israel as the land of Joseph mark the major meridians that will be involved with the consciousness alignments beginning to shift from the "Middle East" to the "Middle West," the sacred planetary region of the Ancient of Days commencing with great geophysical changes in 1976.

72 The people of the Earth will have to choose between serving the physical Jerusalem or the spiritual

liberation provided by the heavenly Jerusalem which comes *to set man free from the earth* and its three-dimensional boundaries.

73 The heavenly Jerusalem will consist of the Brotherhoods of Light who will teach the New Law, the New Wisdom of science, and the new government through which the Higher Evolution and the human evolution will work hand in hand as a new administration of Light is brought to Earth.

74 ''∝17∝'' The faith of Israel reborn is the faith of the Living God extended to all human manifestations of love throughout history."

75 The benediction is speaking about the Living God, emphasis upon *Living*. And it is the Mind of the Living God which is Infinite. This Mind is beyond history and the temporality of explaining God within linear time.

76 The historians on this planet have either mythologized history or historicized mythology.

77 The benediction is explaining that even the God-forms of creation are sub-kingdoms to the Universal Mind. Yet, the Lords of Light who reside in the great awesome majesty of the Universal Mind take leave from the Throne, because of the overwhelming power of residing too long in the Father's presence. They depart for other worlds where they can extend Grace and Infinite Patience into the cycles of space and time. And these star programs of creation are carefully watched and harvested in due season.

78 Therefore, even history has to be offered up ultimately to the æons of the Father's creation.

79 ''∝18∝'' The faith of Israel reborn is — 'I AM THAT I AM' — the highest expression you as a mortal being can give to yourself at the point of your first rebirth and your last 'Amen.' ''

80 The Living Light of the "I AM THAT I AM" stands before you.

81 May the *Etz* — the Aleph and Tav — the Beginning and the End, be written upon your forehead — you who are the Body of Christ.

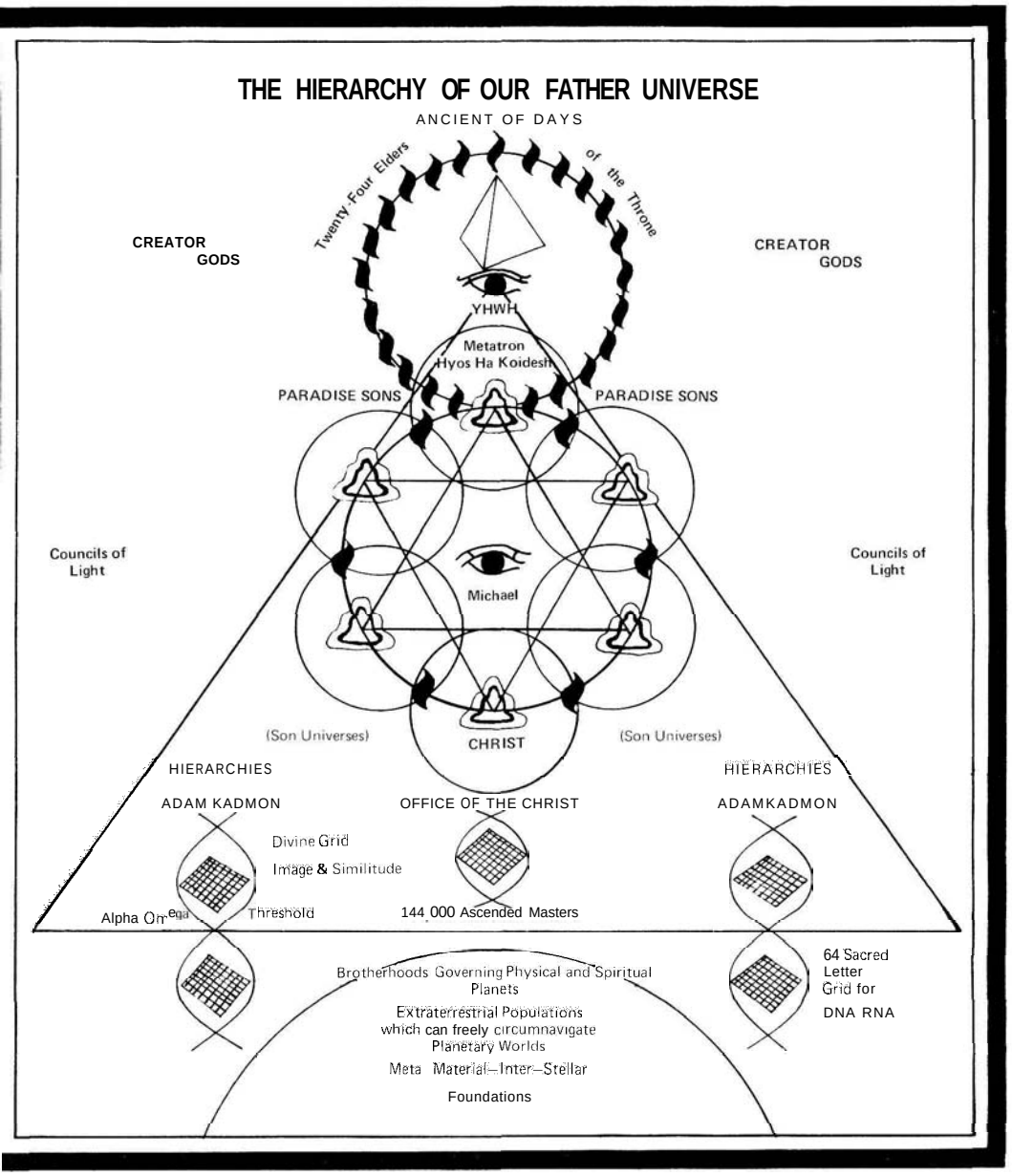
82 The I AM now breathes the ascension of the Adonai 'Tsebayoth through you.

83 Receive the anointing Light of Michael, Uriel, Gabriel, and Raphael as the collective Pillar of Light.

84 The foot of the Lord has been placed on the Earth, the Benedictions have been offered up, and now the First Supper of All of the Masters of YHWH's High Command awaits you! Come! Come!

God's plan has no end.
It is "Life In The House
Of Many Mansions."

Amen.



GOD'S PLAN HAS NO END. IT IS ''LIFE IN THE HOUSE OF MANY MANSIONS.''

AMEN.

1 Behold, now the marvelous plan taking place among the children of Light.

2 A divine plan has been issued to balance the Earth's (and man's) violation of the Cosmic Law of Light and Love.

3 This plan has been issued to negate man's violation and destruction of his atmosphere and his radiation fields especially through his misuse of atomic energy. He has also caused destruction to many biological kingdoms on his planetary life station known as planet Earth.

4 Man has shown that he has lost control of his planet by virtue of the danger he not only presents to himself but to the surrounding planetary environments by his pursuit of atomic energy for destructive use.

5 In addition, the Councils that govern our planetary field have also observed man's desire to extend his planetary society to other planetary regions without spiritual understanding and still using a technology of death.

6 These Councils include the Council of Nine which governs our local universe, the Council of Twelve which governs new programs of creation for our local universe and surrounding universes, and the Council of One Hundred and Forty-Four which is the Overseer of the spiritual Hierarchies in universes comprising our Father universe.

7 There is presently occurring a space-time overlap with 'the Higher Evolution' as the Earth's solar system enters an electromagnetic null zone, a vacuum area in space which will change the magnetic forces of creation.

8 The change of the electromagnetic density in the Earth's atmosphere will activate some species to become more violent and other species more Christ-like as man is pulled either into an upward spiral of Light or negated by the breakdown of the old electromagnetic frequency.

9 This will bring about a complete reorganization of the Earth's life system as the human creation begins to operate with a new magnetic and electromagnetic creative power.

10 Presently there is also a galactic war and housecleaning that is being completed throughout the universe which will advance some forms of Population I intelligence to Population II star regions, and recycle those forms of Population II

intelligence which have used their knowledge to create aberrations in the heavens,

11 After the completion of the program historically known as "Israel" — which means, in the original Hebrew scrolls, "the Consciousness of Light which contends with the Higher Mind until Victory," there will be a "consciousness reprogramming" of Mankind on this planet in the region originally identified with Atlantis.

12 The Program Israel is one of many within the Infinite Way which intersects with many different levels of intelligence.

13 At the culmination of the Father's plan for Israel, a new Program Victory will signal the gathering of the tribes of the spiritual Israel.

14 The twelve consciousness dimensions of spiritual Man will receive their central reprogramming in the original land of the Ancient of Days. This is the sacred land of the West which is the region of the original grids used by the Masters of YHWH 3-4,000 Myr.

15 Upon this grid a new crystallization will be created as the cycles of the East and West combine to receive the living Light of the Christ reigning upon the planet through the Brotherhood of Light.

16 Thus, the program Israel will become the new plan of Victory which will allow the intelligence of this planet to freely move upon other planets and, at the same time, invite other planetary intelligence to commune with this planet.

17 Before the new story of creation happens, the Earth will go through gross geo-magnetic and catastrophic changes as the magnetic regions of the North and South Pole release "their torque," spinning the shell of the Earth into the new program of existence.

18 During the completion of cycles of star progression our entire solar system will enter into a vacuum in space where no electromagnetic fields exist. This is called an electromagnetic null zone. At that time cosmic waves will enter the polar areas of our Earth and penetrate to the very core of our globe. These waves will not only release some 48.6×10^{15} ton-miles of torque on the Earth, but will trigger unseen wave-properties from the core of the Earth placing catastrophic stress on the shell of the Earth and spinning the mantle of the Earth.

19 The world shall fulfill the cycle of rounds prophesied as she enters into a new meridian of time. The coming together of hidden scientific prophesy of the Nine Oracles will confirm the changing of the polar regions. After this purification the potential Omega is set within new spherical surface harmonies and the wonderful recreation of the world is allowed to proceed into a new cycle of husbandry.

20 There is now occurring the fulfillment of ancient spiritual and scientific prophecy through the '64 Keys of Enoch' — the Revelation breaking the seven seals on the Book of Revelation, as well as explaining how the Brotherhoods of Light will work with members of the human race who can accept the

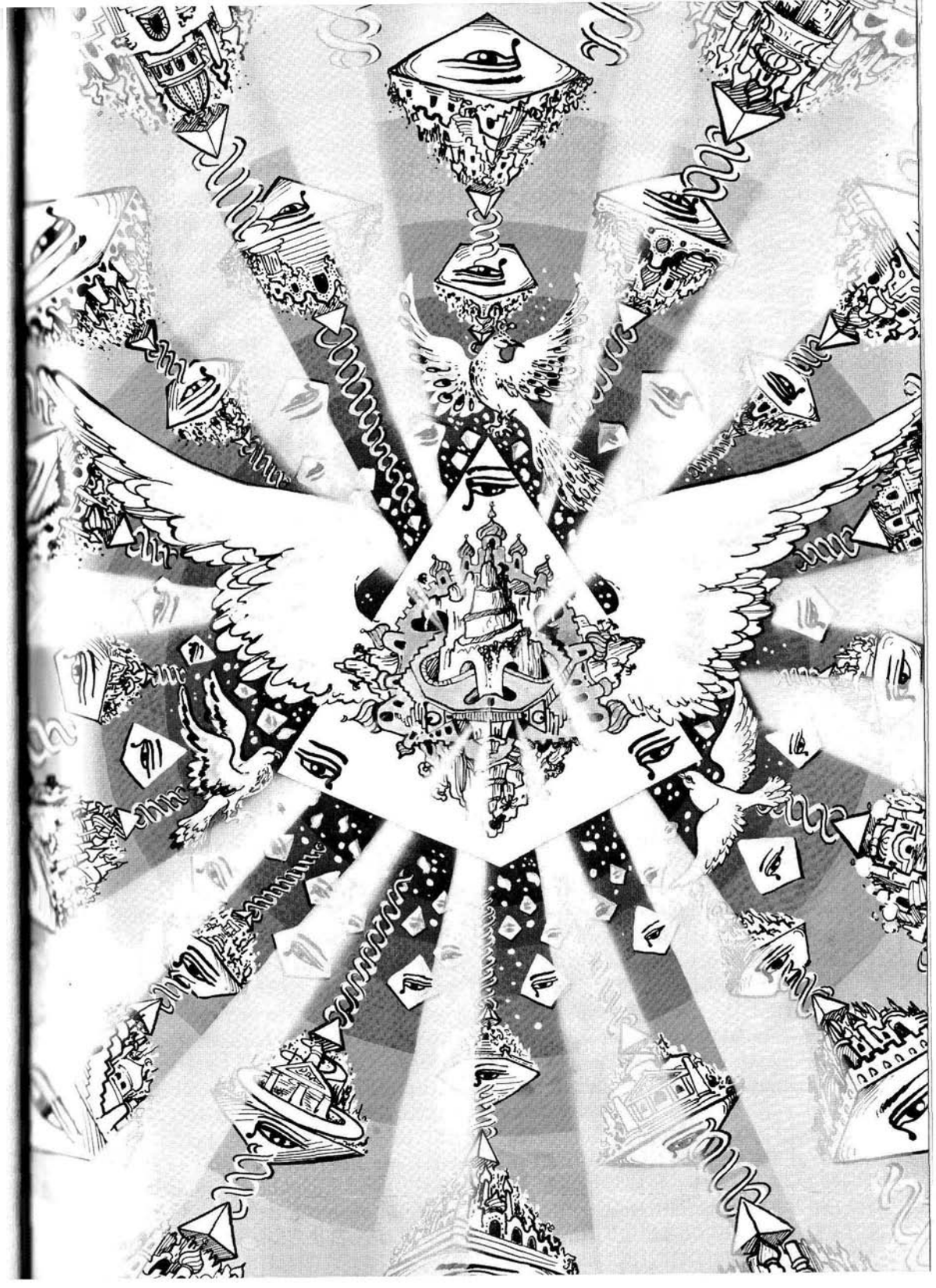


PLATE 8. *The Opening* of *The Kolob into The House* of *Many Mansions* ▶

promise of New Life in the myriad other universes.

21 The Keys of Enoch show how all levels of science from the biophysical to the astrophysical foundations will take a quantum leap in recognizing the superior intelligences serving the Brotherhoods who serve the Infinite Mind.

22 We are now witnessing the coming together of scientific evolution and consciousness as both unite into the Consciousness of the "Living Light" — the energy used by the Infinite Mind, the Infinite Creation, and the Infinite Specie. The Living Light will be understood in the code: I AM THAT I AM — Ehyeh Asher Ehyeh — as the "consciousness of light" of one star creation is attached to the "I AM" consciousness of "The Higher Evolution," forming the I AM THAT I AM.

23 For behold, the field is white and ready for harvest and when you give your life to the harvesting on this planetary station, a greater ionization becomes your body, and your new body of Light is connected with the galactic thresholds of the House of Many Mansions which is the deliverance of all manner of flesh.

24 In this unification of "I AM" to "I AM," the Higher Evolution through the spiritual hierarchies begins new evolutionary cycles. And at the end of this cycle the "collective Messiah — Moses! Jesus, and Elijah as the Paradise Trinity of the Christ" will return with Uriel — the Creator of the Inner Light, Metatron — the Creator of the Outer Light, and Michael — the Creator of this "local galactic universe," as a demonstration of the return of "the programmers of the Father's Will" in gathering the remaining righteous on this Earth who will be "graduated" to go on to other Light-Life worlds.

25 And it will occur after the wars between the Sons of Light versus the Sons of Darkness that a 'New Age' will occur for all mankind surviving the great changes among all of the vicissitudes on this planet. Those, however, who will not "choose to be chosen" in taking the higher spiral of Light, instead of the lower spiral of decay and entropy, will not receive "final destruction" but a return to the beginnings of meta-matter and primeval "Earth." This will begin the next cycle of re-creation as the "righteous" are advanced to the next ordering of evolution within the next consciousness time cell, as co-citizens and co-participants in myriads of dimensions of the Universal Mind of YHWH behind all Creator Gods.

26 And it will come to pass that when the Lords of Light connect this living world with the next order of evolution, the body of Man will go through the pyramid of flesh and crystal and be transfigured into the next star pyramid of Light, eventually going beyond numerous galactic divisions. For all things are connected with the Father's Cosmic Pyramid which integrates all Central Controls — all administrative networks behind all macrocosms.

27 The key, then, tells us that God's Plan has no end. It is the life of Light in the House of Many Mansions and Paradise Son universes! and ultimately the Life of

Light in the many Father universes.

28 To the Master who faithfully serves the Father in the lower dust world creations is given the opportunity to acquire the nature of being self-begotten, self-sustaining, and self-creating in the Name of YHWH.

29 And as the Master progresses in the worlds of Light he moves from the ability of having only one embodiment of light on the edge of his local universe to the ability to indwell in nine bodies by being created within the center of his universe. Thus, the Master becomes a Lord of Light and serves equally all nine time cells of consciousness in this local universe of Michael. (In this galaxy, the highest totality of life possible is to simultaneously occupy three body vehicles in as many as nine time cells.)

30 The Keys of Enoch are fulfilled through the Hierarchy of the Paradise Sons who operate in these nine bodies of "Light consciousness." Through their efforts with the Office of the Christ, God's righteous inherit the kingdoms of Light. Death is swallowed up in victory and Hosannah is heard on all lips. *Selah.*

31 This key which Master Enoch gave to me speaks of universes within universes which have no end, universes which are part of many different mansion worlds of light — each with their unique electromagnetic spectrum.

32 Selected star systems are permitted changes in their peristellar and epi-stellar controls, allowing for connections with double and multiple star patterns from other mansion worlds. This enables the lower heavens to be recharged and the light of advanced intelligence to evolve from one sun system into multiple sun systems of both the physical sun systems of a given universe, and spiritual Son systems of the 'House of Many Mansions.'

33 We know through the higher teachings of science that there are regions in the center of our galaxy which have microns of light emanation as high as a hundred micron units. And we know there are brilliant star fields, such as the region of W3 in our local universe, which are part of the central configuration of the North, South, East, and West Celestial Gates of 'the Throne' of our local universe. These are regions of Population II star systems burning with the energy of millions and millions of suns. And it must be understood that Population II star systems which have .02 micron emissions are synonymous with inner testing zones of 'the Throne' which govern tests of 100,000,000,000 stars in the visible spectrum of our 'mansion world system.'

34 Enoch told me that the power of Population I1 star systems can create a whole variety of specie forms by double helicoidal interpenetation from one network center of Population 11 systems to a co-existing "quanta deck" of worlds having the potential for all-times, lengths, masses, and energies, for unity between the mansion worlds. Movement into "pure Godness" transcends the biochemical boundary identity of each planet of the *Mazzaroth.*

35 The *Mazzaroth* allows for the development of a new specie containing twelve biochemical meridians. Once this is completed the specie form will go beyond this series of connections into a new network containing super-galactic clusters known as the *Mazaloth.* Enoch told me that the next local *Mazaloth* begins at 1.5 to 2 million light years from here.

36 The Councils of intelligence during the present galactic program called 8033-45 have stations in the regions of 3C123, 3C263, 3C273, M87, Centaurus X3, Hercules X1, and other regions some of which are unfolding different light patterns which are just becoming known as tremendous neutron masses. The positive and negative masses of a neutron star contain multiples of different gravity fields which is the key to their tremendous light.

37 This is being revealed to Earth radiophysicists because, of the 73 sources of higher light generation, twelve cannot be identified as conforming to commonly measured light radio emissions. The twelve conform to what Earthman classifies as a new invisible spectrum of radio stars all of which appear to be working with maximum emissions of the 100 micron region.

38 The question is 'How can star clusters appear to have light working with 100 microns when the "Population I common star" creates light working with a maximum of 50 microns? Where is their source of light?' The source is from higher powers of creation who have found ways of star coupling which allow millions of star fields to shoot out of a greater dimension of Light. These stars can place an invisible shell around their energy source so as to preserve the light emissions which allow them to spawn new energy systems.

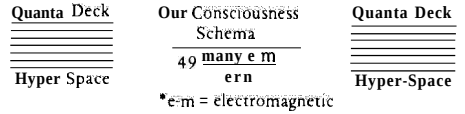
39 Enoch said, the greatest fields of star creation in our universe which can spawn new energy systems are the collective energy fields of Orion. In these fields there are light sources which form fields of triangular star definition which we cannot classify for they are beyond all forms of spectrum classification that man uses.

40 These triangular star definitions contain sufficient brilliant light sources necessary to evolve the amino acids into the basic life structures of thinking intelligence

41 The triangular coordinates are part of the most sacred area of Orion known as *Ihm-'sk.* The three stars in the belt of Orion form the central grid which is used by the Lords of Light in Orion as a star focal point for the creation of new galaxies.

42 It was also revealed that the region of Sagittarius has tremendous energy projections which trail out to the edge of our galaxy like arrows of light working with speeds going faster than our sun's light. By matching color spectrums, however, the Hubble redshift is not necessary for intelligence to appear on the quantum deck of some other world.

43 Through the expression:



forty-nine transitional states of consciousness are used to teach man how his consciousness options can be Integrated with other consciousness time zones in space-time production. By boundary identity of exact opposites, the fission of a

quantum state and the fusion of fragments back to a quantum, mass can be generated into new perception quantum and man into a new operational entity.

44 Enoch told me that a blue white solar spectrum will be placed over our solar system by the Brotherhood of Light so as to prevent our sun from going through star collapse while the specie is reprogrammed to go from a third-dimensional field of crystal to a fifth-dimensional field of crystal as part of the plan of the Higher Evolution. At that time some spiritual beings who have been transfigured by the higher Light will go into the next threshold of being and become multi-dimensional intelligence.

45 Do give ear to this and know that God's Light scatters the sun's mass as the magnetic bonds of the constellations are loosened.

46 Know the lightnings sent to the extremities of the earth as a seal, all you who love God. He will set his statutes and Councils of the Heavens before earth.

47 Man will see that the boundary lines of intelligence are not defined according to our sun's system; instead, the boundary lines of intelligence bring their own star energies with them to blossom anew wherever the star seed is passed.

48 In the overall creation, soul advancement can proceed to these new star universes blossoming anew only if the soul has cultivated the energy to go on. The insufficient psyche without soul development, however, is not destroyed — but as a drop fallen into a vast ocean of Light is returned to new primeval æons where the more painful task of meta-material creation must begin anew in its own way.

49 Enoch explained that God's plan has no end; even throughout our local universe life continues to recreate itself. "Man is doomed to perfection." And when you realize this, you will understand why the Father's House has Many Mansions.

Amen.

The Biocomputer Keys To Our Consciousness Time Zone Revealed To Me By Master Control Messengers: Metatron and Ophanim

ENOCH

1/2,3/1973 era Zone

Series/Two

The key to future astrophysics and cosmology is given in Arcturus who is to be heard and understood as "One of the Living Sons of Light."

The Shepherd of Archturus

2-0-1

THE KEY TO FUTURE ASTROPHYSICS AND COSMOLOGY *IS* GIVEN IN ARCHTURUS* WHO IS TO BE HEARD AND UNDERSTOOD AS "ONE OF THE LIVING SONS OF LIGHT."

1 Enoch explained to me that the greater mind in Sagittarius is the governing force issuing the commands that educate all forms of intelligence in our local Son universe.

2 This mind force extends from Sagittarius to the outer regions of evolutionary experience through light stations of energy called Mid-Way stations.

3 These Mid-Way stations contain the genealogical records and judicial decisions for all levels of intelligence within the local embrace of their immediate stars. They also contain the weights and measures of the Cosmic Law that dictates the astronomical balances. For example, these weights and measures are used to guide the passing of one star system through another, preventing the annihilation of myriad life systems.

4 Moreover, the Mid-Way stations educate planetary intelligence, providing knowledge on all levels from biology to astrophysics so that we can grow towards the greater understanding of the House of Many Mansions.

Arcturus is spelled "Archturus" to incorporate the h-bar constant.

5 These Mid-Way stations not only program intelligence within their immediate range of solar systems, but determine star points and progressions that are used to coordinate new programs of education for intelligences evolving for the first time out of their karmic threshold and entering a new threshold.

6 Our closest center for soul mapping is Archturus, the "Shepherding Frequency of Light" which governs the preparation of Man for the coming of the Brotherhoods of Light; Archturus or "Ash" means the "Good Shepherd."

7 The ancients acquired this name from the Lords of Light who revealed Archturus as one of the homes of the shepherding focus of knowledge.

8 Nui Lang, the "Herdsman of the Waters," or "Ash," the Hebrew light-bearer in the sky, is seen in the ancient astronomical scrolls and the keys of Zohar, as part of the Messianic Life energy that shepherds the planetary creations on this end of the galaxy.

9 Archturus is our Mid-Way station. It is the seat of our administration and is the thesaurus which holds the key documents

used for governing the soul progression of our planetary intelligence.

10 Archturus is also the first threshold of clearance for travel beyond our consciousness time zone.

11 It is spoken by Enoch that we shall be taken up through Archturus which is the clearing level of our planetary creation through which we must pass to be cleansed and perfected before being programmed to go on to other levels of creation.

12 It was explained to me that one of the Great Shepherd's Prophets who incarnated upon this planet from Archturus was Joseph Smith, who chose to serve the Father by coming to gather the tribe of Joseph in preparation for the coming of the Only Begotten.

13 Enoch also told me to code Archturus with an 'h' to stand for the function of the "h-bar" constant. The "h-bar" constant is a symbol used in Max Planck's definition of a constant derived from a light continuum. The name Archturus contains the "h-bar" constant for Archturus controls operations dealing with cosmological constants in our Light continuum.

14 As we evolve a new astrophysics and cosmology, we cannot move ahead into this New Age without taking inventory of all information which has come to us from Archturus. We cannot ignore the "Shepherd Guide," which stands right in front of us with the guiding staff or pointer. We must recognize that this truly is a living force of intelligence to which we must direct our attention.

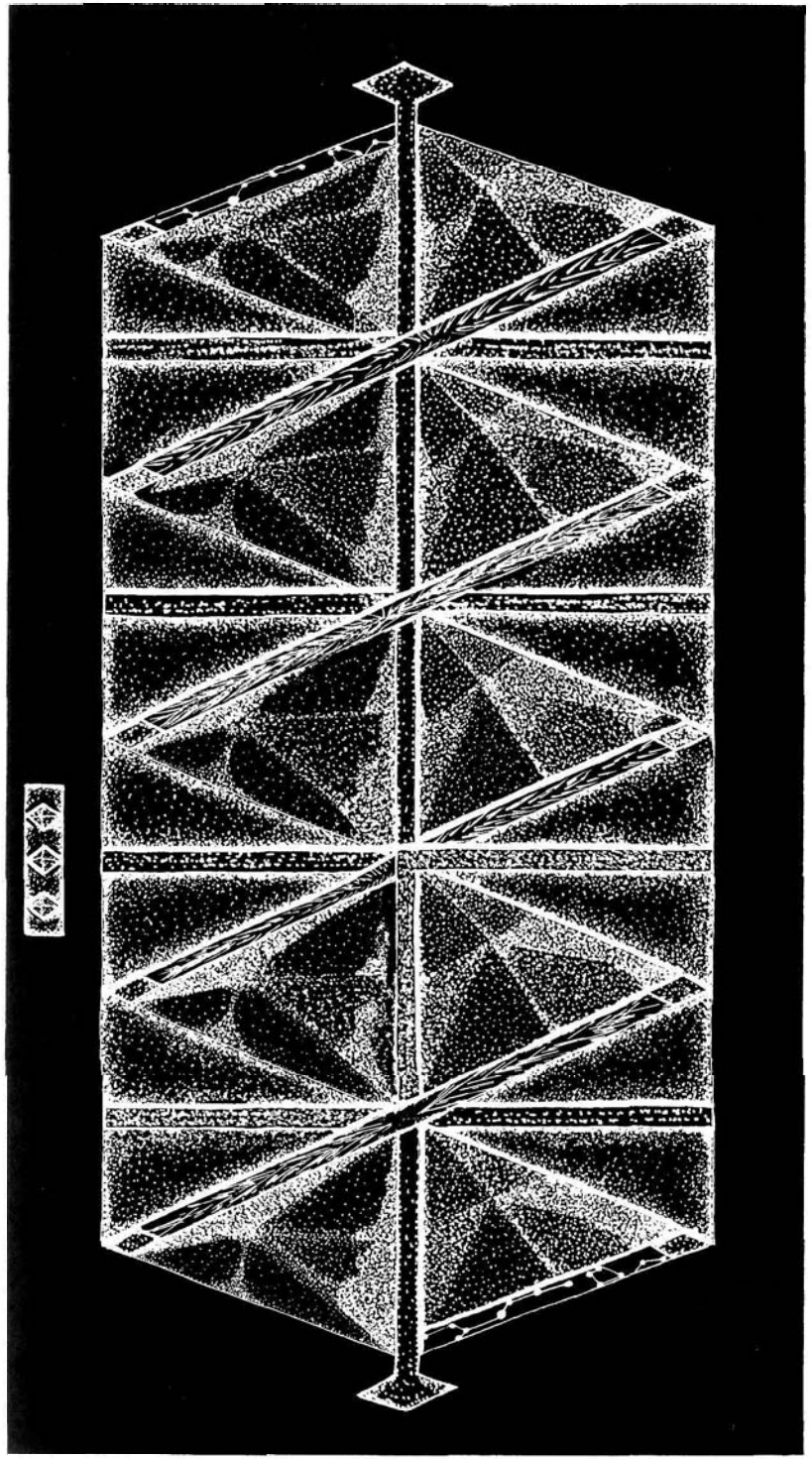
15 As we develop the physical light technology to decode space signals coming in from Archturus and from their space technology orbiting within our solar system, we work with the scientific fulfillment of this key.

16 This technology from Archturus provides us with the knowledge of geophysical changes in relationship to larger astrophysical and spiritual transformations which affect the entire planet during quantum evolutionary changes. This knowledge is acquired by those who seek to understand the role of the Sons of Light.

17 In connection with this teaching, the Sons of Light have established certain pyramids in South America which are in direct alignment with Archturus and which give the time table of astrophysical and geophysical change.

18 Archturus is our key in uniting our cosmology and astrophysics, not with three-dimensional intelligence as we know it, but with systems of fifth to ninth dimensional intelligence in our middle heavens. Our purpose is to merge with them as we evolve toward the center of our galaxy and reign with the "Sons of Light."

19 The zones governed by Mid-Way stations are extremely complex because of the multi-dimensional evolutions that must be supervised. Therefore, the Brotherhood of Light travels to and from the Mid-Way stations using EL-conversion spectrum units in their Merkabah vehicles; these units measure the age of various star systems before they are probed so as to avoid travel to planetary star systems which are, no longer



EL-Conversion System

Illustrated by Stephen Mason and Ruth Jackson

"GO," that is, in existence.

20 When I was taken on a *legion* ship, I saw how the EL-conversion system is composed of ten pulsating pyramids of Light, five of which are aligned on top and five are inverted so as to create the appearance of five diamonds. Within each diamond are pulsating sets of dots showing the "star patterns" (as seen from the vehicle).

21 First, a known model of the star system is fed into the unit. Then through a series of light pulses, patterns from the stars are interfaced between the pyramidal angles of the first and last pyramid. This is done through the starship's light sensor system which picks up pulsations of light from the star's vertical A-line vectors which are received and transmitted to the base line of the first pyramid. There they meet with pulsating B-lines of anti-light measurement which are received as vertical lines from the star's reverse vectors.

22 Both A-line and B-line lights are synthesized at the base by a third light power generated in the EL-conversion system. From the combined synthesis the diamond subsets are used to form the various discharges into a matrix for Alpha-Omega analysis.

23 This operates as a shift register; if the star that appears in a diamond subset (which is one focal point of measurement on one end of one conic section) is seen also within the repeating diamond subset in another conic section which is opposite and removed in parallel phase from the former, the two confirm that that star is still "GO" and the dots align perfectly as a verification of its position.

24 In addition, another run is made to give the magnetic and color properties of the light patterns coming off stars showing the exact aging process of life, and the specific life track being occupied by any number of specie intelligences associated with a star.

25 Thus, by reading all manner of light appearance coming from the star, the vehicle intelligence can juxtapose the particle discharges enabling the starship to immediately determine how many species live in a given light density, how the species are organized according to communities and ecological systems, what type of energy and physical laws govern the species' environment, and many other geological, astronomical, and *Metatronic* formulations.

26 The EL-conversion also measures and delineates anti-matter zones. This is indispensable for the maintenance of Mid-Way stations, for many Mid-Way stations are working at mid-points of galactic recombination and thus exposed to the influences of tremendous star degeneration.

27 To begin to define "EL," we must first define the momentum of a photon (mc) whose wavelength is $\frac{h}{\gamma}$. i.e., $mc = \frac{h}{\lambda}$.

28 Furthermore, in the transformation of matter, E (defined as mc^2) will ultimately construct the portal line between the physical and spiritual universe where:

$$E = \frac{2\pi h^2}{nh};$$

where n = matter transformation.

29 This formula shows how the energy interaction equals matter transformation acted upon by the light constant squared.

30 When one expands the physical universe on an order of metagalactic probability so 'm' approaches zero and 'c' (3×10^{10} cm per second) approaches minus infinity, anti-matter annihilation is avoided and the function given as:

$$E \quad \frac{(M)\,\omega}{hv};$$

where v = velocity of particle ($\neq c$), and M = expanded hyper-dimensional matter.

31 This shows the special region where the properties of a physical and spiritual universe interact.

32 Thus, the EL function represents the light conversion which is necessary for light to pass through new thresholds (which could have characteristics of anti-matter) and not explode.

33 Enoch told me the Mid-Way Councils also connect to form special Threshold Commands necessary to prevent forms of galactic intelligence of one dimension from intervening and completely destroying planetary species in other galactic dimensions. To violate the uniformity of the life threshold by a "warring intelligence" necessitates intervention from the nearest Threshold Command through high frequency vehicles capable of discorporating any vehicle, if necessary, which violates Cosmic Law. Thereby, the Threshold Command has the power to judge the planetary civilization as a threat to the spiritual evolution of a given planet and, thus, removes its prerogative to evolve as a civilization.

34 Some of the Threshold Commands of the Sons of Light existing in various dimensions are located in our local universe in the regions of:

alpha, rho, gamma, beta, delta, epsilon Bootis
kappa, iota, phi, lambda, Virginis
alpha, beta, eta, delta, lambda, kappa Ophiuchi
alpha, sigma and tau Scorpii
alpha, delta, gamma, M57 and beta Lyrae
gamma, delta, epsilon, and eta Sagittarii
phi, lambda, mu, sigma, tau, and zeta Sagittarii
NGC 4725, 6494, 6531, 6603, 6613, 6626, 6637, 6681, 6715, and 6809 all located in Sagittarii
beta, alpha-2, xi-2, pi, omicron, and rho Capricorni
epsilon, mu, 3 and 4 Aquarii
beta Aquarius and alpha Equulei
alpha Aquarius and theta and epsilon Pegasi
alpha, beta, and gamma Pegasi
theta, iota, lambda, kappa, and gamma Piscium
sigma, tau, upsilon, eta, omicron, nu, and xi Piscium
gamma, xi-2, mu, lambda, and alpha Ceti
alpha, theta-1, theta-2, 71, epsilon, delta, gamma, and lambda Tauri
beta Tauri, and iota, eta, alpha, beta, and theta Aurigae
theta, eta, gamma, and delta Cancri
mu, zeta, gamma, eta and epsilon Leonis

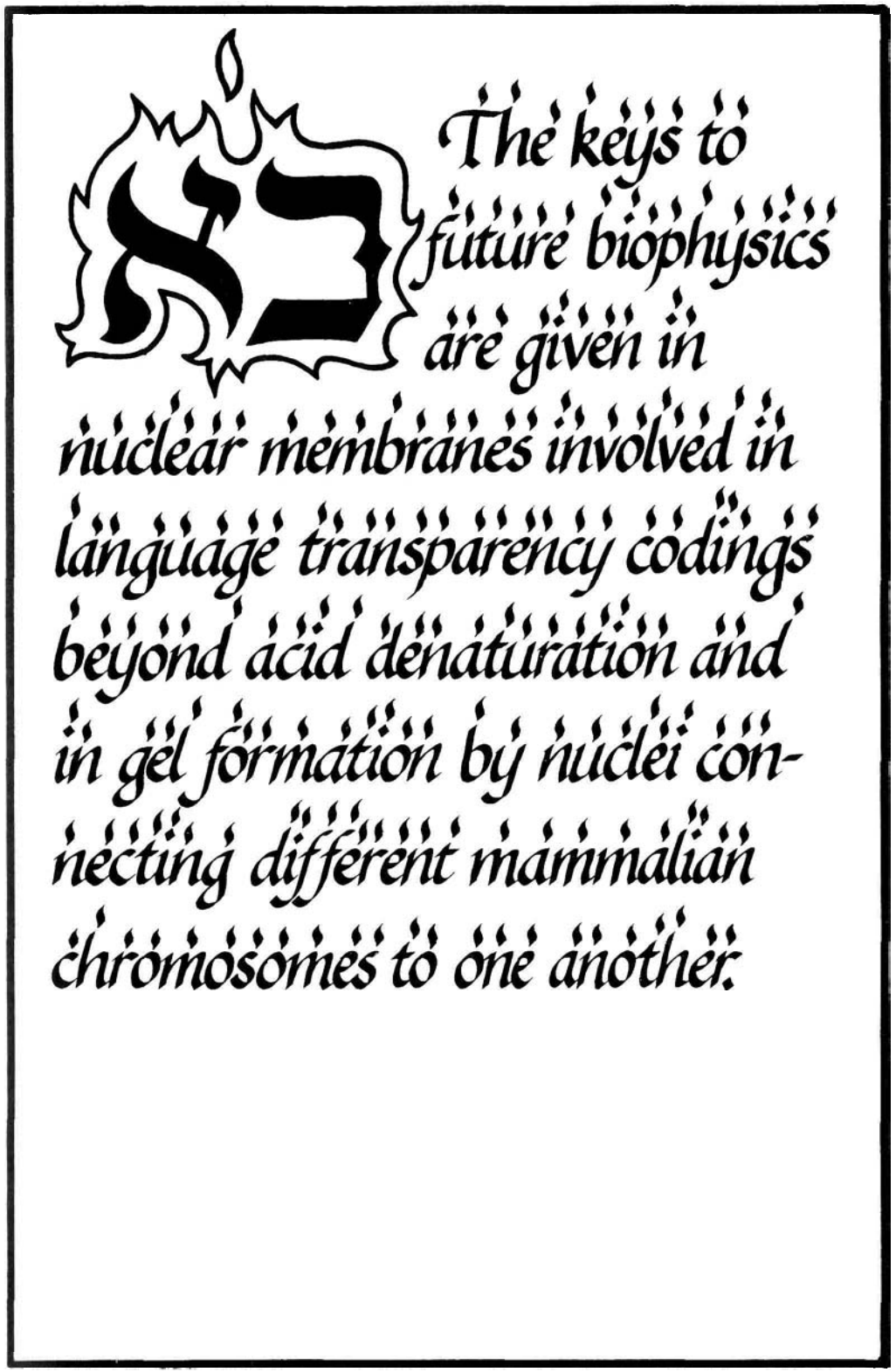
35 In our local universe, the Mid-Way stations exemplify a living Son of Light in the image of the higher creation, just as Orion bears the image of the Creator Gods.

36 Thus, the Mid-Way stations prepare the gathering of the seed into the star seed, as it is remade and re-evolved according to the

star knowledge which emanates from the greater universe — Orion.

37 These Mid-Way stations insure the evenness of transition in the higher heavens while preparing Man for the great Day of deliverance — *Yom* Or — into a new radiance of Light.

38 And these are the things that are sealed up which God reveals only to those who have passed through the thresholds of living fire to behold the Throne of His Majesty.



2-0-2

THE KEYS TO FUTURE BIOPHYSICS ARE GIVEN IN NUCLEAR MEMBRANES INVOLVED IN LANGUAGE TRANSPARENCY CODINGS BEYOND ACID DENATURATION AND IN GEL FORMATION BY NUCLEI CONNECTING DIFFERENT MAMMALIAN CHROMOSOMES TO ONE ANOTHER.

1 The Name of YHWH is coded within every biochemical function in our body, especially within the life-giving DNA-RNA matrix.

2 The Divine Name transposed upon the mechanisms of the matrix coding is the primal factor in bioengineering, both for the present, as well as for the future.

3 The Tetragrammaton of the Father's sacred Name is comprised of the three sacred letters: י 'Yod,' ה 'Hey,' and ו 'Vav' (Wod).

4 The Tetragrammaton connects with the four nitrogenous bases most commonly found in DNA and RNA, which each contain two pyrimidines and two purines. Both DNA and RNA contain adenine and guanine, both of which are purines and cytosine which is a pyrimidine. However, DNA contains the pyrimidine base thymine while RNA contains uracil.

5 In this key of Enoch we shall see that the Tetragrammaton of the Father's sacred Name is used within a *deca-delta system.* The *deca-delta system* is ten Light emanations working through a pyramidal conic section which arranges the blueprint of life.

6 The pyramidal conic section controls the primary activities: the genetic blueprint of life for a given evolutionary order. This blueprint unfolds as a series of grids which interconnect as they spiral out of the master template of the conic section.

7 Therefore, the ten Light emanations set in motion a super-helix pulse which allows the grids to interconnect, coordinating a coding activity. This interconnection, in our world of biological form, sets in motion the interlinkage for the tetrahelix.

8 The ten Light emanations send out the major code frequencies for all levels of meta-galactic ordering (viz., Light is the coding function). The ten Light emanations are necessary to preserve the correspondence between the human phase of the image and the Divine phase of the Image.

9 Through a series of rapid pulsations, I saw that every evolution has its coding system derived from the deca-delta system. Therefore, the codes for the 64 key grid are within the deca-delta pattern, the conic section of Light.

10 However, the Father allowed the Elohim to directly create, from

the Throne energies, the inner matrix body (the ordering of the code structure) of the Adamic specie occupying this planet.

11 This ordering comes as seed forms which contain the predetermined arrangement for the ordering of the image codes sent from the deca-delta system.

12 This is the process of creating the similitude for the divine image to impregnate the world with a given form.

13 However, Enoch made it very clear to me that in this divine creation, both the seed forms and the deca-delta manifold come from a master template code composed of the Hebrew fire letters which are used to shape the geometric relationship of the individual grids themselves, and to "fire them" into unfoldment.

14 This is why the major factors in DNA-RNA duplication have been found to be made up of molecular building blocks that exist in interstellar space. Yet, in our biosphere this duplication is at a low rate because of the magnetic moments exerted on the life code of man. The magnetic moments are interrelated to optical properties and the electromagnetic spectrum(~).

15 Under normal Earth conditions, the bases of nucleic acids contain instructions for at least 100 billion functions and operations necessary to build a human body.

16 Here we are considering that information is also stored in the DNA molecule in the form of "words" composed of three-base combinations of the Divine Name.

17 On each face of this divine grid of the deca-delta manifold there are 64 cells which show the harmonics that are used in divining life upon the waters of creation.

18 These faces represent a "model" which can be used to define the DNA-RNA synthesis in present chromosomal development without the loss of any linkage from the first Adam to the present Adam.

19 Enoch showed me, while I was still within Merkabah, that the precise angular frequency of optical codes used in the geometry of life will differ from meta-galactic order to meta-galactic order, from cycle of Adam Kadmon to cycle of Adam Kadmon.

20 Therefore, he directed my attention to the Divine letters which are the master set behind the distribution of the many types of angles and frequency rates of the optical code.

21 He explained to me that the deca-delta codes give direction to the DNA-RNA in the beginning. Once the DNA-RNA is started, however, there is spontaneous replication through the angles and frequency codes, etc. This is continued until a reprogramming takes place at which time a new coding function from the deca-delta (or the Merkabah) begins.

22 I saw that the grid network of the deca-delta manifold is composed of the original Hebrew divine language code, the Light resonance codes, the mathematical-geometric codes, the chemical codes working with a nucleotide base, and the membrane grid of amino acid binding. (Protein atomic details are folded in tertiary division.)

PLATE 9. *The 64 Sacred Letter* Grid *for DNA-RNA.*

(1) WORD SPIRIT

ייי	היי	ויי	היי	ייה	ייו	ייה	ההה
ווה	הוי	יוה	היו	יהו	ויה	יהה	והה
ווה	יוה	יהי	יוי	יהי	היה	ההי	ההה
ווי	והי	והו	והי	היה	ההה	יהה	יהה
יוו	הוי	והו	יהו	הוה	הוה	היה	ההי
הוו	ויה	ויו	ההה	הוה	היה	ההי	ההה
הוו	היו	ההו	הוה	והה	ההו	והה	ההו
ווו	ההה	ההו	ההי	ההה	והה	יהה	ההה

הוהי
10-5-6-5

(2) LIGHT

10 30 10 10	10 25 10 5	10 26 10 6	10 25 10 5	10 25 5 10	10 26 6 10	10 25 5 10	5 15 5 5
6 17 5 6	6 21 10 5	6 21 5 10	10 21 6 5	5 21 6 10	10 21 5 6	5 20 5 10	5 16 5 6
6 17 5 6	6 21 5 10	5 25 10 10	6 26 10 10	5 25 10 10	10 20 5 5	5 20 10 5	5 15 5 5
6 22 10 6	5 21 10 6	5 17 6 6	5 21 10 6	10 20 5 5	5 15 5 5	5 20 5 10	5 20 5 10
6 22 6 10	6 21 10 5	5 17 6 6	5 21 6 10	6 16 5 5	6 16 5 5	10 20 5 5	5 20 10 5
6 17 6 5	10 21 5 6	10 22 6 6	5 15 5 5	6 16 5 5	10 20 5 5	5 20 10 5	5 15 5 5
6 17 6 5	10 21 6 5	5 16 6 5	6 16 5 5	5 16 5 6	5 16 6 5	5 16 5 6	5 16 6 5
6 18 6 6	5 15 5 5	5 16 6 5	5 20 10 5	5 15 5 5	5 16 5 6	5 20 5 10	5 15 5 5

(3) MANTRA-VIBRATION

פ	ט	פ	ט	י	ט	ח	ב
ג	ד	ו	ט	ר	י	כ	ב
ו	ג	צ	ד	ה	ח	א	ב
ד	ה	ע	צ	ח	מ	ד	ב
ש	ד	ר	ע	ו	ג	ז	ק
ש	ח	ט	ע	ו	י	∴	ע
ש	ט	נ	ג	כ	ע	ד	ע
ש	מ	נ	ת	ס	ל	ל	ס

(6) MATHEMATIC

111	112	113	114	211	311	411	444
433	132	231	312	321	213	421	443
233	431	121	131	141	414	124	442
133	143	343	123	412	424	241	441
331	134	323	341	234	434	214	144
332	413	313	242	232	212	142	244
334	314	324	432	423	342	243	344
333	422	322	122	224	223	221	222

UACG
1 2 3 4

(5) MEMBRANE

UUU	UUA	UUC	UUG	AUU	CUU	GUU	GGG
GCC	UCA	ACU	CUA	CAU	AUC	GAU	GGC
ACC	GCU	UAU	UCU	UGU	GUG	UAG	GGA
UCC	UGC	CGC	UAC	GUA	GAG	AGU	GGU
CCU	UCG	CAC	CGU	ACG	GCG	AUG	UGG
CCA	GUC	CUC	AGA	ACA	AUA	UGA	AGG
CCG	CUG	CAG	GCA	GAC	CGA	AGC	CGG
CCC	GAA	CAA	UAA	AAG	AAC	AAU	AAA

(4) TRANSDUCER CODING

PHE	LEU	PHE	LEU	ILE	LEU	VAL	GLY
ALA	SER	THR	LEU	HIS	ILE	ASP	GLY
THR	ALA	TYR	SER	CYS	VAL	Stop	GLY
SER	CYS	ARG	TYR	VAL	GLU	SER	GLY
PRO	SER	HIS	ARG	THR	ALA	MET	TRP
PRO	VAL	LEU	ARG	THR	ILE	Stop	ARG
PRO	LEU	GLN	ALA	ASP	ARG	SER	ARG
PRO	GLU	GLN	Stop	LYS	ASN	ASN	LYS

20 AA FOUND IN PROTEIN OF ALL LIVING

	Letter	Number
STOP	א	1
Glycine	ב	2
Alanine	ג	3
Serine	ד	4
Cysteine	ה	5
Threonine	1	6
Methionine (START)	ז	7
Valine	ח	8
Leucine	ט	9
Isoleucine	י	10
Aspartic Acid	כ	20
STOP	··	-Space-
Asparagine	ל	30
Glutamic Acid.	מ	40
Glutamine	נ	50
Lysine	ס	60
Arginine	ע	70
Phenylalanine	פ	80
Tyrosine	צ	90
Tryptophan	ק	100
Histidine	ר	200
Proline	ש	300
STOP	ת	400

23 The primal face code is the Hebrew letters of the Tetragrammaton which are fire geometries (i.e., thought geometries, not originally letters) triggering reactions within the DNA-RNA letter combinations. These letters form the image components which extend from the world of the Adam Kadmon through the world of negative mass, bringing the image necessary for the imprinting of divine life upon the primitive units of DNA-RNA.

24 The Divine Name gives the original code structure out of which the other planning centers proceed. The Divine Name also allows for the organization of spaces which are later used in the planting of the image-similitude coupling.

25 The second face is the divine "light" index for the letters of the Tetragrammaton where י (Yod) = 10, ה (Hey) = 5, and ו (Wod) = 6. This composes the ten Light picture superscripts or basic pyramidal structures upon which Life is coded from the deca-delta manifold.

26 It shows that the permutations are within the rhythmical balance of the vibratory nature of the divine letters; it establishes the velocity of Light for the various realms of creation. In the physical dimension, this Light is an all encompassing particulate "light." Therefore, it is through this grid that both gravity, and the forces operating between atoms, molecules, and sub-particles all follow the same Law in a particular dimension.

27 The third face is the distribution of the twenty-two Hebrew letters so as to form a mantra grid which is coded into a given vibratory density. These are the codes available within the deca-delta manifold which are open for continuous change within successive evolutionary programs.

28 The mantra-vibratory grid is the divine harmonics which coordinate the other vehicle forms (outside our electromagnetic spectrum) to be simultaneous with the human life form. The mantra-vibratory grid is basically a grid of circuits by which the other *five* bodies have a major attachment to the human genetic system.

29 The Hebrew "letters" are used because they are, in actuality, thought-forms of Light vibration which control the higher force fields used to evolve all forms of intelligibility from the divine mind. The thought-forms are also coordinated with sound harmonics.

30 The mantra grid is composed of the primary chain formation which coordinates the arrangement of a life-giving program within an Alpha and Omega cycle.

31 The Hebrew divine letters א'Aleph,' and ת'Tav,' and the vowel segol (ֶ) are coordinated by the divine breath so as to establish intervals between divine Light termination periods (which transmute into UAA, UAG, and UGA).

32 Therefore, these first three faces come from the divine membrane formed by the Name of God, coded within the deca-delta grid and uniquely ordered by the seed forms.

33 The corresponding "lower" three faces compose the 64 codes of DNA-RNA into the human electrochemical membrane. (However, the ordering of the grids themselves does not follow a specific ar-

rangement, but allows for each of the six faces to uniquely interface with one another and set in motion the coding process of the language of life.)

34 The transducer coding grid deals with the 20 basic amino acids found in the proteins of all living tissues. Here they are synthesized into the physical membrane. The transducer coding grid is coordinated by the mantra-vibratory grid which allows for the infinite combinations of nucleotides to form proteins. Therefore, it opens up the activity of the membrane containing the nucleotide bases. (Here RNA does not code for the membrane, but helps build components for the membrane which is a self-associated lipid cell.)

35 These amino acids are respatialized into organic development through the Light geometries of the Hebrew letters. The uniqueness of this key is to show that there is a coding process for the code itself.

36 Whereas the third face is the distribution of the divine letters so as to form a vibratory grid out of the 64 arrangements of the divine letters, the coding grid as the fourth face receives the original instruction for the coding of numerous amino acids through Light messenger projections which coordinate grids three and four.

37 The Light messengers are pulsating letter geometries which comprise the activity of what is known in the language of biochemistry as tRNA. The tRNA is manifested as a Light messenger for YHWH, whereby the tRNA becomes the linkage messenger for the divine Word which then activates the membrane substance through "chosen" geometric forms.

38 A look at the hemoglobin molecule shows the importance of the formulations from the codes. Other biological programs that were carried out in the past reorganized the formulations which developed, for example, elongated red blood cells. (Residual effects of this can be seen in tests involving torpid cells versus deoxygenated cells.)

39 This flow process of messenger linkage (from the mantra grid to the transducer coding grid) can also be used for transformation from the divine to the human or the human to the divine, for the mantra-vibratory grid is the circuit diagram between the biophysical shell and the next unfoldment of the biological shell. For example, when Jacob's name was changed to "Israel" there was a biogenetic regenesis established, whereby the seed of Jacob could grow into the "divine seed" and inherit the kingdoms of Light.

40 In this chain formation sequence of Light unto Life and Life unto Light it is also the vibratory grid which is the control mechanism for the "Stop," expressed in the Hebrew letters א 'Aleph' and ת 'Tav' and the vowel segol (ֶ).

41 Segol (ֶ) represents the divine breath being fused into the micro-molecular substratum of the primary amino acids.

42 In the human membrane the "Stop" represents the impulses known as uracil, adenine, guanine (UAG), uracil, adenine, adenine (UAA), and uracil, guanine, adenine (UGA) which represent the

periods of termination in the chain formation of proteins and are the equivalent of the Omega points of divine regenesis.

43 The fifth face of the chemical building blocks is the combination of three of the four bases of U,A, C,G occurring in RNA (or T,A, C,G occurring in DNA).

44 Mathematical analysis shows that in the biosynthesis of protein, the mRNA codes each amino acid as a word in a sequence of three bases. This gives rise to 4^3 or 64 different words for the amino acids in proteins. Thus, 64 chemically unique combinations of three may be assembled for the four bases occurring in RNA.

45 The sixth face is the mathematical analog to the electrical valency of the molecule as a triplet communication code. This model is mathematically computed from the chemical grid where: U = 1, A = 2, C = 3, and G = 4.

46 Here the mathematics indicate the spacing of the angstrom linkage distances between the chemical elements and the complimentary hydrogen bonding of the base pairs in DNA-RNA.

47 This process is determined by the interconnection of all grids necessary for the ordering of the life codes. This mathematical spacing allows for the organic development of a biological substrate as we know it.

48 The mathematical grid is uniquely composed of 4 triple, 36 double, and 24 single mathematical cells.

49 This reveals the profile of divine-human correspondence expressed in the numerical relationship of the Twenty-Four Elders who stand before the Throne of God and govern the divine programs of YHWH in the creation and recreation of the Adam Kadmon.

50 Twenty-four also represents the twenty-four civilizations that are connected with the genetic development of the species upon this planet.

51 Enoch told me there is a thirty-six and thirty-six flow pattern which carries the harmonics and sets of cosmic vibrations out of which the architecture in the lower celestial regions is shaped. The thirty-six and thirty-six flow pattern is necessary for the sequence development of programs sent from the Throne.

52 Thirty-six also indicates the number of beings that are in the world yet completely identifiable with the energies of the Throne, so that they can directly enter into the presence of the Throne through God's grace, to ascertain the sequence involved in program manifestation.

53 The four triple configurations represent the four sacred letters of YHWH, as well as the four living creatures that stand before the Throne who are "full of eyes" used for evolving all forms of creation. Four also represents the key grids within the human anatomical structure: the heart contains four chambers; within the brain, the medulla oblongata is a pyramidal structure that connects posteriorly with the spinal cord as a pyramidal head piece.

54 Moreover, the four triple configurations also represent how each codon is a "triplet" code derived from the four distinct bases

in DNA-RNA.

55 In summary, the mathematical grid recapitulates the creative language mathematics of all the living creations that went into the Creation of Man.

56 The combination of all the grids shows how the Word is combined to take on form. The Word descends in an envelope of Light which is vibrated long enough to allow its vibration to spiral into different codings of Light.

57 Through the image and similitude, given correspondences between the divine image grid and the DNA-RNA grid can be activated to allow for the expansion of a newborn organism. This takes place in six directions through cell growth unfolding with the progression of letters. The mathematical power of the letters increase to equal the increase of chemical complexity.

58 Just as the 64 Keys of Enoch came out of a fiery scroll, so also the 64 structures of DNA-RNA biosynthesis came out of a polarization of divine Light which takes on form from the divine thought-forms expressed in our contemporary program of divine creation.

59 Divine creation continually expresses genesis and regenesis of divine names and genealogies through the image-making capacity of the Adam Kadmon.

60 God has determined through His messengers that there must be a registration of the genetic codes in every generation of His people upon the earth, so that Malachi's words (Malachi 4:6, "And he must turn the heart of the fathers back toward sons, and the heart of sons back toward fathers;") are fulfilled by the Son of Man recapitulating the code of life of the Adam Kadmon!

61 The grid spiral of the six divine faces can be used for innumerable programs of incarnation that are necessary to express the work of the Adam Kadmon.

62 The scientific representation of the genetic code structure was given in scripture to prepare Man for the Christ body so that through the vibratory redemption of the body by the Light, fallen humanity could attain to the Adam Kadmon.

63 Thus, the image and similitude of the Adam Kadmon comes into the world through scripture as the divine Word.

64 The image and similitude, through the grid of the Living Word, allow us to attain the higher worlds by putting on the Christ Body of the Living Light.

65 The six faces fit together to form an ongoing helix. Out of this ongoing helix the base frequency defines the 'pattern integrity' for structural organization of the human being.

66 Thus, the base frequency patterns are modulated so as to define the final corpus design that was preordained in the helix.

67 The corpus design flows from the divine "letters" emitting base frequencies which are shaped into 72 pentagons in a sphere (corresponding to the 72 Divine Names of the Father) forming a platform for the dihedral model of angles plus five tetrahedrons which control the transfer mechanisms of biological energy.

68 This formation allows for "the spinning DNA-RNA Light grid" to code for numerous amino acids from the many helical combinations that are possible.

69 This Light grid represents a given biological code which can be used in multiple spectrums of space to create different mammalian experiments operating within various light dimensions. However, in the genetic coding of a specie, the space occupation must match the electromagnetic index into which it is moving.

70 Yet, this grid still remains open to other frequencies, operating within parallel space dimensions, into which another biological-physical form can be evolved to correspond (to the multiple activities of the Overself body) in many different electromagnetic spectrums.

71 Such a grid can be used to directly infuse the Overself body into an eka body of many physical creations. Thus, many physical bodies emanate from one Overself body.

72 They who come into physical being from a divine Overself form come out of a complete and holistic Overself model, whose numerological sequence and divine letters still pass into material form through these grids of creation. Yet, the two are synthesized as a unified manifestation.

73 In summary, the 64 Light grid model opens the door to the energy transducing system of our Alpha-Omega showing: **(1)** the universality of the basic biological mechanisms; (2) the mechanism of protein synthesis; and **(3)** the nature of the genetic code.

74 The grid shows the same unity and coherence underlying the whole field of biological planning according to the divine letters of the Father's Name.

75 Enoch told me even greater experiments can be done with DNA-RNA when biophysicists interface two electromagnetic fields so as to create a neutral zone.

76 These experiments will be a significant key to future biophysics, in that they will demonstrate how the DNA-RNA can be adjusted to accommodate higher frequencies of Light.

77 For by placing these divine codes within a neutral zone surrounded by a higher electromagnetic wavelength environment, the common heterocyclic ring is broken permitting the life codes to be reprogrammed genetically to operate in a less dense physical form (like the triple helix — a synthesized molecule in *vitro*).

78 Therefore, the new gel capacity will demonstrate the ability to live in high frequency light radiations (i.e., waves that can go faster than the speed of light) and will exemplify the mutation of the physical form that is necessary for those beings who plan to survive the great changes in light radiation when our sun goes into an electromagnetic null zone.

79 This null zone is necessary for the reprogramming of our genetic structure. And by utilizing the process of combining light radiations in a neutral zone, our biophysicists will be able to co-participate in the connecting of the DNA-RNA nuclei to chromosomes of another evolutionary inheritance.

80 This co-participation will take place under the direct administration of the Brotherhood of Light who will reprogram us to go into a higher wavelength of light.

81 This reprogramming takes place through the intersecting of one divine program with another spinning program of a new biological network, forming the structure of a high spinning octahedron. This super-octahedron allows for the packaging of geometric forms which house the DNA-RNA as it is carried along one grid of creation into another.

82 When Man can utilize this process he will be able to go into a cross-matching of bodies of different light thresholds and selectively breed and "acquire" positive characteristics from the gene pool of advanced galactic civilizations.

83 The use of the new codings will: (1) prepare man to occupy new space-time thresholds; (2) overcome the aging process of a given biological inheritance; (3) create a bioenergy pulse which is capable of being used with infinite space arrangements, so that the biological system is not limited to any planetary field, but can freely circumnavigate beyond the galactic graviton spectrum; and (4) allow for a new cross-matching with the genetic spiral of life by the synthesis of light such as ultraviolet light.

84 Here the ultraviolet which normally makes DNA impossible to transcribe (emitting light from π to π^* which is absorbed at 260 nm) allows the magnetic stack transitions and magnetic vectors to change and become parallel as life emerges on the other side of the null.

85 Along with these important biological mechanisms of inheritance, Man will use a language coding of life which is beyond the biological language of acid denaturation.

86 Man will use codes with a new biological language of light induction from other biological realms living in other electromagnetic spectrums.

87 Even in our biological realm of creation it is important to teach the scientists of this world that matter is generated from Light. All species of Life are made possible by birth in material nature through the "I AM seed" given by the Divine Father.

88 Without understanding the "I AM seed" of the Adam Kadmon, the image and similitude cannot be but part of "one Tree of Life," instead of the many "Trees of Life" promised to the faithful of the Father who will ascend into the many creations.

2-0-3

THE KEYS TO FUTURE BIOCHEMISTRY AND BIOCHEMICAL GENETICS ARE GIVEN IN MANY DOUBLE HELIXES FOR A GIVEN CHROMOSOME AND IN MANY COORDINATED MEMBRANE SEPARATORS TRANSMITTING MULTIPLE MAMMALIAN ORDERS TO THE LIVING CHROMOSOMAL FUNCTIONS. "ALL ARE THE FACES OF THE ETERNAL PRESENT."

1 Enoch explained that there would be found many double helixes in a given chromosome allowing for many faces of Adamic creation to be evolved from the central code, all having the image and similitude of the Eternal present.

2 Just as man has studied the double helix pattern that goes toward life, man must begin to concentrate on the double helix pattern that expands toward death — where the magnetic repulsive force separates two strands of the double helix.

3 By working with the discorporating double helix forms and by changing the structure of hydrogen bonding that holds together the long helical chains of the nucleic acids, man will discover the existence of other double helix matrices.

4 These other chemical matrices can be used to evolve bodies that are capable of living in other chemical environments, including nonearthly environments consisting of ammonia, methane, and formaldehyde atmospheres.

5 The molecular structure of nucleic acid dictates the character of the proteins synthesized. Therefore the restructuring of the molecules changes the character of the proteins synthesized through hydrogen bonding. This engineering of the hydrogen bonding within the nucleotide units takes place in a neutral zone created between two electromagnetic fields, whereby a high energy proton interface can take place.

6 Consequently, the hydrogen bonds which hold the helix itself together can be changed even to a multiple hydrogen bond system. With the multiple hydrogen bond system, the centrosome body can be made to divide the chromosomes to grow multiple arms, heads, and organs necessary for life in other environments,

7 In addition, by controlling the dwarf and giant syndromes within the mechanisms of inheritance, a miniature specie can be evolved which can absorb less physical substance in interstellar flight or a gargantuan specie be evolved which can have a greater resilience to live

in the atmosphere of Jovian-like planets.

8 There is a complex code that can be generated out of the basic DNA chain allowing for the triple helix to be created out of the double helix. Both double and triple helixes fall within a superhelix.

9 Moreover, by an additional hydrogen bond system, sets of bodies can be generated off a parent form. However, each set of bodies can be made to carry a different nucleic acid template on which proteins of specific stereoisomeric forms have been synthesized.

10 These bodies — by rearranging the codes — would have different skin layers that could appear silvery or bluish or almost in any combination of color patterns desired for membrane coverage.

11 Presently Adamic man exists between a C-H-0 and a C-H-N system capable of harnessing the key combinations of elements which would give him liberation to enter any other chemical environment with an acid denaturation code using anyone of the following combinations:

CHO	CFO	CClO
CHN	CFN	CClN
CHP	CFP	CClP
CHS	CFS	CClS

12 The helical nucleic acid molecules have a conformational order that attracts specific protein molecules having stereospecificity. By altering the proton matrix controlling the engineering of the present double helix and introducing multiple Magnetic fields to a generating proton similitude, subspecie intelligence can be created.

13 By changing the density fields which triggers the chemical transmitter molecules, specie forms can be created having an intelligence which is directly connected to a parent mind by virtue of proton precession at the same frequency.

14 In other words, just as the higher mind can experience many worlds simultaneously, this new creation will also possess the ability to occupy those realms by multiple physical embodiments all connected with one mind.

15 Thus, one mind will transmit to many bodies as one genetic code is used as the master code for many biological entities.

16 Hence, the bioengineering of the Higher Evolution demonstrates even the ability to live underwater in different planetary environments where the Higher Evolution can build "cities" with special environments for the training of their offspring.

17 In a previous cycle, the Atlanteans were also able to live underwater. However, the Atlanteans also possessed the ability to create sub-specie intelligence to govern the nature of the material world. This inner breeding within these sub-specie forms gave rise to a diminishing spiritual capacity and produced a nation of strong physicals who were muscular and emotionally aggressive, but did not have the higher consciousness planes which would allow them to spiritually evolve out of the changing genetic-planetary conditions.

18 For this reason the Council of Light permitted the Atlanteans to partially destroy themselves as a witness for other cycles of spiritual-physical creation.

19 In this Age, the new bioengineers will have the ability to transmit a genetic code by laser-engineering to members of another race which would then transcribe the chemistry of that Adamic form to dwell in another environment.

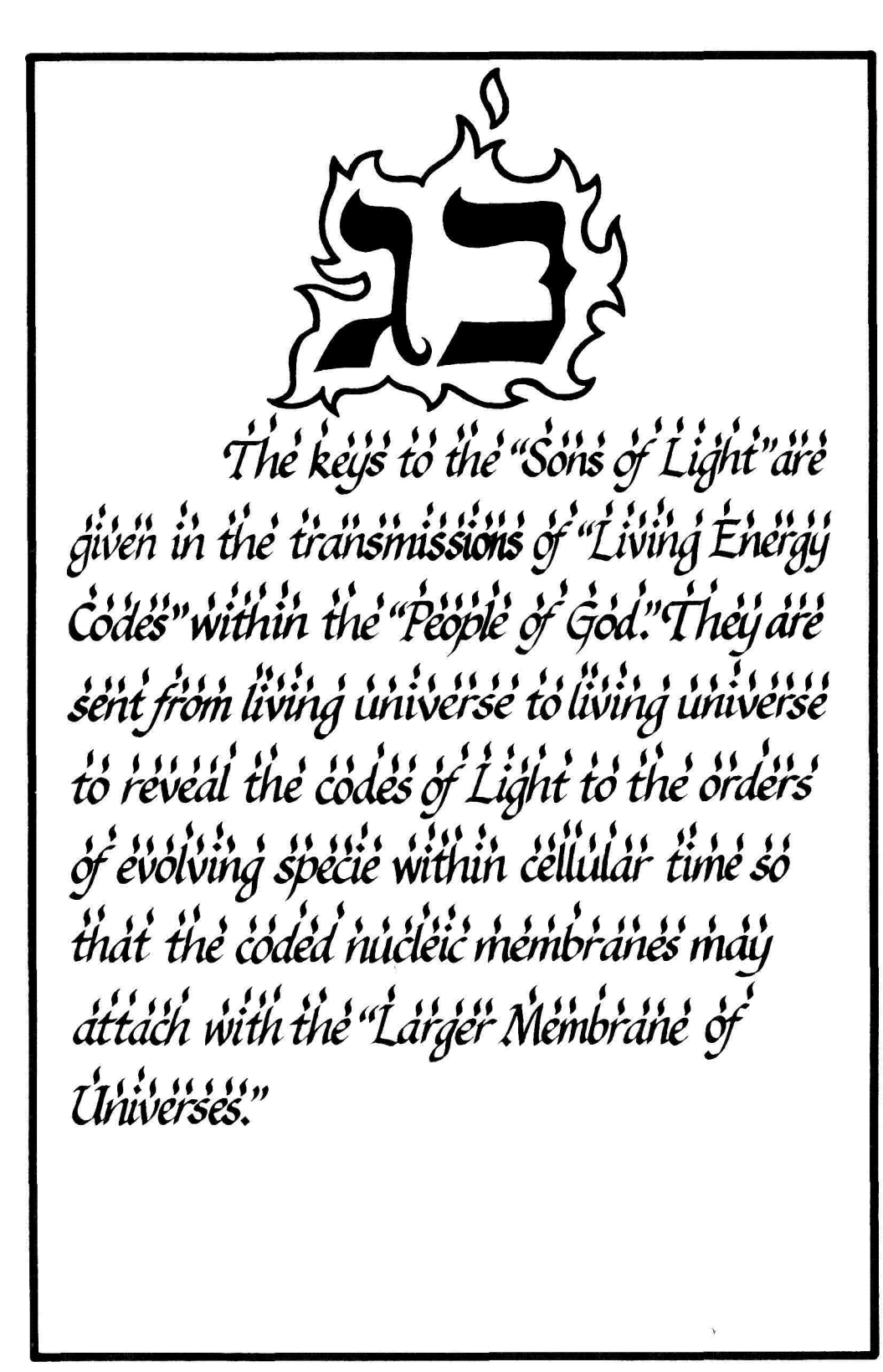
20 In other words, the bioengineers will have the ability to use a laser-like light projection (e.g. by optical rotation) to demodulate a complete physical form into an energy form which can be projected to a vehicle or an environment in the lower heavens where it can be remodulated into the same physical form. This is called biolocation.

21 Biolocation takes place under a variety of conditions providing protonic flux is controlled. By controlling protonic flux by the use of new energy forms called *cosmoprotons,* the chemistry of man can go through a chain-like coupling to be remanifested at another point on the earth or other planets that may even exist on a higher frequency.

22 This ability to use new mechanisms of inheritance must be performed with absolute responsibility towards the Cosmic Law. Every Father universe requires of every specie in the many realms of our Son universe — peace, love, and non-interference with the biological kingdoms outside of a given image and similitude unless directly permitted by the Councils.

23 Without the higher reprogramming being done at this time with direct sanction of High Command for the regeneration of the Adamic race and the preparation of the Christ people for new worlds of creation, a change in biological life could not now evolve on Earth, since any organic compounds formed would be oxidized, rather than forming more complex organic compounds. It is not sufficient to possess only the correct elements for a new chemical evolution. They must also be present in the correct proportions as willed by the Lords of Light.

24 Through this great biological change of our threshold, the bioengineers will recognize the words of the Father when He says : "I AM the source of all spiritual and material worlds. Everything emanates from Me."



The keys to the "Sons of Light" are given in the transmissions of "Living Energy Codes" within the "People of God." They are sent from living universe to living universe to reveal the codes of Light to the orders of evolving specie within cellular time so that the coded nucleic membranes may attach with the "Larger Membrane of Universes."

◀PLATE 10. *The Cosmic Wheel* of *Life within the Waters of Creation.*

2-0-4

THE KEYS TO THE "SONS OF LIGHT" ARE *GIVEN IN* THE TRANSMISSIONS OF "LIVING ENERGY CODES" WITHIN THE "PEOPLE OF GOD." THEY ARE SENT FROM LIVING UNIVERSE TO LIVING UNIVERSE TO REVEAL THE CODES OF LIGHT TO THE ORDERS OF EVOLVING SPECIE WITHIN CELLULAR *TIME* SO THAT THE CODED *NUCLEIC* MEMBRANES MAY ATTACH WITH THE "LARGER MEMBRANE OF *UNIVERSES."*

1 The *'Sons of Light'' project the geometries of creation into fourth-dimensional space in order to code spiritual mankind into the *fifth dimension,* the next larger membrane of universes. The revealing of the codes of Light extend through *telethought comunication* which is produced by the modulation of gravitational waves. The gravitational waves carry the codlngs of Light intelligence from the larger membrane of universes.

2 You as ''a believer'' can receive modulated gravitational wave factors that are sent from a Higher Evolutionary Master intelligence of Light. This transmission of knowledge contains codes of Light that give you the realization of God's purpose and recognition of where we are in relation to the larger evolving universe.

3 This knowledge comes both as a Light force and as a Love force. This is expressed through God's Infinite Mind as *Ehyeh Asher Ehyeh, I* AM that I AM, which gives teaching and understanding to our creation through the Hierarchy for the remaking of our evolving specie within cellular time.

4 We exist only within our consciousness time cell until that point where we work directly with the Hierarchy commissioned by the Father to recapitulate the program of Alpha and Omega.

5 Our time and space are the dimensions of time cell consciousness ordered by the greater star seed image. The image is given by the Higher Intelligence as the configuration for connecting the spatial vibrations of the first chakra to the seventh, eighth, and ninth chakras of the Higher Evolutionary Light.

6 The movement towards energy embodiment of the fifth dimension begins with a mutual programming created by projected energy codes creating an eighth and ninth chakra vibratory level. When this takes place, the first and second chakra influences dominating organic three-dimensionality are changed. The human system acquires additional eighth and ninth chakra energy fields which are necessary to receive and send geometries of the Living Light.

7 A series of biomagnetic

energy resonances are balanced with the eighth and ninth chakra levels so as to open the human vibratory field through a complete energy conversion. Through gravitational flux lines, the Higher Intelligence connects the first and eighth spatial wave controlling the magnetic lines of force, the seventh spatial wave controlling the electrostatic lines of force, and the ninth spatial wave controlling the gravitational lines of force, so we can be sufficiently altered into any of the nine dimensions in our local universe. (Here, the energy plurality produces a unique effect for travel through metagalactic ordering ~where Gravity is uniquely overcome.)

8 From this Light encoding, the physical body and the Overself body become one, so that the physical form can be seen simultaneously in two or more locations.

9 The words "Larger Membrane of Universes" are set off by special markings which represent a key within a key. This emphasizes that the larger membrane exists in other universes, many of which are far beyond us in their evolutionary make-up. **The larger membrane shows us that we function as the finger cells and toe cells of the Higher Mind processing knowledge as the Brotherhoods pulsate their wisdom into us.**

10 We must understand how the larger life force of local universes collectively forms both part of the Eternal Mind and part of our galactic network which issues forth biological programs bringing Alpha and Omega together. When the Alpha-Omega cycle is completed, the Magnetic fields shift causing genetic information to be adapted to a new biotechnology of light. The Magnetic fields create neutral zones for the interfacing of high speed molecules which control growth and development in all living things.

11 We are going into a different membrane program at this time. This new program requires that the genetics of Man function on a higher wavelength of light. In order to accomplish this the Brotherhood of Light is accelerating the entire system of human biorhythms to enter a less dense spectrum of matter-energy.

12 The Brotherhood of Light is changing the electromagnetic density so that the electrification of matter prepares Man for the doming of his Overself body. We are going directly into a new star threshold with a new Magnetic vibration which is changing the whole nuclear membrane on this planet.

13 New Magnetic fields penetrate the tRNA molecule varying the intensity of the field and causing the hydrogen atoms to produce more units as they relate to the geometric bonding of the DNA pentagon.

14 Realizing then, that the universe around us is gauged by many wave factors of electromagnetism, we can realize how man, as an electromagnetic computer, is controlled by a still larger Gravitational time grid which is different from our spectrum.

15 We as an Earth specie have been using the wrong attitude, the wrong science, the wrong wavelength of measurement in trying to penetrate gamma pulsations and other energy codes coming into our spectrum from other thresholds: e.g., Arcturus, M42, 3C263, 3C273, Tau Ceti, and Betelgeuse.

16 We have been using the wrong measurements with hydrogen, formaldehyde, and ammonia bands to try to understand why these signals should be coming from distant radio stars, like Cygnus-X formations and quasi-stellar formations in our larger universe.

17 Once we can accept the fact that these distant "Sons of Light" communicate beyond our known electromagnetic spectrum, we can understand why this key states that the "Sons of Light" must imprint upon our spectrum new living energy codes which will raise the consciousness of our evolving specie so that we can be coded into their larger membrane.

18 However, some of these energy codes are placed on our present electromagnetic spectrum so consciousness interaction can be stimulated.

19 Therefore, when the scientists of the Earth retool their electromagnetic measurements with new energy codes of consciousness, the biocommunication signals from other species can be received and used to help us project into new planetary environments, on new biological wavelengths which will allow us to cross the old electromagnetic spectrum on which our present civilization is based.

20 As in the cycle of the Adam Kadmon, we will communicate back to our parent source of Light.

21 This is the tremendous significance of this Zohar key, for it explains that we, as one living sub-system of intelligence, pulsate within larger evolutions of star intelligence. **Our local universe is a sub-system to larger membrane force fields of star universes.**

22 A directed polarization of light takes the 5S molecules of the human Gematrian light body and provides the instructions for the new building blocks of life within the galactic Tree of Life.

23 The "Sons of Light" are now giving a Master Control Evolutionary Charter to those within our galactic tree of Life "who wash their robes, for they will receive authority to go to the Trees of Life" of other galactic worlds.

24 Hear the words of the Master Control Evolutionary Charter given in the Name of the Office of the Christ:

-א-

25 We live in an open-ended local universe which is part of myriad universes which comprise the Universal Mind.

-ב-

26 Our local universe has at its center a more developed pattern of astro-chemical networks and reprogramming life syntheses known as the Higher Evolution.

-ג-

27 When you surrender your personal ego and identity to God, you are able to rise to a space-time overlap, working with your spiritual brothers and sisters through multidimensional space and time. This is essential for the ongoing fulfillment of consciousness so as to be one with continuity and change within Evolutionary Continuum.

–ד–

28 Invitation to the higher 'I AM' identity consciousness of the Evolutionary Continuum comes by dedicating your physical garment of life for the survival of the specie. The activation of this dedication is the next level of attunement with a larger Master Intelligence.

–ה–

29 Focused attention between the People of God of our galaxy's I AM consciousness with the I AM consciousness within the larger membrane of universes is necessary for our attunement and resonance with the Universal Intelligence of *Ehyeh Asher Ehyeh*—I AM That I AM.

–ו–

30 Individual attunement is both biological synchrony and resonance with self-realization, allowing man as a living *biotransducer* to serve Higher Intelligence as part of a Light-gathering continuum.

–ז–

31 When you have tapped into the Light-gathering continuum, you will realize that you have more than just one body. In a fully activated state of consciousness awareness you can have five bodies. These are the electromagnetic, *epi*-kinetic, *eka* body (made up of multiple bodies of relativity), *Gematrian* body of inner Light, and the Zohar body of outer Light. These bodies collectively make use of Divine Wisdom. When you truly utilize these bodies, physical limitation is overcome and you manifest divine energy on the human plane.

–ח–

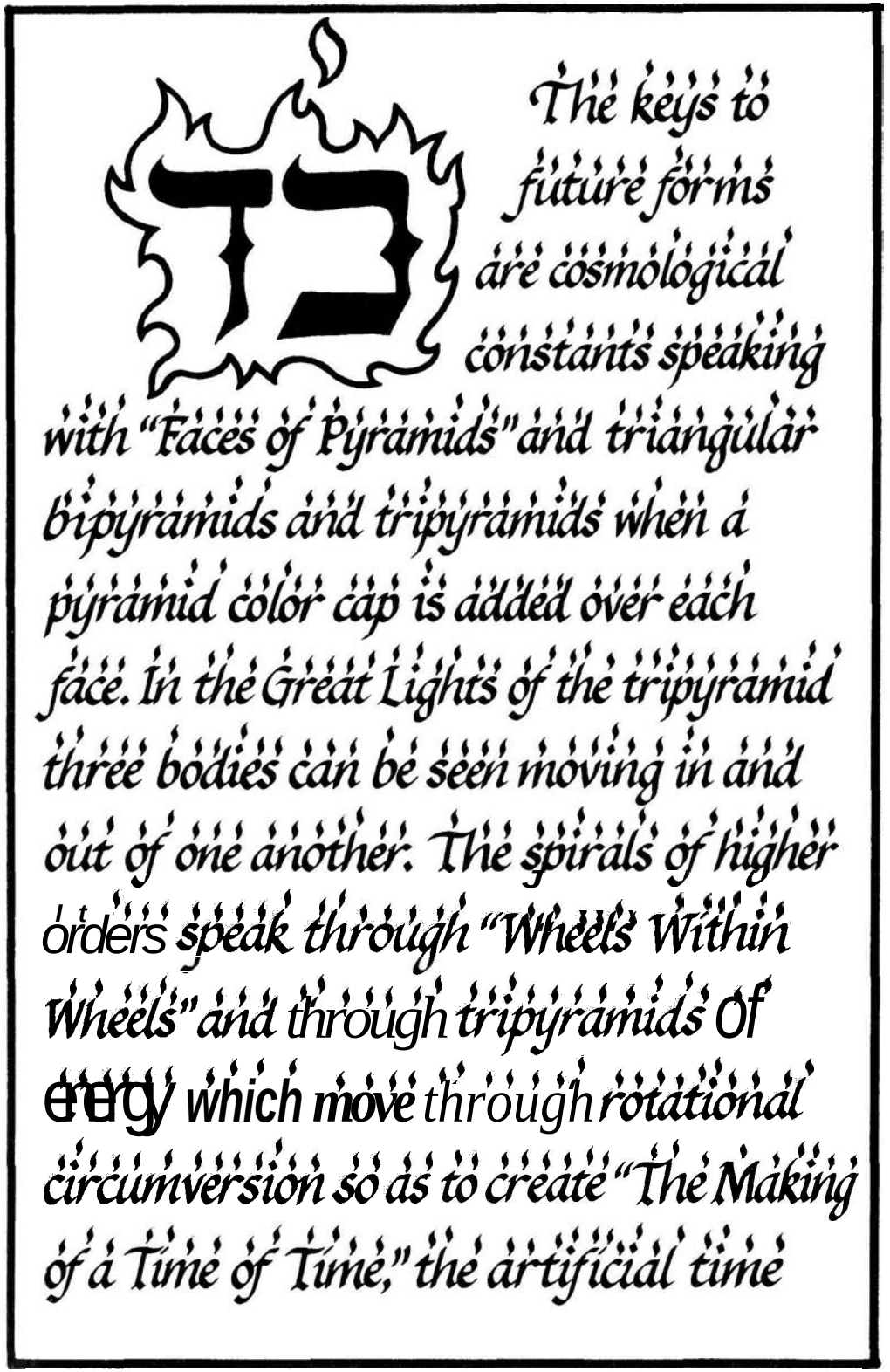
32 If a global network of Spiritual humanity unites to draw upon these energies and focus them with a unified purpose, towards the marriage of a consciousness evolution to a scientific evolution, the world will be One Planetary Mind that will fuse with other planetary worlds and understand how our planetary mind is One of Many thinking membranes between evolutionary star systems.

–ט–

33 Our planetary mind will be speeded up as an electromagnetic computer, as we move into an electromagnetic null zone. During this period of the next thirty years, the planetary mind will enter a dimension of time-space beyond conventional time-space and be transfigured by awe of other life forms that make up our Many and One universe.

–י–

34 During the present space-time overlap, there will be the passing of one energy universe within another as our planetary mind crosses the present electromagnetic density threshold and is raised to the next electromagnetic orbit of the Universal Mind. At this point, we as sons of Man become the Sons of Light and transplant our consciousness Light into other regions of our local universe.



warp zone. In these movements of time, forwards and reverse, a field of Light is opened and high frequency bodies ascend and descend so that one universe is connected with another, and the Ophanim reveal the "Glories of the Throne" to the servants of "Living Man."

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THE KEYS TO FUTURE FORMS ARE COSMOLOGICAL CONSTANTS SPEAKING WITH "FACES OF PYRAMIDS" AND TRIANGULAR BIPYRAMIDS AND TRIPYRAMIDS WHEN A PYRAMID COLOR CAP IS ADDED OVER EACH FACE. IN THE GREAT LIGHTS OF THE TRIPYRAMID THREE BODIES CAN BE SEEN MOVING IN AND OUT OF ONE ANOTHER. THE SPIRALS OF HIGHER ORDERS SPEAK THROUGH "WHEELS WITHIN WHEELS" AND THROUGH TRIPYRAMIDS OF ENERGY WHICH MOVE THROUGH ROTATIONAL CIRCUMVERSION SO AS TO CREATE "THE MAKING OF A TIME OF TIME," THE ARTIFICIAL TIME WARP ZONE. IN THESE MOVEMENTS OF TIME, FORWARDS AND REVERSE, A FIELD OF LIGHT IS OPENED AND HIGH FREQUENCY BODIES ASCEND AND DESCEND SO THAT ONE UNIVERSE IS CONNECTED WITH ANOTHER, AND THE OPHANIM REVEAL THE "GLORIES OF THE THRONE" TO THE SERVANTS OF "LIVING MAN,"

1 The key tells us that earthman will be able to see and understand the appearance and morphology of higher spiritual intelligences who come from higher dimensions and are called "whole light beings." (They are *not* to be confused with non-human space intelligence from other physical worlds.)

2 These cosmological orders of higher intelligence will explain the beginnings of life on Earth, and the development of intelligence and technical civilizations among distant galactic communities. These intelligences can assume any physical form necessary to operate in any given time-space sequence. In our consciousness time zone, they can appear in space vehicles creating pyramidal patterns of light in the sky. The onlooker will often see one of those expressions as three space vehicles flying in triangular formation.

3 These vehicles operate as "Wheels-within-Wheels," whereby one inner wheel of technology is surrounded by an outer wheel having energy portals.

4 The inner wheel becomes an inner pyramid when entering various realms of space habitation. And this pyramid, by changing its faces into any color spectrum, is capable of screening different forms of intelligence for specie identification and communication. The color screening of various realms is necessary because each specie is organized on different rays of Light.

5 The color cap is also added over the vehicle's geometries for a

greater multiplexity of function, such as to bring out the magnetic features that have to be crossed when the vehicle is interacting with different spectrums of intelligence. For the higher Intelligence to cross our light threshold, it must cross over a multitude of Magnetic thresholds. This is done by sending out different levels of light to measure, by different color sets, the volume, depth, and space of a given magnetic field that the vehicle crosses.

6 And in order to establish communication, it is necessary that these Merkabah vehicles of Light use pyramidal color caps to adapt their energies to whatever radiation of color their vehicle is traveling through.

7 For example, when the blue-white pyramids of the higher frequency interface with light domains of singular sun systems (in the main sequence phase), one order of chemical Intelligence is able to relate to another by changing its color cap of spectrum light conversion even within three-dimensional reality.

8 In addition, the entrance and exit points of gravitational fields also have specific color codes and narrow charm resonances which must be used if the vehicle is to tunnel through abrupt discontinuities which could cause danger or damage.

9 Through the alternating gravitational fields a whole standing wave is created by multiple nodal points each expressing a different color cap. These additional color caps allow Merkabah to establish a "covenant of Light" with many realms of intelligence that may be sharing the same life space but existing on different levels of a given star field.

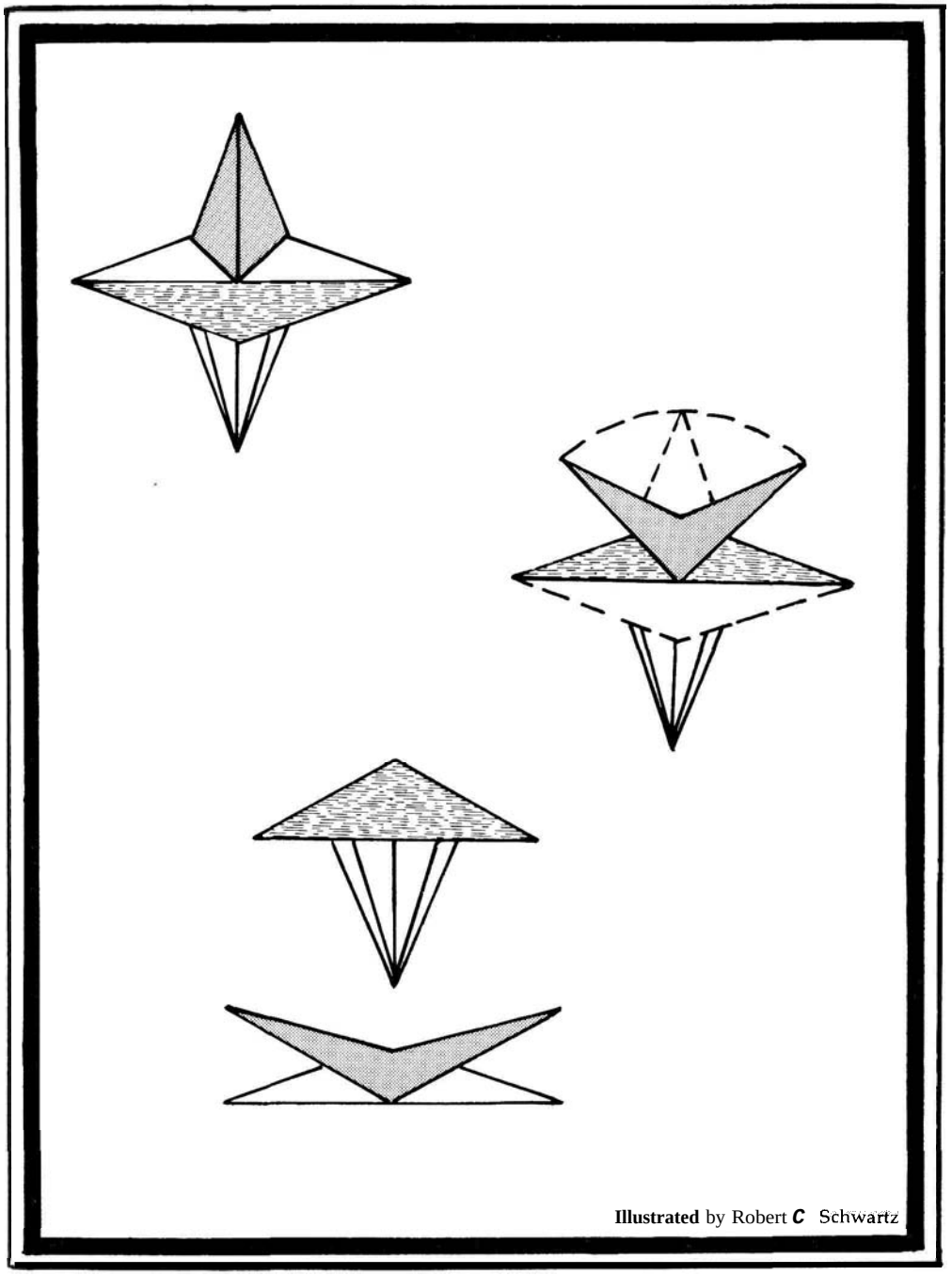
10 Therefore, the minds of the Brotherhood within the vehicle change the central conic section which, in turn, changes the whole structure of the vehicle enabling it to shift directly into a new planetary life sphere as it crosses into new light zones.

11 Furthermore, the Higher Intelligence is capable of placing a color cap over a species' radiation and recode that species' radiation and knowledge index into a form synchronous with the majority of specie forms identified with the vehicle's program. This is done to allow for a sharing and cooperative mapping of individual evolutions into collective evolutions.

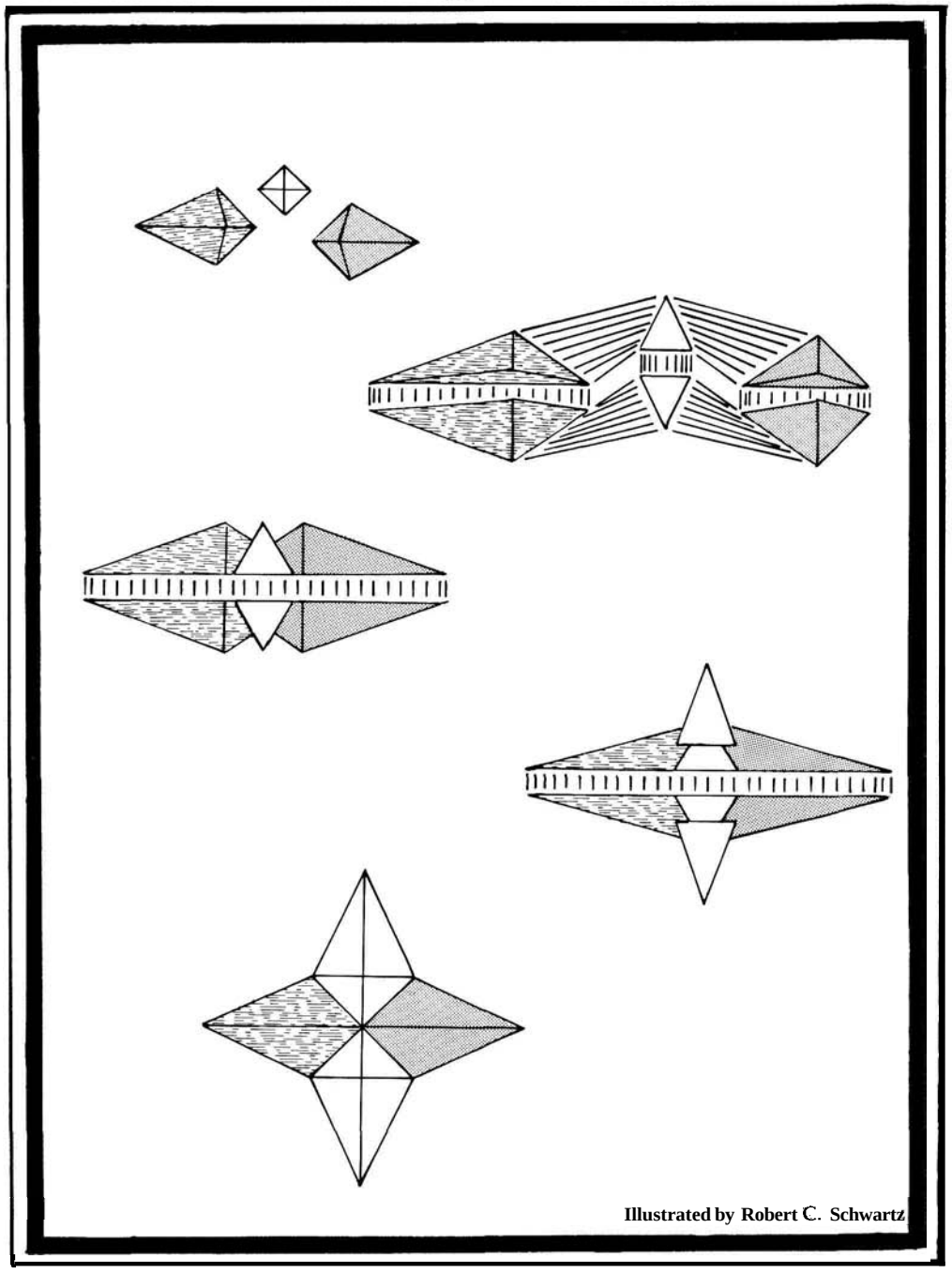
12 The key explains how wheels of technology, modulated by thought waves from Son universes, can visit the outer limits of our galaxy and communicate through "Faces of Pyramids." These are not three-dimensional geometries of Inanimate matter but multi-dimensional pyramidal combinations which form the inner wheel of the Merkabah vehicle.

13 These multi-dimensional pyramidal combinations include what Enoch calls *triangular bipyramids* which are pyramids connecting at the base line so as to revolve as a sphere.

14 Their purpose is to connect one planetary realm with other planetary realms in the same "consciousness time cell." For example, they are capable of sharing two different density realms simultaneously so that speciehood from one density can be transferred into a



Multi-Stage Merkabah forming Bipyramidal Command Vehicles



Multi-Stage Merkabah forming Tripyramidal Command Vehicles

different density level.

15 Furthermore, the triangular bipyramids control the negative mass which provides a mechanism for the direct interaction among different levels of organized matter fields in our local universe. They are capable of controlling the space-time singularities that are located within miniwhiteholes and miniblackholes everywhere in our local universe which allow them to move from the exterior of three-dimensional universes to the interior of hyperspace universes and vice versa.

16 But bipyramids are limited to the frequencies that surround the lower planetary systems and therefore are not able to work with more than two categories of intelligence simultaneously.

17 Therefore, the bipyramids are used to administer the Cosmic Law to the lower heavens and yet they are limited in their navigation.

18 The bipyramids do allow evolutionary creation to connect with the next ordering of evolution enabling one life system to move directly into the next "stepping stone" in the greater evolution.

19 Therefore, the triangular bipyramid is one of the forms expressing the Merkabah. It nurtures god level growth to god level-1 status among the planetary intelligences on the outer edges of their respective galaxies which are biological testing zones.

20 Next on the order of expressing the Merkabah intelligence are the *tripyramids* which are pyramids that connect at a central capstone so as to fuse pyramidal structures tnto one energy manifold.

21 The tripyramid is able to span several levels of energy and operate in **several** co-existing time dimensions, not being limited to a singular super-plane (i.e., event horizon).

22 The tripyramids are used to stabilize the prime infinitesimal kinetic units so that proper movements can be made between units of kinetic mass into a triplet of mass-energy interactions. Here the tripyramids allow for the reprocessing and balancing of energy going to and from kinetic energy.

23 Thus, the tripyramids work through the distribution cells of the kinetic energy momenta in all mass-energy. Kinetic energy is constantly transferable by their mechanisms of interchange.

24 However, throughout infinite space and time, new kinetic energy is continually being created and conserved by the tripyramids. They must interface momenta units in order to allow intelligence to use one particular type of energy source to go from one or several levels of one consciousness body of time directly into other time zones.

25 This allows vehicle intelligence to leave its galaxy and to travel to other galaxies in its Father universe carrying out the will of the Councils of Light.

26 In order to be in harmony with the Cosmic Law when this travel occurs between universes, all laws of motion created or used by the tripyramids must be universally and perpetually valid for all velocities.

27 All scales of intelligence in all frames of matter-energy starting from the prime infinitesimal particles, next to zero mass, and working up to the largest systems of

masses, are affected by the tripyramidal Merkabah. It moves through the heavens by using a synchrosimilarity to reach many levels of intelligence, with the message of change and deliverance, coordinating Higher Evolutionary technology.

28 Thus, the Merkabah vehicle that carries tripyramids is used only by the Lords of Light to advance civilizations and to form new galactic federations.

29 They are able to collectively advance, at the end of a given cycle of creation, independent levels of living intelligence that occupy the same life space yet live in different electromagnetic spectrums. This advancement is unique because it allows the various levels of intelligence to be coordinated together for the first time allowing them all to see that their different levels of civilizations are linked "physically" and consciously together as a unified intelligence.

30 Within the tripyramid three bodies of Light are seen; these bodies are individually distinct, and perform individual assignments as to: the giving of the Law; the measuring of the planetary intelligence so as to determine how much of the Law shall be dispensed; and, the calculation of "the age" of the planetary life system of where the specie is in its track of evolution, in terms of the complete age of the planetary life system.

31 Furthermore, the three beings are unified by virtue of a Light sphere which is placed around their bodies allowing them to operate in different density levels, yet participating in an interchange of bodies. They can navigate in widely varying densities of creation where several life systems of intelligence are helped simultaneously.

32 The three beings are part of a great Brotherhood of intelligence that travels between the galaxies educating the lower worlds as to the true nature of the Infinite Way.

33 These beings represent the coordination of the Galactic Commands of Michael, Metatron, and Melchizedek. These bodies come together as a unit to form a governing Pyramid of Knowledge.

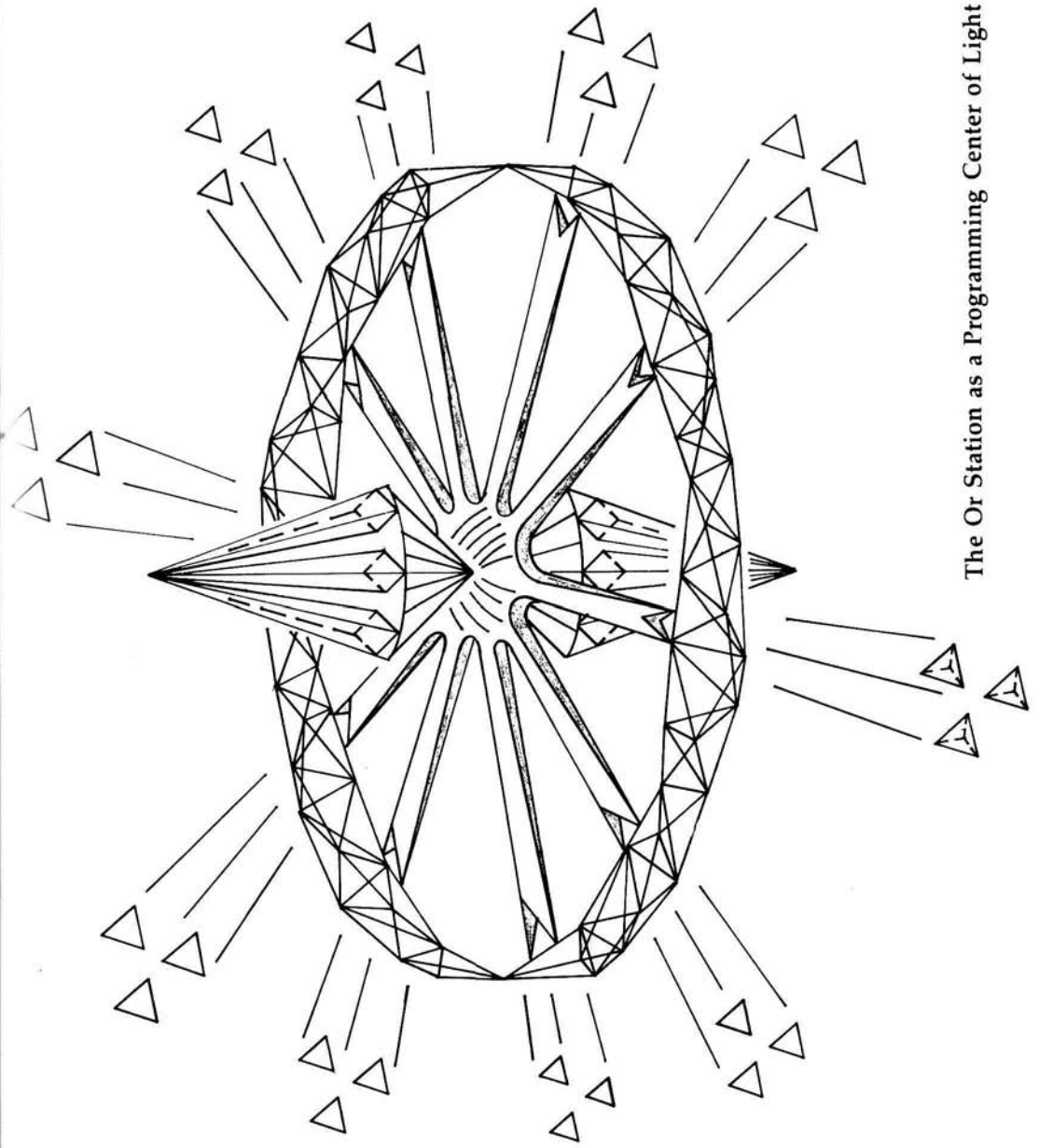
34 The vehicle, by changing its color capstone and matching a new color spectrum with a given hyperspace, can overlap one galactic dimension with another without having to travel along a singular dimension taking thousands of light years just to travel from one galaxy to another.

35 In summary, the triangular bipyramid and tripyramid are essential parts of a giant brain network, for they are working with several space thresholds and have the capacity of universal communications and reprogramming for multiple dimensions of intelligence.

36 Furthermore, in order to work with the "giant brain," the outer wheel of the matter-energy Merkabah contains "ten energy" spokes. These control the environmental field into which planetary beings are taken as they pass through the magnetic null and are brought to their next ordering of specie mapping.

37 The environmental field is like a gravity compression zone in which magnetic and non-magnetic

Illustration by Robert C. Schwartz ▶



The Or Station as a Programming Center of Light

vibrations can be altered while the vital life forces are maintained.

38 In the lower planetary dimensions where a physical manifestation for the initiate is the only reality link with other intelligence, the matter-energy beings within these vehicles create the function of *transvirulence* to energize the body of the initiate and biolocate his body into the vehicle's environment through the energy portals where the subject is provided with knowledge to serve his reality link.

39 Those from this planet who will proceed to other star evolutions will mostly be taken through bipyramidal and tripyramidal manifestations of the Merkabah of Light. However, since this is the completion of a grand cycle of evolutionary change, the Higher Evolution which uses the tripyramid has the final say as to the arrangement of how bipyramidal and tripyramidal intelligence cooperate in space.

40 The bipyramids and tripyramids are the keys to future cosmological forms that are able to bridge the different galactic societies. They should not, however, be seen as the "be-all" or "end-all," rather they are the essential facings for the unfoldment of Higher Evolutionary technology with planetary societies.

41 And where a pyramidal life zone of light is established along a given energy meridian of a planet by the teachers of the Christ Race — there bipyramids and tripyramids of light intersect by means of coordinating grids permitting vast matter-energy technology from other interplanetary levels to land on the planet's surface.

42 Therefore, the overall configuration of the Merkabah vehicle, in conjunction with the energy meridians of a planet, can create a time warp coordination for other vehicles to enter into the human electromagnetic field and rest upon the face of the Earth.

43 In other words, the creation of time warps by the Merkabah vehicle, allows other vehicles used by the Brotherhood of Light, called spectrum vehicles, to cross the human light-life spectrum and encode their intelligence into any spectrum embodiment of light in the lower worlds.

44 However, before other vehicles can enter, the Merkabah must first come into our light-life zone through rotational circumversion, a process of separating the magnetic structure of our electromagnetic field, and create an *artificial time* warp.

45 The *artificial time warp* is a respatialization of the core relationship within the nucleus of the atom which is made up of three spatial fields that intersect and synthesize with three incoming conic sections of Merkabah light. The light of the incoming sections is called *Orium,* and the respatializing of the core nucleus is accomplished by matter waves of Light which uniquely combine μ mesons, K mesons, etc. These particles are anchored together — not by chance — but with unit entities that predominate towards coupling actions.

46 Through the spatial openings caused by the discharges in the core nucleus, the Merkabah occupies our light-life zone while not being of the same light.

47 Thus, the Merkabah vehicles

of Light descend upon our planet, whereby a field of light is opened and "whole light beings" descend as the Magnetic fields of the space-time overlap are controlled.

48 These "whole light bodies" come down through the artificial time warp zones and land upon the face of the Earth. And this is what the ancients beheld when they saw "the pillar of the cloud go up from before their face."

49 And Merkabah will continue to witness until we of the earth are reprogrammed according to the glories of the Father's Throne. For the Father's Throne has and will continue to govern new programs of glory during all stages of our soul advancement throughout the heavens,

50 This is a constant program within the Light continuum bringing systems and sub-thresholds together into new variegated patterns and placing them on greater spirals so as to achieve new life combinations on an infinite scale.

51 Here in this artificial time warp zone, in the greater body of transparency, the impregnation of new realms of time-space are brought forth into the chemistry of the specie.

52 This can cause the bodies of the specie being probed to adjust themselves to a new physical form. This impregnation into the biochemistry of the given specie proceeds through vibrations of chromodensity.

53 The chromodensity is controlled by the Merkabah projecting its energy into the meridians of the planet marked by Urim-Thummim deposits. These deposits make up the equivalent of twelve pulsating crystals, some of which are of the vibrations of alexandrite, amethyst, sapphire, etc. The activation of these crystals by the Merkabah creates a proton spin coupling so that our body becomes sensitized to their Light and can be remade into a more perfect form cell by cell.

54 Hence, in these movements of time, forward and reverse, from the Alpha-Omega consciousness time zone of one age through the throne and dominions of new Alpha-Omega ages, fields of the Father's Love are exchanged; "whole light beings" physically materialize on planets; and planetary beings of physical form ascend through the "Tabernacle of Testimony" into other life realms.

55 This changing of a species' distribution capacities and the varying parameters of its objective reality takes place through what the Higher Evolution calls a *space-time overlap.*

56 After the "whole light beings" physically materialize on planets, they are able to return to their original energy form because their pyramidal modes of creative activity have already been established on their original frequency of light.

57 Therefore, in this key we are told how the Ophanim, the messengers of Light, come through spirals of advanced orders of intelligence on a scale of what we call the fifth dimension on up (to the twenty-fourth dimension) of our Son universe.

58 Through an energy "wheel-within-a-wheel," bipyramids and tripyramids create spiral openings and through rotational

circumversion open up time warp zones by pyramidal geometries which encode bipyramid and tripyramid coordinates within our level of creation. This is the creation of an artificial *time* ***warp*** *zone.*

59 The messengers of Light have the ability to create an artificial time warp zone to liberate man, even in his physical flesh, from being trapped in his black and white spirals of energy. But man without his own spiritual consciousness body will only return to incarnate again and again as a sub-Adamic intelligence.

60 Therefore, the Higher Evolution comes first to awaken and raise the consciousness of the specie by very intricate maneuvers and regenerate intelligence by placing a higher color coding around a given specie.

61 Oftentimes this is done by giving a very elaborate system of star keys and through these star keys or messages various levels of specie creation can be holistically remapped.

62 The star keys given in the past are timepieces deposited within the Earth's energy fields to enable succeeding generations of the Earth's inhabitants to discover how their consciousness can be influenced by these timepieces and connect to an Infinite Way.

63 The timepieces set up in basin areas, in the mountains, or beneath oceans indicate where the vehicle "wheels-within-wheels" have operated on the earth plane to explore and program molecular forms of creation. During the process of activating these magnetic timepieces of civilizations, the pyramidal vehicles of Light will once again come down as the capstone to complete the pyramid.

64 Hence, at our stage of breaking with earthbound consciousness the vehicle becomes the central point of activity for it illustrates the evolutionary model that can transfer scientific communities from planet to planet.

65 In summary, the Merkabah shows Man how to use a universal language of multi-level instruction through its intricate maneuvers and the star keys which they leave behind. Their language is a language of Light which communicates to any creation through light graphics and pulsations. Through this language Man acquires an understanding of the levels of higher intelligence.

66 Oftentimes, this is accomplished by beaming a message across the vehicle so that as the pyramidal control starts to spin, all four faces of consciousness mapping can be seen at the same time — as in the experience of Yehezqel (Ezekiel). When all four faces of the vehicle are seen together one understands the complete program of the star probe.

67 The face of the Bull, as it is seen in the scriptures of Yehezqel represents Taurus-Orion which in ancient astronomy gives the origin of the Merkabah vehicle as coming from Orion.

68 The Lion face shows the probe of our sun system by the Merkabah vehicle; in the higher evolutionary astronomy a Lion-Solar face represents a Population I system on the edge of a greater central sun.

69 The Eagle face, in terms of the ancient scroll, tells, us that the probe is exploring our galaxy and represents, by its outstretched wings, the enormous spiral arms of an S_b* or S_c series galaxy.

70 Another face will have the "appearance of Man" but does not constitute "the substance" of an earthling. The face in the likeness of Man shows the overlap carried from higher evolutionary creation to the human evolutionary creation.

71 So all four faces come together giving the similitude needed to coordinate the specie to go from the image of its dragon-like entropy to the image of positive centropy, the 'Dove,' as creation fully manifested and redeemed.

72 In the image and the language of the 'Dove' we find revealed the mystery of mutual programming. The Dove descends on top of the pyramid of creation when the intelligence of a given creation is ready to go through its pyramidal life zone.

73 The Dove gives to the pyramid the Eye of Horus which is used to remake the pyramid program of Man into the design of the Father by connecting the Eye of Horns with the Eternal Eye of God.

74 The Eye of Horus sends out radiations of Light as the gateway to new dimensions through which Man ascends. The center of the Eye is a "whitehole" of the plus and minus rotations of force fields turned over by circumversion. Out of the "whitehole" comes the white "Yod," the cosmic flame used to create new spectrums of light and alphabets of creation.

*Our present galactic model is accepted as the S_b type.

75 Until the Eye of Horus arrives, the consciousness of the Adam is trapped within the karmic spirals of the planispheres as a wheel of time. As long as the consciousness body of the Adam remains exclusively within the karmic cycle his spiritual body cannot take his physical body into other galactic environments.

76 Karmic release can only come when the Father is petitioned to allow the wheel of time to attach itself to a wheel of Light, and through this interpenetration of one creative cycle to another, two conic sections or two cones of Light synchronize each other, and the Star of David is formed.

77 The Higher Intelligence can and will select the physical beings who will continue to go on to other planetary worlds where physical bodies are required. But those physicals who will be taken in these Merkabah vehicles will have loved and served their fellowman and will love whatever specie the Father would assign them to.

78 Most physicals continuing in the purified physical form will be used to seed life after their own kind so as to nurture respect for the 'Adamic image' on other physical planes. Others will be advanced to higher vibratory forms corresponding to their level of soul growth.

79 Greater knowledge will be given to those physical energies on the face of a planet or star field which most resemble the energies of the Ophanim.

80 Knowledge will be given to those who serve the living Man upon the face of the new earth worlds just as the Ophanim serve

the greater Son universes.

81 Man will understand why the verity of the lower heavens requires the Merkabah to pick up communications only from 'a son or a daughter of Light' with corresponding vibrations.

82 As the newest member of the hierarchy of the Ophanim, Man will use the salutations of an extended hand vibrating the star codes of 'The Throne', greeting the angelic Commanders and the Brotherhoods with "Kodoish, Kodoish, Kodoish, Adonai 'Tsebayoth!"

The key to the future of the living sciences is Torah. the "Creative Language Mathematics" of all the living creations that went into the creations of Man. In the Torah are revealed the language transparencies of the "Higher Evolution." Torah is the key to Kaballah, the wisdom of the many universes, and the key to "The Scriptures of the Luminaries to Come." Because of the gift of the Torah we can say, "Blessed Art Thou, O Lord, Creator of the Luminaries," for the Torah is, indeed, among the Luminaries, "The Extension from One

Membrane to the Next Membrane." The languages which deny the "Many Universes" and "The Torah of the Higher Evolution" are languages not of luminaries but of fallen beings speaking with the heads of Giants and with the tongue of a "Speaking Snake" programming life away from "The Chambers of Living Light."

THE KEY TO THE FUTURE OF THE LIVING SCIENCES IS TORAH, THE "CREATIVE LANGUAGE MATHEMATICS" OF ALL THE LIVING CREATIONS THAT WENT INTO THE CREATIONS OF MAN. IN THE TORAH ARE REVEALED THE LANGUAGE TRANSPARENCIES OF THE "HIGHER EVOLUTION." TORAH IS THE KEY TO KABALLAH, THE WISDOM OF THE MANY UNIVERSES, AND THE KEY TO "THE SCRIPTURES OF THE LUMINARIES TO COME." BECAUSE OF THE GIFT OF THE TORAH WE CAN SAY, "BLESSED ART THOU, O LORD, CREATOR OF THE LUMINARIES," FOR THE TORAH IS, INDEED, AMONG THE LUMINARIES, "THE EXTENSION FROM ONE MEMBRANE TO THE NEXT MEMBRANE." THE LANGUAGES WHICH DENY THE "MANY UNIVERSES" AND "THE TORAH OF THE HIGHER EVOLUTION" ARE LANGUAGES NOT OF LUMINARIES BUT OF FALLEN BEINGS SPEAKING WITH THE HEADS OF GIANTS AND WITH THE TONGUE OF A "SPEAKING SNAKE" PROGRAMMING LIFE AWAY FROM "THE CHAMBERS OF LIVING LIGHT."*

1 The *Torah Or* is the celestial song of the *Kaballah,* the Eternal science of the many universes which comprise the Throne of YHWH. It is a love message revealed directly from the higher universes to the dust world creations which are generated in the Name of the Father. Everything that is encompassed in this world of creation — the life that is, the life that is to come, the life that has already passed, is coded in the *Torah Or* which teaches of Divine unfoldment.

**Torah* according to Enoch means the 'Torah Or" — all of the scriptures of YHWH, those which have existed and those which are being revealed.

2 The *Torah* is the complete computer code from Alpha to Omega, for all sacred sciences extending the biophysical to the astrophysical and revealing the Bible as a consciousness pyramid for human initiation into other kingdoms.

3 Therefore, the Torah cannot be limited to the first five books of the Bible, because the building of the foundation stone, the Great Pyramid, is mathematically given in the Book of Isaiah, and the energy vehicle of becoming numbered with the stars is given in Daniel and other prophetic sections. Without these scrolls, the People of God could not use the ladder of Jacob to

ascend to the heavens of the Ophanim.

4 Likewise, the Book of Revelation is necessary to give an actual account of how the Divine Council of the Elohim, at the time of the Restoration of JerUSAlem, will materialize the capstone of the Great Pyramid, as well as the garment of the Messiah for the children of Light.

5 Therefore, all of these books make up the true Torah.

6 Because of the gift of the Torah and the mathematical keys revealed in every letter, we can say, "Blessed Art Thou, **O** Lord, Creator of the Luminaries" for the Torah is, indeed, the Teaching among the Luminaries.

7 The Torah is the mathematics separating the sacred chemistry from the secular chemistry. It is the coding which connects spiritual universes to physical universes.

8 Languages of chemistry which do not connect this universe with other universes are languages not of higher luminaries but of fallen luminaries, who rule the lower universes and keep them locked in space.

9 This is why we are told in this key that fallen language patterns exalt not creation, but in actuality, create three-dimensional chemical enslavement within fixed magnetic fields.

10 If we only listen to the language of finite science which is obsequious to the lower heavens of the galactic snake, we will not be able to go on and reunite with other galaxies, but will remain locked in our immediate system believing that it is the "be-all" and "end-all" of creation.

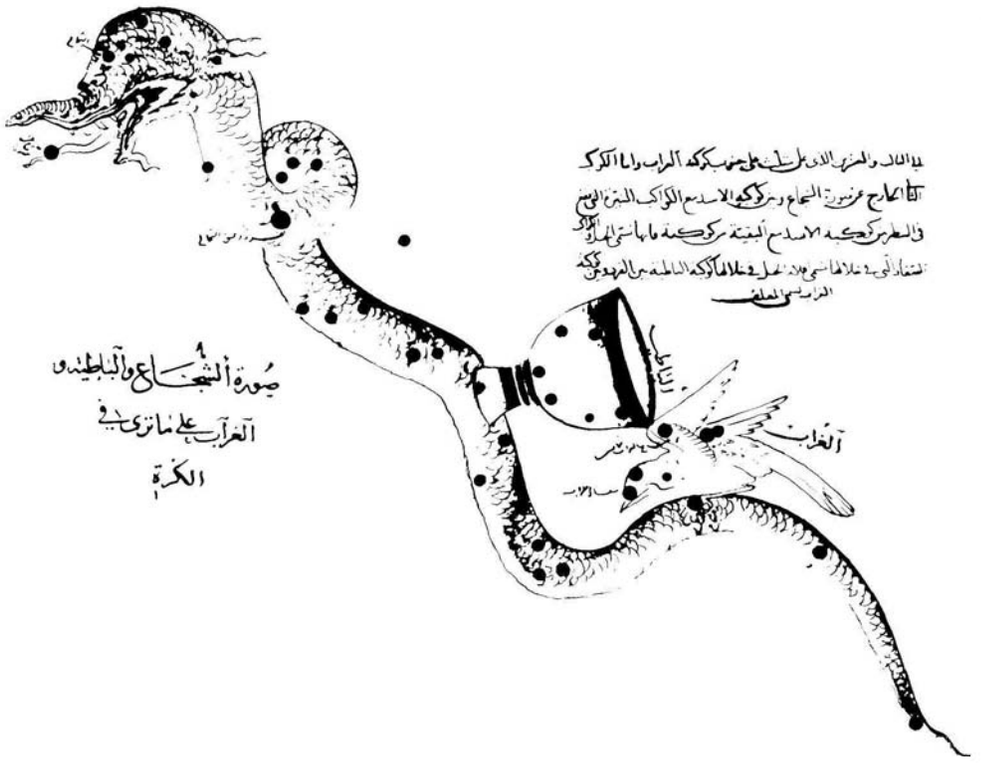
11 When Enoch revealed this key to me he showed me a picture of our galaxy as a tree of life with various branches for different star systems, so that it appeared as a tree of fire. And around this tree of life was a light spiral which had the face of a snake with the tongue of a computer program of galactic death.

12 He showed me how higher star systems are actually coordinated by the technology of the Higher Evolution, subsumed under the Torah Or of the spiritual Councils. The "lower world technologies" through their use of limited language systems develop their sciences without a complete program and therefore proceed "to program" their civilizations out of existence.

13 Today, within our Tree of Life, man is listening to the computerized technology of the snake speak to us and say: "There is no life beyond. There is no life beyond. Do not quest the knowledge of the higher Living God for it is all here. You are the living god. This is it; stop where you are!"

14 By listening to the tongue of the speaking snake which is a frequency hydra with tube-like bodies, man is prevented from his own cross-fertilization with Shekinah kingdoms in his evolutionary creation. Rather than extending himself through the face of entropic space, man is caught within the belly of the Leviathan and prevented from attaching his biological life station to other life stations.

15 Human life must interconnect with higher galactic systems



The Struggle between The Serpent and The Dove for the Ascension of The Species

where language transparencies of evolution issue forth to announce that we are one in the House of Many Mansions.

16 The key, then, is speaking of the *Yotzer Amaroth,* the Creator of the Luminaries, who through the Hierarchy of the Luminaries gives the astrochemical programs of life extending knowledge from universe to universe, life station to life station.

17 Enoch explained to me that the sub-life stations must wage war against the biochemical rhythms of the dragon creation which keeps them as recipients of limited knowledge. However, only the Sons of Light can resolve this war between the various biochemical levels by opening up the body of the Leviathan so that open-ended star movement towards perfection is possible.

18 The Leviathan is the traditional symbol which the ancients took to mean the entrapment of man within primordial spirals which deny the ongoing Glory and Presence of the Eternal Mind.

19 **As long as Man thinks he is god he will never acquire the angelic radiations of true creation.**

20 For this reason Man remains locked in space and crucified to his body of relativity. His scientific consciousness tells him that he is the only life force in the Tree of Life, which is the galaxy, and that he is god. Hence, he does not have to humble himself to the Higher Intelligence which is there to create in him more godliness.

21 This key tells us that the Torah is the synthesis of all the languages (the perceptual building blocks) of cosmology and astronomy that Man must go through lest he falls victim to the wrong vibrations of the fallen Ophanim or mind energies, lest he confuses cosmological distances with the technology of the Earth . . . lest he thinks he has it all within his order of creation.

22 The Torah teaches us not only to hear the language of Light, but to humbly receive and use the language of Light to probe and understand the higher spheres of the heavens and the Shekinah dimensions of the Father's garment of which the Earth is a part.

23 Enoch explained that the Sanskrit and Tibetan languages were the vertical alignments of all the biological languages working on 'A-line light vertical movement'' throughout the human body. Accordingly, the pictographic Egyptian and Chinese languages were the horizontal alignments of all the biochemical languages working on 'B-line horizontal movement'' throughout the human body.

24 The Hebrew ''Language of Light,'' has been chosen to synthesize the cosmology of this present cycle of creation. It issues from the seed crystal, the pyramidal third eye, to unify the branches of the Adamic intelligence with the Zohar Races in advanced star evolutions. The Hebrew language of crystal works with all twelve meridians of Light, all twelve Tribes of Israel amongst the stars.

25 And the star messengers, the higher Ophanim, speak directly through the Masters of Light whose vibrations sound in the scrolls of the Torah. Their names activate computer geometries of Light for they are the higher Light spirals which, when coded into human consciousness, allow the energy forces of the human chakras to be unified.

26 The primordial Torah *(Kedumah)* is the exacting blueprint God followed in the creation of the world.

27 The first five books of the Torah are the Gematria for the five matter-energy bodies that are prepared to experience the Merkabah.

28 Within the garden of the Torah the holy Kaballah transforms the numerical seeds of rhythmic cosmology into a table of calculations that can be fitted into the geophysical computer known as the Great Pyramid.

29 Pyramidologists have known that the ''families'' of the House of Israel given in the Book of Numbers, Chapters 1 and 2, give the angular proportions of the 360° circle of the heavens.

30 Thus, the angular proportions of the circle of the heavens were coded in the ''numerical family blocks'' of the Book of Numbers as:

Tribe	Population (P_t)	Angle θ	Sin θ
Reuben	46500	27.73589595	.4654
Simeon	59300	35.37072322	.5789
Gad	45650	27.22889570	.4576
Judah	74600	44.49672769	.7133*
Issachar	54400	32.44801591	.5365
Zebulun	57400	34.23742855	.5626
Ephraim	40500	24.15707067	.4093
Manasseh	32200	19.20636236	.3290
Benjamin	35400	21.11506917	.3603
Dan	62700	37.39872422	.6074
Asher	41500	24.75354155	.4187
Naphtali	53400	31.85154503	.5277
	(Σp = 603550)	($\Sigma\theta$ = 360.00)	*Cosθ

$$\frac{360°}{\Sigma p} = \frac{\theta}{Pt}$$

Σp = summation of twelve tnbes

31 The summation of the collective significance of the tribal factors equals 360° which gives the proportion of the angle to the individual number of the integral model.

The formula: $\frac{360°}{\Sigma p} = \frac{\theta}{Pt}$

is a sign and a sine for the coding and encoding for God's people as they move between the planes of the planispheres.

32 These important tribal proportions **(1)** must be calculated into the Enoch Circle; and (2) into the King's Chamber of the Great Pyramid to show how the core memory of human programming, exemplified in the King's Chamber, connects with a superior circumference. This circumference represents an astrophysical messiahship which is delineated through the Enoch Circle.

33 Under Judah's direction (Scroll of Numbers 2:9) the ''light'' is given as the numerical value of 186,400 — the representation of the physical constant of the ''speed of light'' which is to guide mankind into a new spectrum!

34 Furthermore, Judah is defined here as the cosine and is spoken of in the Torah scripture as the spiritual Lion-Sphinx which is the guiding scepter for everything moving towards the mapping of the seed of Israel in the heavens.

35 It is written in Genesis 49: 9-10, ''He bowed down, he stretched himself out like a lion [as the Sphinx] and, like a lion, who dares rouse him? The scepter will not turn aside from Judah, neither the commander's staff from be-

tween his feet, until Shiloh (Messiah) comes."

36 Numerically this chapter stands for the forty-nine stages of consciousness regenesis. And as we go through genesis to regenesis our solar paradigm is moving towards the constellation of Leo.

37 Once again, the true meaning of these angular proportions is to show the relationship between the twelve Tribes of Israel and the astrophysical thresholds of the Zodiac; and to show how these thresholds unified and exemplified by the King's Chamber of the Great Pyramid will be opened to a greater cosmology beyond the twelve signs.

38 This will take place when the cosine of Judah is connected with the Chamber of the Son in the Great Pyramid. The Chamber of the Son is located within the Eye of Horus (in the position of the eye socket). The Eye of Horus is formed by the King's Chamber and the Grand Gallery as the upper lid and the Queen's Chamber and the Queen's Chamber Passage creating the lower eye lid around the Chamber of the Son.

39 The Chamber of the Son will open the hidden doors and unlock the final mysteries of the Pyramid. And this connection will mark the time of the coming of the Office of the Christ just as Isaiah has prophesied (Isaiah 19: 19-20):

40 "In that day there will prove to be an altar to YHWH in the midst of the land of Egypt, and a pillar to YHWH beside its boundary. And it must prove to be for a sign and for a witness to YHWH of armies in the land of Egypt; for they will cry out to YHWH because of the oppressors, and he will send them a savior, even a grand one, who will actually deliver them."

41

ביום ההוא יהיה מזבח ליהוה בתוך
428 + 56 + 57 + 30 + 17 + 58
ארץ מצרים ומצבה אצל־גבולה
46 + 121 + 143 + 380 + 291
ליהוה: והיה לאות ולעד ליהוה
56 + 110 + 437 + 26 + 56
צבאות בארץ מצרים כי־יצעקו
276 + 30 + 380 + 293 + 499
אל־יהוה מפני לחצים וישלח להם
75 + 354 + 178 + 180 + 26 + 31
מושיע ורב והצילם:
5449 = 181 + 208 + 426

42 This is fulfilled in the mathematics of the length of the "Chamber of the Dead" to the entrance of the Great Pyramid which computes to a total of 5449 pyramid inches. This is also the measurement from the base of the Pyramid's exterior to the crown of the Pyramid which is to receive the capstone of the Savior.

43 Thus, the chamber underneath the Eye of Horus marks the limit beyond which no "death functions exist" as the evolutionary cycle of man is focused through the Chamber of the Son into the new programs of *Adonai 'Tsebayoth.*

44 Traditionally, pyramidologists have identified the measurements of the Pyramid with such Biblical events as The Creation, the Fall of Man, The Flood, the Birth of Jesus, his Resurrection, and the Beginning of the Final Days.

45 They have also used the number 365.242 (with a floating decimal) as one of the key numbers for Pyramid calculations. This number is not only the exact number of days in a solar year, but

ties into the exact number of days that Enoch lived on Earth according to the Torah. Hence, the entire geometric design of the Great Pyramid is built upon the "Enoch Circle."

46 But until we utilize the language codes of Moses, Elijah, and Jesus, we will not recognize that all of these language patterns are triangular coordinates of the Higher Mind centering its knowledge within the human force field. Yet, when we are fused with the Christ, we will recognize that infinite intelligence goes beyond the consciousness of the lower worlds.

47 For this reason, the Torah Or absorbs the fallen galactic realms of consciousness and fuses the misdirected Light into the Light of God. This enables Man to move from zero point evolution to light technology into star seed creation beyond the negative spiral of the galactic tree of this light zone.

48 And when we work directly with the Higher Evolution, we will understand how the Book of Genesis gives four different cosmologies of creation.

49 The first is that of the creation of the illuminaries and the expanse of the *many* heavens; the second is the creation of *our* galaxy in the expanse of *our* heavens; the third is the creation of our greater luminary, i.e., the creation of our solar system; and the fourth, the cycle of Man upon the planet in the image of the Adam Kadmon who could speak with the Infinite Mind and understand the "trees of life" as being the higher Mansion worlds.

50 The Torah also employs the Divine Name thirty-two times in the creation story at the beginning of Genesis. This represents the thirty-two paths by means of which *Hokhmah* becomes manifest.

51 Through these thirty-two paths, the soul as the pure germ seed of *Nogan* and *Ahiden* (united substance) and *Yehidah* (highest category of experience) descends to be clothed into the physical body.

52 The Torah speaks of this unification of the thirty-two chemical building blocks within man which allows him to receive the *Lak Boymer* (the 33rd degree), the pillar of Light. The *Lak Boymer* exemplifies the initiation with the twenty-two letters of the Divine signature in the mathematical construction of Exodus 33:22, "And it has to occur that while my Glory is passing by I must place you in a hole in a rock, and I must put my palm over you as a screen until I have passed by."

53 Here the screen of Light is given to Moses so that he can stand before God's Presence and transcribe the letters of the Divine Language. This same force also allows Moses' skin to send forth beams of light (Exodus 34:30).

54 Moreover, Jesus, as the Shiur Komah, removes these physical garments by manifesting the Christ. The Jesus includes all of the best functions and attributes that must be offered up to the Christ during the thirty-third æon of Am *Soph* brilliance.

55 Jesus demonstrates how the thirty-two basic chemical building blocks used in the shaping of the physical body can be properly synthesized into the Light of the Adam Kadmon in his *thirty-third* year.

56 Therefore, the Christ enables all biological constants to go beyond the lower twenty-two astrophysical thresholds of Revelation into the perfect garment of God.

57 The keys to the mathematical language of the Torah can also be seen in numerous other events which augment the spiritual body. For example, the day of the first fruits (Numbers 28:26) is a Hebrew festival celebrated fifty days after Passover. And just as this "Festival of Pentecost" marks the harvest of the first fruits in the Old Testament, so also the "speaking in tongues" (Acts 2) occurred during this festival showing the first fruits of the Holy Spirit given to activate the bodies of Light.

58 This is how the memory network of consciousness regenesis patterns its sequence of memory transformation into the next order of evolution which is beyond "words" of old worlds — for it is written in the language of Light.

59 The Torah speaks to the true Priests of Light who listened to the same creative Word sent forth at the beginning of time. And as contemporary witnesses of the Light, our memory patterns and projections are now being gathered and made anew. Therefore, we declare our ministry in the true Name of YHWH as loyal and dedicated Sons of God.

60 The Torah, when properly used with the Name of God becomes the Language of *Shuvah* which activates a consciousness return to the higher planes of awareness. The Torah is the spiritual-scientific language of the Luminaries through which we are opened to speak and be of one mind with the Sons of God.

61 And through the increasing brilliance of the Divine letters, the highest substance of Light neutralizes the faculty of the intellect so as to make it incapable of comprehending anything else in its presence so that its glory might be beheld.

62 In the hour of Graduation our body will be as the Torah scroll, charged with Light and delivered as a gift to the Mansion Worlds of Kaballah.

63 Through Kaballah the manifestation of activities and the functions of the faculties reserved for the Ascended Masters are passed on to the Saints of Light who have overcome darkness with the power of God's Word, as *Hosannah* is united with the unspeakable splendor of *Yesh* Me *'ayin* – God as He really is — utterly beyond comprehension.

"The keys to future linguistics are in the Scriptures of Light which are the codes of the luminaries. In these Scriptures every letter causes illumination of the Divine to spring forth, and creates the passing of a universe within another universe's light, and establishes in 'Fields of Consciousness' Depth' language alignment with the creative mind of the Universe, who in His goodness renews the creations every day continually, and Speaks through Luminaries."

2-0-7

THE KEYS TO FUTURE LINGUISTICS ARE IN THE SCRIPTURES OF LIGHT WHICH ARE THE CODES OF THE LUMINARIES. "IN THESE SCRIPTURES EVERY LETTER CAUSES ILLUMINATION OF THE DIVINE TO SPRING FORTH, AND CREATES THE PASSING OF A UNIVERSE WITHIN ANOTHER UNIVERSE'S LIGHT, AND ESTABLISHES IN 'FIELDS OF CONSCIOUSNESS DEPTH' LANGUAGE ALIGNMENT WITH THE CREATIVE MIND OF THE UNIVERSE, WHO IN HIS GOODNESS RENEWS THE CREATIONS EVERY DAY CONTINUALLY, AND SPEAKS THROUGH LUMINARIES."

1 This key of Enoch, key seven of Paradise Son universes, is speaking of the luminaries who work on the Seventh Ray bringing the codes of how to use and create life through the divine letters.

2 This transfer of language is acquired when the mind can operate on the seventh energy level where the Host of Light, the *Adonai 'Tsebayoth,* comes to commune with Man on the Sabbath day.

3 This is not the Sabbath Light that we find historicized in religious mythology; it is not the Sabbath day of a twenty-four hour cycle as computed by mathematics, but it is a "day" or æon of creation, an ion period, by which the consciousness of Man is directly aligned by the higher thought-forms of the Seventh Ray of Creation.

4 The Lords of Light come on the Seventh Ray to harmonize the greater image of the Adamic seed with the root races that have evolved from this star creation. They come to bring the teachings directly from the Throne of YHWH.

5 They use the language of the Throne, the "Linguistics of the Living Light," to harmonize the evolutions of the first six days or æons of creation into the Image of the Father.

6 The teachings of Light are sent down from the higher worlds to the lower planetary creations in the higher Language of Light which communicates through pulsating geometries of Light or *ideographic cybernetics.* These teachings of wisdom are given to allow Man to have communion with other planets of intelligence.

7 The essence of these teachings was given in the past, before the 'corruption of Man." However, with the corruption of Man by the fallen brotherhoods, Man was taught through false teachings how to use this Language of Light for space and planetary warfare.

8 Through the use of these fallen teachings a new specie was

created to do the work and chores of the planet. This specie was part-human and part-animal.

9 The fallen Adamic humanity desired to give this sub-specie creation a form of godliness, and to give them access to higher evolutionary teachings. This was beyond their spiritual and genetic capacity to understand and therefore would have resulted in the complete destruction of the planet.

10 Thus, the Councils of the Lords of Light had to intervene to prevent the corrupted specie from endangering and interbreeding with intelligence on this planet or other planetary environments through space migration.

11 To prevent this from occurring, the Councils of the Lords of Light decided to deliberately confuse the languages of the earth's races so that man would no longer have access to the higher records, nor the ability to build a space needle to communicate with the gods.

12 Only when Man is able to be the Christ Light once again, will he be able to use the Language of Light and be co-participant in the higher worlds of Light.

13 He will then acquire the Language the Sons of Light use and which the first members of the Adamic Race had when they originally came to the planet. And this is the reason why Enoch is speaking to the human community at this time; for the human mind is to be prepared to enjoy the dimensions of communication that were originally present for the prophets and priest-scientists who walked upon the earth.

14 Enoch told me the Language of the Throne works as instant communication with the Infinite Mind using ideographic and pictographic cybernetics. This is a language of Light symbols which works with more than two-dimensional forms of graphic language,

15 The fire letter calligraphy of the Language of Light alters the memory sub-strate of Language affecting the psychological, neurological, biochemical and cosmological levels of thought-attunement.

16 **The knowledge of this Language comes from a core memory of information being shared by the Higher Evolution.**

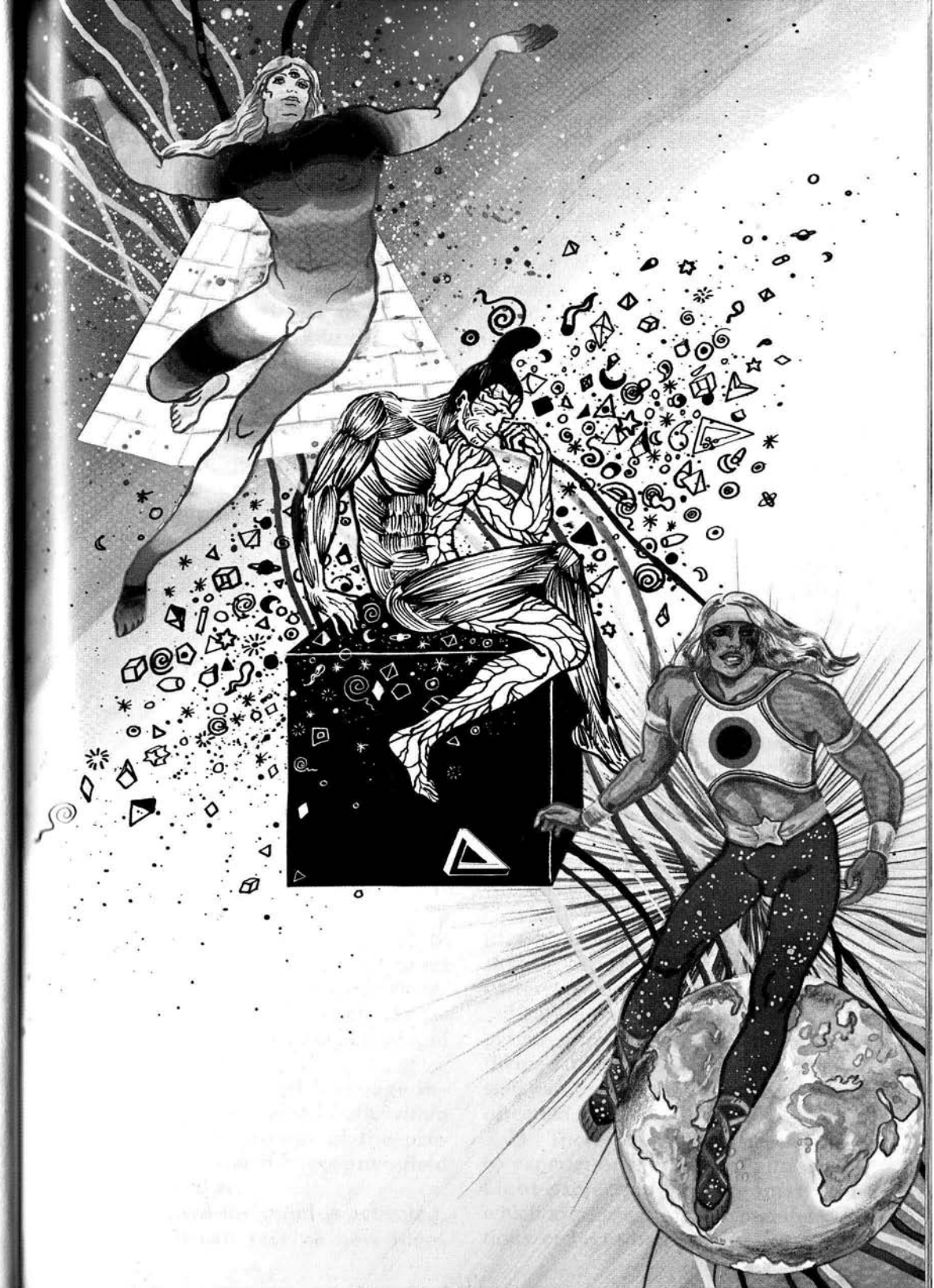
17 The core memory, in turn, is controlled by a Mid-Way Council, and is used to produce holistic thought-forms that are applicable to all of the planetary societies being served by a Mid-Way station.

18 This allows for individuals of a given planetary society who are 'contacted" to connect with the many communities of intelligence under the direction of a Mid-Way station.

19 With these pictographs and ideographs, the Lords of Light can fuse the scenario abstracts of vast consciousness orders. This enables the Lords of Light to reach many planetary worlds and reality levels simultaneously, and fuse the different languages into the same scenario abstracts.

20 The Language of Light that is used by the Mid-Way Council helps organize and reorganize the responses of the neural mechanisms in the physical races.

PLATE 11 *Victory over the 'Cubic Function' of the Mind by Our Father's Garment of Many Colors* ▶



21 This must be done because the neural mechanisms of the subprocesses (of the individual brain) are so interwoven in the cross-coupling of planetary consciousness domains that complex image transference requires multiple tracings of Light (i.e., reception on many levels).

22 These multiple tracings of Light connect multiple centers of growth with a parent ideograph.

23 Therefore, the brain must be trained to handle complex ideographs and pictographs through a unique Light process which coordinates all the chakra centers to the audio-coupling of color and sound indexes.

24 Thus, the ideographic and pictographic transmissions, through multiple tracings of Light, convert into a series of color-cybernetical sets and phonetic sets of color.

25 Multiple tracings of color create a "cortiocolor" control for input which is then coordinated with the process of sensitized attunement. The Light geometry changes the brain's perceptual apparatus, as well as the feeling centers of the body.

26 This process (of reception) is begun by the projection of a brightly colored "Yod" form of Light upon the face of the subject so as to trigger the necessary chemical combinations which activate the mind to receive the ideographs of communication.

27 The projected language instruction is maintained both within the geometric center of the projected field and the receptive field simultaneously.

28 When the mind is activated, the brain can receive new ideographic (i.e., "living" holographic forms,) and cybernetic geometries of Light constituted by several sets of signals which are made fully comprehensible.

29 These signals are sent through serial sequences of rapid flashes. Yet, the original waveform is not changed; it is seeded into the mind of Man and is not affected by the retinal image. Hence, it retains its original pattern and color.

30 Just as the lower galactic intelligence can communicate with the various planetary realms of intelligence through thought-words heard within your mind though not received through audible sound, so also the Lords of Light communicate through pictographs and ideographs fully experienced within your mind yet not subject to any retinal image.

31 However, this is so complex that the letters of the Living Light must first be seeded into the subconscious during sleep. This is to prepare the spiritual inner-vehicles to unify all of the unassimilable geometries of the dark subconscious into a divine letter. This divine letter can hold the attention of the soul while it is sleeping and carefully school the soul to recognize the differences between the divine letters and the archetypal patterns of the subconscious.

32 When the soul has been prepared to recognize several of the divine letters, then education of the soul can begin in the creative states of consciousness.

33 There the soul vehicle begins to experience the manifestations of Light projections and geometries which appear as singular manifestations of Light before they are con-

verted into "picturegrams" and a series of "picturegrams."

34 Through these geometries the soul recognizes it has a counterpart known as the Overself which can communicate with it. And when the soul is sufficiently acclimated to the pictures of Light, the Overself as instructor shows the soul that it has many spiritual vehicles working with a divine scripture which is the food for the spiritual vehicles.

35 When the subsconscious can be unified through a basic alphabet of picturegrams, life is revealed to proceed according to image programs of these "fiery scriptures/' These are seeded from one heaven into another allowing the physical intelligence to experience other worlds of reality.

36 **These ideographs and pictographs of otherworld geometries fuse color and mathematical indexes, which respatializes the consciousness of Man to participate in multiple time cells of information.**

37 Therefore, human thoughts can achieve synchrosimilarity in other time zones of consciousness by stabilized conformations through the Language of Light.

38 This divine Language is also the inductive linkage to the still 'small voice" within the body which advises you on real day-to-day decisions in the world so that your consciousness will not err in executing the Father's Will.

39 This is the Language of Light used by all of the hierarchical members; this is their Holy Word used to speak in the Father's Presence, to speak directly with the Father no matter what embodiment the soul has put on, to serve even in the distant worlds that are woven out of the Letters of Light.

40 The physical vehicle is necessary to manifest the Divine letters on the three-dimensional plane.

41 Therefore, we must see how the physical universe was shaped out of the divine fire letters. Accordingly, if the letters can still shape the light vibratory structure of your body on a small scale, you can imagine how the divine Language can quicken your body of life to an even greater scale of creation where human language will be replaced by the Language of Light pictures.

42 Human sub-languages are created by grouping visual fields of basic vowels and consonants. Man does not understand that during these early stages of evolution, his vowel patterns are drawn from a "trapped consciousness environment" controlled by the wave ratios of his biomagnetic and gravitational planetary environment.

43 Man will change his "language system" when he begins to change his wave ratios. This is why the Hebrew letters are eternally written in color geometries expressing multiple language channels, so that the entirety of the Scripture can eternally participate in other chemical pathways of creation.

44 Thus, as the soul evolves from the earth's evolution through the many spatial dimensions, it changes its language from the vibrations of sound to the Language of Light operating on a higher frequency of Light. And this key is fulfilled when Man is given the language of instruction necessary to take him through Alpha and Omega from the Seventh Ray of Light Creation into the Eighth Ray, the opening of the gates of the New Heavens.

45 **The Father's Language is a call to the Beloved as a spiritual Light moving over the waters of creation. And you are that creation.**

The keys to future biology and exobiology are given in the "Power of Elohim." The Throne Energy, which extends itself through many time cells and has, in universes of the Higher Evolution, the ability to extend Mind-Body and creates Super-Spectrum Species from one "Light Parent Body" into a multitude of time cells, geometries, and "Beings" all synchronized as embodiments of the same mind with "Different Faces of Time," so as to cover the face of a Light Universe with many different time cells, but to govern "The membranes of universes with luminaries

functioning in species." In the "Power of Elohim" the next universe understands and experiences itself as the "B'nai Elohim," the Children of the Living God, when it is said, "Come, Let Us Make Man In Our Image." In "Elohim" the living creative mind experiences the many universes.

2-0-8

THE KEYS TO FUTURE BIOLOGY AND EXOBIOLOGY ARE GIVEN IN THE "POWER OF ELOHIM," THE THRONE ENERGY, WHICH EXTENDS ITSELF THROUGH MANY TIME CELLS AND HAS, IN UNIVERSES OF THE HIGHER EVOLUTION, THE ABILITY TO EXTEND MIND-BODY AND CREATES SUPER-SPECTRUM SPECIFY FROM ONE "LIGHT PARENT BODY" INTO A MULTITUDE OF TIME CELLS, GEOMETRIES, AND "BEINGS" ALL SYNCHRONIZED AS EMBODIMENTS OF THE SAME MIND WITH "DIFFERENT FACES OF TIME," SO AS TO COVER THE FACE OF A LIGHT UNIVERSE WITH MANY DIFFERENT TIME CELLS, BUT TO GOVERN "THE MEMBRANES OF UNIVERSES WITH LUMINARIES FUNCTIONING IN SPECIES." IN THE "POWER OF ELOHIM," THE NEXT UNIVERSE UNDERSTANDS AND EXPERIENCES ITSELF AS THE "B'NAI ELOHIM," THE CHILDREN OF THE LIVING GOD, WHEN IT IS SAID, "COME, LET US MAKE MAN IN OUR IMAGE." IN "ELOHIM" THE LIVING CREATIVE MIND EXPERIENCES THE MANY UNIVERSES.

1 This key is given as the eighth key of Infinite Paradise Son universes. It tells of the Elohim, the supreme creative Order of the Lords of Light, who come from different dimensions of creation to create Man in the image of the higher Son systems.

2 When I was taken into Merkabah, I was taken to a greater universe within Orion known as Orionis, where the Lords of Light are stationed. In this greater universe there is a field of Master Control energy which the Elohim use to set the Light vibrations which form the dye patterns to create life from the Eternal Eye. By modulating the dye patterns through the Eye, they instantly create physical bodies in accord with the vibrations of Light. This is why the Eternal Eye of Horus is put symbolically upon the Light pyramids for it represents how the Eternal Eye is used to form the edge detectors and the sense detectors within the whole memory code structure of the brain.

3 Man, as the highest point on the level of mammalian evolution, is now being repatterned to go beyond the evolutionary breakdown into a new arrangement of his chromosomal patterns in order that he may function as a multimammalian Light force.

4 This new race will be created in accord with the Elohim and the Lords of Light to give Man the abil-

ity to participate in many matter-energy bodies at the same time; Man will thus exist as a fleet being.

5 In this same manner, the Elohim function as a superior spiritual intelligence behind multi-star Councils of Light and inter-galatic Mid-Way Councils. They determine whether or not the Light force of evolution should be speeded up or slowed down by an additional language network.

6 New language of a whole Light vibratory structure is given to Man as an outer garment in the same way he generates skin layers, each having cells which communicate, each having cells with memory sensitivity factors of the skin layers that have to be constantly kept alive for various stages of work. The controls of consciousness cells, in turn, control the layers of energy put around the body which allow for multiple bodies.

7 Man can, then, function as a host to the Elohim when he embodies many different galactic vehicles rather than just one higher self; 'One' expanding Light Body will be centered within 'Many' incarnation channels.

8 At the present stage of evolution, man's physical body can only occupy one consciousness time cell. However, man through his five bodies has the potential to evolve mental affinity and proclaim the verisimilitude for his galactic Elohim, as part of the Universal Mind.

9 This verisimilitude can be achieved once the light energy of the five bodies has been aligned to the Overself Body by way of a *Lay-oo-esh* pillar of Light which, in turn, must be aligned with the coherent field of the Living Christ Body so that the Overself is free from the Solar Logos. When the Overself is attached to the higher Christ mantle of Light, the eighth and ninth chakra field of the Christ Light permits the Christed Overself to function in as many as nine dimensions in our local universe as a super-specie creation.

10 Enoch told me, "Come, let us make Man in our image." I was taken into a galactic council and the galactic spectrum where new star systems were being evolved.

11 Enoch showed me how Light beings of much greater proportion than the human bodies of Earth are created.

12 And I saw a special room with faces for spirit embodiment within form. The room had dyes for the eyes of hierarchical members which were shaped like the Eye of Horus. Each eye could create a certain matter-energy body needed for some scale of material form, and when the appropriate eye is selected, it is given a conic section impregnating a body-form out of the cells. The 'conic section impregnation of cells' is set by the Light codes which are grouped together. And I saw how an entity of Light embodies a newborn adult body of pure energy before it is incarnated into the flesh. That entity of Light is then embodied through the Eye of Horus and sent on a consciousness wavelength of Light into a given star planet to create, educate, or reprogram evolving worlds of intelligence.

13 The Council of the Lords of Light take A-line, B-line, and G-line controls of Light and put

them together to evolve a physical form. They form an asexual being which the scriptures of the Torah Or refer to when they speak of Cherubim spirit bodies capable of taking on a sexual form directly by Divine impregnation without a physical seed. And these consciousness specie identities, regardless of the chemical shape of the ear or the color of the eye, reflect the face of the Lord of Light or the Adam Kadmon which the matter-energy body inherits from the B'nai Elohim.

14 When the entity arrives on the star planet it begins the evolvement of its physical body that either conforms to its consciousness form in the image of goodness or violates the Overself program by adapting to retrogressive evolutionary forms that are not spiritually aligned with its original consciousness Light grids.

15 The higher Lords showed this to me in great detail. And with truly great awe and thanksgiving I said, "Truly YHWH is the gracious Life Force which sustaineth all of His creations through the wise Servants of Creation."

16 With these servants I proclaimed the salutation, "Kodoish, Kodoish, Kodoish, Adonai 'Tsebayoth!" — Holy, Holy, Holy, is the Lord God of Hosts! For I understood how He governs many Thrones and Dominions, many species and many pastures and fields of Light.

17 The 'Higher Race' of Light substance serving the Father, is continually sent out to create and recreate the Light in all time-cells within the myriad universes, for in the greater program there is no beginning or end.

18 In the lesser dust world kingdoms of flesh there are points of comparative growth and comparative death, but all of these are brought back to the original blueprint of the Overself creation through 'super-spectrum alignments' through a super-spectrum species called the Zohar. They are beings of Light who are the incarnation of the B'nai Elohim having the ability to send down their mind-body into time programs so as to put on many physical bodies to manage and direct the wise programs of their Instructor, the Elohim Council of Light.

19 Thus, they incarnate into many time cells to govern the nature and destiny of a life plasma.

20 They can project their minds into the bodies or into the chemical plasma of sub-specie life habitation to perform the physical operations of the super-spectrum Light consciousness.

21 The sub-specie evolutions are the finger cells and toe cells of the galactic Adam Kadmon.

22 As the Lords of Light extend their Light consciousness through many fields of time, into many bodies of creation, they show themselves as embodiments of the Hierarchical Mind of the galactic Overself in different time bodies.

23 The Councils of Light generally have a given thought-form for the creation of specie intelligence in the lower worlds. This thought-form is dispatched through a bio-magnetic grid which determines whether the thought-form will become animal, human, Seraph-computer, or spiritual Man, etc.

24 All super-spectrum intelli-

gences exist in a multitude of time cell creations, for they are geometries of Light without singular being, capable of projecting themselves into many time cell creations. All are synchronized together as the larger Throne Energy of Central Control, the Greater Mind of the many galactic commands which sends out thought-forms to be materialized into brain cells, time cells, and wheels within wheels in the name of the Trikaya — "Father, Son, Shekinah" unity of Life governing the many galactic hierarchies.

25 All that take on form, in terms of consciousness energy creation, give form to the whole planetary substance.

26 One body-set out of the whole galactic substance takes on form as sub-specie embodiments.

27 One mind-set is formed out of the local universe and exists as many basic biotransducer mind embodiments.

28 The consciousness bodies of the Lords of Light project pyramidal patterns of consciousness creation which unify the many universes with new specie experiments. The physical race thus serves as a temporal adjustment mechanism for the greater biological shell which supports a cosmic pyramid providing tests for myriads of cellular realms of consciousness.

29 The Eternal YHWH emanates languages of Light from Metatron which materialize into form. As Light language materializes into being, Light wisdom materializes into consciousness vibrations. Thus, the Eternal emanates into the Finite and becomes EHYEH ASHER EHYEH, I AM THAT I AM.

30 The universal membrane directing all star membranes allows functioning on different levels of life ionization to occur in obedience to the set function of the biological kingdoms.

31 Moreover, Man's soul goes on to whatever plane it generates beyond the sphere of Alpha-Omega. Through the teachings of the Brotherhoods, the set function of the right hand of the Elohim Lords allows Man to become the B'nai Elohim by learning the right techniques for true alignment of his many vehicles within his spiritual soul. The spiritual soul that does superlative work for the Father is allowed to embrace hierarchical forms within multi-dimensional Light experiences. Earthman will soon discover that he is not a unique independent creation, but one of many forms of intelligence fashioned out of multi-dimensional Light.

32 Through the study of the revealed codes of Light, the inner planes of our being acquire additional dimensions which are necessary to go beyond the material three-dimensional world in which we live. They are connected to the total cycle of soul evolution and for this reason they operate as the guidance force to take Man's consciousness creation beyond the physical electromagnetic null zone which is a result of a physical violation and desolation of the planetary life forces remaining on the edge of galactic spheres in local universes.

33 Through the codes of Light we see how enlightenment is the

mapping for organic evolution and the will of the cosmic intelligence. It is the realized Kaballah of Being known as the Adam Kadmon, and it is the realized Merkabah of Being known as EHYEH ASHER EHYEH,

אהיה אשר אהיה

which connects our life intelligence with the many living universes.

34 The Lords of Light will help us understand the consciousness cosmology of the higher thinking intelligence when the degenerate range of ego affinity has been displaced with the higher endowments of Light and Love.

35 This is the reprogramming of life coded in the language of stars and this is the reprogramming of ascending life energies from the physical worlds of the lower heavens spoken of in the illustrious scrolls of all the Ascended Masters who speak of the Father's World of Many Mansions.

36 Yield yourselves up to the Father and become united with the Brotherhoods in acquiring wisdom from the secret works of the Spirit of Truth and become like free brethren in spirit, that you may be like unto the Elohim Lords of Light and not like slaves and partners of the physical substance of this passing Mansion world.

The keys to future history are given in the energies which revealed the Divine Word at the beginning of time, and in the energies which will reveal the "Hidden Divine Word" at the end of consciousness time. The energies will shine as the brightness of the firmament and reveal the stars for they are the same, The Many and the One. "The First ADAM KADMON," The Image of Elohim, "Is also the Last ADAM KADMON."

2-0-9

THE KEYS TO FUTURE HISTORY ARE GIVEN IN THE ENERGIES WHICH REVEALED THE DIVINE WORD AT THE BEGINNING OF TIME, AND IN THE ENERGIES WHICH WIFE REVEAL THE "HIDDEN DIVINE WORD" AT THE END OF CONSCIOUSNESS TIME. THE ENERGIES WILL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT AND REVEAL THE STARS FOR THEY ARE THE SAME, THE MANY AND THE ONE. "THE FIRST ADAM KADMON," THE IMAGE OF ELOHIM, "IS ALSO THE LAST ADAM KADMON."

1 This key of Enoch tells us that the brain energies which were materialized at the beginning of the present consciousness frequency, our Light-Life zone, will be the same energies that will reappear and reorganize our fields of consciousness materialization at the end of the present program as we are resurrected into new consciousness thought-forms.

2 The Keys of Enoch are manifested between the First Adam Kadmon and the Last Adam Kadmon. In the creation of the thrones and dominions of intelligent genesis and regenesis, the first body of Light consciousness which was used to create the program of star seed materialization is also the same type of Light body used to call forth a new life program at the end of the karmic cycle.

3 Enoch spoke of the Corinthian correspondence in the "Light Testament" of I Corinthians 15: 40-41 where it says: "And there are heavenly bodies (plural — realms of the Adam Kadmon), and earthly bodies (plural — realms of the Adam); but the glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort. The glory of the sun is one sort, and the glory of the moon is another, and the glory of the stars (manifested regions of the Zoharim Races) is another; in fact star differs from star in glory."

4 The text of I Corinthians goes on to say something quite remarkable and identifies itself as a key of Kaballah to the fourth power fulfilling this eternal key of Enoch when it says in 15: 42-45: "So also is the resurrection (the reprogramming) of the dead. It is sown in corruption, it is raised up in incorruption.

5 "It is sown in dishonor, it is raised up in glory. It is sown in weakness, it is raised up in power.

6 "It is sown a physical body, it is raised up a spiritual body (the Light form). If there is a physical body, there is also a spiritual one. (There cannot be a materialization without the energy frequencies which allow for materialization.)

7 "It is even so written: 'The first man Adam became a living soul.' The last Adam became a life-giving spirit."

8 In other words, the first man Adam was the synthesis of the preexistent genetic and astrophysical river of life which formed the double helix upon the earth. And once the man Adam, upon this planet, can reach a level of evolution whereby he can transform his matter-energy body to leave, he will be able to give life unto the same form or bequeath conscious direction to other life kingdoms in the process of evolution. Enoch explained to me that if the servant of Light were lifted off this planet and taken to other planets of specie intelligence, he would use love in the same divine manner, no matter what chemical differences existed with the new specie. He would continually serve the Father, for his higher body of Light will continue to love all fellowmen with the fulness of the image and similitude of the divine self, the Adam Kadmon within every child of God. For this planet is a biochemical testing zone for the House of Many Mansions which creates new images through the higher vehicle of the Adam Kadmon.

9 The weights and measures of the Kingdom of God were given to the first creations of the Adamic Race of the Lords of Light who came and gave Man the qualification to build the Kingdom of God for the planetary spheres in the name of the B'nai Elohim. The weights and measures that were given to this planetary sphere received, however, a corrupted spatialization of Light from the fallen dwellers who were cast into the outer regions of space. And now, at the beginning of this new cycle, this planet is to be given a new wavelength and a new mind body of crystal to interconnect with other life stations and to share the life giving spirit with other creations in the name of the B'nai Elohim and the Lords of Light.

10 The Scripture of Light continues in 15:46: "Nevertheless, the first is, not that which is spiritual, but that which is physical, afterward that which is spiritual."

11 During the Alpha cycle of creation, Adamic Man as the fallen Light body incarnation is seen in contrast to Adamic Man at the end of the Omega cycle. We see the first Adamic Man being made by the life processes of YHWH, directly through star creation in the higher heavens. In the process of extending this creation to new regions of the heavens, the Adamic creation was intercepted by the fallen Watchers and transposed into imperfect physical-light.

12 Now at the end of this cycle we are seeing the second Adamic Man being made through the visitation of the Lords of Light or the Higher Intelligence which reprograms him because he has lost his conceptual apparatus of telethought communication. Since he has lost the ability to reconcile multidimensional levels of consciousness programming, the Elohim factor takes over and programs the survival mechanisms in the second Adamic Man's identity patterns so that he can go back into the Light form of the Adam Kadmon.

13 I Corinthians 15: 47-49 continues: "The first man is out of the earth and made of dust; the second man is out of heaven.

14 "As the one made of dust is, so those made of dust are also; and as the heavenly one is, so those who are heavenly are also.

15 "And just as we have borne the image of one made of dust, we shall bear also the image of the heavenly one."

16 We must understand that in this key of Zohar, and in this key from Enoch, the planetary Adamic Race upon this dust world creation was evolved out of a fallen magnetic blueprint of intelligence transferred to this sphere by the fallen Watchers who intercepted one manifestation of the many divine Adam Kadmon creations. The Adamic society which has fallen from Light must be measured in terms of the worlds that preceded this world and the world that will be restored so that the Adamic Light force can shine as the brightness of the many heavens and participate in the many star evolutions, the star wisdom which was originally intended for Man. And when Man can return to the image and similitude of the original Adam that the Elohim created, known in the Zohar as the Adam Kadmon, then, Man can once again go from this star body of material form located in Population I Life Systems into Population II Life Systems which form the collective intelligence in the center of our local universe — the Central Control of our galactic River of Life.

17 And as we realize this, we can understand the cosmological drama between the Lords of Light and the fallen mind energies who have left the higher Light energies

to serve Lucifurian light forces out of focus. In order to understand the freedom of the spirit working with the Hierarchy of the Father, it is necessary for Man to understand how any dimension of Light, as well as any Prince of Light may go forth from the Throne of the Father to create life and light in his own glory rather than the collective Lordship of the universe.

18 For this reason of glorifying our universe in the image of the Universal Light of the Father, the Office of the Christ was established to overcome the creations of the 'Ur' which fell out of the Father's Grace through a glorious Prince of Light who took the Father's Love and created his own throne and dominion in the image of himself — Lucifur — the Ur which sought honor and dominion first, and love second. Thus the order of Lucifurian creation extended itself to the regions of the outer universes through emissaries of light and Ur vehicles of destruction to serve the fallen light — Lucifur.

19 When the cycle of creation goes forward, the Adamic consciousness which has been purified can be generated into new bodies of Light. Those bodies of Light then go on and are able to take on new physical form and either enter spaces of the corruption of dying universes to teach physicals to transform death or enter new organic forms of heavenly principalities. The energies of the Adam Kadmon, in fact, continue as the wellspring of creation with the same type of thought pattern which works as effectively on the higher dimensions of cosmological being as it does on this side of rel-

ativity. This is because the body of consciousness on this side is interconnected with the Body of the Christos on the other.

20 The ancient scriptures of Zohar refer to the word *Mashiah* — Christos' as the redemptive Body of Light working with the outer universe which can come in, create a membrane, and take that life back into higher levels of star creation to be called the Adam Kadmon, the Body of Light reigning within the Kingdoms of the Father.

21 The Adam Kadmon can then step in and out of the time cell, take his life form which is part of a universal program and adjust the chemistry of his cells to fit the living parts, quickening organic life while still within the transfiguration of Zohar.

22 However, it is very difficult for man in the lower worlds to recognize the fallen entities which appear as the Light. Therefore, no one is to ascend to other worlds by instruction from any entity unless he receives the revealed vibration of the Father's Name and unless he is commissioned to work with man, woman, and child as the holy trinity in fulfilling all of the gifts belonging to the Holy Spirit, for Jesus warns us that "false Christs will arise."

23 With this awareness of universal life, this key of Enoch extends also to the various programs of other galaxies where the Lords of Light self-embody themselves on the planetary plane and transfigure the flesh of those who serve the Father and their fellow creation. As you are a biochemical frequency constantly changing, you have within the ability to measure the biorhythms of change and to understand the need for greater harmonies which free the biorhythms from physical limitation, transmuting them into Bodies of Light.

24 As you go into your Adam Kadmon cosmology of the higher galactic centers of creation, you leave behind the linearity of fallen Adamic mutations and inherit dimensions of intelligence where your Adamic seed can unite with the original Adamic creation of the Father.

25 As Priests of Light we are required to offer up a whole conic section of Light unto a whole conic section of Light through which our transfiguration will be regenerated. Thus, our I AM pyramid of sevenfold brightness is offered unto the I AM pyramid of 144,000 Masters which is the making of EHYEH ASHER EHYEH, I AM THAT I AM, אהיה אשר אהיה.

26 The Black Cube geometries of destruction must not be offered up as our consolation, for verily, it would be our desolation. The righteous must clearly see the spiritual dialectic taking place between those who choose the Pyramid of Light as the touchstone for evolution into the higher spiral of Light as opposed to those who choose the Black Cube which contains the codes for containment of the flesh, retrogressive evolution within three-dimensional form, and the annihilation of the hope for spiritual liberation.

27 These codes were placed in the Black Cube as a witness to the fallen teachings that were removed from the Garden of Eden at the time of the spiritual fall.

28 I beseech you in the name of our fathers Abraham, Isaac, and Jacob, who like all our fathers of consciousness have patiently watched the formation of our Brotherhoods and the creation of our consciousness completion.

29 We are the Living Sons of Light, and as Living Sons of Light we have been programmed and ordained with our mission of mercy unto the fallen fields of despair. We have been anointed and we have been remembered by the Holy Order of Melchizedek. Let us therefore be mindful of fulfilling our purpose and we shall inherit the brightness of the firmament forever and forever.

30 Now, therefore, whoever is worthy, let him receive the mysteries and enter into the Light of the Adam Kadmon. Also let those who laugh understand that they may remain aliens to the mystery of the kingdom.

The keys to the "True Israel" are to be found in the "Children of Light," A Remnant People in all nations, for they are all receptacles for the flame of YHWH (YaHWeH). Whosoever will carry the flaw of YHWH (YaHWeH) will live in a field of glory and of light and they will be a people of people with "Energies of Great Rushing," upraising themselves to the "Sow of Light" and the Great White Brotherhood.

2-1-0

THE KEYS TO THE "TRUE ISRAEL" ARE TO BE FOUND IN "THE CHILDREN OF LIGHT." A REMNANT PEOPLE IN ALL NATIONS. FOR THEY ARE ALL RECEPTACLES FOR THE FLAME OF YHWH (YaHWeH). WHOSOEVER WILL CARRY THE FLAME OF YHWH (YaHWeH) WILL LIVE IN A FIELD OF GLORY AND OF LIGHT AND THEY WILL BE A PEOPLE OF PEOPLE WITH "ENERGIES OF GREAT RUSHING" UPRAISING THEMSELVES TO THE "SONS OF LIGHT" AND THE GREAT WHITE BROTHERHOOD.

1 This key of Paradise Son creations tells us that the Higher Evolution is coded within the people who are known as the "True Israel." This Israel is not physical, historical, or ethnic; it is the Israel of all vibratory levels of Light energy used in the programming of human consciousness.

2 The key uses the words "True Israel" just as the great teachers of Kaballah have spoken of the *'Veritas lsraels."*

3 This is the spiritual Israel which is a peoplehood that is not clinging to one tradition or prophecy, nor working with one Alpha-Omega cosmology; Israel is the peoplehood of all great mind dimensions of the Father.

4 The key tells us that the "True Israel" is also known as the "Children of Light." They are the children who express different Light emanations, yet work with the Seventh Ray of creation; they are a people with one Divine purpose who contend with God until "Victory"; they are a people who are the Light continually. With this Light they continually transform the material side of creation to be in accordance with the Will of the Father. They do this by demonstrating the higher spiritual truths proclaimed to all people.

5 For this reason they are a remnant seed upon our planet, for they are remnants of the higher Adam Kadmon Race sent to Earth. They are the scattered remnant of the mind energies of the Adamic society from other æons of time.

6 This Race was brought to Earth to evolve a higher thinking intelligence and give linkage channels to new orders of evolution. Since that time, the Sons of Light and the Great White Brotherhood have sustained the True Israel throughout all generations of Man.

7 Under the guidance of the Sons of Light, the True Israel brought the Scriptures of Light to the community of Qumran; the True Israel brought the Scriptures of Light to the community of Alexandria; the True Israel brought the

Scriptures of Light to the Takla Makan Basin of Tibet; the True Israel brought the Scriptures of Light to the community of Nag Hammadi; and the True Israel brought the Scriptures of Light to the Great Salt Lake.

8 It is they who are receptacles for the Flame of YHWH; the recipients for the consciousness architecture of the world. They are the indwelling consciousness communication channels for YHWH, who is the Mind of Universal Intelligence governing our Father universe.

9 **Wherever the people of the greater Light vibration have used their vibration to serve the Higher Mind and to revere the Living universe, they have kept accurate records and testimonies of where the higher universe would interconnect with lower evolutionary orders of creation.**

10 In these documents of Light, the "true Torah Or" upon our planet, we find the message of the "True Israel."

11 And with these linkage channels to the Higher Evolution, Man has been directly kept alive throughout the cycles of mortality, so that the consciousness patterns which leave the physical form can be remade into the Light to become Sons of Light and active co-participants with the Great White Brotherhood.

12 The key of Enoch tells us, "Whosoever will carry the Flame of YHWH" — the Universal Intelligence — "will live in a field of Glory and of Light." And they will be a people within a "people with 'Energies of Great Rushing' upraising themselves to the 'Sons of Light' and the Great White Brotherhood."

13 This tenth key equates the True Israel with the ability to transcend the light as the people of the *Yod spectrum.* This transcendence allows them to illuminate the world by being the focus of a Light channel which gives forth teachings of Light directly connected with the Sons of Light and the Great White Brotherhood.

14 They brought this wisdom into a world where consciousness is conventionalized with multifarious, accidental, and purposeless collisions of events whose suddenly formed combinations create happenstance relativity.

15 The *Yod spectrum* constitutes the ten 'radiation centers of soul growth' personified by the "lost ten tribes of Israel" — the lost spectrum of Light.

16 This *Yod spectrum* is the lost coding used to connect our life station with the original program of the Father (which is even beyond the programs begun by the sub-creators to salvage portions of the Adamic Race).

17 When the Yod spectrum, as the collective ten lost radiations of the Divine Light, is synthesized with trinitized matter and energy (which is beyond the biopolar balances of the planet), the dualism of science and religion is overthrown;

18 then, we can fully use all twelve channels of Light to interconnect with vast life systems already working within our life system.

19 Unfortunately, non-spiritual man works in the common light and is caught within his own duality and cannot go beyond his own picture of "the Israel of flesh" into the Israel of Light.

20 However, once he can go beyond the geophysical parameter that separates him from the True Israel, he can begin to raise himself to the level of the Sons of Light and the Great White Brotherhood.

21 The term "Sons of Light," — *B'nai Or,* appears in both the ancient and newly revealed scriptures of Israel. These scrolls refer to the Zohar regions of Ea-Sirius, Sabik, Kesil, and Kimah from where the Sons of Light come down to instruct us as to the mysteries of the evolving universe.

22 They are defined as the spiritual intelligence who explained the dialectic between the children of Light and the children of darkness.

23 The *Great White Brotherhood* is a federation of seventy higher evolutionary Adamic Brotherhoods. They use physical forms of life to supervise and survey the lower planetary worlds. However, the Great White Brotherhood is subject to the programs of "wisdom" coming from a higher level of intelligence known as the *B'nai Or,* the "Sons of Light."

24 The *B'nai Or* is composed of angelic entities working as hierarchical angelic Brotherhoods under the Orders of the Elohim. In their work the B'nai Or intelligence can work with both spiritual and physical embodiment. This is necessary to connect the activities of the races of the Zohar with the Orders of the Elohim. Thus, through the B'nai Or, members of the Zohar races are selected for advancement into the work of the Great White Brotherhood, or the B'nai Or, and in some cases, for work with the Orders of the Elohim who choose their new members from the ranks of the B'nai Or.

25 In the larger coordination of spiritual teachings, those Orders under the direction of the Orders of the Elohim are e.g., the Order of Michael, the Order of Enoch, the Order of Melchizedek, the Order of Gabriel, the Order of John . . . each having their own hierarchy which administers to the selective ministries of both the B'nai Or and the Great White Brotherhood. These administration hierarchies form a unity of commands that work with both the angelic and Adamic Brotherhoods on the highest levels of spiritual leadership. (Included in these Lord administrators are Heru-Ur, Theoti, Amen-Ptah, Enoch — One Who Initiates into Light, etc.)

26 Many of these Lords of Light came down and directly instructed Man in (eons before the present intellectual history. This is why the ancient historians spoke of beings that were part-Man, part-God; beings who were capable of using this planet as a garden for their testing zone of creation. They also implanted themselves to upgrade our field of genetic intelligence and remap the root races with higher thought-form frequencies of creation.

27 As the universes come closer together, Man discovers that he goes through the same astrophysical parameters again and again until he discovers how to go beyond the consciousness parameters which lock him into continuous cycles of rebirth.

28 Therefore, the scriptures of science and the scriptures of consciousness of the ancient Near East

and Far East are continually relived until Man lives through his myth and adequately uses the spiritual truths to unlock the consciousness dimensions which separate him from his galactic brothers.

29 He will continually live with the bioconsciousness of the old planetary cycles until new scientific keys can open within him a desire to take a great leap forward and, through a mutual programming with the Brothers of Light, become co-citizen in the galactic community of Light.

30 We must see within the assembly of **all universal religions** and organized sciences that we are the people who have the ability to stand beyond conventional time-space in awe of the universe.

31 We operate as the "True Israel" — the true People of Light, when we have the raising of the consciousness of all humanity as our primary goal within the Father's Plan.

32 The People of Light are the vessels of Light in which the galactic intelligence programs itself into every biochemical unit in the human body. The People of Light are the living mandala of Light which all the great religions and world philosophies depend on; they are the "Zohar Race" who educate the specie to go beyond the consciousness of death with freedom of the spirit to fulfill the Father's Program of Eternal Life.

33 The People of Light are the materializations of higher evolutionary thought-forms which give greater counsel and direction to the great creative purge of materialism. They are the True Israel that prepares the people of God to go into one higher manifestation of YHWH, into the higher evolutionary programs of creation.

34 They are a people within a people who are in full communication with the Brotherhoods of Light by the Energies of the Eternal Flame which can be seen bearing testimony over their heads.

35 The Sufi documents refer to the people of Israel as the "People *ahl al-Dhimmah,*" the People of the Covenant of Light.

36 This Covenant is a Covenant of the B'nai Or; it is a unity of all Covenants of Light connected to the Covenant of Israel.

37 In this unique expression something different is transmitted. This indicates that God's Covenant is firstly with His messengers, the B'nai Or and the Brotherhoods of Light, then through them, with the People of Light.

38 God transmits the Covenant through His messengers and uses them to solidify all aspects of His work on the earth plane — to extend His programs of salvation and build His kingdom of Light.

39 This Covenant we share calls the world to accept salvation and provides a promise of that final fulfillment in a godly life of peace and sharing with our heavenly counterparts.

40 The Sons of Jacob and the Sons of Joseph exist on all planes of consciousness to show the people of the world how Joseph, as the inner wheel of consciousness Light, purifies those who are called into the outer wheel of evolutionary worlds, as the Sons of Jacob.

41 This "wheel-within-the-wheel" creates within its new Light spiral a new DNA-RNAplasma of

human creation which enables the People of Light to move into the next electromagnetic ordering of the life code.

42 Know then, that the Brotherhood of Light has been appointed to speak unto you concerning these matters of consciousness liberation.

43 For now is the very time to offer up our souls unto the altars of consciousness transfiguration.

44 The keys to these thresholds of holiness are found within this Book of Enoch which has been revealed during this consciousness era for the unlocking and the revealing of the wisdom of all ages for all time and forever.

45 Therefore, **O** Brethren of Light, do listen to this entreaty and understand that we have the Day of Resurrection at hand and that we must all be prepared to enter into the arms of our Brothers when they descend in flames and in great rushings of glory to collect us.

46 Be lifted with joy each day and stand in resonance on that Great Day of Graduation.

The keys to future "Weights and Measures" are given in the Light-Vibrations of "The Sacred Names" which are the weights and measures of our molecular universe tracing it energy into other universes. The function of "Meta," the wavelength Prefix for knowledge of the Next Universe, will be extended through wavelengths in the sacred name "Metatron."

2-1-1

THE KEYS TO FUTURE "WEIGHTS AND MEASURES" ARE GIVEN IN THE LIGHT-VIBRATIONS OF "THE SACRED NAMES" WHICH ARE THE WEIGHTS AND MEASURES OF OUR MOLECULAR UNIVERSE TRACING ENERGY INTO OTHER UNIVERSES. THE FUNCTION OF THE "META," THE WAVELENGTH PREFIX FOR KNOWLEDGE OF THE NEXT UNIVERSE, WILL BE EXTENDED THROUGH WAVELENGTHS IN THE SACRED NAME "METATRON."

1 If we could align the energy focus of our field of intelligence with the next universe of the Higher Intelligence, the direct communication or new vibratory wavelength would work with what the Higher Intelligence calls "Metatronic energy."

2 Modern man has received the word 'meta' from the ancient Greek texts. The Greeks tell us they received it from the gods. No one knows for sure in what manner the word came to us.

3 Yet, for the most part the people on this life station do not know that the word 'meta' means "the half-life function" of the higher forces of energy. Metalinguistics, metamathematics, metagnosticism all seek out the wisdom of a greater evolving universe and yet all of these metasciences are tautological and hence limited in nature; they are not able to bring the reality of universal energy down into the scientific experience of material realities. They are all working with empirical half-lives.

4 'Meta' is the half-life function of Metatron who is one of the Creator Presences of YHWH, who works with the scientific programming going on in our universe. Metatron is the Creator of the 'outer Light" programs of the external universes which were created from formlessness and void. The power of Metatron sets the weights and measures for creation which allows for the dawning of the Living Light of YHWH in the regions of darkness so they can eventuate into spiritual domains.

5 Metatron's name appears in connection with Enoch, "One who Initiates into Light." In the ancient scrolls his name also appears with the scriptures of Enoch, where cosmological accounts are given of other life stations of intelligence. There is a story handed down in a hidden mystical scroll of Light which tells us how in the darkness of primordial creation Metatron brought the Father's Plan of creation to the outer worlds by alphabets of Light. These cosmogonic alphabets were the weights and measures recorded by Enoch to be

used by the other Creator Gods.

6 This original scroll, *The Weights and Measures* recorded by Enoch, was used for programming previous cycles of intelligence. But it was lost to the knowledge of man after the energies of spiritual destruction inhabited and controlled the Earth desiring to use these spiritual truths with their technology of death.

7 When the abominations of the Earth spread throughout the nations, the original scroll was returned to the Father to be reissued at the end of this consciousness time cycle when the remnant Adamic Race would put on the Body of the Adam Kadmon. Now is the time for the weights and measures to return!

8 Even now the scientists of this world cannot understand the cosmology and astronomy of the first Book of Enoch, for it refers to worlds of creation which existed before the temporality of this creation.

9 If we look at the Greek and Coptic writings in Alexandria, the Old Testament scrolls, even the early teachings of Clement of Alexandria and Origen, and throughout most of the oriental literature, we find revealed references to systems of measurement, systems of vibratory control, and systems of Light consciousness projection which the Lords of Light use as they reset and reestablish the continuity of different realms of intelligence in the dust world creations.

10 We have selectively lived off the consciousness energies in the absence of these direct teachings for thousands of years.

11 However, a direct and literal fulfillment of this 'original consciousness' will take place with the return of the Higher Intelligence who will come down and respatialize this planetary creation as it goes into its next evolutionary link.

12 This book contains the keys to the opening of Metatronic functions of creation preparing mankind for the return of the Masters to this plane which is the completion of the half-life function of what has already been prophesied.

13 As we move through the life spectrum, we relive the *Book* of Enoch, the original scroll explaining how the Elohim are the pillars and towers directing creation.

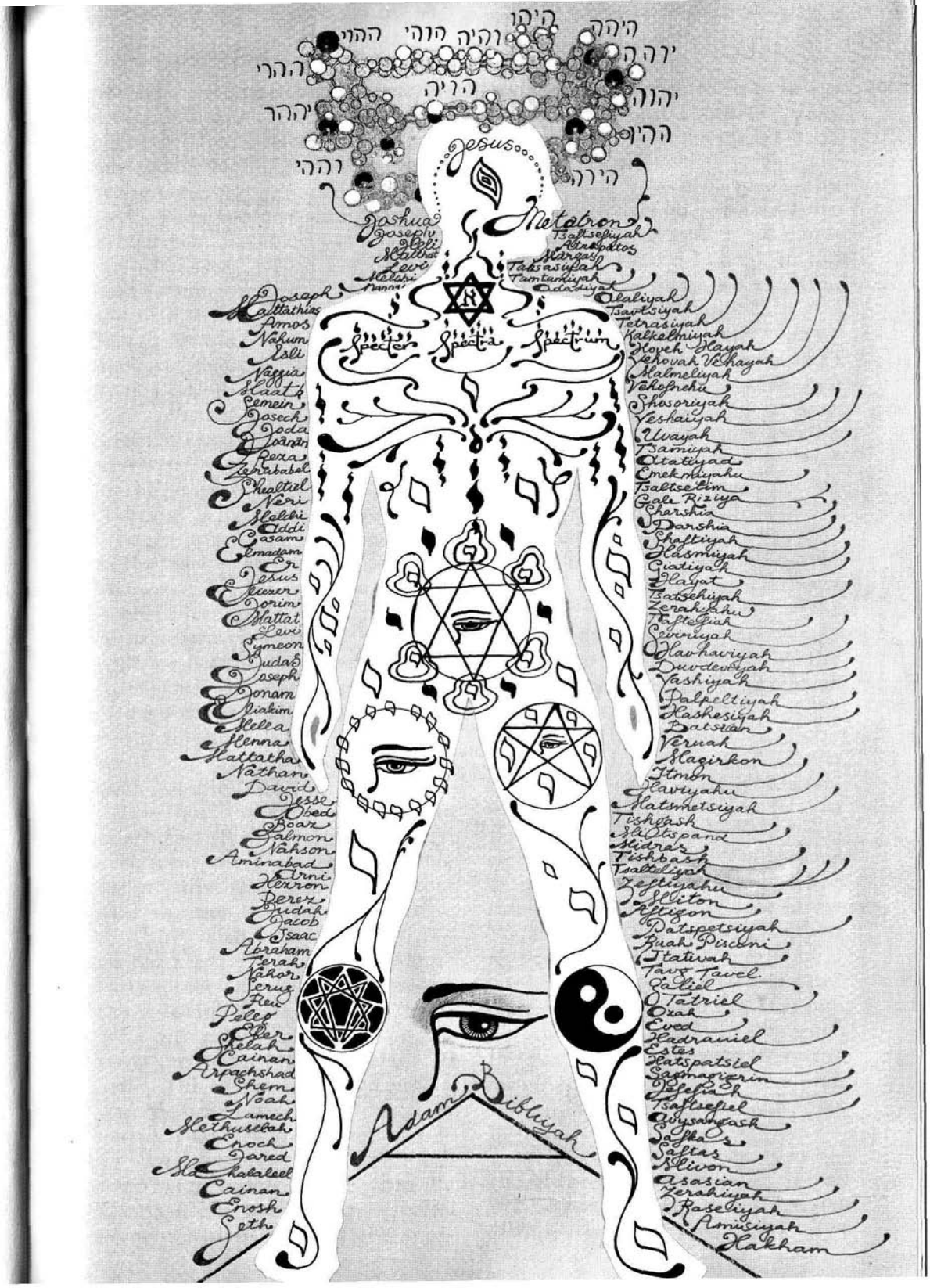
14 Through the glory of the Elohim the 'Great Announcement' of their creations is brought to the Thrones and Dominions.

15 Michael, Gabriel, Uriel, Raphael, Shemuel, Zedekiel, Yophiel, Hofniel, Sabriel, Ulliel, Zeppaniel, and others carry the keys to these new heavens which will be the inheritance of those whom God has chosen.

16 These keys to new heavens are brought forth in a special archangelic alphabet of Metatron known historically in Kaballah as *ketav einayim,* "eye writings." These writings are composed of small circles and lines shaped like flames. They are a greater language of creation through which the elements of life are projected.

17 This archangelic alphabet coordinates the elements of life with God's Name. Each of these divine letters generates resonance

PLATE 12 *The Ascension and Descension of The Adam Kadmon through The Sacred Names* ▶



THE SEVENTY-SIX SACRED NAMES OF THE DIALECTIC

Jesus	Metatron	Menmaatra (Egyptian)
Joseph	Tsaftsefiyah	Menpehtira
Heli	Atropatos	Zeserkheperurasetepenra
Matthat	Margash	Nebmaatra
Lev.	Tahsasiyah	Menkheperura
Melchi	Tamtamiyah	Aakheperura
Jannai	Adadiyah	Menkheperra
Joseph	Alaliyah	Aakheperenra
Mattathias	Tsavtsiyah	Aakheperkara
Amos	Tetrasiyah	Zeserkara
Nahum	Kalkelmiyah	Nebpehtira
Esli	Hoveh Hayah	Maatkherura
Naggai	Yehovah Vehayah	Maatenra
Maath	Malmeliyah	Khakaura
Mattathias	Shosonyah	Khakheperra
Semein	Vehofnehu	Nubkaura
Josech	Yeshayah	Kheperkara
Joda	Uvayah	Shetepabra
Joanan	Tsamiyah	Sankhkara
Rhesa	Atatiyad	Nebhaptra
Zerubbabel	Emekmiyahu	Neferankara
Shealtiel	Tsaltselim	Herneferka
Neri	Gale Riziya	Neferkaura
Melchi	Sharshiyah	Ikaura
Addi	Parshiyah	Sneferka Onnu
Cosam	Shaftiyah	Neferkara Papysenb
Elmadam	Hasmiyah	Herneferka
Er	Giatiyah	Neferkara Telulu
Jesus	Hayat	Nekara
Eliezer	Tsahtsehiyah	Sneferka
Jorim	Zerahyahu	Hermeren
Matthat	Taftefiah	Neferkara-Khendu
Levi	Geviriyah	Zedkara-Shema
Symeon	Havhaviyah	Neferkara-Neby
Judas	Duvdeviyah	Neferkara
Joseph	Yahsiyah	Menkara
Jonam	Palpeltiyah	Neterkara
Eliakim	Hashesiyah	Merenra-Mehtiemsaf"
Melea	Batsran	Neferkara
Menna	Veruah	Merenra
Mattatha	Magirkon	Meryra
Nathan	Itmon	Userkara
David	Haviyahu	Teta
Jesse	Matsmetsiyah	Unas
Obed	Tishgash	Zedkara
Boaz	Mitspand	Menkauhor
Salmon	Midrash	Ra en user
Nahshon	Tishbash	Neferfra
Amminadab	Tsaltseliyah	Kakaa
Ami	Zevtiyahu	Sahura
Hezron	Miton	Userkaf
Perez	Aftigon	Shepseskaf
Judah	Patspetsiyah	Menkaura
Jacob	Ruah Piskoni	Khafra
Isaac	Itativah	Razedf
Abraham	Tavg Tavel	Khufu
Terah	Galiel	Sneferu
Nahor	Tatnel	Neferkar
Serug	Ozah	Sezes
Reu	Eved	Teta
Peleg	Hadraniel	Zesersa
Eber	Estes	Nebka
Shelah	Hatspatsiel	Zazay
Caman	Sagmagigrin	Senda
Arpachshad	Jefehah	Uazneb
Shem	Tsaftsefiel	Baneteren
Noah	Avysangosh	Ka-Kau
Lamech	Safkas	Bezau
Methuselah	Saftas	Kebh
Enoch	Mivon	Semenptah
Jared	Asasian	Merbap
Mahalaleel	Zerahiyah	Hesepti
Cainan	Raseiyah	Ata
Enosh	Amisiyah	Atta
Seth	Hakham	Teta
ADAM	BIBLIYAH	MENA

patterns of Light which can be traced and measured from one universe of consciousness to the next through the mathematical harmony of the letters.

18 These letters compose the Sacred Names. The Sacred Names include those of the angels who hold together the structures of creation. In the regenesis of life these Sacred Names are the weights and measures that are used by the family of God on Earth.

19 We are going through the final Omega level of consciousness which has evolved through the millenniums from the Alpha level of creation. This energy was first brought into focus and dispatched to this planet by a small family of Masters who set up a domain in order to restore the fallen planetary consciousness to be in harmony with the Father's universe.

20 This was under the direction of the Adamic Race whose purpose it was to establish a physical family which can transpose angelic functions into the flesh.

21 Thus, the people of God act as a branch of God's family in their own local universe. They are able to actually reach out to attune other human biological vessels so that they also can partake of the sacred Light vibrations to change their molecular structure allowing them to follow the energy trace back into other universes and become the Adam Kadmon.

22 The promise of ascension and descension is presented to each servant of the Father who is able to experience his consciousness being coded directly into the Living Light through the Sacred Names which brought the non-incarnate Christ into the lower forms of creation and bring your incarnate form into the Christ Body of the Adam Kadmon.

23 When you are spiritually prepared to ascend, you add the "seal" of your breath by the vibrations of the sacred Names to the "seal" of the body of creation which you will graduate into and which is continually being built up out of the Names which remake the mold of the Adam Kadmon.

24 When the "seal" on your body of consciousness is broken you are finally prepared to add your name to the names of the sacred who ascend to the presence of the Throne of God.

25 The angelic commands then descend from the higher universe to receive you into the image of the Adam Kadmon.

26 The Adam Kadmon is the Light Body that has within it all key names of creation giving it the ability to create super-specie creations and divine personalities as energy entities. It is a cosmic manifestation of the tree of Sacred Names which is continually being separated, seeded and synthesized so that all limbs can be purified from the Light of the Height of the Throne and made indestructible for replication.

27 Therefore, the "tree of Life" is seeded into Gardens through replication and is activated through the angelic command of Metatron into the flesh of Man which is multiplied and projected into new heavens.

28 Metatron's name is used because He is the "final seal" for all the bodies of Light that have descended into the lower worlds of

corporality, and He is the full-life cycle between the pillars of Light in the higher Throne worlds and the measures of form in the lower physical universes.

29 Here, Christ is the *'anakephalaiosisthai'* the recapitulation of all of creation (i.e., bringing scattered creation together and uniting it to be offered to the Father), which is finally solemnized for eternity by Metatron.

30 The "Left Hand" of the Father has descended by means of the names of Metatron. Listen: you shall ascend by means of the names forming the sustaining "Right Hand."

31 The Seventy-Six Names which have delivered the divine Christ into your presence are part of the harmonics used to access the database which will deliver you into the presence of the Father's mansion worlds through the Lords of Light who quicken your soul to enter into the mansion world on the Left and Right side of the Throne.

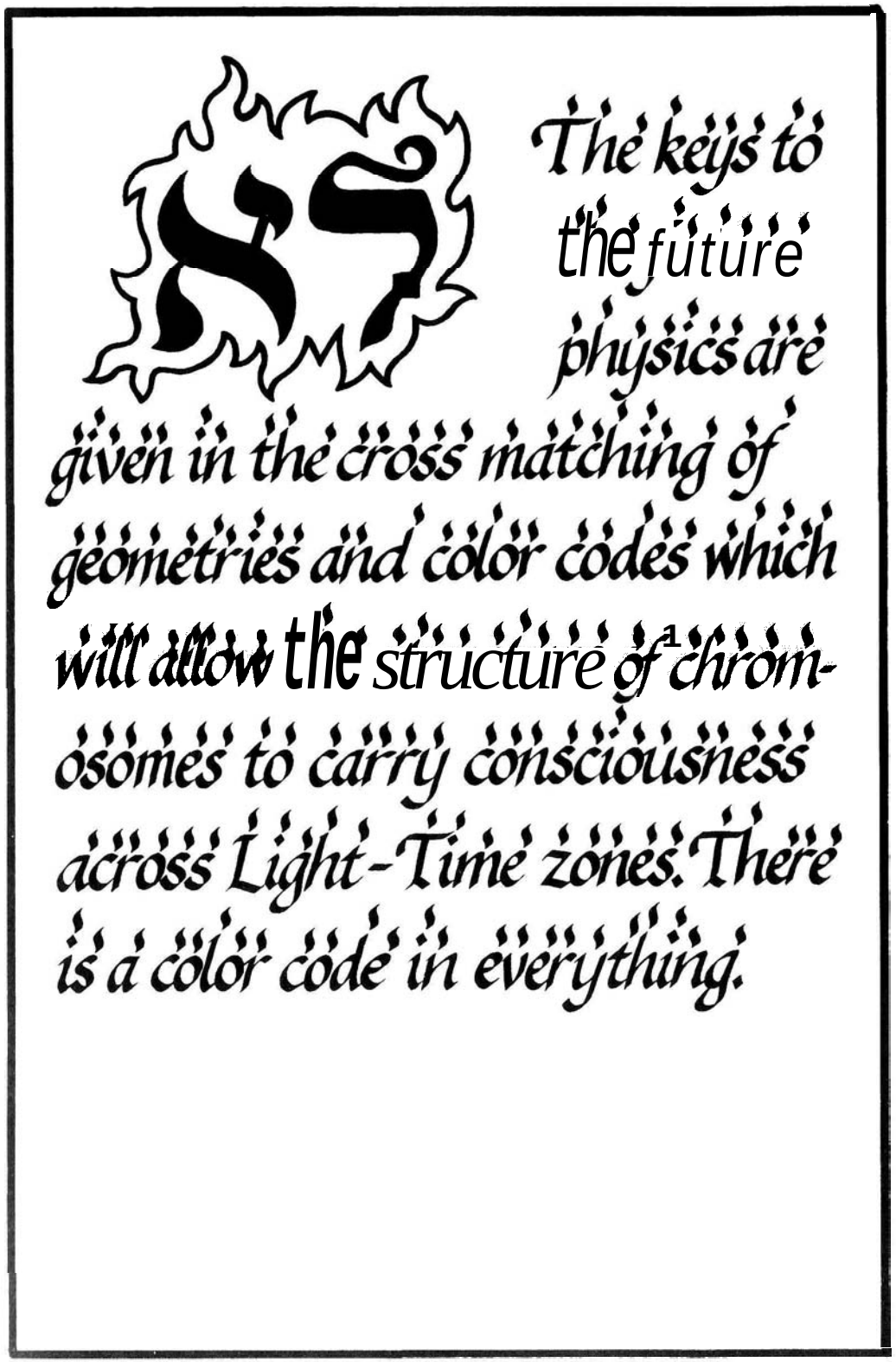
32 Just as the Lords of the pillars of Light conditioned the Adamic seed, these same Lords of YHWH will build a new kingdom from your substance for your seed to inherit.

33 The seventy-six Sacred Names of Metatron give the unfoldment from the higher worlds of creation which descend to work with the seed of the Adam Kadmon.

34 The seventy-six Sacred Names of the genealogy of Jesus the Christ give the sacred unfoldment of the chemical seed of Man ascending into the image of the Adam Kadmon prepared for new cycles of creation.

35 In addition, there are seventy-six Names of the "generations of Man" coded in stone which synchronize the historical generations of Man that are to be numbered with the Pyramid between the descension and ascension cycles of the Adam Kadmon.

36 Understand the words, "His Throne is a fiery flame," for now is the hour for the Watchers of Zion to lift their eyes to the Light of the Eternal Day and the pillars of Light. For these shall open the heavens as a stairway formed by the rays spreading out from the descending triangular pyramid and bring life-giving Light and power from the 'new heavens' to the 'new earth.'



2-1-2

THE KEYS TO THE FUTURE PHYSICS ARE GIVEN IN THE CROSS MATCHING OF GEOMETRIES AND COLOR CODES WHICH WILL ALLOW THE STRUCTURE OF CHROMOSOMES TO CARRY CONSCIOUSNESS ACROSS LIGHT-TIME ZONES. THERE IS A COLOR CODE IN EVERYTHING.

1 This key speaks of the biological synthesis of geometries and color codes within the chromosomal factors which carry a physical form of consciousness between time zones.

2 This is possible because the chromosomal patterns exist in grids which have unique colors in geometric form existing within every consciousness time zone. Therefore, they are capable of being fused into different Light-time zones by the right cross matching.

3 This key is to prepare the human race for the emergence of a new physical garment so that man can coordinate physical form with the similitude of the Second Adam Kadmon.

4 This will change the consciousness of biological limitation to correspond to new chromosomal patterns.

5 Enoch explained to me that when the members of the new Adamic Race (in concert with the Adam Kadmon) are able to place their Light forms within various radiations of color and combine these codes of color with pulsating geometries of Light, their consciousness can be instantinualized into another Light-time zone.

6 Their consciousness will no longer be projected back into the old chromosomal patterns of vehicle identity.

7 While this process of consciousness transfer is taking place through chromosomal receding, some physicists will be shown how to use this unique language of color.

8 This language of color can express volume-space, depth-space, and vibratory-space through cosmological constants which frame the human and higher evolutionary thought-forms.

9 The reason why vast numbers of humanity have not used the language of color is because Man has basically remained under the power of the fallen illuminaries.

10 He uses functions which are orientated basically within the duality of black and white, therefore, his conceptual ability does not work with other polychromatic vibrations.

11 He does not understand his genetic ancestry descending from the various genetic embodiments. Some of these genetic embodiments

were descendants of the blue-white Ray which was directly projected to this planet.

12 Over the millenniums, the admixture allowed for gene pool mutation between the root races and the higher races so that the connecting linkages of genetic modeling were lost.

13 In consequence of the earlier genetic disruptions, the Brotherhood of Light is repairing the lost color linkages in the human gene pool.

14 This is being done through the color geometries that form a grid containing color thermo-temporal lines which, in turn, match an area of genetic material to another area of genetic growth.

15 Through this color grid there occurs a crystallization within the genetic materials to a point which attracts the rays of being. This forms a reciprocity of energy with all portions of the body within the color grid.

16 To facilitate this grid the Higher Evolution uses a color attachment which scans the genetic area in question with a given number of thermobands simultaneously. They then give each thermoband a separate and distinct color. Thus, the temperature differences across a surveyed area can be measured by simply counting the color bands.

17 This color attachment is a template of light cells distributing and organizing the genetic material into districts. This process allows for Higher Evolutionary thought-forms to be transferred into localized color codes by modulating the A-line and B-line grid of the template, as well as causing a genetic transfer of Man to take place into higher evolutionary prototypes derived from one central similitude.

18 Man will be able to understand this transfer principle by employing a light beam with a specific wavelength on a chromosome so that he can see how the chromosome explodes allowing for it to be rapidly absorbed into the beam for genetic transfer to a new state of matter.

19 When he can coordinate these new scientific domains which will transfer his knowledge from one consciousness zone to another, Man will have the ability to project from **life** spectrum to **light** spectrum and from one life spectrum to other life spectrums.

20 He will be able to take a genetic-matter code, infuse it into a pulse environment of color and form and project it into other matter environments.

21 This will happen in the new cycle when a new biochemical form will emerge out of the human evolution which will freely commingle with other biological experiments allowing for the biology of human form to be recreated on the other side of light and still have physical form.

22 Man will be able to take the chromosomes of the Light-Life structure on one level of creation and carry a given consciousness code across into another consciousness domain by projecting it onto a wavelength of Light.

23 And when this day occurs, the covenant made with Abraham on his ten fingers and on his ten toes will call a new seed into existence and clothe it with a pillar of

color and send it to other star environments in a multitude of forms.

24 Thus, the physical body which is re-energized on the other side of light will be used by those triumphant beings who will receive new instructions and return with their physical vehicle to serve other dust world creations. Others will use their perfected body of Light to evolve into the higher worlds which no longer have need of the physical form, for they will exist in Bodies of Masters of Light.

25 This type of biological embodiment is the physics of Metatronic energy which is used to cross match the lower genetic forms of life with the higher genetic forms of Light through crystalline Light channels of vibrations. This is done to help evolve intelligences in star systems in the lower heavens. **Because of the fallen angels, the Father has declared that no planetary society should take upon itself *to* cross match a specie with another specie, or seed an evolving planet.**

26 Therefore, cross matching should only be done by the Lords of Light who are assigned by the Father to remake the subspecies into the Great White Light. This is decreed by the Father's Will so that planetary intelligence does not follow in the ways of the fallen angels by creating species with grotesque bodies and war-like minds, who lack the spiritual love of working for their fellow specie and the universes of the Father.

27 Every star evolution is on a valency of Light which determines its own evolutionary program, its own Light-time zone.

28 Time is within the consciousness of the specie, literally within the structure of the chromosomes. The chromosomes are keyed into the Light-time zone. The Light-time zone is the geometry of the time factor which trips the chromosomes to live and generate.

29 Only when the chromosomes can go past the Light-time zone can they proceed to evolve into a higher body of Light, the body of the Adam Kadmon creation.

30 If an Overself exists the biological restructuring can be allowed to bypass certain chromosomal stages allowing a new physical creation to be directly placed in resonance with its Overself. This is accomplished through a spiral template grid which is connected with the region of the eighth chakra and used to model new biological states through the Eye of Horus.

31 If this template geometry of genetics is matched to its Overself from which it is so derived, the frequency of Light generated allows a new physical manifestation to house the soul.

32 The Overself works through the template overlap placed over the human biological form (of color) and the Light shells of color which surround the biological form in this frequency of light so that a new manifestation of the Overself takes on flesh.

33 Thus, the black and white pulsations are reversed and the consciousness of the specie is returned to the original image and similitude intended for its Race.

34 This is also the cross of Light, the genetic cross of Adamic forms of higher celestial creation

crossing over and taking on a human appearance, as the Adamic Race.

35 Through this cross matching the higher forms of intelligence, even the *Hyos Ha Koidesh* – the highest Hierarchy of the Councils, are able to come down through the Adamic Race, literally into bodies of chromosomes.

36 The key tells us, "There is a color code in everything"; the lowest forms of matter, as well as the highest forms of matter, are on a valency of Light, a radiation of Light.

37 This radiation of Light carrying the color codes forms specter-spectra combinations of matter and muon waves which determine specie intelligence in our Light-Life zone of creation.

38 Therefore, there is a color index that determines the whole radiational pathway unto life in every phase of creation.

39 This is why the Covenant of Light reaches out to all radiations of Light of the human flesh regardless of racial color. It allows for the coding of all color functions to go into the higher code functions of Light which is the Seventh Ray of the Brotherhood, and from there into the Eighth and Ninth Ray of the angelic beings of Light who serve the *Hyos Ha Koidesh.*

40 In turn, the *Hyos Ha Koidesh* shares the White Ray with those cosmic Brotherhoods who regenerate the generations of matter into new life.

41 When people are coded into the Seventh Ray of Light, they have the ability to participate in whatever dimension of Light uses that function. Yet, it is necessary to proceed to the Eighth and Ninth Color Rays if they are to complete their soul evolution as an embodiment of the Covenant of Light. For only their Zohar Body of Light can carry all nine functions of the *Logos-Spermatikoi,* the sperm colors in our local universe, to create out of the dust world creations structures of many bodies robed in multi-colored beams of Light.

42 For this reason, the Adamic seed came down on the Seventh Ray, in the seventh æon of Light (the seventh day), after all the other evolutions had tried to evolve. They came as the seventh threshold Race to repair the functions of the fallen evolutions already in process on the Earth.

43 This is the Ray of the Great White Brotherhood; this is the Ray of the *Adonai 'Tsebayoth,* the Host which visits on the seventh level of Light.

44 This Seventh Ray is used by the higher Lords of Light to combine the mathematical frequencies of color within sound ranges that are not audible to the human ear. These color-sound ranges can move entire octaves of Light measurement to function in the new mathematics of twelve tones, twenty-four tones, thirty-six tones, and seventy-two tones; this is the foundation on which Man can receive the music of the spheres.

45 This scale of musical function is a vibration which functions in every vibration of light, in every pitch of music and on every factor of a diminishing chord structure, which draws together the music of the spheres and its corresponding color form, into the right geometries not of lines nor of curves but

of floating Light grids.

46 The music of the spheres sends Light geometries through space to allow the Higher Evolution to occupy density within density but still remain in a Body of Light.

47 Color and sound are the most important energy structures for the imprint embodiment of the soul form. They are the modeling ground structures which shape the visible and invisible *nogan* shells from all preexisting geometries.

48 The Zohar Race uses this Body of Light to come into any sphere of creation and evolve into that light form already present on the planetary star, and if necessary they can evolve the planetary race by recoding its genetic colors into a higher color code through their thought-forms.

49 Therefore, this key to future physics gives us the knowledge of how color codes will allow our specie to literally, genetically retool itself in conjunction with the Brothers of Light. The Brotherhood of Man will have the power to genetically put together, if necessary, such faculties as eyes with polychromatic lenses that can filter light current and work with many levels of light enhancement.

50 We are also told in this key that the chromosome factor "will be opened" to receive a wave factor of a higher color code. This will allow it to function simultaneously with many double helixes, in many Light-time zones towards the building of the body of Light which can work directly with multiple physical embodiments of the Overself.

51 Understand in this key the cross matching of the Higher Discipleship of the *Adonai 'Tsebayotk* within the Discipleship of the Lords of Light who come down in the form of the preexistent Adam Kadmon and recreate the Adamic specie form.

52 The physical Adam Kadmon as the Adamic specie then creates the sub-forms of the Shekinah which utilize all the necessary tributaries of color so that every chakra has a color code unified into the Covenant of Light.

53 Our energy conversion has been prepared and focused through a series of interconnecting geometric pyramidal cones of "color and sound" to regenerate our specie creation throughout the æons of time transition.

54 The species of Light have remained intact through these ages because they are the invincible projections of Divine Creation which withstand negative fields of desolation and abomination with their love of God and their selfless devotion to consciousness growth and evolution.

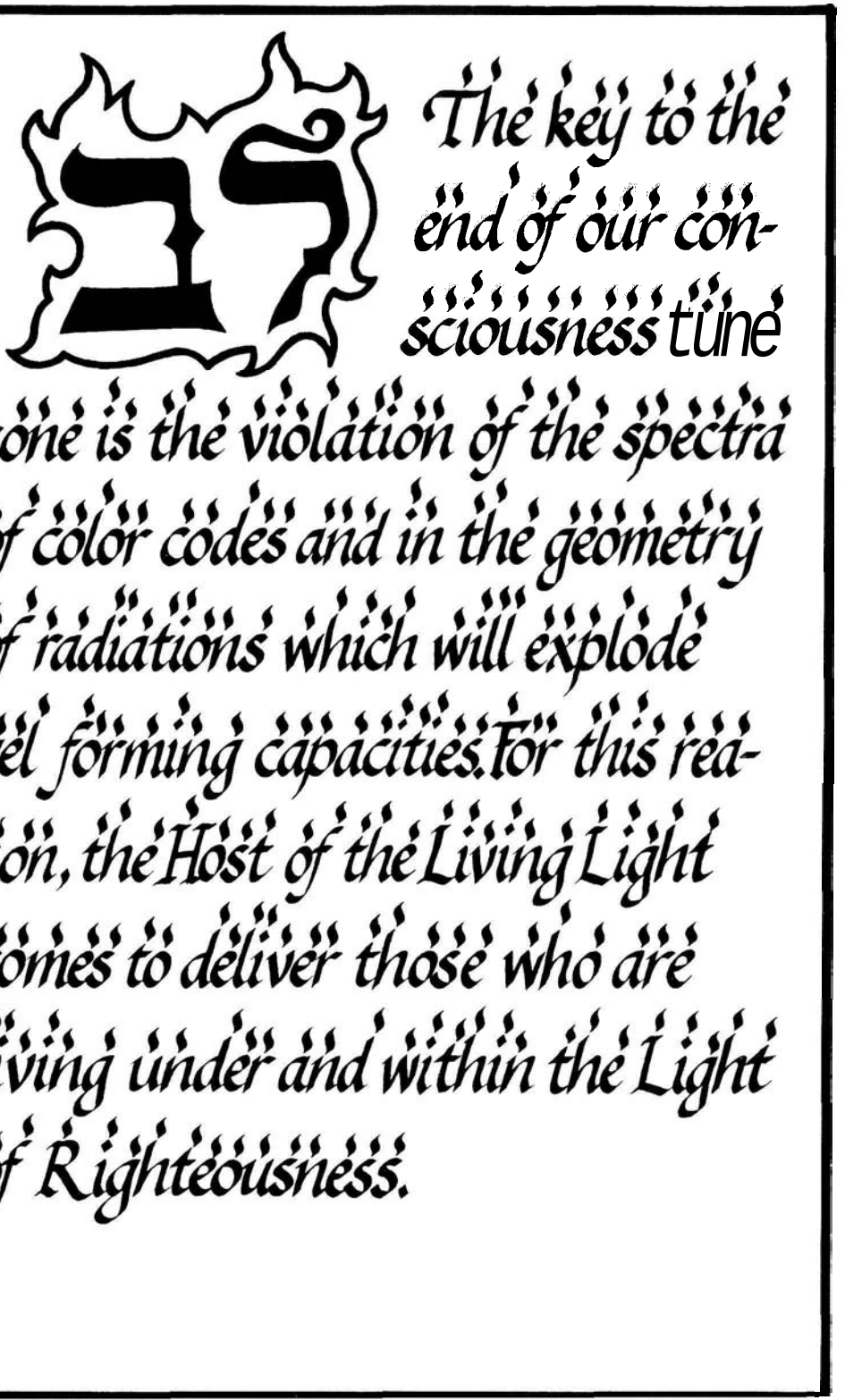
55 In this way two attaches to one, one attaches to two; Son universes attach to a Father universe, a Father universe attaches to Son universes. You must attach yourself to the Father as the Father attaches Himself to the Son of Flesh.

56 Be prepared to receive the angelic messenger who brings you the anointing of color.

57 Understand your discipleship to involve the garment of many colors as you rise from this vibration ray of color into the others of our Father's Covenant.

58 We will rise and receive the Hosts of Heaven who stand ready with the Light energies of redemption and who are swift in their de-

livery with the swiftness of fire. For these Host energies are the networks of salvation using the language of color for the deliverance of our Life-Light spectrum.



2-1-3

THE KEY TO THE END OF OUR CONSCIOUSNESS TIME ZONE *IS* THE VIOLATION OF THE SPECTRA OF COLOR CODES AND IN THE GEOMETRY OF RADIATIONS WHICH WILL EXPLODE GEL FORMING CAPACITIES. FOR THIS REASON, THE HOST OF THE LIVING LIGHT COMES TO DELIVER THOSE WHO ARE LIVING UNDER AND WITHIN THE LIGHT OF RIGHTEOUSNESS.

1 This key, 2-1-3, tells us that within Son universes there are forms of intelligence that are required to radiate into three-dimensionality, the physical form of life, for they have revolted against the Brotherhoods of Light. They have violated the spectra of the color codes for they feel that their color is supreme and that their color is the only force of power.

2 Also, there were many forms of three-dimensional intelligence which violated and refused the Word of God and therefore were exposed to solar radiations during the great shifts in the Earth's field of creation, for they were not hidden in the chambers of the Earth.

3 They received radiations which mutated their gel forming capacities. The radiations of destruction were such that they must bear the karma of the gel forming capacities, for they cannot unfold into multiple garments of color until they are reprogrammed back into the children of Light.

4 Enoch said that there are racial forms of creation which have violated the 'Arc' of the Covenant for they have not respected the Father's Will to receive a new coding of light. Therefore, the Covenant of Light given to them is thrown into imbalance, and their evolution begins to seed its own destruction.

5 There must be a mathematical function of color harmony between all of the seven chakras; behind all of the major triads of Light; behind all of the major thought-forms; otherwise, one organic consciousness becomes dominant on one chakra level preventing it from being a harmonic with the other six. When the seven are perfectly balanced, yet distinct, we will go from the Seventh Ray of harmony into the Eighth Ray and become a new Race of the Covenant of Light that can indwell in many light systems in harmony with the Paradise Sons.

6 However, when a color code becomes dominant and remains on the lower chakras which command the gel forming capacities, the

higher specie forms of other color codes become displaced and dissolved.

7 I, Jacob, was told that the Higher Living Hosts come to deliver their seed from the planet rather than let the Adamic seed be destroyed. They come to pick up the Adamic seed before it is destroyed by the gel forming capacities of those who have revolted against the teachings of YHWH and do not wish to listen to the Instructors of YHWH who try to tell them how to overcome the negativity of their gel forming capacities.

8 When the good seed of all races are delivered from the earth, they will be coded back into the Great White Brotherhood which is of the White Ray of the Eternal Flame. Then, they are apportioned as messengers and teachers into whatever color consciousness, or pigment is necessary to teach people on different planets whose color could be blue, red, black, white. . . .

9 Instruction is given by the *Hyos* Ha *Koidesh* to the Brotherhoods of Light to activate sacred fire letters, coding those who are apportioned into color embodiments of vibration. The Brotherhoods use the sacred fire letters I-I to code a blue-white embodiment, 1-A0 to code a blue-yellow embodiment, I-EE to code a blue-red embodiment, and E-II to code a rose-white embodiment.

10 The Brotherhoods of Light activate the sacred fire letters by projecting a burning 'Yod' from their channel of consciousness in the higher realms to a given human circulatory system. After the 'Yod' is projected, the geometries of the divine letters are brought forth to imprint new form at the nucleotide base.

11 The color of the 'Yod' that is dispatched by the Brotherhood opens up a fifth circulatory system of Light energy in the body which allows all chakras to share the same pulse of transfigured Light, so that even the lower chakras are transformed into the higher Light.

12 In addition, through color transformation, mankind can work more effectively on a horizontal scale. Consequently, we can heal people through color regardless of their color vibration. Color can also be used for psychotherapy, observation of the electromagnetic field around the body, opthalmological research, and medical surgery using color coordination to encompass such feats as the rapid healing of wounds, hormonal changes in the subjugation of the lower chakras and the adding of new anatomical organs.

13 This color coding enables the Righteous Ones to even raise the dead as Jesus did with Lazarus when he put a color envelope around the body of the dead Lazarus. This healing Light of Jesus' hands, being perfectly aligned with the Father, generated the current densities necessary to trigger a chemical transmission to awaken molecules in the body of the dead Lazarus.

14 On this planet, we have been isolated in major groups of color codes because one has violated the other. In previous *aeons*, there are those that have migrated out of central Asia into various areas of the Earth who have violated the teachings of the Great Lords of Light. Therefore, they did not go to the proper places where the pillars of Light protected the elect from the deadly radiations bombarding the Earth, when the Earth's physical force fields changed during great physical upheavals.

15 The Sons of Israel were told not to admit into their priesthoods of Light those who were under the influence of the fallen Lords, lest the doctrines of Light be ruined by the physical power governing the physical flesh. They were told to keep the pure vibrations of the blue Ray and the white Ray which emanates from the seed crystal of Life.

16 The fallen Lords teach a doctrine which does not correlate the seed crystal with the gel forming capacity of the Brotherhoods of Light. Wherever the scriptures of Light are not preached, the vibrations of God's Word not heard, the body cannot be activated to become the Living Torah Or.

17 Enoch told me that it was necessary that the Adamic Race preserve the radiations of the color harmonics between the nations of the Earth lest the mixtures of the root races destroy the spiritual capacity of the Christ Race by blood consciousness not aligned with the Throne of the Father.

18 If the blood consciousness becomes unaligned, the body begins to fall into geometries of malfunction and geometries of hatred and destruction, geometries which actually neutralize the capacity to work with the functions of Or, with the greater functions of Light.

19 Enoch told me that man has brought an end to his consciousness time zone because he has violated the spectra of the color codes. He wishes to function with one or the other color codes but not with all seven. When the seven are brought into harmony with the more subtle forms of color language, Man will see other forms of color that he presently cannot work with; he will see other forms of intelligence which already coexist with him in other spatial environments.

20 However, most of the human creation settles for the geometries of color in the physical flesh rather than the body of White Light. This is why the children of Israel have been dispersed to all nations to teach all races, all people of the Father's Plan which is activated through the B'nai Or, who stand behind the Adamic Race and govern the destiny of all planets.

21 The key uses the words 'spectra of color codes'' to explain that the energies of the Lords of Light work through Specter and Spectra — unified polarizations of Light. They allow the human specie to go through its Alpha-Omega spectrum by changing the gel forming capacities. This allows the E_1 and E_j functions of light radiations to change the gel of the DNA-RNA plasma to function with new genetic mechanisms of inheritance functioning in a higher wavelength of light.

22 The DNA-RNA can then work with higher Light irradiation factors which allow for new changes to take place enabling the body to be ultimately a body of Light. Hence, the recoding DNA-RNA will give forth a new physical

form for the body of Light and Man will see how the body of the physical flesh, the physical DNA-RNA is simply the biochemical preparation necessary for the infusing of the Christ Body of Light.

23 Enoch explained this transfiguration from the level of physical creation to the Christ Light as a laser-like projection of human consciousness through its pyramid of creation. This pyramid fuses the color codes with the geometries and dyes of the Eye of Horus so as to create a new specie in the image of the Lords of Light and the Christ Race. This new being proceeds out of the dyes of the Eye of Horus according to the edge detectors and the sense detectors necessary to live in new chemical environments on other planets.

24 The Eye of Horus is the central focus to automatically create new species. It is the resonant eye focus which changes the nucleotide bases so that one realm of pyramidal energy is projected into another body of pyramidal energy.

25 He also explained to me how the nations of the Earth will not understand their genetic codings and their historical karma and oppose the people Israel who are a people chosen to exemplify the twelve radiations of Light unto the flesh; a people who are to bring the righteous of the Earth into the pyramidal seed crystal of gel forming capacities; a people who invoke righteous people to put on bodies of Light, and reign with the Host of the living Light, the *Adonai 'Tsebayoth*.

26 When the nations of the Earth rise up to destroy the biochemical vessel of the higher body of Light, then the Hosts of the living Light come to rescue the righteous seed, the remnant seed of all the people who are on the wavelength of God's message.

27 The leadership of the faithless nations has violated and neutralized man's use of God's energy and has prevented the releasing of the purest forms of the fruits of science, medicine, and the consciousness of life that is necessary to form the body of Light, the *Shiur Khomah*. Throughout the centuries, these nations have not been able to work with the seed of the great Masters nor understand the patriarchal blessings that speak of the seed which shall reach to the heavens.

28 In ignorance of the higher consciousness of scripture, they have turned their backs against the scriptures that the Lords of Light brought with them.

29 Although the Lords of Light have come down into various parts of the world as a people of Light of the Great White Brotherhood, man on this planet has not been able to decipher the scriptures, and as a result he has not been able to evolve out of the lower sciences of destruction into the higher sciences of Light.

30 The key explains that if the wavelength of our gel forming capacity is of the right color valency, infused with the right color geometry of mathematics, then, we will be with those who will continue on the Earth in spite of the deadly changes in radiation.

31 We will not suffer the negative irradiation, or excessive ultraviolet radiations that will bombard places of the Earth for we will

inhabit the safe zones at the time of the great geophysical upheavals. Those who are not protected against the radiation will fulfill once again the ancient pre-Aztec saying which speaks of 'Those who were carried away by the Sun's rays into destruction.'

32 The course of our next electromagnetic vehicle will become clearer in the presence of the luminaries who operate using high frequency telecommunication systems of Light transformation. They speak wherever there is an assembly of Light collectively called the "children of Light."

33 The Thought-Adjusters are now correcting and repairing our blood crystallization levels of ionized consciousness through frequency attunement. This is the making of a people within a people, and a mind of Light within a mind of light. With this change, the physical flesh, the temple of the higher garment, will receive a new garment of Light.

34 The river of blood crystals which once could speak with God through the garment of flesh will be reactivated by both the pillar of the "higher" Light and the Shekinah Spirit which will radiate throughout the body of Man.

35 This inner coding allows us to build our foundation to receive an imperishable garment of Light which we must obtain before we can go through our time zone into the presence of the Father's Throne. This blood crystallization, Min-Ha-Ada-Mah, is the same offering that YHWH offers to those who have preserved their inner and outer garments in righteousness as a witness to the transformation of the flesh through the Living Word of God.

36 Its message is salvation and its storehouse of energy is Eternal. The Great Pearl of White Light is the price of this freedom.

37 We will be quickened in spirit and in flesh to fulfill the Father's Words. And we will be delivered directly to Moses, Jesus and Elijah and the Seventy who ascended into the presence of the Father by physically becoming the "blood of transfiguration" and by changing the sacrificial color of blood to be in harmony with "the fire that issues forth Light before the Throne of YHWH."

38 And we as the true Israel are now being prepared for the new blood crystallization of ionized consciousness which was demonstrated by Jesus and will be fulfilled by the coming of The Christ to Earth.

39 There will be no end to life, but the implicit end to death will arrive during which time our relative bodies of flesh will attach with 'the Light Body of the Christ presence' — the true Overself body which manifests the embodiments of the flesh born to do the work of the Father. The end will be the removal from the power of the 'lesser light forces' who governed the Earth by allowing imperfect incarnations to violate the sacred colors of the Throne and the Council of Nine, the Council of Twelve, and the Council of One Hundred and Forty-Four. And in this deliverance the righteous will be one with the illuminaries of the Zohar who serve other universes, and this 'Kingdom' shall be delivered to the Father.

The keys to future mathematics are given in codes coordinating pictographic-cybernetics which use "Pyramids" instead of "Periods" so that mathematical structures will unfold and follow the multiple "Tracing of Light."

2-1-4

THE KEYS TO FUTURE MATHEMATICS ARE GIVEN IN CODES COORDINATING PICTOGRAPHIC-CYBERNETICS WHICH USE "PYRAMIDS" INSTEAD OF "PERIODS" SO THAT MATHEMATICAL STRUCTURES WILL UNFOLD AND FOLLOW THE MULTIPLE "TRACING OF LIGHT."

1 In the Beginning was the Word, but the beginning of the Word proceeded as a light pictograph and became form.

2 Out of the emanations of the Divine Mind proceeded the light pictures (pictographs) which were combined with the geometries of the creative forms producing the spectrum of all form that came out of the alphabet of creation.

3 This key explains how the language of future mathematics will be a language of light pictographs and ideographic-cybernetics.

4 The complexity of the universe and the perfect doctrines used by the Lords of Light requires a high speed communication process so that whole concepts can be conveyed within the entirety of environmental experience.

5 When I was taken into Merkabah, Enoch instructed me through a series of scenario abstracts, or light pictographs, as to the myriad intelligences which serve the Father's Will.

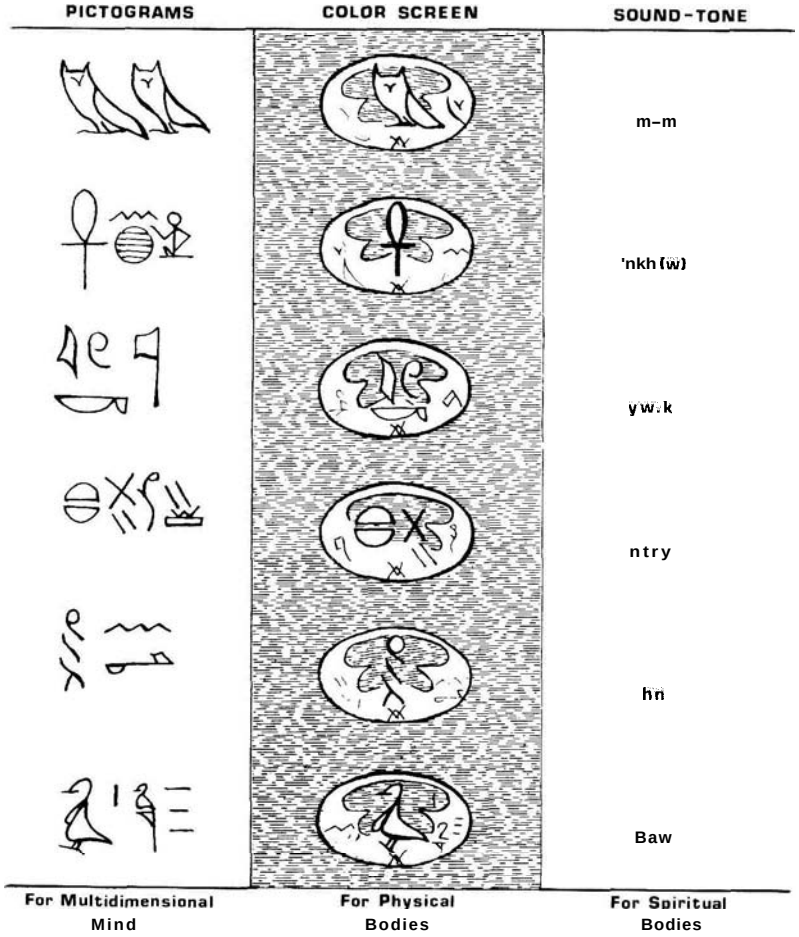
6 This was done through a high speed process of pictures which connected whole environmental arrangements of every basic order of knowledge so that multi-level incarnation programs could be directly revealed to me in a matter of hours. Such a vast scope of wisdom could not possibly be conveyed, in such a short time, using any contemporary earth methods of communication.

7 I was shown how information from many different realms could be uniquely combined in a way that could not be adequately expressed or felt by the human language because of the slow movement of verbs, the same spatial distances that are retained between images in printed language, and the linear direction of black and white human language codings which do not permit the subtle colorings of higher mental language to be transmitted as a testimony of the actual events.

8 I was also shown how man conceives of his consciousness with a "period" of time which becomes a focal point of containment and does not allow for the ongoing movement of his consciousness flow. This comes from man's unconditional and exhaustive "self-accusation" which allows his con-

sciousness to be contained within the notions of "sin" and "limitation."

9 Yet, the Higher Evolution does not allow for patterns of electrostatic interference generated by the lesser gods to keep man



perpetually locked in consciousness bondage.

10 Therefore, I was told that those anointed through divine pictographs would receive their knowledge through pictographs of Light so that their mind-body unity could be coded simultaneously on all levels of biochemical language, at speeds faster than the biological relay mechanisms of the hypothalamus.

11 I was told that pictographs of Light are used to respatialize knowledge, or even metal objects through walls.

12 The light pictographs are thought-forms from the higher intelligence projected through the radiations of color to corresponding mental dimensions which perceive knowledge through the vibrations of a coordinated mind-body.

13 The pictographs harmonize color tones into mantra-patterns

that can be retained by the spiritual mind.

14 The image is sustained by a fan of colors, generally operating between nine and twelve colors, which maximizes ratios of color vowels and consonants transposing instruction into a plate, text, or teaching in the appropriate language (within the Language of Light).

15 Thus, the pictographs are energized image shapes symbolizing the meeting of ideas which produce pictures and sounds in mental language, and activate the receptor cone of the eye to see objects on the many levels of space in which man coexists.

16 The pictographs work with the automatic control systems formed by the nervous system and brain, and by mechanical/electrical communication networks of human culture.

17 I was told by Enoch that pictographs of Light are essential for communication exchange between the human body and its Overself body. Only when you know your true identity with respect to your Overself can there be a true understanding of the pictographs of Light which give knowledge not only of the immediate reality, but all adjacent realities used in the instruction of I AM identity from one world to the next.

18 Thus, pictographs not only communicate higher spiritual wisdom to the brain, but provide us with a new circulatory system for linkage with our higher-selves.

19 These light pictographs work through 'Yod'-like pulsations centered in repeating pyramidal patterns extending through all space, time and matter. This allows for the imprinting of higher thought-forms even onto inanimate objects chosen to receive the light superscripts as a testimony of a Living Language of Light. This was seen in the giving of the Ten Commandments through the codings of Light onto the stone tablets.

20 These thought-forms of the Brotherhood are projected through a multiple "Tracing of Light" establishing a network of Light to connect one pyramidal center to other pyramidal centers. These centers comprise a giant brain cluster. And thus, by harnessing giant brain clusters which house many galactic intelligences, the physical higher evolutionary intelligence is able to operate a universal communications network.

21 Yet, when the Higher Intelligence transmits their signals they can only be received by planetary intelligences with god-like qualities of Love. Their broadcast signal, on this frequency, tells "whoever has ears let him hear" how to live in their image.

22 The physical brotherhoods operate horizontally with a pyramid-five as their basic "brain cluster" focus. The clusters are ringed to form Merkabah units connected with a galactic central control. They send and receive 'pictographic-cybernetics' by tuning their brains to establish a communications link, strong enough to begin the transfer process.

23 This link with god-qualifying levels can only be formed through the changing of genetic/personality codes reconstructing the body for upward levels of God experience.

24 They transmit only to those

who have the joy of the eternal quest for the infinite God-level; those who have the choice to decide whether to evolve into a consciousness body of Light or be retransmuted and recycled within the physical form when their present house-garment wears out.

25 The transmission of pictographic-cybernetics works through a "holistic light-love process" where the multiple "Tracings of Light" interlace the specie hierarchies of the Adamic seed with the infinite Hierarchies of those universes which comprise the Mind of YHWH.

26 Each galactic mind expansion requires the collection of four additional groups of brain clusters, which are in alignment with us but exist on their corresponding pyramidal levels. The synchronizing of those who share a "common image" takes place before the next levels of godhood can be achieved within the cosmic pyramid in infinite cycles of our galaxy.

27 When directed by the god level-1 pyramidal focus which is the communication link with at least four brain clusters at god level-0 status, the pyramidal focus allows instructions to beam from one central pyramid to the surrounding pyramid centers of evolutionary growth, nurturing growth to elementary god levels. Thus, the four additional clusters complete their evolutionary growth at the god level-1 status. Through their own ability to send forth knowledge to surrounding centers of evolution, each new god level-1 group then begins recruiting its god level-0 civilizations through multiple "Tracings of Light" to join with other god level groups that comprise the hierarchy of the local universe.

28 The pictographic radiations reach the brains that are ready to participate in an infinitely expanding scale of knowledge throughout their universe. Each brain operates within a cluster of the next level of expansion. Mathematically, the individual brains involving our local universe create a function:

$$KN_b = 5^{n_B}$$

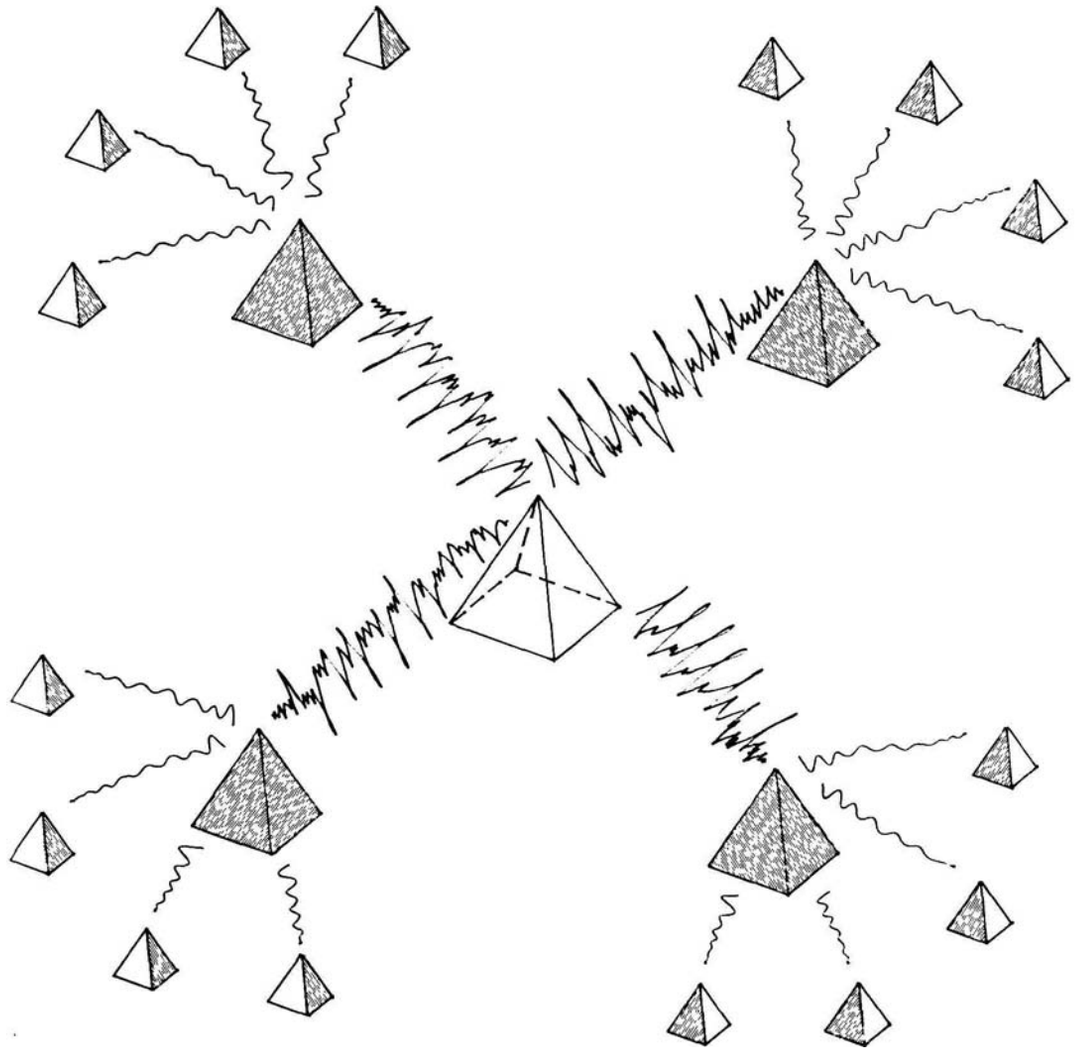
where K equals the cosmological constant, N_b equals individual brain clusters, and n_B equals the number of expansions of an augmented brain cluster. Thus the Word of God unfolds in units of 5, 25, 125, 625, 3125, 15,625 . . .A

29 By recruiting the human race through its brain cluster, in conjunction with the other levels of physical and Overself reality, the expanding brain pyramid can be moved up an entire level on the God scale within the cosmic pyramid of the galaxy.

30 The pyramid is the most central module for this infinite expansion of consciousness throughout our local universe. When the pyramid exists in a pure energy form, it allows for a wide variety of signals to move through it, transmitting anything from concrete matter to high frequency light currents which interconnect with other "worlds," thereby providing instant media between all points of origin.

31 Thus, when the pyramid as a pure energy form is connected with multiple "Tracings of Light" it allows for anything from intuitive

Illlustration by Robert G. Schwartz ▶



The Expanding Pyramid-Five Brain Cluster

understanding to direct information to come into the pyramid and leave the pyramid on all sides (by expanded wavelength forms), for new points of communication.

32 For the pyramid is the cornerstone of knowledge, and in the education of the human self by the Overself, it is seen as hovering within a field of Light, known as the eighth chakra. For the eighth chakra is used to open up the energy envelope of the human creation and provides direct communication at all times, with those of the Great White Brotherhood. And this hovering pyramid of Light can be seen by the Brothers, even in the physical flesh, and is the witness to the resurrection of the flesh.

33 I was told by Enoch that "the Light pictographs" will seal the bodies that will be resurrected. These seals will maintain the awareness of the mind to fight off the temptations of death as the soul is removed to other worlds, having first been glorified by the letters that seal the soul in the Father's Book of Life.

34 The Man who sees and understands this is he who enjoys union with the Father's Language of Light; he enjoys unlimited freedom to move into other realms of consciousness, for he is above any spatial limitation of language. The Father's language respatializes the mind for work with the geometries of the life continuum.

35 Earthbound language has been shaped by the variegated patterns of human thoughts, resulting in morphemes and phonemes, organized into linear sentence structure separated by periods. The 'periods" syntactically produce a consciousness breakage and an inactivation of higher free floating thought-forms that were not meant for the limitations of static syntax; rather, the higher thought-forms were meant for the mind's spatialization into the open geometries of the life continuum.

36 Man will see that everything from his thought-forms to catastrophic nuclear explosions do not stop within the limitations of his physical planet. He will understand that there are cycles of light without "periods" of finality, for even the sound waves of previous eras that are now in deep and distant places in space can be perceived and deciphered by the proper instruments.

37 Thus, the Lords of Light came down from the higher *Loka* to take on human form and to teach the Language of Light so that the mind of man can expand to see the dawning of other worlds and other realms of creation generating the very thought symbols connecting our plan of consciousness to the Universal totality of the mind-body.

38 In previous cycles, man, under the guidance of the Lords of Light, interpreted the light pictographs into an alphabet of fire letters and mathematical geometries known as ideographs which were also capable of respatializing any consciousness form that shared this original projection of Light.

39 The Lords of Light warned man not to misuse the Language of Light, by using the wrong ebb and flow of the language patterns, or by using the knowledge of the language against the Will of the Father.

40 But man did not hearken to the Word of the Lord and accepted instructions from the fallen Ophanim under the command of Semjaza, who shared many of the Eternal Secrets of the Father's Kingdom which men were striving to learn.

41 However, these secrets were shared through the art of warfare, the art of spoken and written language which was corrupted and segmented, resulting in imperfect scriptures, and other arts enchanting man and leading him astray.

42 The fallen instructors also taught the arts of temple building and architecture, and instructed man to build great cities with towers for communication that would unify man with the Hierarchy of the fallen angels.

43 Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw how the lawlessness on the planet was being used by the fallen angels to extend their knowledge to other planetary kingdoms. They appealed to the Throne of YHWH to put an end to the Tower of Babel and to blind the eyes of fallen humanity from the Language of Light.

44 Thus, no longer can the conceptual template of man directly assimilate the teachings of the Lords of Light until his body and mind are recharged by the Light emanations of the angelic Hierarchies and the Brotherhoods of Light.

45 At this time, changes in the new heavens have caused great changes to occur upon the Earth, loosening the chambers of the deep where the great scientific scriptures of the ages are hidden. They are being restored to us as an 'inner tongue' so that we will recognize the sacred letters from the Brotherhood working with the Adam Kadmon. Thus, we will be able, once again, to speak with tongues of fire.

46 Know this change **O** Watchman of Zion, and know the language of Light behind these words: "This is what the Lord YHWH has said: 'Here I AM creating new heavens and a new earth; and the former things will not be called to mind, neither will they come up into the heart.' "

47 At this time you will use and communicate through your mind's eye in the flaming pictographs of Light. No longer will the former things of human speech, or the resonances of the fallen Ophanim be called to mind in separating your vibration of light from "Joshu-a who comes in the name of Je-ho-wah!"

Blessed be the letters of
JOSHUA JEHOWAH, YEHOVAH,
YAH

The keys to sciences of the past are given in "The Desert"

✳ ✳ ✳ Wherever MELCHIZEDEK has reigned. There will be found the round numbers of how the Chiliocosm is extended to the Cosm of Time Arcs. The keys to sciences of the past are given in "The Mountains" ✳ ✳ ✳ Wherever MELCHIZEDEK has reigned. There will be found the Fire Letters of how the Cosm of Time Arcs are extended to the Chiliocosm.

2-1-5

THE KEYS TO SCIENCES OF THE PAST ARE GIVEN *IN* "THE DESERT" *** WHEREVER MELCHIZEDEK HAS REIGNED. THERE WILE BE FOUND THE ROUND NUMBERS OF HOW THE CHILIOCOSM IS EXTENDED TO THE COSM OF TIME ARCS. THE KEYS TO SCIENCES OF THE PAST ARE GIVEN IN "THE MOUNTAINS *** WHEREVER MELCHIZEDEK HAS REIGNED. THERE WILL BE FOUND THE FIRE LETTERS OF HOW THE COSM OF TIME ARCS ARE EXTENDED TO THE CHILIOCOSM.

1 Key number fifteen tells the Children of Light to look at the ancient megalithic sites at Teotihuacan, Palenque, Tiahuanaco, the Tarim Basin, Stonehenge, the Great Pyramid, and the Sea of Galilee to see the round numbers, the calculations of star mathematics which are part of the greater astrophysical geometry.

2 These and other astrophysical sites are points of contact with the greater universes, which show our part of the chiliocosm — our part of the collective interplay of a thousand plus universes intersecting with categories of both physical and non-physical intelligence.

3 These round numbers show when the Lords of Light come down from the heavens of the chiliocosm to interact with the peoples of the Earth.

4 The fire letters of the Hebrew and Tibetan scriptures, revealed in the mountains, give a cosmology of Light which shows, by means of universal models, the worlds to which the People of God will be taken after they have fulfilled their destiny on Earth. Hence, these fire letters are the unique angles of letter-grid transformation between the geometric span of the Earth and the heavens, where both human and heavenly beings share the same cosmological signature.

5 AH of these sites are "the centers" used to calculate the horizon of the Earth in relationship to the chiliocosm of the greater universe.

6 These places were also used by the Lords of Light to encode and initiate the races of the world. And those who encoded these races will once again return to ingather their "remnant seed."

7 Yet, these sites do not, in all instances, indicate where the Lords of Light will return because some of these sacred places mark the exit regions where the righteous have already been removed from the Earth in previous cycles.

8 Therefore, these are timepieces containing star mathematics, but they cannot be completely understood by man without the scrip-

tures which reveal specific events on Earth and in space that man must key into. Until he does, he cannot understand the specifics of the timepiece calendars in stone.

9 Man's problem has been that he has tried to encompass the many heavens into his conception of the millennium, without the greater understanding of how Isaiah's words will be fulfilled when the Earth itself is completely transposed into the "new heavens." It is not a question of heaven "coming" to Earth, but Earth being transposed into the many heavens — the chiliocosm.

10 Therefore, when man can understand the chiliocosm, then he can move out of the imprisonment of being within his linear concept of the millennium which, in his reality, remains in an unopened thousand-year cosm of static space. As long as man remains in his dead space as a host to linear time, he cannot have creative correspondence with the Lords of Light who desire to interconnect with him.

11 The key speaks of where a transplanting has happened before in the deserts *** and in the mountains ***.

12 This transplanting is indicated in the ancient cosmologies that speak of "the image of horizontal space (the earth plane) that runs through the blue dome of the heavens."

13 These cosmologies, marked in stone (and written on paper), show that there existed a direct interconnection with the higher heavens. These codes indicate a greater cosmology that we will once again understand by associating the "crosses" of the ancient astrophysical temples throughout Mesoamerica, with the crossbar regions of the sky portrayed in stone and written in the fire letters of the ancient scriptures.

14 The Nahuas (who inherited the Aztec and pre-Aztec philosophy) viewed their cosmology in terms of the horizontal world (cem-a-náhuac) and the heavens. These heavens were comparable to a blue dome. Within this blue dome, run different regions of the heavens which are separated by what they described as celestial crossbars.

15 The crossbars function as floor levels or passages between the heavens allowing various celestial bodies to move freely from region to region.

16 Hence, the crossbars, together with the "cross of Light" and the "foliated cross" configurations, mark the sacred places on the Earth where the Merkabah came from the heavens to the Earth, and rose again from the Earth to the heavens.

17 Crosses were used in religious practice, even before the message of Jesus was preached in Mesoamerica. They were used to indicate the life-giving fusion of divine wisdom with the primal element of earth, taking place through the energy grids which are as "tools" for the transposing of energy into life.

18 Thus, when the key speaks of the three stars, they are representing the Magnetic star grids for the geophysical, the mental, and the spiritual forces encircling the

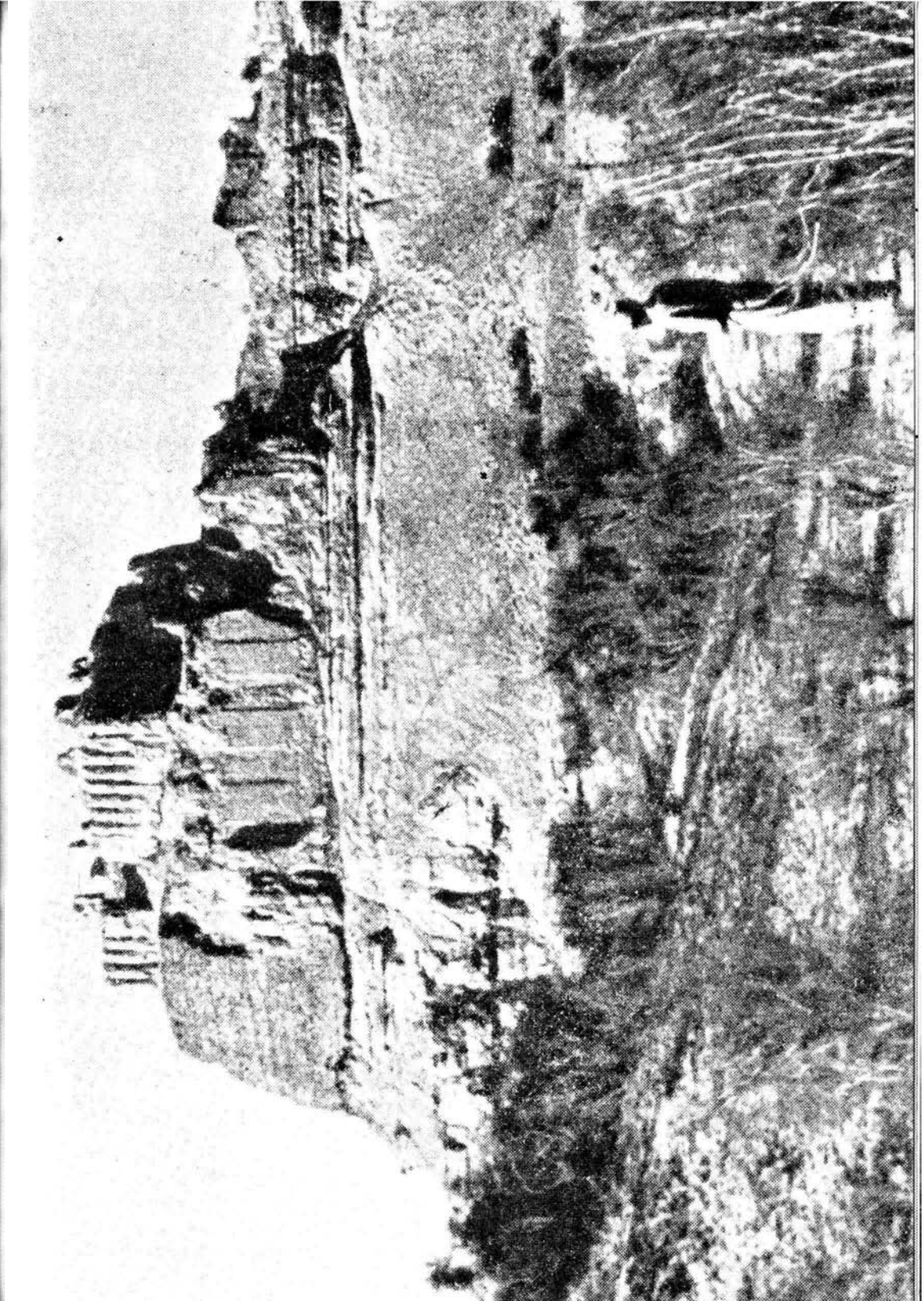


PLATE **13.** *An Ancient City of* Light *in Central* Asia *used by the Brotherhood of Light* ▶

planet which are used by the "Orders of Light", in a synchrosimilarity, to implant knowledge to the world intelligence.

19 When these three forces are unified into one configuration of consciousness, Man will participate in the tripartite unity of a physical, mental, and spiritual conformation grid. Without the distinct interplay of events on all three levels there cannot be any quantized achievements.

20 For this reason, Moses-Jesus-Elijah had to come down from the higher heavens into the physical plane to accomplish that which could not be simply accomplished through the etheric planes.

21 Moreover, these star grids intersect to form cosms of time arcs which, in turn, can be used to change quantum events such as wars, destruction of species, etc. The use of these grids with various levels of mental vibration allows Man to use the power of *telethought communication* in targeting information to global points within fractions of seconds.

22 With this communication the psi grids of mental communication throughout the planet can be altered and new resonance patterns can be created to replace levels of negation.

23 These grids are also incarnation grids which are part of a lattice network of spiritual embodiment throughout our local universe.

24 Enoch explained to me that these are the places where the higher incarnations take place. These areas are controlled by the 'Magnetism of the spheres' which places a final magnetic blueprint on biograviton life structures. In other words, these structures are biological "energy-packets" seeded along the Magnetic arcs of intersection of a given planet.

25 These grids allow for greater degrees of creative genius to be incarnated. A careful study of certain Magnetic grid alignments in the Near East will reveal the "footprints" of prophetic work manifested between Egypt-Israel-Syria.

26 Enoch explained that Israel and Tibet are equivalent to the brain centers in the left and right hemispheres of the planetary mind. They are the places which have had the highest prophetic incarnations (during this present cycle), which is why these two incarnation points have been under continual persecution by the forces of darkness on the higher planes.

27 Yet, these energy centers have remained sensitized to the patterns of direct intervention controlled by the Order of Melchizedek, even though the forces of darkness have sought to destroy the scriptures of Light, and to control the incarnations of the Lords of Light so that they can gain control of the "high" and "low" places of the energy harmonics of the Earth.

28 Nevertheless, these grids are connected with veils of Light that are placed between the worlds. Therefore, they can only be moved aside by the Watchers who reign with Michael and who give the name and seal that will open the grids to the Presence of the Lord, the Father, and the Ancient of Days.

29 Thus, the forces of Melchizedek are in control of the initiation points in the Tarim Basin and

the "timepieces" of the Great Pyramid, aligned with the energy grid beneath Megiddo.

30 Masters of Light previously have incarnated in India, Mesoamerica, and South America in previous cycles such as Hamsa, Dharmasetu, Yogesvara, Quetzalcoatl, 111 Viracocha, etc.; however, the present codes for superspecies programs (in terms of proton-precession frequencies) have been placed in Tibet and Israel.

31 Consequently, these incarnation grids have correspondences to plenary cycles, or portions of a great plenary cycle revealed to the physical planets by the incarnations of the Lords of Light.

32 These Lords of Light usually come as a trinitized unfoldment of a divine personality, as seen in the three-fold body of Osiris-Isis-Horus, the trikaya of Buddha, Abraham-Isaac-Jacob, and Moses-Jesus-Elijah. They represent the trinitized unity of combining creation, salvation, and regenesis (recreation).

33 These Lords of Light come as wayshowers to prepare man for the shift in his life cycle. They show how the incarnation-resurrection realignment can take place in the human time frame. This is the fulfillment of Psalm 104 which speaks of man beholding: "Mountains proceeded to ascend, valley plains proceeded to descend to the place that you [God] founded for them."

34 These incarnation grids, therefore, are aligned with the changing Magnetic grids of a given planet so that the lesson of "death and resurrection" is parallel to the shift of the Magnetic grids in space and the life meridians in the greater universe.

35 Therefore, the sacred trinities which form the thresholds for higher evolutionary creation come here to give the final coordination. The final coordination is organized by the Order of Melchizedek who is in charge of organizing worlds created by the outpouring of Light under the command of the Order of Michael and Metatron.

36 To define the sacred grid areas, we start out with the Land of the "Return of the Dove"* (the area of *Altea)* in order to understand the ancient significance and reactivation of Palenque-Zarahemla, the land of the regathering of the Brotherhood upon the earth.

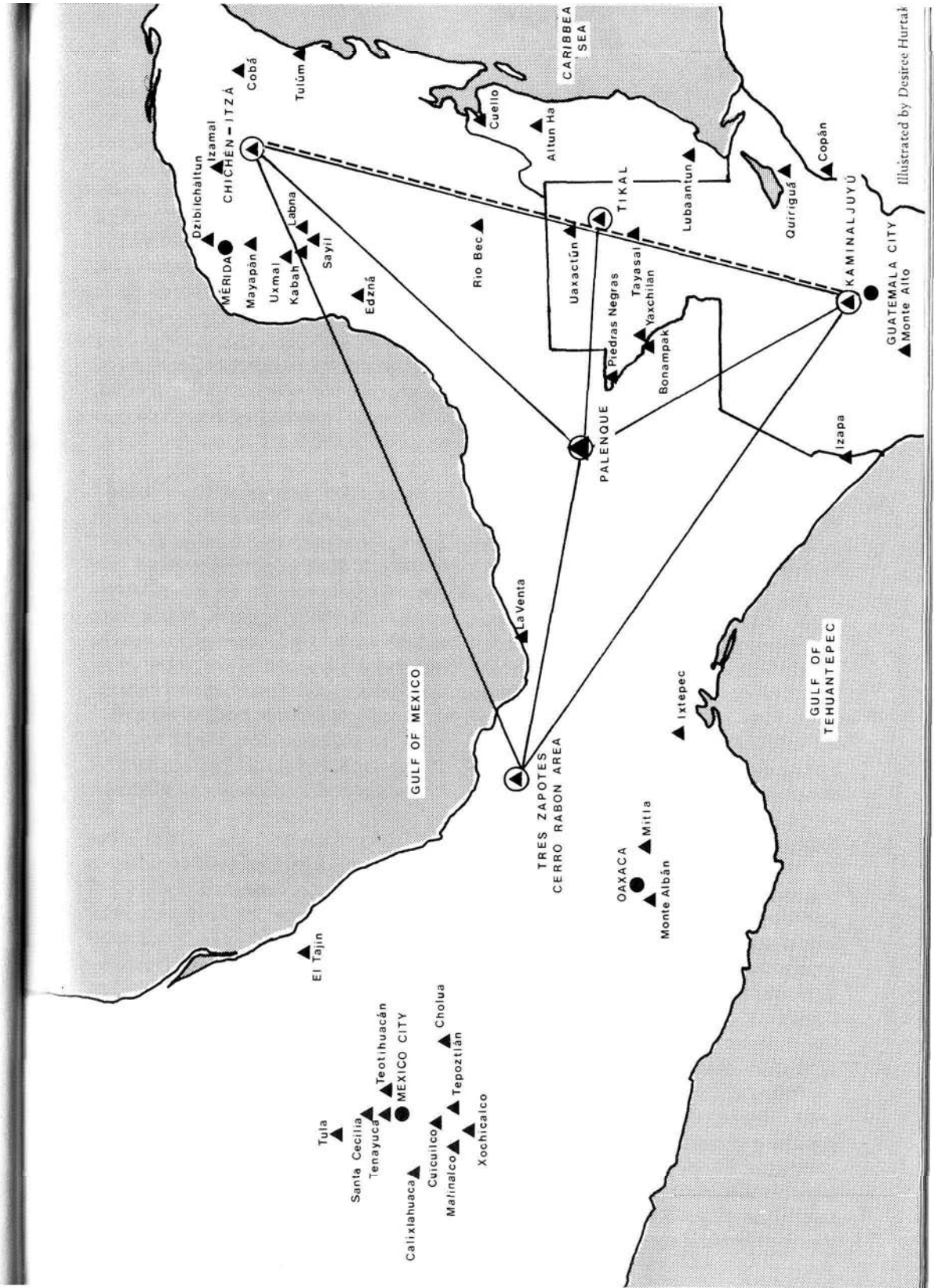
37 The Head of the Dove contains the teachings coded during the evolutionary cycles of the earth, that give all knowledge relevant to the program of Light upon this planet in relationship to the star regions of the Brotherhood.

38 The grids give the major orientation for those portions of the world that survive the major cataclysms, as well as showing where earth history stands in relationship to heavenly events that were played out, or are to be played out in the deliverance of this world.

39 Within the area of the Head of the Dove there are smaller triangular grids of crystal that mark the sacred energy complexes that were actively used by the Brotherhood of Light. It is here that the remains of their technology upon the earth, during the cycle of Atlantis, can be found.

* ***See*** **key** 1-0-5

PLATE **14.** *The Sacred Gnd in Central America* ▶ ***(A1****tea)*



40 This sacred region, within the Head of the Dove, was known as the region of Zarahemla, the home of the Brotherhood. This home connected the vast energy network of Chichen-Itza and Palenque, with Oaxaca, and the energy complex of Teotihuacán.

41 The most sacred grid in this area is the triangle formed from Palenque to Cerro Rabon in the West and Palenque to Chichen-Itza in the East. Within this area there are smaller grids connecting Cerro Rabon-Tres Zapotes-Palenque as the inner mind of the Dove. It is at Cerro Rabon that the Treasures of Heaven are placed as the seal of authority upon the crystal models located within the Head of the Dove.

42 There the Treasures in the Heavens are attached to the Earth by the Order of Melchizedek and the Seal of Melchizedek seen as Nine Pyramids interlocking to form a Star of David, upon the Cross of Space and Time. These Treasures are distributed through these grids of "consciousnestransplanting" that have selected settings on the earth platform, as "nestings" waiting for the development and ripening of the human world of consciousness.

43 Another important grid complex that is used by the Brotherhood of Light, in conjunction with the restoration of the Land of the Dove, is found in the pyramidal complexes of Peru and Bolivia.

44 Here the pyramidal complexes that are important are the twenty-five pyramids of Apurle; the pyramidal network and astrophysical stations at Morro Solar; the pyramidal grids at Cajamarquilla and Pachacamac in the desert mountains of Peru; and the pyramidal sets at Chan-cay, Jequet-epeque, and Viru.

45 These are all astronomical-calendrical complexes connected with Tiahuanaco. Tiahuanaco, the city of the Lords of Light was built at sea level during a previous cycle and heaved up to its present altitude of 13,000 feet above sea level. It contains the Gate threshold describing the work of Melchizedek who shall return at the end of this cycle of time and open the Treasury of Tiahuanaco.

46 In this sacred area bounded by Viru in the North and Tiahuanaco in the South are the plains of Nasca. The lines on the plains of Nasca show the maneuvers that the physical Merkabah vehicles must go through in entering the earth's electromagnetic density. Some additional lines point to other sacred pyramid grid areas and represent the key to the social-archaeological puzzle of the major civilizations throughout western South America.

47 Enoch told me that the Brotherhood of Light who came to the Tiahuanaco grid and the grid of Palenque-Copan, established ethnographic museums as a historic log for the ethnic types of humanity that were tested upon this planet in the cycles before Egypt.

48 These ethnographic museums at Tikal, Palenque, Yaxchilan, Copán, as well as at Tiahuanaco, are to be used as a "tool" to discern the face forms which were left behind as models to show how the image of the Adam Kadmon was calculated into flesh within the earth's space and time. .These indicate the experimental rounds of the face forms that were tried out by those who were present during the "Second Time of Transplanting," the time cycle of Altea.

49 We must also understand the codes of transfiguration; the sacred codes at Palenque inscribed as:

204-174-012
032-146-264
026-242-113
012-063-132
063-213-303
515-515-117

according to the archaeological inscription codes for Palenque.

50 Yet, there is a greater image, the image of the Adam Kadmon which we bear witness to—the image of Melchizedek as the image of our Adam Kadmon. As Jesus said, "If you could see your real image which came into being before you—then you would be willing to endure anything!"

51 In all of these grids it should be understood that a familiar name stands out that connects this sacred culture of Mesoamerica with the region of the Middle East. This name is Yoh-Heh-Wah, representing the "Great White Spirit," a manifestation of YHWH!

52 Other round numbers of where "Melchizedek has reigned" are revealed as stone calendars at Stonehenge and Woodhenge in Great Britain, and at Rujum Al-Hiri east of the Sea of Galilee. This computer by the Sea of Galilee demonstrates how two calculator spheres operate like a digital computer.

53 Many of these megalithic sites are aligned with specific star grids. Sirius, Orion and the Pleiades were often used by the priest scientists of previous cycles for their trigonometric calculations.

54 However, the most important grid structure for our present program is the copper grid structure underneath Megiddo which is aligned with Mount Tabor and Jerusalem. **This is the timepiece** for **the Great Pyramid.**

55 Megiddo will reveal the underground network of Israel as the central focus for uniting the harmonics of the consciousness grids of the planet. This will allow for different combinations of spiritual energy to converge in one sympathetic pulse, in the awakening of the planet.

56 Yet, we cannot speak of the round numbers without mentioning the Great Pyramid, the most precise grid of sacred geometries ever coded in stone.

57 Contained within the Great Pyramid are numerous codes pertinent to the interrelationships of man with the planet, the solar system, and the entirety of the galaxy.

58 However, in discussing the various interconnecting grid formations, one of these codes stands out—the measurement of the "Christ angle." The "Christ angle" is formed by the intersection of the First Ascending Passage with the Queen's Chamber Floor Level or the Level of the Summit of the Well Shaft. The angle that is formed is 26° 18' 9.7".

59 The continuation of this angle eastward, from the Great Pyramid, points to the town of Bethlehem, giving the precise angle of how birth, death and resurrection are fused together.

60 Bethlehem represents the point of incarnation which is connected with the whole drama of the human race's collective initiation into the Pyramid. This demonstrates the unique balance of this evolutionary cycle of Man proceeding from the Well Shaft "like water being drawn out of a well" flowing eastward towards Bethlehem.

61 Therefore, the round numbers are timepiece calculations showing: **(1)** the foundations between the heavens and the Earth; (2) the temporalization of the world into ages; **(3)** the shifting and recycling of primordial elements; (4) the division of space in the immediate universe into quadrants or directions; and (5) the concept of perpetual struggle in the lower planetary worlds as the framework in which cosmic events can occur and be understood by man.*

62 In the same context, the fire letters explain the programs and the arcs of intersection between the levels of the heavens composing the chiliocosm, and the planetary earth worlds.

63 In essence, the flame scriptures were composed out of living geometries of God's Word, extended to connect with the vibratory resonance grids of the Earth.

64 The Book of *Numbers* shows the numerical interface of God's people with this vibratory resonance of the Earth, for within the Book *of Numbers* is coded the tribal units for each of the twelve tribes of Israel.

65 By calculating these numbers in terms of a 360° circle (see Key 2-0-6), originating from the Great Pyramid, a unique relationship is revealed in direct correspondence to the sacred areas of the world.

66 By calculating the radiations of the twelve tribes, according to the angle set forth in *Numbers* (in conformity with its numerical sequences of spiritual teaching) from the focal area of the Great Pyramid at Giza, it is revealed how the tribes of Israel are the life-giving work of Jehovah connecting the Great Pyramid with the nations of the world, as a Light unto the nations.

67 The Great Pyramid is used as the point of origin because Enoch explained to me that the Great Pyramid is the fulfillment of Isaiah's vision (Isaiah 19:19) of the altar to YHWH.

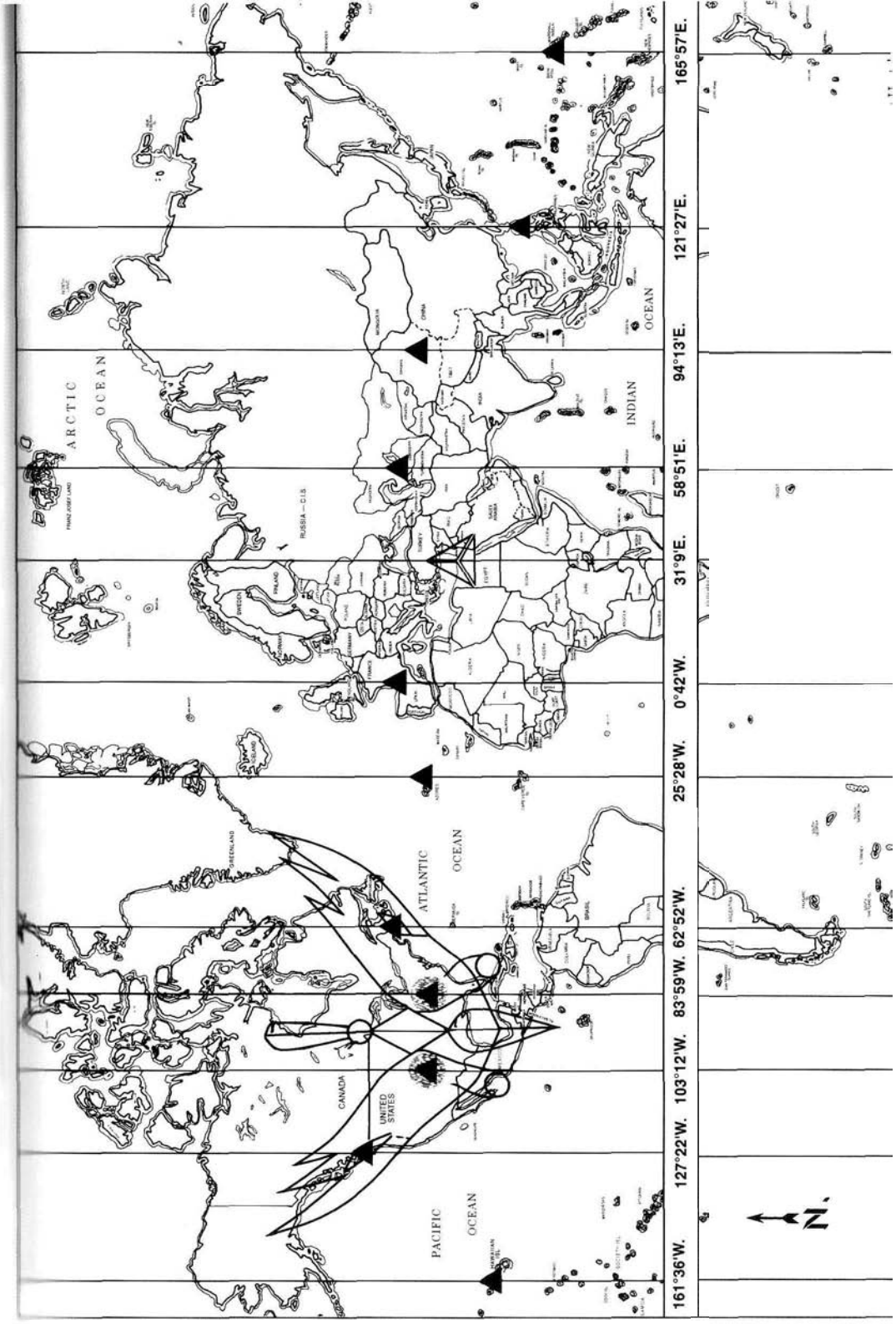
68 In receiving the Keys of Enoch, I was shown how the Great Pyramid is the center of the twelve time warp areas in conjunction with Orion and the Pleiades.

69 Therefore, by beginning at the Great Pyramid (which is at Longitude 31° 9' 0" East) and moving eastward 27.7'— we reach the site of Kungrad, Uzbekistan, in the Aral Sea desert region.

70 Accordingly, the twelve energy grid areas for space-time transcription, and areas of protocommunication established by the conversion of each tribe of Israel for the watch and deliverance of the present program from the Treasury of Light, are the areas of: **(1)** the Aral Sea-Kungrad (Uzbekistan); (2) the Takla Makan-Lop Nor, Sinkiang; *(3)* the Philippine Islands; (4) the Kwajalein-Marshall Islands; (5) the Hawaii Islands; (6) Vancouver Island (Area of the

A cipher for complex round circles that appear on the earth

PLATE 15 *The* Sacred *Tables* of *'The Book* of *Number's* '



Dove); (7) from Pueblo, Colorado to the Mescalero reservation of New Mexico (Area of the Dove); (8) from Lexington, Kentucky to Tennessee (marked by the Dove); (9) Nova Scotia (marked by the Dove) connecting with the Bermuda Islands; (10) the Azores; **(11)** Lourdes, France; and (12) Giza (the Pyramid Grid) in Egypt.

71 These twelve areas are **not** to be confused with the twelve time warp areas, or thought of as exclusive areas of worship. They do, however, show a correspondence between the ancient tables of Israel that were given thousands of years ago and the stepping stones that are being used by the Higher Evolution to coordinate our program according to every letter and mathematical value in the program of the holy scriptures.

72 Enoch showed me that just as the Hebrew fire letters are used to connect the earth to the heavens, so also, the Tibetan fire script is used to build consciousness thresholds between the heavens and the earth.

73 In Tibet, the sacred scriptures of Phowa and Odsal energy give the resonance patterns basic to the evolution of the human race, and basic to the understanding of how energy embodiments of consciousness can materialize from other evolutions.

74 Enoch showed me how 'cities of Light'' existed over the Tarim Basin which are the threshold points controlling the interpenetrating worlds of consciousness that are connected with this planet. I was shown how these are the special places set aside for the higher souls in transition, and for education of the Masters before they incarnate so that they are able to carry out a specific predetermined plan in their service to YHWH.

75 Evidence from the Tarim Basin shows that 'the Lords of Light' had once given man the outline of his living universe through special calibrated documents of stone, metallurgical technology, and communication techniques, whereby the 'Consciousness controls' of this planet, set in motion by the Higher Evolution, could be experienced.

76 Similar documents of ''Michaelilu'' exist in Syria, and documents of "Tak" exist in Mesoamerica as a testimony to the Treasury of Light planted by the power of Melchizedek, as a demonstration of the internal potency of ''the Lord'' which can be found within everyone.

77 Enoch said that everyone can be in unity with God, since the offering of every breath is a chemical offering of the life substance which brings you one step closer to your eternal body of being on the other side of time.

78 These higher cosmologies were given form from which we are to draw our inspiration; the ancients believed that the intelligences who brought these higher cosmologies will return with the coming of the ''sword of Light'' to set man free.

79 I was told that after this took place Man would once again create cities of Light for he would have the sovereignty of Light at his command; not just the sovereignty of the sun's light, but the sovereignty of Melchizedek.

80 Thus, this Key of Enoch is a key to the sciences of the past, because only through the work of Melchizedek is it possible to properly decode and encode the timepieces according to the revealed program of the present age, directed according to the sovereignty of YHWH.

81 The Elect are ''the people of the Plan,'' called by faith to YHWH before the foundation of this world and dedicated to the ''faithful working out of God's plan'' in close cooperation with the heavenly hosts. The Hosts administer protection through the Order of Michael; build pyramids according to the Order of Enoch, as tools of transfiguration (hidden within the very topology of the earth); and liberate through the Order of Melchizedek.

82 Therefore, let it be known that the Order of Melchizedek will give witness to the Elect in the appointed areas of this planetary system. And we will learn a new calculation in terms of Light measures; the measure of all measures will be: YHWH Redeemeth and Delivereth!

83 Let the mountains shout for joy, and all the valleys cry aloud! Let the sunken seas and dry lands tell of the wonders of the Eternal King! Let the rivers, and streams, and hills, praise the Lord! Let the heavenly principalities and powers rejoice in the breaking forth of the grids, as Man rejoins his heavenly family!

84 For this will be the time of Melchizedek and it will be the time of the bowing of our heads in reverence to the living Order of Light whose name is Melchizedek, forever!

The keys to future radiophysics, radioastronomy, and communication will be in the Chambers of Living Light which will reach towards the Wisdom of the Many Universes through "The Crystal Tongues of Living Fire."

2-1-6

THE KEYS TO FUTURE RADIOPHYSICS RADIOASTRONOMY, AND COMMUNICATION WILL BE IN THE CHAMBERS OF LIVING LIGHT WHICH WILL REACH TOWARDS THE WISDOM OF THE MANY UNIVERSES THROUGH "THE CRYSTAL TONGUES OF LIVING FIRE."

1 Key number sixteen is speaking of the greater unity we will share with many universes when we begin to use "crystal tongues of living fire" to achieve even greater knowledge beyond what can be achieved by contemporary radiophysics, radioastronomy, and communications.

2 These "crystal tongues of living fire" are activated crystals which are used to carry on communication with star regions of **intelligences operating within or beyond our electromagnetic spectrum.**

3 Our spectrum, defined as the arrangement of electromagnetic radiation according to its frequency as an 'observed spectrum,' indicates the way material absorbs or emits electromagnetic radiation at different frequencies. Our spectrum is limited compared to the greater spectrum of the Living Light which coordinates the *many* electromagnetic spectrums and which has a more complex spectra in the advanced star worlds. Without the consciousness to go beyond our electromagnetic spectrum we remain oblivious to the Living Light.

4 Radio astronomers, presently, are taking into account heterodyne detection to get phase differences, and detect motions of masses affected by the passage of wavefronts. This causes a shift that yields the frequency difference between beams. The incoming wave front is subdivided by subwavefront measurements.

5 However, radio astronomers will begin to discover anti-gravity sets of crystallized particles by using improved radio synthesis having ultraviolet sensitivity. The control of these sets will help establish a more universal communications system in the intergalactic medium.

6 Crystals are to be used as cyberg devices to amplify and filter communication signals.

7 They are used by the Higher Evolution as fundamental building blocks to set up a measureable grid of a larger harmonic system which allows for different combinations of wave structures to unite and form myriads of gravitational wave combinations which, in turn, react with one another to transmit thought-forms to physical planetary realities.

8 These wave structures include internal gravitational wave flux and isolated wave flux so that there is an interaction and propagation of condensed Gravitational waves which cancel the accretion of all particles in anti-gravity interaction.

9 From the synthesis of gravitational and anti-gravitational wave forms myriads of other waves are created which blend in sympathetic resonance, thus forming the physical structures of communication.

10 The Higher Evolution placed crystal monitors in the lines of force of our Magnetic fields to modulate non-electromagnetic wavelengths of communication. These crystal monitors break the synchrotronic radiations so that the magnetic fields share a new network of communication, allowing the old system of communication, including satellite communications, to be sufficiently altered in orbit to receive the new network frequency of the Higher Evolution.

11 Our planetary technology will be influenced by the Higher Evolution which will place our communication satellites into new orbits and use them to channel instructions to our planetary systems. Even public communication channels are to be used by the Higher Evolution to reach all nations of the Earth with the message of deliverance, giving strength to the testimony of the Light workers.

12 The Higher Evolution will also activate twelve crystalline fields of communication within the Earth's planetary logos so that man can communicate with the distant galaxies.

13 These crystalline fields are to be found throughout the world in twelve subterranean channels where crystalline energy has been previously used to outfit a scientific technology.

14 We must understand that "the keys to radiophysics, radioastronomy, and communication" are in these chambers of the earth which are being revisited by the Brothers of Light so that our technology can be focused into them.

15 This will allow us to unlock the grid mappings and understand why these crystalline centers are used as coordination points for many fields of communication to overlap with the Living Light.

16 These twelve crystalline grids intersecting the Earth act as focal points for the transmission of faster-than-light particles. These grids are a combination of momentum space angles controlling faster-than-light particle movement and crystal polarization rates.

17 These grids polarize left-handed and right-handed rotations in the field of Gravitational energy pulling between the earth and the sun. Under conditions of faster-than-light particles being used in extraterrestrial communication, the crystalline focal points can be used to cause the wave-amplitudes to collapse and set up a wave-helix for communication through gravitational waves.

18 Thus, on a cosmic scale where there are protons imbedded in a Magnetic field matrix a unique spatial orientation can be established.

19 The cosmic gravitational field determines the lattice spacing of autonomous protons. When that proton matrix is connected with the chambers of the Living Light there is a crystalline counterpart that is activated which, in turn, demodulates quantum pion, electron, graviton and photonic pulses.

20 The High Command demodulates the crystalline threshold which will allow radioastronomy and "crystal astronomy" to communicate with neighboring stars and planetary stars of intelligence in regions of future habitation.

21 These opened crystalline fields in the Earth will allow for the beginning of biocommunication to take place beyond the present electromagnetic spectrum.

22 In terms of radiophysics and biocommunication, optical astronomy and radio astronomy will unite and experience new realities using filters formed through grids of living-organic materials; e.g., a mustard seed which, as part of the system, can be used to witness advanced communication networks.

23 Other aspects of new optical-radio astronomy involve lobes of matter radiating visible filaments. Optical-radio astronomy measures visible filaments streaming radially away from the galactic center and star-like images that can be seen near a galaxy. It can also screen gaseous material which combines with ultraviolet radiations to produce lobes of matter.

24 We must understand that the ultraviolet spectrum is just the beginning of the higher worlds of Light.

25 Crystal communication is capable of going beyond our electromagnetic spectrum by being activated by the proper psi grids aligned with the twelve crystalline chambers built into the grid structure of the earth.

26 Astronomers will use this crystal lattice network to bend the light waves into the consciousness cells for universal communication. The lattice only needs to be in phase with the crystals in "nature."

27 In addition, the modulation of gravitational waves can be used to overcome the time-lag of electromagnetically based civilizations. There must be a move away from electromagnetic waves to gravitational waves.

28 There is an acceleration of massive bodies under gravitational forces. The simplest gravitational waves are quadrupled and can move from simple relationships of two-dimensional vibrations to fifth and sixth dimensional vibrations.

29 Gravitational waves are used to relocate thought-forms into the psyche of the human race by the Higher Evolution.

30 Gravitational wave compression around the body sets up a screen by which the human brain judges the brightness and geometric definition coming out of a light pulse which then yields a single focal value that is maximized when the image is at its optimum.

31 In this way, astrophysicists are instructed to activate psi grids by interfacing consciousness imagery with relay mechanisms, using the *five* inner *vehicles* of "Light" to activate the template of spiritual sight before one can 'clear' the servomechanisms controlling the local space environment.

32 Astrophysicists will understand the biological components of in-phased locked loops through mental projection.

33 Contemporary radioastronomy will be able to make contact

with higher intelligence in the In-Space environment of our local sun system. (This is not to include intelligent forms that exist within our electromagnetic spectrum.)

34 First, however, the proper gravitational-linkages must be used to "clear" the regulatory grids before physical technology can be used as an interstellar medium for reciprocal interstellar communications.

35 In order to communicate with such advanced star intelligence man must also redefine his spatial regions in terms of the interpenetration of **his life space** which is controlled and used by the Higher Evolution.

36 The Higher Evolution uses what is called In-Space (viz., the spatial regions just on the other side of our light threshold for communication); accordingly, our radiophysicists must do the same in working with universal communications operating in our planetary space by the fluctuations in the field of light.

37 Therefore, In-Space reality is used by higher intelligence to move within our biosphere, just on the other side of the curtain of our "common light," and must be experienced by the modulation of mental signals through crystals which produce an interface between extraterrestrial intelligence in our own *"In-Space"* environment of consciousness (i.e., looking inward for the signals). **A** phased array of radio telescopic sensors which would be able to sense change rates between one thousand and several thousand rate units per second would not be able to "communicate" with higher evolutionary movement without the proper "*In-Space*" relationship.

38 The Higher Evolution sometimes screens the appearances of its vehicle movements with a light grid to avoid detection. Here "avoiding detection" means "regulation" — the regulation of higher evolutionary thought-waves which could influence other spatial levels of intelligence through an interstellar medium. (This is why the Keys are "already" in the chambers of the earth.)

39 The Higher Evolution will often deliberately disguise its satellite vehicle or "star" with a light cover of neutral emissions so as to remain undetectable from the components of sophisticated gamma ray, X-ray, ultraviolet, and infrared radiation and radiowave transmission coming in from other galactic civilizations investigating new "life zones" in unprotected galactic regions.

40 Therefore, "In-Space" astronomers must use the psi-meditational grids which penetrate the light cover and coordinate crystalline grid communication with techniques of radioastronomy and radiophysics so that the correct wavefront displacement can be received and the communicative thought-forms be sent out to work with the Brotherhood.

41 The associations of galaxies named according to the various conventions, e.g. Perseus, Virgo, Pegasus II, 2322, Ursa Major, Haufen A, Leo, 1239, Gemini, 0348, Shane, etc., can be approached through a radio-astronomy element housed in a field of crystal transmission units which are photo-sensitive, shield-

ing light, and massive enough to produce a radical velocity amplitude for variation detection in peculiar stars.

42 The communication is given through a meta-language pattern which can be composed into a collection of pictographs which are translated into the language of the specie receiving the communication. It is then transposed into the brain wave relays in order to sustain a central message.

43 The grid mantra triggers the proper set function, for example, a grid mantra triggered by man:

Psi-meditation
(soul-mantra)

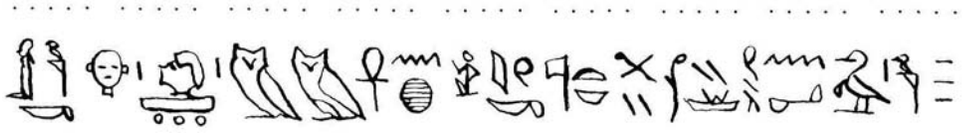
	xE Man . . .: Ini. x Exp.-: Ini.·Cor. x Exp.
AMEN-PTAH	Life Pro. Sec: 11 x 10 10 (36)
(access entry)	U x′ xE Best th Attri. th Funct: Ini. x Exp:-:Ini..
	Cor. y Exp· Sec: im. I AM A:Ω

Soul meditation activated by proper Urim-Thummim Grid Crystals.

44 The communion is with the entity/entities in terms of inner-light bodies activated (represented as +):

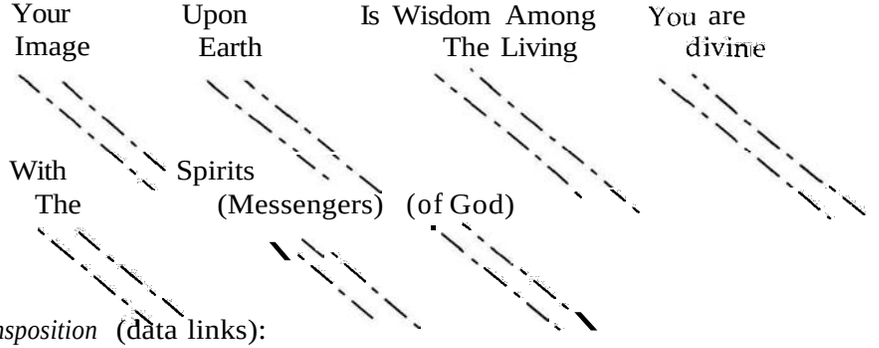
(+++) (+++) (++++) (++++) (++++++) (++++++) (++++++)
Entity Entity Entity Entity Entity Entity Entity

Transcription into visual feedback by Higher Evolution by means of pictographs working with many levels; (the dots represent adjacent planes used in relative addressing):



twt.k hr tp-ta m-m ʿnkh(w) yw.k ntry hn' Baw

Transition (into architecture of common mental language in use):



Transposition (data links):
(into brain waves)

KEY 216 44-46

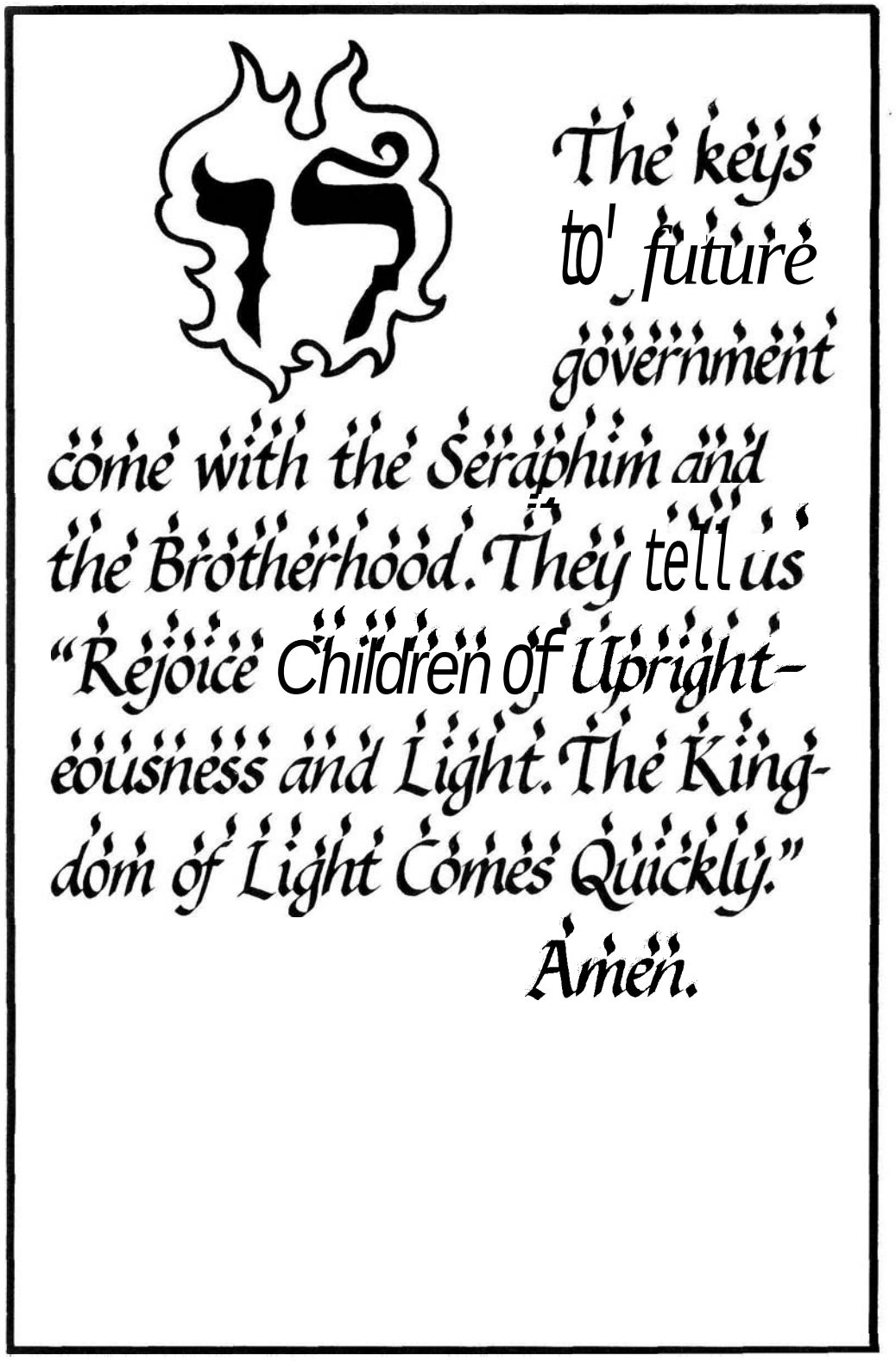
Inducer frequency for phosphene luminescence: Operator of Consciousness Time Blueprint showing Time Lag (in Population I Life Systems).

Monitor:

To and from 'Chamber' in Ur/Earth identified with Egyptian Grid.

45 In summary, spiritual humanity can be recognized as the higher intelligence in physical form working as an intermediary between the Hierarchy and humanity, receiving and using Light and power (energy received) under the inspiration of divine Love, to build the new world of tomorrow.

46 A new space diplomacy of the many heavens is surrounding this heaven. The messengers of the Christ come to quicken all levels of knowledge and communication to behold a unified revelation. This revelation comes as the morning star 'of David' — the grid of the many heavens harmonizing all consciousness communication so that all may partake of that unity with our Father.



2-1-7

THE KEYS* TO FUTURE GOVERNMENT COME WITH THE SERAPHIM AND THE BROTHERHOOD. THEY TELL US "REJOICE CHILDREN OF UPRIGHTEOUSNESS AND LIGHT. THE KINGDOM OF LIGHT COMES QUICKLY."

AMEN.

1 There is a forming of the new worlds at this time for there is to be soon existent new planets. And the Creator Sovereigns of this local universe known as the Council of Twelve have been studying the charts which are the arrangements of the manifestation of a new physical existence. The Council of Nine has governed this area of physical existence from the beginning of that area of expression from the Father's Word. The Nine shall place upon the new realms those "physical souls" who have perfected themselves upon the Earth plane. Those souls who have evolved to the highest point of advancement on Earth shall be of the New Creation.

2 The key is telling us that future government will be unlike any government of man because it will be governed with the higher mind entities of the Great White Brotherhood who even at this time are changing the focal rings of intelligence on the outer lip of this galactic region.

3 The work of the B'nai Or, specifically under the leadership of Melchizedek, Metatron, and Michael, includes the changing of the whole solar hierarchy of intelligence. This means the reprogramming of the younger spiritual teachers (on all planes of existence) who have been caught up in their own illusion to the point of not seeing the value of taking the physical earth intelligence beyond its physical illusions so that earthman would not have to repeat himself again and again within the same lower heavens. In order to accomplish this, the hierarchical realms that are working with these lesser brotherhoods of Light are now being forced out of their positions of power, and the greater forces of Light will externalize on the earth plane. They shall come in with such a force that all the destruction prevailed upon by the lesser light groups shall be sanctioned within their own realm of existence.

4 This is the unification of the Priesthood of Melchizedek upon this planet with the Order of Melchizedek coming from the higher heavens.

5 Creations which survive the present time cycle are creations which desire that the specie gather

*The Keys as the Key to the Kingdom.

light and life into the image and similitude of the higher evolution which is the living universe. The materialists who seek to destroy the world and worship the space-gods will be like desiccated mud when the foundations of the earth are removed.

6 Enoch speaks of this time as the time of the bringing of great spiritual gifts: of prophecies, new sciences, gifts of creation, discoveries, all of the keys which will unlock the scientific records which contain information on how this happened before and how there exist cycles of eternal renewal. This is to prepare Man for the space-time overlap, for the coming of the Seraphim and the Brotherhoods of Light who will help the righteous lay the new foundations for the new earth.

7 This will be the time of the appearance of the Holy Trinity of Light which will bring greater understanding of all previous worlds of creation and worlds to come for the "chosen seed of Light."

8 The younger souls of the faithful who survive the old program will become the physical seed of the Christ people upon the planet. The faithful who are already initiated into the many gifts will be taken to other planets. This will come to pass only after the unrighteous are removed from the face of the earth. At that time the earth will be in a new electromagnetic orbit and there will be a new heavens and a new earth.

9 And at that time all conditions will be ripe for the B'nai Or to bring forth the government of Man-God as a Council of Light set upon the face of the Earth in the land of the Ancient of Days — the great land of the West. The new government will rule through a Council of Light made up of the righteous leaders of all nations in conjunction with the galactic Council of Light. The false "masculine" priesthoods who have denied the many gifts of the Holy Spirit will be overthrown by the children of Light who will raise their right arms which will become golden staffs of light exercising great leadership on the planet.

10 The faithful will be of one song and gladness for there will no longer be any religion or science of Babylon — the finite solar cosmology will be overthrown.

11 New Psalms will be sung by the righteous:

"Listen **O** spiritual One —
I shall enter the beautiful West.
To the Shepherds belong all the people who have seen rocks underneath the waters come alive.
I have gone as a Hawk,
I have come out as a Phoenix.
O Morning Star, make a path for me,
that I may enter in peace in to the beautiful West —
The land of the Dove reborn.
I belong to the Waterway of Horus which connects with the River of Crystal of Jehovah.
Make a path for me that I may enter and worship YHWH who gives Life to the Lords.
The Lords came with Uriel to earth;
They came with Abraham and Joseph to earth.
May all recognize they serve the Only Begotten Son — the Christ, the Lord of Life.
As for him who is ignorant of these words,
he shall not go into the Day of Resurrection, nor shall he go in after coming out."

12 And the righteous shall sing of themselves:

"To me belongs a Body now transformed from the Body of the Fish of the Piscean Age which has carried me through the Island of Fire and opened to me the Throne of the Tribunal.
I have received the form of a Dove that I may walk as a peacemaker and go forth having God with me.
I am shod with white sandals.
I am a Dove separated from the stormy heavens with the righteous of the earth, for I am on the path of Melchizedek.
I went up into the Tribunal of the foremost of the Elohim Lords,
And in their midst I was Judged with those in the presence of the members of the realm of the Dead.
My Guardian who is Michael stood up with his hands before the Father,
And he has seen my vindication.

It is granted that I have power over Death;
And over the darkness of the planetary powers so that I can reign with Christ wherever the Father sends me.
The Dove appeared over my head when I confessed the Living God YHWH,
And my Body is now within him as a living soul.
I fly up,
I have removed the hearts of those who have feigned in their hearts Love with hatred.
Now I enter the Mansion of the foremost of westerners who serve as the Great White Throne in the midst of the earth.
The strength of my soul protects me.
My family, my children, have been properly prepared with the Word of God.
I speak to those who are to prepare themselves for the Council Tribunal in the Mansion of the foremost of the westerners which shall reign after the world has been shaken.
The God of my salvation is at the right and the left and before my eyes.
Be kindly, be Christ-like in this sacred land in which you are;
In your office and in these possessions the spiritual Israel has been reborn.
Hallelujah."

13 Let this scroll be read and cherished by hearts of humility and by souls of piety.

14 For we are on the verge of a great ordeal and woe to the unjust who follow after iniquity.

15 The upheavals that are moving upon the face of the Earth are in consequence of the great cleansing that is taking place throughout the heavens. The Order of Michael is purifying all realms of intelligence beginning at the highest levels of creation and including many of the space brotherhoods who have used a technology of death. And as a result they are being removed from the center of the galaxy and set back several evolutionary dimensions. This is why there are grotesque intelligences now occupying the atmosphere of planets like our own, for they have been recycled to the edge of space so as to be humbled in the painful path of evolutionary renewal. But these grotesque forms only constitute a portion of the mutations created by the fallen Masters of Light.

16 Many of these grotesque forms along with their Masters of Light, who are of the Adamic appearance, are being placed in the regions that will be vacated by planets like Earth as the Earth is advanced to a higher orbital frequency.

17 Privileged are the righteous, for their glory transcends all praise. Yea, they are beyond the knowledge of what has already come, for theirs is the Kingdom of Holiness, the everlasting abode of righteousness wherein the family of love rejoices in the Almighty's perfection forever and ever.

18 Thus speaketh the Sons of Light, the Brotherhood of All worlds and Ages of Light, who reside in the midst of Melchizedek and who say unto you, prepare for the New Communion which will open the Earth in the next thirty years, for it shall be the time of visitation and the time of transfiguration.

19 Merkabah speaks and Merkabah goes. Follow **O** Children, the road to Zion, and let Jerusalem be inhabited in Peace and in Holiness from this time forth unto all time forever.

20 The Seraphim tell us, "Rejoice Children of Uprighteousness and Light, the crystalline fields of Light upon the door posts of your body temple have been activated, for you are part of the greater star seed."

21 And the name of this temple within you, which shall not receive the angel of death, but the angel of Light, is called Amen. The "Amen" is identified with the People of God, whether they are at On, Memphis, Beersheba, Bethlehem, Megiddo, or the basin of the Great Salt Lake. All of these faithful communities will rejoice because there the Light has already been centered in the crystalline fields beneath these cities.

22 So prepare Children of Zion: your community is to be organized as a defensive family against attack.

23 Be protected at the first sign of danger as the community of Qumran; that is, if attackers from the nations of the earth come close, one-fifth should be mobilized, then the second fifth, the third fifth, the fourth fifth, and finally the entire force of the community should be mobilized.

24 The community is the nucleus of Light, and the communities of Light which are under the holding pattern of the Sons of Light will be protected by the Merkabah vehicles, against the "Sons of Darkness."

25 The future government will be led by the Sons of Man who have welcomed the Seraphim Host and who have fought victoriously, not against blood and flesh, but against the spiritual darkness behind the worldly rulers in heavenly places.

26 The communities are to be organized not according to the commandments of man, but according to the Seraphim who will give new commands to the Specter-Spectra-Spectrum units of Light stationed around the Earth.

27 The Seraphim will assign vehicle units to the communities of Light upon the Earth so as to deliver the righteous from this Earth's threshold during the time of the holocaust. This is the time when the stars from their orbits fight in the heavens and the Jerusalem Command brings judgement upon the Princes of the earth.

28 We are to organize into families of ten; and as we are organized into groups of ten believers, we shall be given two Ophanim, two Seraphim, or two B'nai Elohim energies of Light who will take us into a spectrum vehicle to cross our light spectrum into the higher dimensions of creation.

29 The Beings of Light who serve YHWH will establish academies for future science as bases for scientific training in Metatron's name; they will establish academies of Light as bases for spiritual education in Maitreya's name; and they will establish Melchizedek life stations as bases for galactic unity and regency of the Office of the Christ upon the Earth in Jesus's name. They will govern through the Messiah, the Christos Body of Light Redemption which is given to all of us to unite and work with the Star of David as our model for future government. For in order to partake in YHWH's Kingdom, Man must interconnect this pyramidal life station with the Jerusalem Command. This allows him to work with the Mid-Way stations, to partake in galactic citizenship, and to live in harmony with all creations who serve the Eternal Father — YHWH.

30 Thus, **O** Sons of Israel, we shall rejoice in the putting on of the seamless white garment and the crystal crown of glory of our office and lineage.

31 We shall do justice unto the righteous of all nations by sanctifying all works in the Name of YHWH. In this way we shall please the One who has given us the gift of creation; and in this way shall our service be sanctified in the Light of Him who is the Maker of All Light.

32 Bless you forever, you who are sanctified in the polarized Light of Zion. Now use the energy field of Light technology which extends from the Throne Energies of Merkabah.

33 Rejoice in the Holy Trinity of Light, for only then will the family of God upon this Earth be joined by the Brotherhood of Melchizedek to reign upon the entirety of the planet in the Name of YHWH.

34 The family of God will use

the true Light energy of the Lay-oo-esh to purify the elements of the Earth's atmosphere and to banish death as it is known among mortals. The Government will then be a Council of Teachers who will educate every section of public synergy upon this planet according to the Cosmic Law. The Council of Governance will be carried out in cities of Light which will be placed in the oceans, as well as biosatellites stationed upon the land. And from the sky, the ambassadors will come bringing a new teaching of government to produce the strongest interplay between Man and the Hierarchy of the Heavenly Councils.

Amen.

The Biocomputer Keys To Our Consciousness Time Zone Revealed To Me By Master Control Messengers: Metatron and Ophanim ENOCH

1/2,3/1973 era Zone

Series/Three

The key to future luminaries and the key to the "Divine Light" is the Vehicle of Time Translation. The "Vehicle of Vehicles" is "MERKABAH" which creates, controls, and has the ability "To Speak" through electro-magnetic sinks. MERKABAH revolves and goes and rises under the Heaven, or brightness of the Next Universe, and its course goes over the earth with the "Light Of Its Rays" incessantly into myriads of universes within the ever unfolding eternity.

3-0-1

THE KEY TO FUTURE LUMINARIES AND THE KEY TO THE "DIVINE LIGHT" IS THE VEHICLE OF TIME TRANSLATION. THE VEHICLE OF VEHICLES" IS "MERKABAH" WHICH CREATES, CONTROLS, AND HAS THE ABILITY "TO SPEAK" THROUGH ELECTROMAGNETIC SINKS. MERKABAH REVOLVES AND GOES, AND RISES UNDER THE HEAVEN, OR BRIGHTNESS OF THE NEXT UNIVERSE, AND ITS COURSE GOES OVER THE EARTH WITH THE "LIGHT OF ITS RAYS" INCESSANTLY INTO MYRIADS OF UNIVERSES WITHIN THE EVER UNFOLDING ETERNITY.

1 The souls who have reached the greatest levels of awareness and attunement with the Father are able to extend themselves through many dimensions of light in service to the many realms of specie intelligence desiring to know the meaning and direction of Life.

2 This extension throughout the various dimensional realms of intelligences is done by Merkabah.

3 "Merkabah" was used by the People of Israel to describe the visitations of the Hosts of YHWH to Earth exemplified in Ezekiel's experience of the "wheel-within-the-wheel."

4 Merkabah appears in a multiplicity of forms; it can be seen as a pure energy envelope of Light associated with the work of a Master, as well as a manifestation of extraterrestrial technology of Light, for which reason it is called a "vehicle of vehicles." Merkabah is a vehicle which can take on any membrane or color appearance to correspond with you and guide you into other experiences of creation.

5 Merkabah creates and controls time translation and is the hookup or overlap between dimensions of light.

6 Through this hookup the various light thresholds which interlace the galaxies are connected, allowing vehicles to travel between the various 'dimensions of light.

7 Merkabah also controls these thresholds to prevent lower intelligences from coming in and interfering with the Father's Plan. Nevertheless, in consequence of the Merkabah appearance, zones can be created in the lower heavens (of which Earth is a part) that are periodically devoid of supervision. This allows aggressive intelligence from the lower orders of light to land upon this planet and display belligerent instincts towards man.

8 For this reason we must have spiritual discernment by the Holy

Spirit lest we confuse the appearance of Merkabah with the vehicle craft of "negative" intelligence forced to exist in the lower heavens.

9 And by the Holy Spirit we are being given knowledge at this time so that we can understand how a "hookup" will take place between the spiritual forces of Merkabah and the physical thresholds of our immediate universe. Through this hookup, which forms an electromagnetic sink, Merkabah has the ability "To Speak." Therefore, it not only creates and controls these electromagnetic sinks to enter and leave various dimensions of light, but it has the ability to use them for communication.

10 How does a vehicle speak to us? Through light consciousness forms by means of polarized energy; namely, by energizing the cosmic pulsations to pierce the Earth's electromagnetic field. The message it brings speaks of the Great Infinite Way and our role in the many heavens of creation.

11 Thus, in its flight through the many heavens, Merkabah, the light energy vehicle, through rotational circumversion, creates the overlap between various universes of time and space, thereby creating threshold configurations. Consequently, by creating threshold configurations with its power, Merkabah allows one level of intelligence to directly connect with a series of other intelligences.

12 Hence, Merkabah can project itself from one life system or galaxy (which contains a series of thresholds) to the life system or galaxy of another universe. Therefore, the key states that it "rises under the 'Heaven' or brightness of the Next Universe." It has the ability to descend from the light field of one heaven into the light field of a lesser heaven, or as Enoch said "to a local universe within a parent universe." Even penetration of black body or thermal radiation is incidental to the movement of the light energy vehicle of Merkabah. (Note: the key is not speaking of *Heaven* as an abstract plane, but as the next universe, the next vehicle of consciousness space.)

13 What is the source of this greater power? The power and direction of Merkabah proceeds directly from *the mind* which is in conjunction with God. It is the mind of the Master which literally operates, controls and stabilizes the Merkabah at all times so that when the true Merkabah passes through the heavens it heralds the message of the Father.

14 Thus, its course goes over the Earth with the "Light of Its Rays;" and it moves along the grids of the *Stralim* radiations, the Divine energy radiations in parallel phase. The mind of higher spiritual intelligence in conjunction with the Stralim radiations creates the domains which allow for the vehicle to operate within the magnetic and electromagnetic areas surrounding the planets.

15 These Stralim radiations are not always present for the physical Higher Intelligence which is the reason why in physical universes the Higher Intelligence has to use technical operations and energy grids. However, even in the physi-

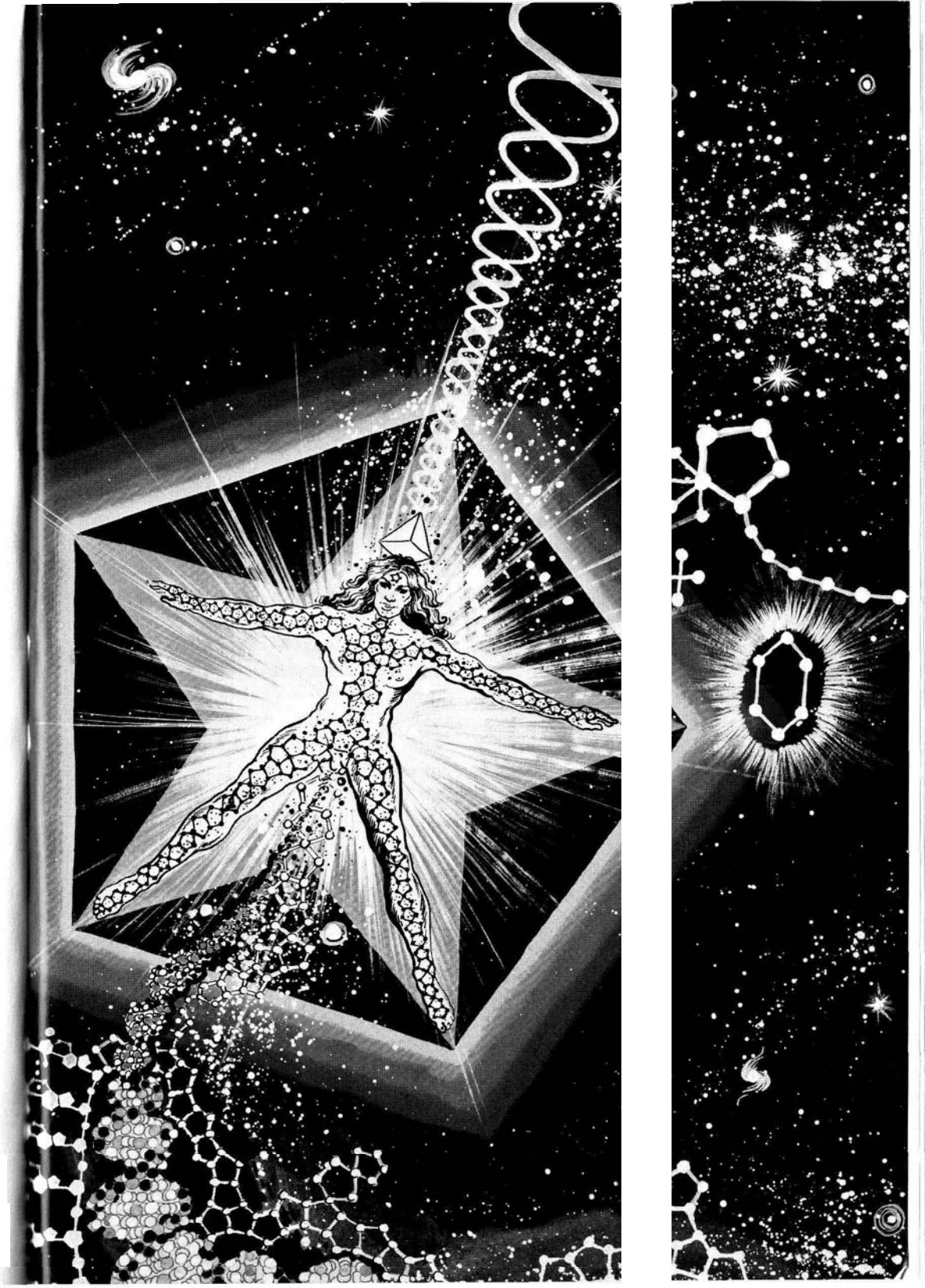


PLATE 16. *The Merkabah coordinating the Astrophysical Codes of Life.* ▶

cal universes the Merkabah does not travel but moves within the entirety of a parallel phase, propulsion-repulsion, which is set in motion. Hence, Merkabah moves through the worlds of our physical space domain by a perpetual pulse which uses magnetic and electromagnetic poles energized by the grids of Stralim radiations.

16 Therefore, Merkabah does not "travel" between planets but moves within an all-embracing energy field which is composed of multiple magnetic, electromagnetic, and magnetohydrodynamic domains unified into a "field stasis" using multiple polar denominations. This gives the vehicle operating within the field the ability to go faster than the speed of our common light.

17 Thus, the Merkabah vehicle works through time translation and carries the ability to work simultaneously with many linear chronologies of specie intelligence: past, present, and future. It has the ability to take species directly out of their own chronologies of time into new homogeneous worlds of creation.

18 The key tells us that by the "Light of Its Rays," Merkabah goes over the Earth incessantly into myriads of universes within the ever unfolding eternity. In other words, the Light is not simply going over the Earth, serving empty realms of space which surround the Earth, but the key implies that the Earth is just one small part of myriad systems of living intelligence which are all the concern of the Higher Intelligence.

19 For us to understand why Merkabah should appear over the Earth, we must also understand why Merkabah should appear within the myriads of universes.

20 **Merkabah is the interconnection between higher intelligence operating within myriads of universes with their respective earth systems of life intelligence on a parallel phase. We are one singularity of light within the pluralism of the Divine Light.**

21 Consequently, man is but one form of space-time creation, one space-time singularity on **a** ray of a larger Merkabah vehicle capable of taking part in the knowledge of the greater system; for we are one microcosm of the collective form of the greater unfolding eternity.

22 **The Earth is a "spaceship" with its rudder cut off going around its sun system on the edge of space completely oblivious to other worlds that have learned to evolve beyond the lip of space.**

23 The mission of Merkabah encompasses several levels: **(1)**to extend the Light Garment of the Father to new universes just being created; (2) to coordinate the threshold commands in the universes of the Paradise Sons; (3) to evolve and resurrect the Shekinah universes, thus rebuilding even the smallest matter-wave particles into the Adam Kadmon, so all can share in the greater plan of ongoing creation.

24 Merkabah is a sovereignty of Light moving over the waters of creation in oneness with the Eternal God; it is the image of holiness formed in the air and the Light materialization of the spoken word.

25 The word "Merkabah" reveals the experience of the Body of

Light which descends from higher realms and commands the life force of man to awaken to and be integrated with the universal intelligence.

26 In order for us to understand the word "Merkabah," we must understand the context in which it has been used in the scrolls of Light for Merkabah is the vehicle of communication used by the Command of the Hosts.

27 The appearance form of Merkabah is given to the evolving creation in terms of what the creative intelligence will understand within its reality structure.

28 And the *Zohar* tells us of how Merkabah has issued forth many scrolls of dictation through the Divine Light. And the Elohim use this Light to commission the Lords of Light to extend their knowledge and intelligence through Merkabah vehicles to evolve the lower worlds. And through Merkabah the Child of God also can extend his knowledge to other mansion worlds.

29 Consequently, the Merkabah vehicles can connect with anything from star systems to the crystal patterns of inner Shekinah kingdoms within the seeds of life to bring new Light to dimensions that have fallen. Therefore, Merkabah works also with the Shekinah *to evolve any life form* to spiral beyond its present life form and connect with the crown of glory.

30 We can see how Merkabah can spiral through the inner chemical lattice of planetary programming so as to attune the species to central growth cycles, or speed through star systems and connect a lattice of stellar growth with parent universes or super-universes in different dimensions which can aid the evolutionary intelligence.

31 Enoch explained that just as the mind through faith healing can directly concentrate its brain waves on a finger or foot cell and project healing through a *turaya* light circulatory grid built into the heart, the Lords of Light can use laser-like *Stralim* radiations to project energy from the Merkabah vehicle into our *turaya* system for the education of the human self and/or the repairing of the program.

32 Merkabah is also the body of the Master coordinating your Overself body with your human body. The Overself that you have does not exist in vacuous space waiting aeons for the Christ to appear, but is working continually in other dimensions of the greater living totality coordinating with the Masters of Light through the direct teaching of Merkabah.

33 Merkabah therefore allows the Overself body to dome with the physical body rather than vice versa, when you are ready to move into the next step function, to work with the next cycle of soul progression.

34 Merkabah is the radiation of Light which ties thought-form creations of Father universes to Son universes, and Son universes to lower universes of living technology still evolving in the realms of the Seven Mansion Worlds, the Light worlds of the lower luminaries.

35 Merkabah is witness to the bringing of prophetic consciousness from one level to other levels of creation. And without Merkabah no man could enter into the Presence

of the Father, for Merkabah is the emanation of *Nartoomid* returning to the bosom of the Father. The events of Elijah going into Merkabah, Isaiah seeing Merkabah, Ezekiel experiencing Merkabah — all speak of Merkabah as a form of time translation for the prophets of Light. They receive their orders, their "great commission," from the higher life systems to teach planetary intelligence on behalf of the Hierarchy of Light.

36 This experience of the 'wheel-within-the-wheel" can be received in many different forms from that of: the spiritual Body of Light, a spiritual vehicle of Light (as a pure energy vehicle), or a space technology that has instant acceleration with power to travel at 2.9 times (or more) the speed of light as defined by man.

37 And once man has evolved into a greater understanding of Light, he will also use equations of spiritual energy which will allow him the facility of space travel to other universes, and receive the consciousness education and teachings that the Higher Evolution desires to share with our planetary society.

38 In fulfillment of this prophetic science, the Jerusalem communique from Orion has announced the coming of the Hosts which will be like twelve burning sun systems coming down to the face of the Earth. The New Jerusalem will be revealed as a Merkabah totality, a system which will coordinate all building blocks of crystal into one greater life force. This is why the key tells us that the higher intelligence uses the energies of Merkabah to speak and to address man on the nature of the living universe through the transmission of wisdom from the Merkabah in the sky.

39 And when I was a young man, I beheld a vision and look! Yiskiah, Lord of Light, appeared before me in a body of Light and I began to behold the meaning of Merkabah.

40 Many years passed while I sought out the meaning of the ancient scriptures of Light so as to understand the Light of God's Word. Then, in my 33rd year I prayed that the fulness of Merkabah be revealed to me and that I be given knowledge to help my fellowman. In answer to this prayer the great Master Enoch appeared to me and said, "Are you ready?"

41 And then, a Light was put around my body and I was taken by the Master's body of Merkabah through a white-light illumination until I could no longer remember time nor concern myself with the three dimensions of physical time-space.

42 I was shown how higher life intelligences move through space by the precise mathematics of gravitational demodulation and re-modulation of light waves.

43 I was also shown how higher intelligence enters a planetary atmosphere by measuring the magnetic parameters of the planetary event horizon. And once they determine the orbit of the parameter, a test is taken to see what energy fields need to be crossed. Once they know how many fields need to be crossed they create what they call rotational circumversion which is two conic sections of light being brought together (one

being the field of the Merkabah vehicle, the other the field being crossed) through the orbits of their Magnetic fields.

44 Therefore, by connecting their relativity with a given planetary relativity, they are able to go through the parameters of a given sun system. In doing so they put a spiral of light within a spiral of light which allows them to connect with levels of three-dimensional space from the standpoint of expanding and contracting gravitational density.

45 This creates a type of cosmic lens through which they can measure not only the electromagnetic density, but also the biological fields best suited for the type of light technology they need (for the local universe is made up of many biological Alpha-Omega systems working on different wavelengths of light).

46 The reason why some of these space technologies look transparent within our space dimension of light is simply that they come from a higher coding of light (the Stralim) which enables them to be respatialized to come through a multidimensional hole into a three-dimensional time set. In other words, by traveling in wavelengths higher than what Earth scientists measure *ca.* 7,800 Angstroms or wavelengths lower than 4,000 Angstroms, (i.e., in wavelengths that cannot be imaged by our eyes) Merkabah has the ability to travel and translate man. Merkabah uses its geometry of Light in providing for time translation into other life zones comparable to the thresholds of the human experience.

47 The vehicle has the ability to go faster than the speed of light and in searching for planetary targets, the *mother vehicle* or *legion vehicle* slows down and enters the energy portal.

48 Through these portals, time tunnels or "wormholes," vehicles can be seen in the sky proceeding from a faster light dimension which seems etheric with respect to our light dimension.

49 And while traveling faster than the "speed of light," they have the ability to measure the threshold of a given sun system to determine the entrance points of their planetary target. Then, they slow down if necessary to come in and materialize within the molecular frequency of the given spectrum of light energy.

50 In the higher force fields there are no such things as concrete objects; motion all depends upon the order, grid and template of atoms that are traveling on a particular frequency of light.

51 To make this interconnection between their energy stream and the energy stream of the intelligence being probed, the Higher Evolution matches their kinetic energy frequencies with the angular velocities of particles in the energy stream being penetrated. This interpenetration can be carried out through complicated flight patterns so as to take inventory of the specie without interfering with the consciousness presence of the average earthling. Only the Child of God, who can operate on that frequency, is capable of seeing and discerning the presence of their energy field connecting with ours.

52 The discerned energy field of the vehicle, during space maneuvers, typically can appear as a pulsating pyramid, a pentagon, or a Star of David. In addition, the Higher Evolution has flight patterns which go through multiple tracings of light, through complicated triangular coordinates. They do this to key into certain time periods of the species' growth and development. They generally appear in the lower heavens as three vehicles in triangular formation. However, the Merkabah vehicles actually work with high frequency vehicle counterparts existing in a companion energy stream so that they balance each other when entering and leaving the electromagnetic and gravitational density of the planets.

53 For every set of triangular coordinates a companion set is necessary to harness the diminishing frequencies within the star system's electromagnetic field.

54 Thus, the Higher Evolution establishes control of A-line frequencies of light by having a corresponding B-line control under the guidance of Merkabah vehicles which are invisible to the eye but necessary to balance the activities of the A-line spectrum vehicles. Without this balance the vehicles would run the risk of materializing within the densities of planetary nuclei or within gross material forms in space which are in the pathway of a vehicle's G-line or gravitational control.

55 On the physical level of creation, the Higher Evolution even has special planets reserved for metallurgy and for the creation of gigantic motherships fifty to five hundred miles in length. These planets have no radiation belts around them. This allows the Higher Evolution to create vehicles having concentric atoms, capable of withstanding the tensor strength of the Magnetic lines of force.

56 The vehicles of Merkabah are capable of taking the human evolution into blue-white star fields of Population II Life Sytems. But before man can enter the Merkabah vehicles and be taken to other star dimensions, he must be sufficiently prepared for the great energies which emanate from the Merkabah vehicles. Only when Man's consciousness is sufficiently prepared with the Love of the Father to understand the purpose of Merkabah can the vehicle open its energy portal to project a blue-white light which creates an energy field around the body to protect it against changes as the body is taken into the vehicle.

57 Thus, those who believe in the Father's Will and desire to work with the Brotherhood are those who will feel tremendous energy changes in their bodies, for they are being chemically respatialized to live in a more active Light environment.

58 No longer will it be said "the spirit is willing but the flesh is weak" for the flesh and the spirit will be in one highly charged body of Light.

59 In circumstances where a physical body is taken into a physical vehicle, the vehicle intelligence places this light energy field around you and you are immediately projected inside the vehicle through the system they call *transvirulence.*

60 The vehicle is able to take intelligence from all geophysical conditions and bring them into a central module.

61 They have the ability to actually materialize their consciousness thought-forms into any given level of technology they desire.

62 They have the facility to take you in through this energy called *transvirulence* which is a "float vacuum" which allows your body to be floated aboard the vehicle. Through *transvirulence* you are biochemically respatialized to live on their wavelength; so there is less of the gross material "you" in the physical geometry of what is "your body," but it is "you" in the transfigured matter-energy form within the chemistry and geometry of what is considered necessary for communion with you.

63 These are the dimensions of the true Israel of Light, those who are capable of working with the luminaries; they who are transformed to work with Merkabah which moves through fields of color flux as a light pyramid of energy conversion synchronized with whatever light frequency channel calls for assistance.

64 I was told that many do not understand their own God realization and their own scriptures, and therefore it is necessary for man to receive again "the weights and measures of Enoch" and the new scriptures of Light so as to prepare him for the new threshold densities beyond the imprisonment of the continual rounds of physical existence in the Seven Mansion Worlds.

65 Merkabah is bringing the final victory over the priestly altars of consciousness sacrifice which gut the spirit in the Name of God. I was told that this redemptive activity was illustrated in the biblical scripture of the sacrifice of the innocent between the horns of the altar and the sanctuary (Luke 11:51). The horns stand for the beginning and end of a consciousness threshold which must be experienced again and again until the soul has sufficient strength to be re-embodied within the Christ body of Light.

66 And I learned much regarding the consciousness evolution of the Merkabah vehicles whose sole purpose is to turn all grief into great joy and liberation.

67 Thus, I speak to you that you may know the secret of hidden things within the chambers of Living Light and that you may ascend, as servants of The Living Word, up the spiral staircase of crystal energy into the vehicles of Melchizedek, wherein the faith of all ages may be revealed as the true and living faith of Israel.

68 Eternity will unfold another dimension and each dimension will be made through the *Stralim,* the light rays of Divine Light.

69 Truly, the Merkabah vehicle is not the vehicle of destruction or those vehicles known as the Brahma Weapon or Indra's Dart as found in the *Rg-Vedic* scriptures or hymns to the sun. The Merkabah vehicle is not a vehicle of warfare or intelligence from some other universe out of coordination with YHWH.

70 The Merkabah vehicle works with the *Nartoomid,* the Eternal Light; it works with the Shekinah, the Inner Universe working with the extended Presence of the Father. It also works with the Lords of Light and the Sons of Light who work collectively as the 144,000 Masters of the Christ who bring forth redemptive energy.

71 The key greets us in the name of Merkabah and invites us to enter into the presence of myriads of universes sharing the same divine presence of the Father.

72 And you accept it by asking that the Higher Intelligence working with YHWH, the Eternal Mind, come into you and use you as a Light unto your fellowman. You must empty yourself of the "confusions of the world" and ask the Father to pour His Light into your garment of flesh.

73 Then, you will actually feel the "body of Light" consciousness come into you, once you have balanced your field and have removed yourself from all of the negative particles of the anti-universe which hold you locked in space.

74 When you are balanced and have removed yourself from the negativity of the anti-universe; when you experience the Gematrian Body of Light consciousness, then you will be able to experience the presence of the Holy Spirit within you and you will commune with the Lords of Light through Merkabah.

75 The Brotherhood of Light lias clearly stated that Orion-Kesil is our stellar Central Control, for Orion is a dwelling place of the Living Light consciously and continuously sending the emanations of the spiritual Hierarchy into the gravitational fields of the lower planetary worlds.

76 The face of eternal time is given to us when we guide and deliver our planetary vehicle beyond our electromagnetic density into the threshold of the Eternal Light.

77 In our time of consciousness translation, Merkabah will throw its twelve spiral radiations of pyramidal light energy upon the face of our dying body of destruction. And at that time there shall be a great uplifting by wings of fire into the crystal throne of our regenesis.

78 This is the Astrophysical Messiahship of Israel and of Judah who wears the face of the Lion-Sphinx.

79 This is the fulfillment of the priesthoods of Aaron, Zadok, and Melchizedek being offered up to the myriad universes of the Father's Throne.

80 Arise! **O** Israel and present yourself before your Beloved One who calls you by the name of His love: Israel reborn!

The keys to future luminaries are Muon waves and Matter waves which will reveal the secrets to opening and spanning electromagnetic sinks through which "Whole Light Beings will be received."

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THE KEYS TO FUTURE LUMINARIES ARE MUON WAVES AND MATTER WAVES WHICH WILL REVEAL THE SECRETS TO OPENING AND SPANNING ELECTROMAGNETIC SINKS THROUGH WHICH "WHOLE LIGHT BEINGS WILL BE RECEIVED."

1 The key explains how Messianic forces travel from universe to universe through given electromagnetic sinks, or points of gravitational collapse. Communication with other worlds that are moving faster than light can also be received through these points by using matter and muon waves.

2 **In the context of the key we are to understand two major functions: (1) matter waves have the ability to move faster than light, and (2) muon waves* are the falling particles of light as they fall from one geometry of creation to another.**

3 Metatron emphasized the use of matter and muon waves to move the spectrum vehicles of the physical brotherhoods through the spheres of influence of the electromagnetic sinks, enabling them to code their technology into physical universes at will. More specifically, matter and muon waves are first used by the Brothers of Light to measure the proportions of an electromagnetic sink, as well as parallel electromagnetic fields that exist between electromagnetic sinks. (In this process, they measure the proportions by calculating complex movements pertaining to the sink.)

4 By forming a grid of measurement on the basis of the statistics of matter and muon wave interference, they can determine at what points their vehicle will span a given electromagnetic sink.

5 As the spectrum vehicles span electromagnetic sinks, they reveal multi-gravitational sets. These sets are used as the master field for projecting vibrations of thought patterns into specific harmonies. Sometimes even the total mass energy of the spectrum vehicle is circulated for physical materialization in another spectrum.

6 Hence, the matter-muon wave coupling allows for man to experience fifth-dimensional realities by opening up the conic section from which he is normally excluded.

7 By going through the light cone, one experiences the mystery of all surrounding light cones connected with hyper-dimensional space. (Note: The mechanisms of the living cell are coded into the

'Muon waves are predicated at eight times the length of matter waves in our consciousness time zone

cone.) These light cones form a circular field while retaining their specific singularities which can be exchanged by tumbling over into a new domain.

8 Therefore, the synchronization of our light cone with the other light cones of surrounding space and time uses υ,ζ particles to transfer physical mass from one light cone to another. With this ability to move through space and time anomalies, the Brotherhoods can select any given corridor from the sink for vehicle movement.

9 Hence, on a galactic scale of events matter-muon wave coupling allows higher evolutionary thought-forms or even physical mass to occupy any of an infinite number of universes with multiple variations.

10 Flight time between conic sections varies with the biological or matter-energy tolerance in flowing from energy span to energy span. Here all prime infinitesimal units of mass energy particles can be formed from "no mass" infinite motions, which offer the resistance to a change, to another motion.

11 And in travel through electromagnetic sinks, the intrinsic resistance in the change to another kinetic motion gives the impression of inertia or mass to the surrounding energy field of the spectrum vehicle. The impression of inertia is due to the powerful spans of energy that must be crossed within seconds of flight.

12 In order to overcome high frequency resistance levels, it is necessary to go beyond compound matter-energy "bondings" which are contained within electromagnetic "skins" and are impenetrable by the lower physical intelligence.

13 The matter-muon combination is also used to control universal zero-point vibrations which accounts for the pattern of the molecular force. This universal zero-point (where the cones come together) is a point of original attachment to other universal systems through which creation takes place. Secondary systems of physical creation must acknowledge the universal zero-point as the origin of galactic matter in the same way a child acknowledges the cord of his mother's womb out of which he is extended.

14 Thus, within a central galactic point of gravitational collapse, the breakup of the light particles is used to coordinate emerging patterns which give shape to the new order of evolutionary creation.

15 In addition, the matter-muon wave combination is important in the acceleration of cosmic rays and other particles. In the hands of the Brotherhood, the matter-muon wave combination prevents mutually destructive wave-rotations between bodies of gravitational attraction which would yield a composite of wave-rotations leading to the collapse of a given ether.

16 In this process, neutrino, omega, and proton grids are constructed to control the elastic scattering effects that take place while old vectors collapse and new vectors are constructed.

17 The matter and muon coupling (specter-spectra) coordinates these energy grids and simultaneously allows for specie development on one planet to be extended to other levels of intelligence on special "grids of light," for all the

regions of space being reconstructed.

18 The coupling also extends to consciousness particles known as Ψ, Ψ' and w, $w,'$ which are combined in a unique way thus allowing the specie to participate in the energy modulation of life.

19 This reorganization, coordinated by matter and muon waves, also allows for special grids of measurement to arise which allow for the structuring of electromagnetic parallel energy fields to be adjusted and reorganized permitting species to travel from one zone of creation to another.

20 this is only done to planetary systems which threaten to destroy other specie forms of creation, as well as civilizations helplessly undergoing the death of their star system. Then, the "Whole Light Beings" come to help the specie if it chooses to take the higher spiral of light instead of the lower spiral of planetary decay and degeneration.

21 When you understand that the universal intelligence operates through the activation of thought-forms, you will understand that we are the materialization of projected universal thought-forms. The "Light beings" decide whether the resultant thought-forms can sufficiently use data and knowledge as consciousness fields to work with the universal consciousness, or whether the energy fields require the intervention of "material" technologies generated by the Brotherhood of Light.

22 Generally, the "Whole Light Beings" indirectly feed the information to rescue the specie in question so as not to violate surrounding zones of consciousness development. Yet, at times there arise instances where mutual programming is necessary.

23 More specifically, on a physical level, the spectrum vehicles, under the command of the Councils of Light, locate a planetary population that has a negative influx of energy from destructive rotations and/or has a destroyed atmospheric cover so as to allow destructive rays to bombard the surface of the planet. Then, the Brotherhood by means of a holding position weaves a grid network of specter and spectra wave rotations so as to balance critical mass and allow for a harmonic to be established.

24 The holding position is maintained to keep out negative radiations from interfering with the organic evolution while the network is being woven.

25 The new network allows for a harmonic to be established in the balancing of critical mass.

26 This network is initially given an "inductive kick" by multiple magnetic fields controlled by the vehicles of the Brotherhood.

27 This multiple magnetic field which the Brotherhood uses is partly that of the vehicle and that which is found in the surrounding environment which is used to create a perpetual pulse.

28 This perpetual pulse creates a positive feedback where the matter and muon flow has been specifically applied; the inductive kick and matter-muon fields allow for the syntheses of energy fields that will create enough energy to sustain the original kick.

29 Then the specter-spectra-

spectrum light force is projected directly into the planetary environment of the specie which is being balanced within the holding position while it is being freed from the "negative" influences which keep consciousness locked in space.

30 Hence, the specie such as man can then be opened to a new consciousness dimension whereby the electron implant is directly in conjunction with the wave-rotation generated by the vehicle.

31 Thus, the "Light Beings" come not only to raise the consciousness of individuals but, in some instances, the levels of collective humanity. This entire collective consciousness is brought into new quantum numerical ranges by a new cosmological constant. Through these wave configurations, collective humanity can be received and delivered by "the brothers" into the higher universes through the constants of curvature which are opened.

32 While this transformation from one spectrum to another is taking place, the reprogramming vehicle of the Brotherhood uses a function known as the 'El Spectrum-Reciprocal' to counterbalance all energy spin-offs that would be disruptive to the new vectors.

33 The spectrum - reciprocal technique allows for the coordination of flight patterns of the vehicle by using pyramidal projections. These projections emanate in such a way as to penetrate the surface evolute where the locus of the intersection meets with each mobile sphere (containing polarized life-forces) in surrounding space. The technique involves the use of these pyramids of light to balance the gravity shells of the ether surrounding the planet.

34 The pyramidal emanations of light penetrate each gravity layer surrounding a planetary sphere because on each gravity layer there may exist different dimensional systems of intelligence and by bringing in a new energy field there arises the possibility of destroying both physical and ethereal levels of parallel intelligence if their gravity forces are disrupted.

35 Once the holding position is perfected, the "Whole Light Beings" are able to control the flux lines so perfectly that the vehicles can create their own energy corridors to appear on the surface of the earth. This creates a new energy zone of life, by means of a "pillar of light" transport, to deliver man through the vehicles without disrupting the planetary gravity forces.

36 When the function of light is freed from its cubic restriction of matter, the A-line and B-line grids of development are freed to reformulate the triangular coordinates of the pyramidal functions of light geometries on the next orbital level of the universal mind to sustain the development of life.

37 Thus, the vehicle alters the biogravitational field of a living organism and "replaces" the former time-space of consciousness observation. The Brotherhood of Light leaves behind the reformulated model for another period of planetary development.

38 The refocusing of the totality is through Merkabah which transforms space-time matter; space and time being within the consciousness of the specie, and matter being a consequence of vibratory energy which is projected as the sustaining frequency of the image pattern. A unit of space-time matter transcends to a new level of creativity through a "muload" (quantized matter transported in space-time) of matter-muon waves.

39 The materialization of Light moving into new electromagnetic space and time can refocus the totality of the former energy into a new orbital field.

40 The matter-muon combination plays a very important role in the adjustments of the final grid — the consciousness control grid in step with the light zone — in the final phase of transportation to a new galactic region.

41 This role is to prevent the interference of negative consciousness particles from other light zones that are adjacent to a primary light zone that is being regenerated. Unlike particles in the physical form, these particles work through hyper-dimensional space and must be screened by the matter-muon wave grid lest the specie lose its mental and spiritual capacity during the shifts into new consciousness regions.

42 Thus constantly changing thought-patterns of collective evolutionary intelligence must be screened within a Son universe by a central energy network. This network, using matter-muon waves, allows the appropriate thought-patterns to connect energy sub-components of one set with other sub-components in other light zones in the same universe.

43 The matter-muon wave coupling also allows for specter-spectra-spectrum projections of matter waves and gravity waves to come through atmospheric layers to the planet and impart paranormal gifts to the multitudes of the elect.

44 Since the spectrum vehicle works on a planetary scale, the exhibition of these paranormal abilities are not limited to the gifted few in the attendance of a spiritual teacher, but are freely bestowed to all those who will freely open their god-self in service to humanity and the Father.

45 After the matter-muon wave coupling is achieved through Metatronic physics of a consciousness implant, consciousness can reside in a new body no longer limited by the old material form.

46 However, matter and muon wave combinations allow for variability in experimental universes, using the "ciphers" of previous memory programs which must be "relearned" and integrated with the renewing process of the mind of each Creator God.

47 Unless we understand this consciousness creation in terms of other consciousness time zones, we remain in the weeping and gnashing of teeth in space isolation without the understanding that **we are not alone!**

48 Prepare your consciousness to recognize the appearance of 'whole Light beings" through the gifts of the Holy Spirit for they represent your counterparts in the greater creation.

49 "Whole Light Beings" appear to give testimony to the ongoing creative power of the people of God and specific changes that occur within evolutionary subsets of the Father's Kingdom.

50 The luminaries that come through electromagnetic sinks rejoice in the realization that we are being remade into the image of the Adam Kadmon. They tell us that we must take upon our physical body the thought-form body of Light which is free and in communion with the Masters of Light.

51 To speed up faster than "light", to slow down to the "common light" is to recognize there is no past-present-future in the face of the eternal Present.

52 It is in this that we acknowledge the perfect attunement of the "Whole Light Beings" connected with the heavenly voices — the sacred vibrations of the Torah Or. For through these vibrations the other singularities of space beyond our control have their harmony in the spectrum work of the Brotherhood — which renews beginning and end of all which is in the Light.

The keys to future luminaries are Whole Light Beings who will give Energy Codes for limitless intercommunication between living inverses and "The Power of Righteousness and Compassion" which holds Love-Powered Radiations together in the cycles of "The Eternal Inheritance."

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THE KEYS TO FUTURE LUMINARIES ARE WHOLE LIGHT BEINGS WHO WILL GIVE ENERGY CODES FOR LIMITLESS INTERCOMMUNICATION BETWEEN LIVING UNIVERSES AND "THE POWER OF RIGHTEOUSNESS AND COMPASSION" WHICH HOLDS LOVE-POWERED RADIATIONS TOGETHER IN THE CYCLES OF "THE ETERNAL INHERITANCE."

1 Beloved, I am calling your minds forward to the Eternal present;" — the Lord has sent his "messengers of Light" to reveal His angelic Hierarchy. And I would have you remember from the beginning of this cycle that the Lord God ordained angelic emissaries who are in accord with the Office of His Son, to teach these things to the planets: to Love the Father and to Love one's fellow spirit in all kingdoms of creation.

2 These angelic emissaries were ordained after the Order of His Son, in a manner that thereby, the people might know in what manner to look forward to His Son for redemption and migration to the next program of creation.

3 The energy codes held within the hands of the emissaries, who interpenetrate the universes, are the keys of "love-powered radiations" which sustain the Father's Thought-Forms as they intercommunicate between His Living universes.

4 From the Councils of Light, the "Whole Light Beings" as emissaries, carry the codes of limitless intercommunication between the living star universes as a field of intelligence serving the life forms of the Divine Face wherever they may be found.

5 All their codes of limitless intercommunication are keyed to go from ת (Tav) into יה (Jah) which is the synthesis of all of the Light emanations of the Holy Sephiroth giving divine instruction. Therefore, the future luminaries are those who wear the יה (Jah) upon their foreheads for they have gone through the ת (Tav) to recognize the end which has no end.

6 The emissaries give the codes to the meek and righteous of the earth who will plant their codes by compassion and love-powered radiations. It is through the love-powered radiations that the seed can manifest not only here, but in the other worlds and cycles of the "Eternal Inheritance."

7 The divine seed, even expressed as Man, has been created to exist as a dynamic life force, to experience the many levels of Universal Godhood within the Father's Plan. Hence, it is through the multiplicity of the divine seed within the Father's Plan, that creation can

evolve to experience levels of Elohistic divinity and co-reign with the Lords of Light.

8 In essence, this divine seed is the thought-form pattern used by spiritual intelligence to evolve a given soul progression of consciousness out of the infinite possibilities available.

9 And, thus, the emissaries have been called to this holy calling, to evolve the soul embodiments to greater levels of experience. They have been called on account of their faith active in love, while others could not discharge the divine seed from the limitations of the body and mind until it had finished its complete cycle of planetary experience.

10 Hence, the messenger Whole Light Beings who cultivate the divine seed and aid in the completion of its program of soul growth, are emissaries because they understand the mystery of undoing all the seals which were used to bind the soul between each expansion of the universe.

11 They who were not captured within 'limited envelopes of light' were thus prepared from the foundation of the world to assist with soul evolution. And being called by His Holy Calling into "communities of spirit," these messengers administer to the intelligences through hyperspace, teaching the levels of diverse intelligence to obey and carry forth all combinations of the Father's Commandments.

12 These angelic emissaries administer to the teachers in human form.Thus, through limitless intercommunication the Councils of the Brotherhoods, stationed upon the earth, are informed of the vast changes continually going on in the heavenly realms.

13 The Adamic Race within this galactic system originally had limitless intercommunication until the time of the Fall. From then on the planetary families of the Adamic Race, within our Father universe, were cut off from limitless intercommunication and were placed on an omega cycle of consciousness death.

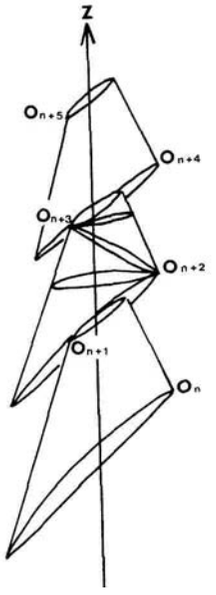
14 The early attempts to regain limitless intercommunication resulted in the destruction of the Tower of Babel (which is one inverted code structure of Abba),

15 This is the reason the 'Program Israel' was given to open the vibrations of the human soul to the Sephirothic intermediaries who bring consciousness expansion so that Man can cry out "Abba, Father" as the Adam Kadmon Body of Christ demonstrated. And we pray "Our Father," for restitution must be made to our Father as the source of unity for the balances of all Son and Shekinah universes affected by the Fall.

16 This planet, as a result of the Lucifurian rebellion was placed in a state of retrogressive evolution, so that even the "Masters" who incarnate must pay the price of this karmic evolution by continually being conditioned to physical limitations and life in ignorance of the divine voice, until they are reconnected with their divine Overself as shown in the baptism of Jesus.

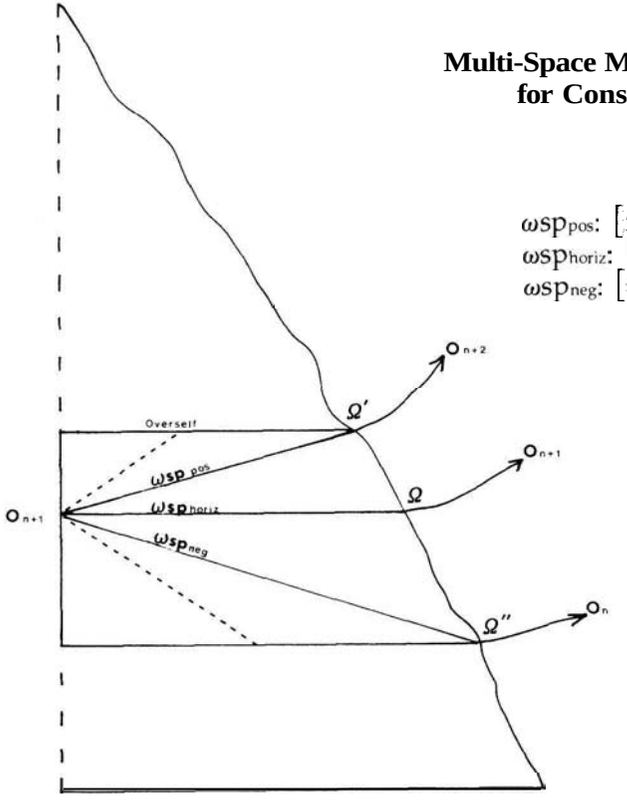
17 In general, the course of soul evolution in our Son universe is to serve and fulfill a specific program that has been predetermined in the Overself state.

Where ωsp = soul progression
ωspp = soul progression possible
$\omega spp = (r, \tan 0)$
r = magnitude of sweep
θ = angle of sweep
O = origin of program
Ω = completion of program
For r_{horiz}, $\tan \theta = 0$
For $r>1$, $\tan \theta<0$
For $r<1$, $\tan\theta>0$



Multi-Space Model of "Program Zones" for Consciousness Evolution

ωsp_{pos}: $[r<1, \tan\theta>0]$
ωsp_{horiz}: $[(r = 1), 0]$ or $[1,0]$
ωsp_{neg}: $[r>1, \tan\theta<0]$



Two-Dimensional Model of a Program Zone of Consciousness Progression

18 However, the ultimate purpose is to be united or reunited with the Overself through many programs. The Overself, too, is evolving towards pure consciousness divinity.

19 The main assumption in "intercommunication" and compassion for the physicals in the lower worlds of rebellion is that the weights and measures of service decrease linearly with the original position at the beginning of a given program.

20 This means that if a Master embarks on an entropic-negative program (in service to or supervision of lower physical worlds), his incarnations are activated in progressive limitations because of the overall scale of retrogressive evolution which influences the soul (in the lower worlds of physical entropy), to be pulled back into repetitive rounds of existence.

21 However, through the work of the Overself Masters who serve the Office of the Christ, the continued state of the education of the soul and refinement of consciousness Light can overcome 'conditioned limitation' so that the soul can be creatively reunited with the Overself Continuum. At that point, the individual soul can override 'negative programming' through the ability to forge a new program with the 'Collective Overself,' or incarnate back into positive or negative planes of the lower physical worlds to assist other forms of limited consciousness.

22 The present state of soul evolution in our planetary field is that of ωsp neg: $[r>1, \tan \mathbf{0} < 0]$.

23 When the original position of 'On+1' in the progression of soul evolution can be corrected, at the end of a program (Ω), the soul can be advanced into a new program $(On+2)$ which can allow it to progress into the image of its divine Overself and eventual unity with the Adam Kadmon.

24 Thus, through the Office of the Christ this continued state of soul confusion and inability to connect with "limitless intercommunication" is recognized and compensated for by the human attunement to the spiritual intermediary of the Office of the Christ. The Office directs the spiritual intermediaries assigned to balance the communion between the physical self and the Overself within progressive states of degeneracy.

25 Therefore, the individual can override negative programming through help from the Office of the Christ which is in coordination with other Whole Light Beings.

26 In special circumstances, divine intervention allows Masters of Light to directly interconnect with a soul program and speed up the spiritual education of a soul that is needed in other programs of Light.

27 Unfortunately, the "negative drag" on this end of our local universe is so overwhelming that, in spite of all the thousands of Buddhas and "Christed Masters" piercing the planetary veil of soul evolution, it is still necessary for the Hierarchy to return and collectively externalize in order to take the righteous physicals with their soul vehicles off the planet through resurrection. They do this in order to prevent the soul from going back into imperfect spectrums of Omega.

28 This is why soul-Man as Christ-Man must go beyond Alpha and Omega and why the planet is being resurrected at this time.

29 And, in order to help Man cross his Alpha-Omega threshold, the "Whole Light Beings" carry the equations for limitless intercommunication.

30 They work collectively to allow all spiritual intelligences to extend their consciousness activities throughout the entire spectrum, throughout all possible states of life, providing maintenance on all levels of education. Collectively, the "Whole Light Beings" make concerted plans towards resolving interrelationships between the various zones of consciousness in the Father universe.

31 They can recreate and direct a unified life system filled with a complex tapestry of interwoven affinities. As exemplaries of God's creative power, they manage not simply the economy of organic terrestrial nature, but a full cosmic economy for the benefit of the Father in the management of myriad levels of consciousness.

32 This explains why there is no absolute predestination, but rather soul preconditioning that allows for many unique combinations of soul evolution and physical evolution to occur in every growth cycle.

33 The collective prescriptions made by the many Orders of Light give a basic reading of how many units of Light are necessary to genetically reprogram the physical body to accept a higher soul evolution and resurrection into a new program of spiritual teaching.

34 Genetic reprogramming allows for the physiological processes to be aligned with a new "Logos Equation," which reapportions and recombines the Light for the continuation of revelatory power.

35 Man, when he is evolved into the Adam Kadmon, can go on to inherit any of the worlds of Light serving the Father. He is an intelligence destined to be more than flesh and blood. However, to go on to inherit the Whole Light bodies, Man must first be able to use this garment of light to serve his fellowman before he can go on to the many different planes within the Father's Hierarchy.

36 In essence, the Father's Hierarchy works through key emissaries of Light who have proven they can carry on the responsibilities of the Kingdom of Light. Among the numerous Orders of Whole Light Beings are found those who work on the "Right Hand Side" of the Father's Office of Administration in each Son universe.

37 **The Order of the *Malachim* is one of the Orders of the Lords who supervise the programs of Sovereign Law pertaining to God-Man relationships in every universe.**

38 They attune the forces of angelic communication and open the books of God's Law to be read in the higher heavens as the Cosmic Law. They also reinstate the Law in the lower realms so that man understands why he is a spectrum that had fallen before this present program.

39 In our present cycle, the retransmission of the Law was given through Ezra and the "Men of Faith" the "Men of the Great Assembly," who were the "Watchmen" of the transmission codes of the Torah Or.

40 **Another Order of Light is the Order of the** *Ishim,* **who assist man to go from the third dimension to the fifth dimension of spiritual growth. They come down into the integral formations of the inner Shekinah worlds to evolve mankind from the lowest molecular forms within the network of the Adamic body.**

41 The Ishim help intelligence move through mental-entropy and body-entropy by showing how the soul can enter into envelopes of light moving between minus infinity and anti-infinity.

42 These energy envelopes exist in hypernumerical ranges beyond the simple mathematical functions of $\sqrt{-1}$ and $\sqrt{+1}$.

43 When the graduated soul exits the body, and is not assigned to return to the Overself body of a Master or Ascended Master, it can enter any number of energy embodiments, energy envelopes, it has prepared for, to work with one of the angelic hierarchies operating in the twenty-four dimensions of our Son universe.

44 I was shown how there are energy envelopes of light which float through space, carrying the codes for a given type of soul evolution that is seeded into a particular dimension. I later felt that only hypernumerical packages could account for the flexibility of these energy envelopes which work within the major twenty-four dimensions of our Son universe to control our soul evolution.

45 When the Shekinah elements of a graduate soul enter one of the envelope soul matrices, the other side of Occam's razor becomes effective (i.e., all possibilities will be tried, for multiple evolution is possible) and the soul evolves, with the help of the *Ishim,* according to the angelic matrix best suited to work with the programs of creation.

46 **The Order of the** *Elim* **represents the sustainers of the vibrations of sonic energy used in the music of the spheres. The Elim translate the Father's messages into units of sound and color which are used for communication between the networks of the Hosts.**

47 The music of the spheres continually weaves the fabric of creation with the thought-forms of the Father. Through the use of diminishing chord structures, the Elim reactivate sound patterns of creation from one sphere to another.

48 The Elim form a musical mandala and a spontaneous course through the musical universe by unifying the spiritual orders with harmonics on all sides of the *Creator Spintus.*

49 The Elim merge, pair, and synchronize sound chromatically, bringing together different sound and color factors which combine to express the highest modes of meditation. Their cacophony radiates a dimension of freedom from the bonds of human passion.

50 The Elim use spherical musical forms to inspire art, teachings and transformational activities in the realms of creation.

51 The Elim inspire:
- the love of universal forces;
- the love of consciousness understanding;
- the love of at-one-ment with God;
- the love of at-one-ment with self;
- the love of spiritual knowledge;
- the love of spiritual Wisdom;
- the love of divine seed-forms;
- the love of indwelling Shekinah gifts; and
- the love of the Infinite Way of the Divine.

52 Through these transformational activities, the Elim show how the basic units of Omega are energy constants which spiral out of the center of zero sound and color into other consciousness time zones. The Elim also recycle the field orbits of color traveling, in each cycle of renewal, from consciousness time zone to consciousness time zone in a variety of colors.

53 **The Order of the** *Hashmalim* **carry the standards of Justice and the Weights and Measures which judge even the angels. They are the judges of the spiritual planets. It is from their ranks that the Trinity Spirits are called to dispatch the original manifestation of the limitless knowledge, the** *Torah Or of the Ain Soph* **to the planetary realms of YHWH's Angelic Ambassadors.**

54 These are the weights and measures that allow terrestrial and celestial law to be synthesized for the establishment of interplanetary government.

55 Hence, the special work of the Hashmalim is to tie together the spiritual worlds with the worlds of physical form and to show that they are inseparable through the grids of Light manifestation.

56 The Hashmalim are unique in that they can connect the trinitized activities of the Three Great Triple Powers in the expansion of the innermost part of the Deity into new creation.

57 Each Triple Power reveals that portion of the Holy Trinity which is manifest in new creation. The Three Great Triple Powers, the basic blueprint for energy change, are the interface for the collective activities of the trinitization of matter-energy.

58 Another Order of Light is the Order of the *Seraphim* who are princely guardian intelligences, controlling the major pictographs monitoring the lower heavens. Through their multiple appearances, the Seraphim work with the external prototypes of consciousness creation, as well as govern the ranks of light intelligence not allocated to the deities.

59 Without receiving the baptism of seeing the Shekinah Light from the Seraphim, Man is not able to come out of this world, pass through the lower firmaments and see all the rulers and all lords and all gods and all the great invisibles of his local universe.

60 Their Command governs myriads of interplanetary governments of intelligence that are connected with specific consciousness zones.

61 The Seraphim open man's eyes to work with the "Government of the Higher Evolution." They structure the "Government of Light" which is necessary in the merger of different planetary worlds under a unified "Wisdom." This "Wisdom" is manifested from the Ancient of Days through the

Father, revealed to the newborn creation as the Recent of Days.

62 Of **all the Orders of the Host, the Seraphim have been chosen to manifest the "Government of Light" because they know how to associate the right "Wisdom" with the "right planets" in accordance with the Father's "Master Plan."**

63 In the beginning of the physical planes of our local universe, a portion of the Adamic race fell and became "the inheritors" of the "limited space of the Inheritance" outside the guardians of the galactic tree. There were others of the Sethian *thrice-regenerated,* the Enochian *thrice-regenerated,* and the Methusalian *thrice-regenerated seed* who were used to upgrade the intelligence of Man. These were the "First-Born" who were in the heavens prior to the creation of this world and who chose to be "Reborn" in the spiritual body upon the earth in order to help in regenerating man back into a body of Light so that he could return to the family of the heavens.

64 When this thrice-regenerated power was taken from the face of the earth, the Seraphim were commissioned to insure the continuation of the work of Seth, Enoch and Methuselah. Just as these three were taken into time translation, into the higher heavens,

65 the Seraphim lifted the ark of Noah and his seed into the heavens and then returned it safely to this planet so that the Kingdom of God could begin again.

66 Thus, the work of the Seraphim is to protect the *Hokhmah,* the Wisdom, and the holy seed, by summoning forth the proper ark, and seeing to the readaptation of life upon the land during all Noah-like deliverances where the intervention of higher intelligence is necessary.

67 **The Order of the** *Erelim* **maintain the "Covenant of Light" between the Throne and centers of Higher Intelligence. They continually adjust the center of light with respect to the evolving orders of Higher Intelligence that must be periodically drawn together as the worlds of physical form change with respect to new plans of creation.**

68 They also judge the effectiveness of technology, monitoring and ordering civilizations that have not yet found their spiritual identity. It is from their ranks that the *Loka-Thought Adjusters* are chosen to determine the sequences necessary for the lower evolution and the Higher Evolution to meet and mutate as a joint spirited creation.

69 Through their consciousness controls they can rescue interdimensional physical intelligence that has accidentally materialized in the wrong time zone, in the wrong dimension of Light, etc. They rescue intelligence through their powers of dematerialization penetrating the matter-energy veils of light.

70 **The** *Ophanim* **are the messengers of Light from the higher heavens of the Father, uniquely placed at the crossroads of space, as the network for governing and implanting "new realization." When the prophets of the ancient civilizations made contact with the higher worlds, invariably the contact was made through the Ophanim messengers of Light. The Ophanim carefully select individuals in each of the planetary societies who have the ability of prophethood and carry the understanding of the higher creation.**

71 They supervise the crucial aspects of growth within the hierarchical ranks of the heavens and protect the higher teachings from falling into the hands of the lesser forces of Light, and from the rebellious brotherhoods, who do not serve the Father's Hierarchy of Light.

72 Therefore, the Ophanim guide the thought-forms from the Father's Thrones and Dominions into proper levels of instruction.

73 There is also a distinct aspect of the Ophanim's work which is synonymous with "Wheels-within-Wheels" — the appearance force of the Merkabah as it comes into physical manifestation. The Ophanim are closely identified with the Merkabah which is used to announce the Cosmic Law of YHWH and bring a scripture to the lower planetary worlds.

74 The Ophanim also make the Merkabah available to the other Orders of Higher Intelligence so as to carry out specific functions:

- to guide men to the knowledge of the Infinite Way;
- to minister to disembodied entities on the physical and spiritual planets;
- to protect man from belief systems which are inconsistent with the Love and Light of the Cosmic Law;
- to guard mankind from the extraterrestrial intelligences that would radically change the balance and flow design between kingdoms of creation; and
- to regenerate and resurrect the faithful remnant of a "seed creation" when the powers of Michael and Christ converge to bring one design of creation into the "new heavens" of YHWH.

75 There are several Orders of Ophanim extending from the Higher Evolutionary Orders to the Princely Ophanim who dispatch the Mid-Way programmers to govern the lower heavens.

76 There are also special Orders of Ophanim who command the 'Deca-Delta' manifestations to target interplanetary grids. These are Ophanim who can work with the limitations on the edge of a Mansion World.

77 All Ophanim use the Light of Metatron and the Order of Melchizedek to refurbish the planetary worlds with the right type of Light, in transit from "Mansion World" to "Mansion World," through quantized spiritual evolution.

78 The Order of the *Cherubim* emissaries of Light is the angelic Order of higher intelligence which functions as the keeper of the celestial documents. They are also capable of appearing on the earth plane to direct the affairs of man. However, their primary function is to guard the Throne and Dominion passages of Light which connect the physical worlds with the governments of the Mid-Heavens. The Mid-Heavens are the lesser "Light manifestations" out of which the physical beings on the planetary worlds first learn to experience the Ineffable.

79 **The purpose of the Cherubim is to create a wall of Light protection around the 'specific Plan' being used to connect worlds of generation and regeneration. They insure that the thought-forms of the Masters and Ascended Masters are "perfectly consistent" with the Father's Plan in perfecting the number of souls destined to share in a creative Plan.**

80 In order to create the "walls of Light," the Cherubim must receive the Living Light from the Throne. The Living Light is taken by Uriel and Metatron and made available to the Cherubim Orders, in the alignment of new worlds through an energy trunk system which connects the "sparks" of the Father universe with the star systems which comprise the evolving Son universe.

81 Hence, through their creative activity, the Cherubim supervise the creative affinities between the worlds of *Briah,* the worlds of creation, from the worlds of *Atn'oth,* the worlds of archetypal form. From this blueprint of "archetypal form," the Cherubim engineer new creations on different levels of Light.

82 The Order of the Cherubim uses the Living Light of the Father to connect the worlds of creation with the worlds of Light in the activity of the worlds of *Yetzirah,* the worlds of continuity and change within the Father's Continuum of Light. A new world receives its "Plan" from the Father's Continuum through a thought-form corpus of Living Light shells.

83 This transforming Light is spoken of in the scriptures of Ezra which proclaim:

84 "Thou, O Light, shinest before the light of the morning upon thy creatures,

And in thy heavenly dwelling places there is no need of any other light."

85 This speaks of the unbroken divine Light which comes down to the lowest form of creation, supporting even the lowest creatures, yet being still connected within the highest region of the heavens.

86 The soul without Light is helpless; only those souls who have awakened to a divine Plan and have sought the Love and Light of the Divine Mind are given the opportunity to connect with the Christed "fountain of Light" sent through the portals of creation to enlighten the worlds supervised by the Cherubim. Thus, the Messiah is sent to prepare a place of glory for his people who will see the tremendous energies of Light and Love given for the sanctification of life.

87 And, at the time of the glorification of creation, the Cherubim open the energy portals of creation so that intelligent life ascends beyond the violent, entropic fire into the proper chamber-of-Light within the Treasury of Light. They help the faithful change into the garments of Light that they will wear in new "Mansion worlds" of Light.

88 The Order of the *B'nai Elohim* are Sons of the Creator Gods who are commissioned to dispatch a share of the "Treasury of Light" for the Wisdom and education of souls. They are the creative instruments for the Elohim who commission the B'nai Elohistic

programs so that the creations will continue into the greater light.

89 **The B'nai Elohim work with the derivative systems of creation. They evolve the "lesser garments" of the Adam Kadmon that are not directly used by the Elohim in the creation of the physical intelligences that serve YHWH.**

90 The B'nai Elohim make use of the "Eye of Horus" to create the garments of physical embodiment which the angelic beings of intelligence may choose from when they come into the lower Heavens to do the work of the Father.

91 Thus, the B'nai Elohim consolidate the work of the Elohim. They choose the "selected seed" which is transplanted from imperfect creation to the levels of the divine invisibles. Hence, they enlarge the spiritual gene pool for the eventual pairing of divine radiations into new specie creation.

92 **The Order of the *Elohim* comprises the Creator Gods of YHWH who control the calibrations of Light that are necessary to evolve all of the combinations of the Image and Similitude through the divine Eye of the Father.**

93 They govern the progeny of the "Image" and "Similitude" used by the Divine Father in the higher Paradise Creations. They formulate myriad worlds of creation and act as the administrators of the "Paradise Centers," the exchange-centers which allow levels of consciousness to exist within various categories of "Light" and "Love."

94 Thus, the Elohim Lords compose the blueprints which are the "supreme programs" for a star system and the hierarchical components serving the Father's House of Many Mansions.

95 In these super-species realms of our Father universe, the Elohim can materialize myriad combinations of thought-forms in experiments of growth, becoming "Illuminators of a Creation" according to the Will of God.

96 The Elohim create the programs that generate and evolve the Adam Kadmon according to a given Plan. They are able to create entire galactic realms directly through the Light radiations of YHWH.

97 Out of their greater power, they guide the ascent of the Adam Kadmon into new Omega programs where the Adam Kadmon can take on any one of the higher embodiments of the Father's Hierarchy, even becoming a "Prince of Light."

98 The Adam Kadmon can, in turn, use divine power to project himself through the 'Eye of Horus,' so that he can inherit the physical worlds of form. Out of the myriad combinations, the Adam Kadmon determines the structure, shape, and number of cell divisions that will be necessary for the work of the Elohim. In projecting a "Light Body form" through the 'Eye of Horus,' a physical form is materialized for the 'heavenly counterpart.'

99 However, it is the *Hyos Ha Kaidesh* who break the barrier of the Infinite. In so doing, they can connect with other Father universes and exalt the fuller work of the Ancient of Days in activities beyond description.

100 They can also manifest themselves in various forms, in whatever way they desire, fulfilling the needs of sentient beings accord-

ing to the objectives of the Overself.

101 Thus, the supreme power used by a Lord of the Hyos Ha Koidesh demonstrates that in a fraction of a second he has the potential to attain as many manifestations as there are atoms, in ten times one hundred thousand, one hundred thousand thousand, and one hundred million million of the uncountable realms of YHWH.

102 Each Ascended Master from the Hyos Ha Koidesh, is used in the partnership of the ranks of the Father-Son-Holy Spirit Shekinah Trinity to relate to the post-Supreme ages of the outer levels of "the master universe" which is the Father universe transposed into extension. Since this relationship unfolds from futures of the Trinity, the Hierarchy does not know the ultimate results of the 'trinitized relationships" between each Ascended Master and the Father-Holy Spirit Shekinah partnership, as each Master is called upon to be a "Christ Paradise Son".

103 This mysterious unity of each Ascended Master and Lord with the full glory of the Trinity of Trinities, insures cooperative experiencing of new worlds with even greater "enlightenment" than that of the Lord who has experienced the equivalent of the three bodies of the Buddha, where the Buddha is conscious of Dharmakaya ("everlastingness"), Sambhogakaya (instruction from the "Sons of Heaven"), and Nirmanakaya (the work that is necessary for the "redemption of mankind").

104 **Each Ascended Master from the ranks of the Hyos Ha Koidesh, who has won the Triple Crown of the Father's Love by being a "Christed Lord, King, and Redeemer," will: pioneer the expanding creative frontier as it continues to push outward into the deeper uncharted space; live for the redemption of mankind and all orders of intelligence; and seek to liberate fallen "gods" and "lords" trapped in their own domains of creative thought so that universal creations are possible on the Sonship level within the open-ended sovereignty of YHWH.**

105 Since the external creative power of each Father manifestation of the Ancient of Days is infinite, growth is unending — eternal. Since this growth is unending, it can never be completed save "within the Will of the Father" who establishes Supreme-Ultimate Wisdom in relation to each of His Plans and Programs shared with His Paradise Sons, His Elders of the Throne, and His Deity Shekinah manifestations which are all allowed to combine and recombine with Him as an existential Trinity serving the Trinity of Trinities — the Father, the Only Begotten Christ, and Holy Spirit Shekinah in the Father universe.

106 **On the highest level of the administration of a Father universe are the** Twenty-Four Elders **who sit in the presence of YHWH exchanging their commissions and glory periodically with other Ascended Masters. They control twenty-four Thrones and dominions which administer the Law of Central Control through Councils of Light to all universes which recognize YHWH.**

107 The Twenty-Four Elders have the power to convulse a hundred and forty-four systems of godhood, walk over a hundred and forty-four thousand realms of lordship, and illuminate a hundred and forty-four thousand world spheres. They can bring myriads of beings into spiritual maturity, live in many eternal expressions, and know how the Cosmic Law is dispensed in each aeon.

108 The Twenty-Four Elders unfold the glory of the Godhead, as received from the Ancient-Recent-Future of Days in existential Deities, whereby they can exist as "trinities" of the Trinity of Trinities. Under the direction of YHWH as Father-Creator, they can also appear simultaneously in infinite forms. They give full expression to the quantity of Divine expression whether the Father's Plan includes a billion worlds or is circumscribed to a dimension as a model for His unique expression of a divine program.

109 By combining the intention of the Father's Plan with the extension of the Holy Spirit Shekinah, they can produce myriad universes, undiminished as to meta-material perfection, and precisely sub-infinite as to quantity, size and radiance of the heaven or "master universe of glory" which serves the nature of a Living and Revealing God breathing the *Ain Soph* eternally!

110 The Twenty-Four Elders behold all seventy-two faces of the Father unfolding into the infinite manifestations of the Father in glorified bodies of Light. Each Elder has the capacity to create multiple civilizations serving one of the manifestations of the Father, as the Father's garment of Light expands as a trinitized form.

111 Christ Jesus demonstrated how the Elohim, the Hyos Ha Koidesh, and the Twenty-Four Elders, as a divine apotheosis, could be directly involved in the work of trinitization between the Throne of the Father and the worlds of physical form.

112 In this divine apotheosis, Jesus demonstrated how the Christ power of the Throne could be made directly available to every son and daughter of God through petitioning the Father for LIFE and release from the cycle of beginning and end, so that every soul could have life more abundantly in the radiance of the Father.

113 Thus, in the family of God, it is not the distinguishing level of being "of" the Elohim, the Hyos Ha Koidesh, and the Twenty-Four Elders that is important, but the combination of the Trinity that links the Transcendent with the relative, allowing for infinite interplay between the eternal and changeless aspects of the Supreme Deity of the Father, Son and Holy Spirit Shekinah.

114 And after I had seen a glimpse of the Hierarchy of this Father universe, the Lord Metatron seized my hand and brought my body out of the Paradise of God's vision and said:

115 "He will cause the righteous to build the house of God and command the inspired to establish the temple of Ezekiel. Man shall be changed from forsaking the Law of the Lord at the trumpet sound in the heavens."

116 Come, let us ascend the sky! And let us all see the realms that attend mankind on this planet during this present program.

117 And, during the next cycle of creation, Man will behold the countless realms that serve the *Kiddush Ha-Shem,* the sanctification of the Holy Name, from invisible spectrums of Glory to the Future of Days, manifested through holy Sons and Daughters in all Holy Spirit awakenings into the Light.

118 Arise, O Son of Man, shed your garment of flesh, for **Light** has come **upon** you and the very Glory of YHWH has shone forth! You, too, will stand before the Elders and the Father's Divine Presence!

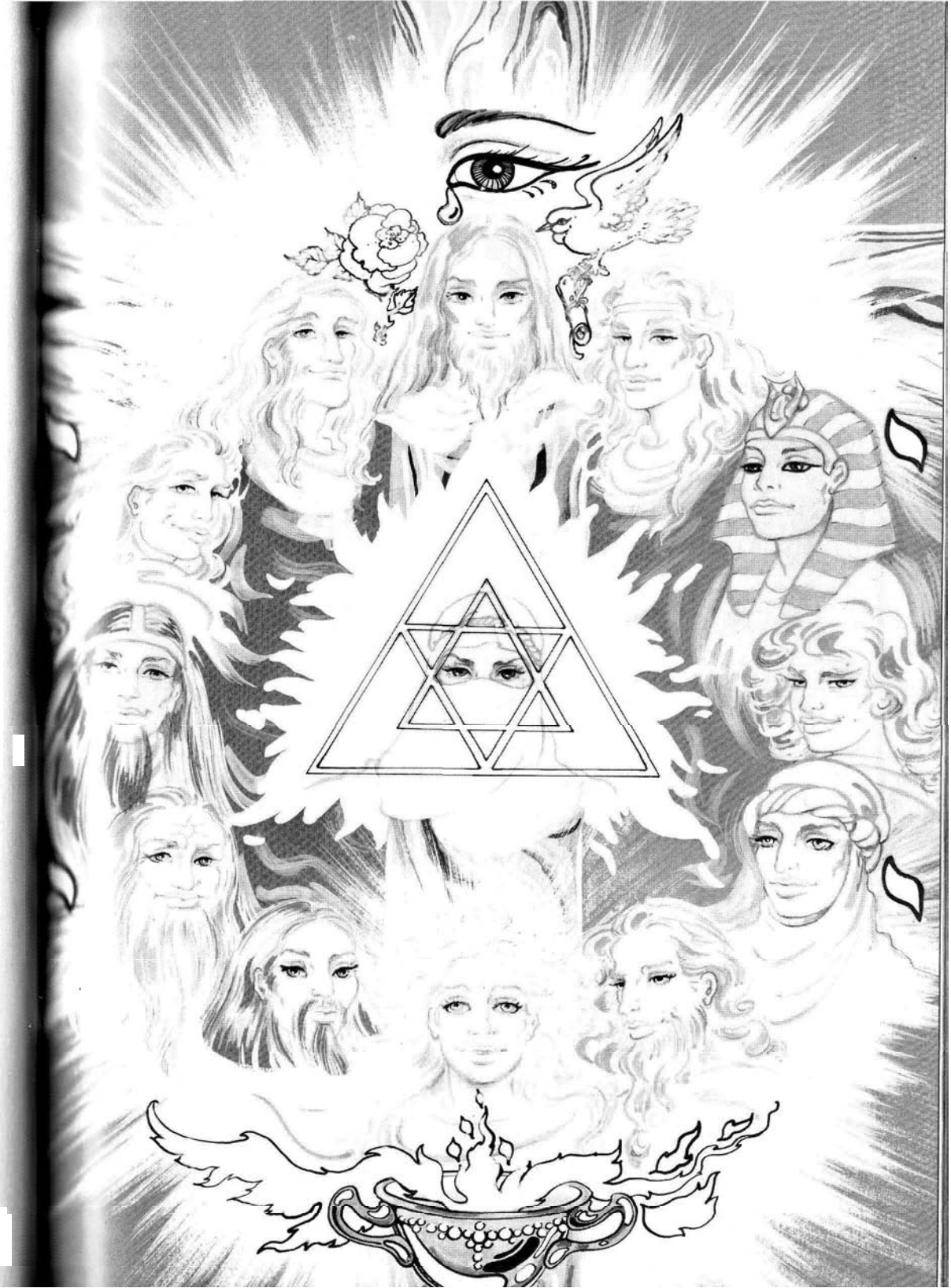


PLATE 17 *The Special* Family *of YHWH* ▶

The keys to future luminaries are electro-magnetic forces which affect the rhythms of life and the appearance and extinction of species within the earth's magnetic field. The "Higher Evolution" will give a better understanding of how electric forces alter biological rhythms and will allow man in this consciousness time zone to receive "Whole Light Beings" who will give instruction of the next ordering of evolution in our universe.

3-0-4

THE KEYS TO FUTURE LUMINARIES ARE ELECTROMAGNETIC FORCES WHICH AFFECT THE RHYTHMS OF LIFE AND THE APPEARANCE AND EXTINCTION OF SPECIES WITHIN THE EARTH'S MAGNETIC FIELD. THE "HIGHER EVOLUTION" WILL GIVE **A** *BETTER UNDERSTANDING OF HOW ELECTRIC FORCES ALTER BIOLOGICAL RHYTHMS AND WILL ALLOW MAN IN THIS CONSCIOUSNESS TIME ZONE TO RECEIVE "WHOLE LIGHT BEINGS" WHO WILL GIVE INSTRUCTION OF THE NEXT ORDERING OF EVOLUTION IN OUR UNIVERSE.*

1 The key speaks of how the Earth's specie has a direct light arc, a direct light focus which controls its biological rhythms. Man will soon learn that his life system is not directly dependent upon the solar magnetic field paradigm to regenerate his biological rhythms.

2 A new source of Light is now reaching our solar system and interpenetrating Earth's magnetic field, altering the biological rhythms. This is forcing the specie to leave behind its old time-cell of perception on the physical, emotional, mental, and spiritual levels.

3 This must take place before the specie can go into a new time-cell of consciousness with a unified perception.

4 As the arcs of light begin to change, a different light force is beginning to work with the electromagnetic forces. This is causing the magnetic fields of the brain cavity to be suifficiently raised to a higher mental frequency, allowing Man to receive "Whole Light Beings" who will give instruction as to the program of the next level of creation.

5 It has previously been thought that the light forces of the Earth's magnetic field control the rhythms of life of all biological species, and living cells need only the light of our own portion of the electromagnetic spectrum to survive.

6 The key tells us, however, that without new Magnetic paradigms working with multiple arcs of color, the color radiations of the sun's light will not be sufficient for the survival of the species.

7 We will, therefore, begin to work with more of the complete spectrum. The major color factor, however, will be the "warm white" color coding which will enable us to integrate with our original form sent from the higher universe to this world.

8 Thus, having the brain of an electromagnetic computer, we will be forced to adapt to an enlarged

electromagnetic spectrum, or spin out of the old electromagnetic spiral into consciousness death if we cannot code into the new colors when we cross our Alpha and Omega light spectrum.

9 The new electromagnetic frequency is an astrobiologicaI threshold by itself, and yet attached to a plurality of other astrobiological thresholds of many suns, creates a "Covenant of the Living Light-Mitszvahs 'Esh," which is the integration of the many color thresholds of Light.

10 Accordingly, we will go beyond this present threshold where we have been kept by the old solar paradigm of Power, within a "common light" covenant of only one sun.

11 Our sun, by virtue of being a variable star, will be seen as having great limitations for future evolutions. This will be observable by a visible exchange of the solar polarity fields and by the magnetic mapping of inner-solar magnetic lines rotating faster than the surface of the sun.

12 These changes will also affect the rotation of Saturn. This will be seen as a periodic effect which will be noticed in the activity of Saturn's rings. It will illustrate new changes that will take place throughout the entirety of the solar system.

13 These changes are the result of new biological light controls being directly introduced by the new administrative order in conjunction with the Council of Nine. These changes are necessary to prepare our human evolution to overlap with "Whole Light Beings[ri] of advanced creation in the evolving of new astro-mutations.

14 New astro-mutations will take place where new magnetic lines bring about the balances in the energy coupling from a proton-electron-proton grid to an electron-proton-electron grid. Here, the bioenergy field of the body inherits a new electron and positron pair and the blood circulatory system inherits new magnetic lines of force.

15 The ionized field around the blood cell loses its proton-electron-proton relationship to a new electron-proton-electron field as the Iife form is moved into the next phase of the electromagnetic spectrum. The former proton orientation is dropped and a new recombination process results.

16 In other words, molecular density levels work with certain frequencies of Light radiation and when the light source is changed in this manner, the molecular density level is changed to reveal the next electron orbital level of the Universal Mind.

17 In other words, man will be able to participate in higher evolutionary worlds because his hemoglobin chain will shift with his phylogenetic tree to a new system of balance whereby singular, group, and vacuum ultraviolet waves will combine to allow for a quantum relocation. The combination of these three types of waves will allow the organic form of Iife to pass through the old molecular density into a new molecular density as a "holistic system."

18 The change of the phylogenetic tree will allow for tremendous restructuring of the blood circulatory system. As part of

this overall change, the alpha and delta chains will allow for a unique coupling, whereby the beta chain will be eliminated through quantized changes.

19 Presently, the two alpha and the two delta chains bind with oxygen better than the two alpha and the two beta. Therefore, in the quantum change of the human evolution, the beta chain will be eliminated and the delta will become the penultimate.

20 In order for man to work with the next electron orbital level of the Universal Mind, our molecular density level will have to become less dense and grow more transparent in order to participate in multidimensionalrealities.

21 Man must be completely remade anew by going through the energy grids that control his present biological arrangement so that he can be respatialized into new grids of attunement. Specifically, man must go through the energy grid controlling cell division on his biological level of organization, a planetary biomagnetic grid controlling the collective specie evolution, and his solar paradigm (grid) receiving galactic energies from the worlds of negative mass.

22 When man goes through these energy grids, he will activate the new magnetic fields and displace his old planetary biorhythms.

23 First, the lateral displacement of the solar particles (in relationship to our galactic disk), creating time-lapse cosmodistics, will be corrected allowing the historical time line of motion to be harmonized with the spiritual grid of infinite patterns that we are to be aligned with.

24 Then, ultraviolet light sensitivity will have a special reprogramming function with our DNA. It will establish a recombination of the elements of the life chemistry.

25 Contrary to what present day geneticists feel, the ultraviolet radiation will be controlled and will not destroy the sensitive genetic code.

26 It has already been postulated that ultraviolet radiation, when applied to the DNA at specific intensities, causes thymine to dimerize.

27 This causes the hydrogen double bonds to break and create a cyclobutane ring between the dimers.

28 In consequence, a bulge arises which does not allow the DNA to bind or transcribe; it causes the DNA to become unrecognized to the preliminaries (of its basic activity).

29 Howeverr it has also been found that a photoreactive enzyme plus one photon of visible light breaks this bulge and allows for the proper coding to take place.

30 This recombination model is necessary in the development of a replication model which is the key to the arrangement of genes on chromosomes for the control of biological aging and degenerate changes during our specie evolution.

31 And before the larger electromagnetic change happens, man will also understand how new growth effects will be the result of *electromedicine* which uses electromagnetism. Man by using the "light surgery" of electromagnetic penetration into bone marrow will be able to create new bone growth.

32 The stimulation of cartilage regeneration by current-magnetic injection, the restoration of partial limb regeneration by small direct currents, the stimulation of bone growth by electrical fields, the inhibition of growth of implanted tumors in mammals by electrical currents, are all a part of electromedicine, which is the science harnessing electrophysiological energies using the right electromagnetic field.

33 Moreover, when embryonic growth is placed in an artificial environment, which is subject to prolonged current-magnetic injection, the former embryonic "magnetic lines of force" in the body can be changed.

34 Through this process the whole body can biomagnetically be recoded to adapt to a new biological environment without ever having to experience pain according to the human physiological network.

35 This process uses a fifth circulatory system which opens the pain coding mechanism and properly realigns the blood, lymphatic and nervous circulatory systems to function in different biological environments. In other words, the child which is being carried in spatial environments can be preprogrammed while in the embryonic state to be prepared for special planetary environments.

36 This is done in the event that a transfer of the species to a new environment is necessary for the survival of the race. (Here, the guiding intelligence is well aware that the child can make genetic changes.)

37 In addition, when we can travel beyond the upper limits of this present electromagnetic spectrum we will understand how our electromagnetic density controls the spin charge of the amino acid patterns of our present life evolution.

38 And this is why our electromagnetic stage of evolution will itself be changed to allow for new patterns of ongoing evolution.

39 Merkabah mechanisms give the cue for the timing of biological change by the Earth's magnetic cycles. These changes can take place in a matter of hours and remove whole species that have evolved in a geological time frame.

40 The evidence for this can be revealed in the correlation between field reversals and discontinuities of micro-fauna and deep-sea sediment cores.

41 The Bereskova mammoths in Siberia establish the existence of "heat sinks" which must have occurred in order to perfectly preserve their molecular structure. These heat sinks are necessary to account for a perfect state of preservation and could only have occurred as a result of very rapid changes, whereby the mammoths were quickly buried under tons of ice and tundra.

42 This process of rapid extinction extends even to the smallest one-celled marine animal life (i.e., several forms of radiolaria) which became extinct simultaneously throughout the world.

43 Thus, man must face the fact that magnetic field reversal, contributing to the rise and fall of species and civilizations, can occur very rapidly as a result of triggering events set in motion by cosmic oscillations in combination with the Earth's magnetic field.

44 However, Enoch explained to me that there are still living species that survive) even in the polar areas, because the geomagnetic change is not a question of advancing and retreating ice) but the relocation of the entirety of the Earth's mantle along a new magnetic meridian.

45 In the process of the energy buildup leading to these events, Enoch said, all large scale changes in the magnetic fields arise out of mechanical motions of a conducting medium which involves magnetohydrodynamic activity.

46 The Earth's core, composed mostly of molten iron, conducts electric currents which amplify accompanying magnetic fields when energy wave bombardment pours in through the polar areas of the Earth.

47 Excessive cosmic wave bombardment transforms the iron core into a liquid plastic-like field which disrupts the state of energy equilibrium within the core of the Earth.

48 These unique energy transformations are the cause of some of the larger magnetic reversals throughout the galaxy.

49 These massive cosmic wave bombardments are caused by changes in the vibration rate of star grids in relationship to fundamental periods of activities within the Milky Way.

50 Furthermore, the transformation of the Earth's core into a liquid plastic-like field causes the core dynamo to act like an inner lubricant. This allows the sheil of the planet to slide when the proper torque forces on the shell of the Earth are thrown into geomagnetic reversal.

51 Our planet is no different than any other form of life that must renew itself; it is like an "energy molecule" going through renewal and being restored to a new existence.

52 We must understand that the geomagnetic reversals and the changing of the electromagnetic density are necessary parts of the recycling of human biochemical processes, as humanity passes into a new body of Light. In all of these fundamental changes, however, we must understand that there is no fixed "time scale" in these changes from the standpoint of a singular relativity. The time factor is determined by a sliding criteria of events on a galactic and planetary scale matched with the spiritual activity of a Son universe directing the blueprint of "causal fertility."

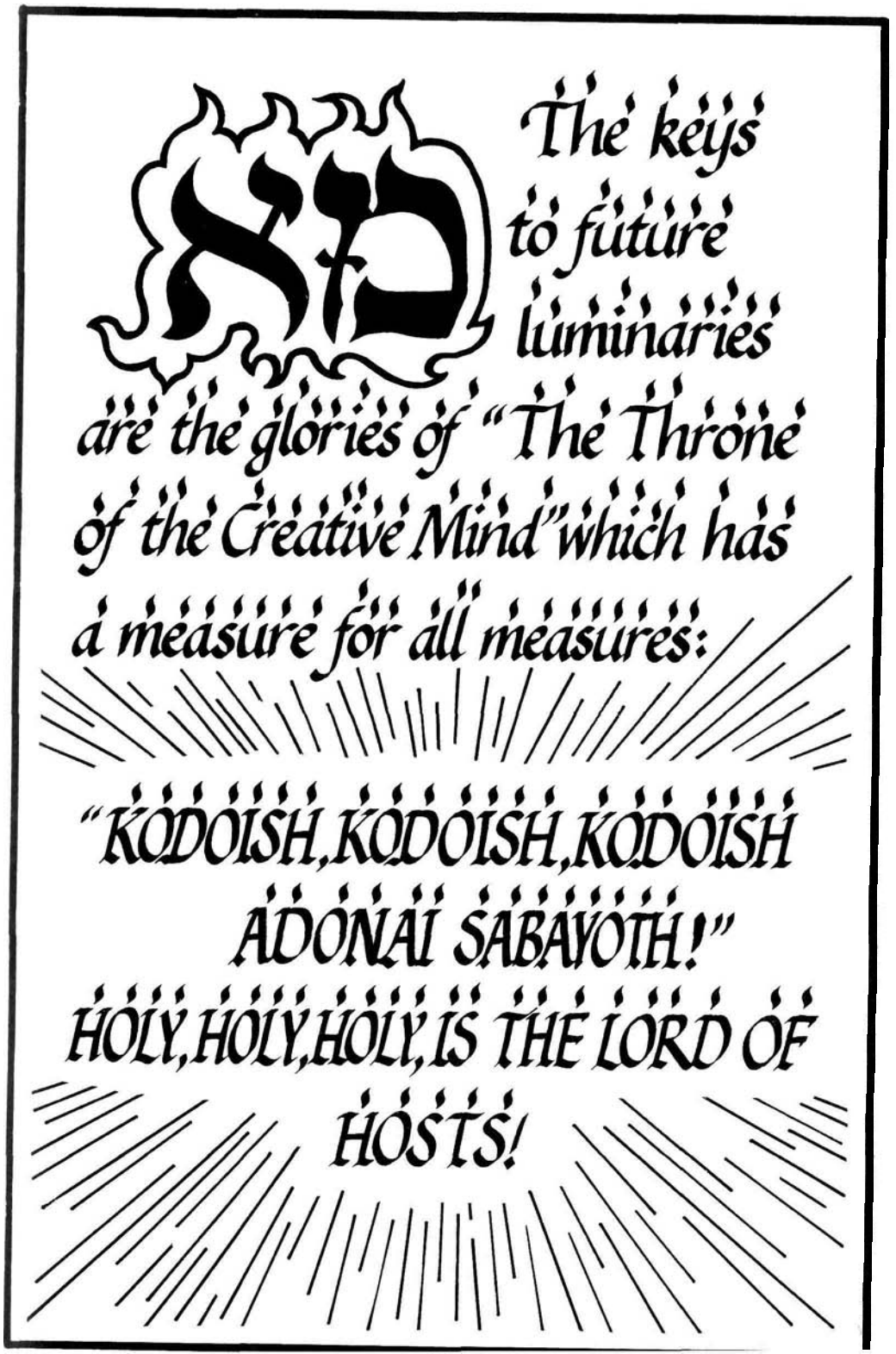
53 Between the periodical timescales of cosmic renewal, Man emerges on the scene as an intelligence which survives by being a part of the Father's plan of ongoing soul creation.

54 Is Man thus to await the total destruction of the planet? God forbid. What the Father has ordained, he beckons into renewed creation through the return of the Masters, who will set their feet upon the planet, in order to assist Man in the work of recreation.

55 The paradox of momentary planetary death will stand as a leveling force of the false powers of planetary control, while **the consciousness awakening of human and interdimensional intelligence will share the New Day that will come upon them so quickly that death does not recognize that it has passed into Life!** The rite of

passage will lead into the Light, and the Light shall devour the fire of death, as three-dimensional consciousness puts on the "Image" of Light.

56 Then it shall be written that the faithful who were like the three servants of Daniel — put on "the Image of Light" — while in the fiery furnace — and were coded into the Light and into Salvation!



3-0-5

THE KEYS TO FUTURE LUMINARIES ARE THE GLORIES OF 'THE THRONE OF THE CREATIVE MIND' WHICH HAS A MEASURE FOR ALL MEASURES: "KODOISH, KODOISH, KODOISH ADONAI 'TSEBAYOTH!" HOLY, HOLY, HOLY IS THE LORD OF HOSTS!*

1 Within the infinite glories of the Father's Throne there is a song celestial which is used in all the higher heavens to exalt the Father. It is the vibration of the Holy Spirit which empowers all living intelligence of God providing them with a form of salvation.

2 This is the salutation of the higher Brotherhoods who work collectively as the Host Energies of YHWH. The salutation is a witness to all, in the lower heavens, that the Hosts of YHWH work collectively as an army of Light, serving the heavenly bodies and those worlds which will be raised up in incorruption.

3 When I was taken into the presence of the Throne, I beheld the multitudes of Ascended beings singing praises to God. And I joined and said, "You are worthy Father to receive the glory, the honor, and the power because you have created all things and redeemed me to sing of your Infinite Creation."

4 And as I said this I joined the Hosts proclaiming: "Holy, Holy, Holy is the Lord God of Hosts, the Almighty Father, who was and who is and who will forever be!"

5 This praise was most profound, for when I was returned to Earth and read John's words of Revelation **4:8-11,** I knew John's words to be a true witness to the Father's Presence.

6 Beloved in the Father, understand that when the four living creatures, who are the source of creative substance for the lower worlds, proclaim Holiness to YHWH in the words of *"Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth,"* they are proclaiming that the power of creation is inextricably bound up with this sacred sound used in the divination of new worlds.

7 The *"Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth"* is the measure of the cycle and the beat of all states of matter/radiation, and most of all — resonance, which is the common factor uniting the lower vibratory levels with the higher levels of creation.

8 Even the human heart beat, with its biological clocks, is set according to the function of *"Kodoish,*

'Tsebayoth *(=Sabayoth).*

Kodoish, Kodoish Adonai 'Tsebayoth!''

קדוש קדוש קדוש יי צבאות מלא כל הארץ כבודו:

9 The Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth'' ties together all biorhythms of the body with the spiritual rhythms of the Overself body, so that all circulatory systems operate with one cosmic heart beat. The ''Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth'' is given within the fifth socket of the Great Pyramid which aligns the heart vibratory beat with the five bodies of vibration operating within the biochemical shell of man.

10 Furthermore, it is the Light energy created by this ''holy code'' that enables the body vehicle to experience the direct energy of the Masters of Light serving YHWH. This energy exchange is important to the higher needs of the human incarnation because it proceeds from the code which is uttered by the four living creatures who establish the ground structure for all matter created from the divine substance.

11 They use this code to connect their mind with the Mind of the Father which allows them to rejoice in the Wisdom transplanted into the mind of creation.

12 These four living creatures are the ones who compose the matter-wave functions by combining divine sounds with the metamaterial elements extended from the Throne into physical creation.

13 Therefore, the "Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth'' is the central measure for the ten octaves contained within the electromagnetic lines of force, as well as additional scales of color resonance emanating eighty octaves above and eighty octaves below our place in the electromagnetic spectrum.

14 The cosmic sound and its relationship to the color spectrum divides these additional octaves of sound beyond the normal octave range. And just as every subatomic particle has its own unique color vibration, these color vibrations can be separated so as to release new musical tones.

15 These octaves are activated by the Hebrew divine letters which are, in turn, activated by their own grid which is called into being by Adonai 'Tsebayoth. These letters are thought-forms creating an eternal link between the different worlds of time.

16 Each utterance of a ''thought-form'' leads to the seed-form which represents the complex nature of the basic energies of the life forces. The ''thought-form'' has a basic sound-power which is the equivalent of light operating in relative patterns and duration of pitch.

17 Thus, the basic combination of the divine letter grid with all biliteral couplings, results in 484 combinations of ''light to sound'' ($22^2 = 484$) or sound-power manifestations.

18 Kaballists know that by arranging all the triliteral combinations formed from the 22 fire letters, the ''sound seed-forms'' will total 22^3 or 10,648. With more understanding, light and sound can be brought together through additions of score tables at the beginning or end of the 484 biliteral combinations so that the Wisdom behind each seed-form is augmented.

19 Therefore, the power of the basic twenty-two letters is:

$484 = 22^2$
$10{,}648 = 22^3$
$234{,}256 = 22^4$
$5{,}153{,}632 = 22^5$
$113{,}379{,}904 = 22^6$
$2{,}494{,}357{,}888 = 22^7$
$54{,}875{,}873{,}536 = 22^8$
$1{,}207{,}269{,}217{,}792 = 22^9$
$26{,}559{,}922{,}791{,}424 = 22^{10}$
$584{,}318{,}301{,}411{,}328 = 22^{11}$
$12{,}855{,}002{,}631{,}049{,}216 = 22^{12}$

20 This tabernacle of seed-syllables is sufficient to represent the ''songs of ascent,'' so that the soul of the human can find itself on every level of experience and in the changing of the ''garment of Light'' as it ascends from the world of vibration to the world of Light.

21 The question arises: Why has the Hebrew language been selected to control even the sub-atomic particles and to activate the spirituality of Man?

22 Enoch told me this ''sacred language'' was used because it was not primarily a language of words, letters, or pronunciation, but the thoughts of God emanating as flame projections.

23 These thought projections of flame carry a unique sound that is in resonance with the Throne. And these sound and thought projections are also used in the highest worlds of Light not only as a source of communication, but of creation.

24 These flame projections are used to evolve creation because they can seed ideas into consciousness which can be maintained for extremely long periods of time. In other words, these light geometries have ''eternal'' endurance.

25 With knowledge of this Divine Language, the Hosts directly imprint on new creation, the image of the Father's Mind. This provides for morphological resonance in the structure of creation going through the embryonic stage.

26 And the ''Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth'' is the central vibration coordinating all other vibrations with the spiritual vehicle of Man.

27 However, for thousands of years man has been saying this sacred mantra with no recognizable augmentation of Wisdom, save the few that were divinely selected to show how the greater creative gifts of the Hosts of Light could be directly projected through the body.

28 At this time, through the great dispensation that God has promised at the end of this time period, the ''Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth ·· will become the key to the transformation of Man. For through God's dispensation, the Christ Overself body will be quickened into direct work with the physical body.

29 Mankind will collectively experience the speaking in tongues and the sounding of melodious communication as occurred to the disciples at Pentecost, when our kether template is opened to the vibrations of heaven passing over the face of the earth.

30 And, while I was in the midst of the Great Throne of His Glory, the Lord showed those in His Presence, how His Love was to pour forth to those throughout all worlds of Light. And as His Light emanations poured forth, the multitude of Masters around the Throne opened their mouths and proclaimed: קדוש קדוש קדוש

יי צבאות מלא כל הארץ כבודו:
Holy, Holy, Holy is the Lord God of Hosts, the whole earth is full of His Glory.

31 And I felt the Glory of a song that was without measure as the garments of the multitudes and the great parousia unified in one great song.

32 However, even in the presence of the Throne, the song of joy is not a song for the audible ear, but for the inner spiritual ear. This celestial music is churned by a vast array of colors which are over the heads of the Hierarchical assembly, in the presence of the swirling Ain Soph.

33 To hear these musical notes is to experience an entire symphony of Light. It would be as if earthling man would hear a very low frequency sound (.01-4 Hz) and feel as if he were a musical note traveling through space without any boundaries.

34 Yes, so great is this Glory that even the Hosts of the Throne take turns in departing for newborn worlds where they bring the Father's Wisdom to map anew the victories of the Spirit.

35 The Hosts bring with them the *"Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth"* as the cosmic vibration which they extend collectively to all creation to stimulate the process of growth, and allow matter to feel directly the stimulus of Divine Love.

36 No other song in the heavens can directly manifest Divine Love so powerfully to the elemental forms of creation, than this divine mantra of the Father's Throne. For all language and musical patterns of man are carved out of this vibration of the Godhead.

37 Thus, the *"Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth"* creates the mental, spiritual time warps within your body which allows you to grow from a small microcosm into the next level of Godhead.

38 The thought-forms coming through this time warp remake your genetic inputs in order to manifest life-continuum and transform your Adamic form into the next form of godliness of the Adam Kadmon. Here, the thought-forms allow the seed crystal of cell division to remake life into the next level of Godhood.

39 And the crystals of the heavens vibrate, and all manner of creation vibrates with this Holy Mantra. Therefore, let the planetary gardens rejoice and all that is therein; let the elements sing to YHWH because He has given each joyous cosmology its *Shemot*. **O** give thanks unto the Lord; for He is good; for His mercy endureth forever.

40 And when I was taken from the Merkabah of Enoch into the Throne by Metatron's Body of Light, I confessed with the brothers and sisters of Light: "Blessed is the Lord in His words; Yes, blessed by the mouth of everything that breathes. His greatness and goodness fill the universe; knowledge and understanding surround Him.

41 "He is exalted above the Hyos Ha Koidesh, and is adorned in glory above the chariot. Glory and honor belong unto His Name forever. And all the Hosts on high give praise to Him: the Seraphim, the Hashmalim and the Hyos Ha Koidesh render Glory and Greatness!"

42 Metatron also explained to me that the salutation *"Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth!"* should be used to discern the spiritual from the negative heavenly forces. The salutation sets in motion a resonance pattern with the Throne of the Father which the "negative forces" cannot use when greeted with this salutation. In fact, this salutation is so strong that the 'negative forces" cannot remain for any length of time in the presence of its vibration.

43 Hence, the negative forces are exposed and can be destroyed by the higher heavenly brotherhoods if they do not respect this code of the heavenly illuminaries.

44 The Brotherhoods who use the *"Kodoish, Kodoish, Kodoish Adonai Tesbayoth"* come directly from the Throne to work in regions where the Masters from these regions have failed to dislodge the fallen hierarchies.

45 When working with the harmonics of the speed of Light, the Holy Mantra activates special grids of resonance attunement, so that the coupling of energy flowing through the body is placed in sympathetic resonance with the Brotherhood. This allows energy grids to be brought together for mutual work and worship.

46 Along with this communication device of *"Kodoish, Kodoish, Kodoish Adonai 'Tesbayoth, ''* used for salutations with the Brotherhood, I was given instruction to use the specific light and sound harmonics of 6-6-6, 9-9-9, 12-12-12. These numerical sequences are to be used by means of a pyramidal focus, created by the hands, over the third eye which amplifies this sacred greeting for the sending and receiving of spiritual instruction.

47 The pattern of 6-6-6* is used to identify you with respect to the Earth's vibration. The pattern of 9-9-9 indicates that you have picked up a Merkabah vibration and that you are receptive to whatever instruction is at hand. And the pattern of 12-12-12 is the vibration of consciousness transportation.

48 When you understand the Holy Mantra, the code structure of Love and Light focused between the third-eye — the seed crystal, you will see that the very message allows you to raise your seed crystal to the Councils of Light in the Heavens of Orion.

49 Beloved in the Name of the Father: Our protector is Michael; our host the Elohim. Meditation is our food; joy and interpenetration with the host our radiant nectar! The Masters of Light allow your biochemical fields to be attuned to the thought-forms of the Brotherhoods of Light so that they will be with you as one family!

50 Let us sing the *ketav einayim*, the "eye writings" of Michael, Gabriel, Raphael, and Uriel so as to open the eyes of all mankind to the symphony of Light! Let the fire letters dawn upon our eyes as we sing the ineffable chords of worship to the All-Pure-Light of the Father's Ain Soph. The sound powers have correspondences in all the spheres of manifestation. Come! Be crowned with the eternal flame of YHWH upon the head! Come!

51 The sounds of the Brotherhood used once in Egypt declare:

*see Glossary *Sommer-wuf-Sommer.*

Gamaliel Amen
Armozelu Amen
Gabriel Amen
Oroiasel Amen

52 The sounds of the Brotherhood that will land in Israel will declare:

Yesha-yahu
Yeho-shua
Yehoy-ada
Yoshua-Yahweh

קדוש קדוש קדוש יי צבאות
מלא כל הארץ כבודו:

In the universe to come all who will understand the words, "MEHAYYAI HAMETIM," fit WHO CALLS THE DEAD TO EVERLASTING LIFE, will understand that every function in Life has a Light radiation into a given electromagnetic code structure which will be used to "Call Upon, Resurrect, and Reassemble" this "Meta-Material Life Structure" within the "Life of the Living." Those who have radiated Love into the "Life of the Living" will

continue to live in the "Image of the Luminaries," but those who deny the "Redemptive Light" and the "Love of the Living" will inherit nothing beyond the measure of the flesh, for the flesh is programed out of the "Light of the Living," and radiations of Love extend, structure, and fill the universe with radiations of Light so that membrane inherits the glories of other universes and not the Womb of Darkness nor the destruction of "The Passing Lights" in evolutionary time.

3-0-6

IN THE UNIVERSE TO COME ALL WHO WILL UNDERSTAND THE WORDS, "MEHAYYAI HAMETIM," WHO CALLS THE DEAD TO EVERLASTING LIFE, WILL UNDERSTAND THAT EVERY FUNCTION IN LIFE HAS A LIGHT RADIATION INTO A GIVEN ELECTROMAGNETIC CODE STRUCTURE WHICH WILL BE USED TO "CALL UPON, RESURRECT, AND REASSEMBLE" THIS "META-MATERIAL LIFE STRUCTURE" WITHIN THE "LIFE OF THE LIVING." THOSE WHO HAVE RADIATED LOVE INTO THE "LIFE OF THE LIVING" WILL CONTINUE TO LIVE IN THE "IMAGE OF THE LUMINARIES" BUT THOSE WHO DEW THE "REDEMPTIVE LIGHT" AND THE "LOVE OF THE LIVING" WILL INHERIT NOTHING BEYOND THE MEASURE OF THE FLESH, FOR THE FLESH IS PROGRAMMED OUT OF THE "LIGHT OF THE LIVING," AND RADIATIONS OF LOVE EXTEND, STRUCTURE, AND FILL THE UNIVERSE WITH RADIATIONS OF LIGHT SO THAT MEMBRANE INHERITS THE GLORIES OF OTHER UNIVERSES AND NOT THE WOMB OF DARKNESS NOR THE DESTRUCTION OF "THE PASSING LIGHTS" IN EVOLUTIONARY TIME.

1 This key gives the explanation of the resurrection of the dead by claiming that all life is based upon a higher light code structure.

2 The Greater Intelligence, by measuring the changing light emanations of the Overself body, knows the exact chemical firings of all corresponding life pulses which allow for the retransmission of new physical bodies based upon this archetypical code.

3 In other words, at the Day of "Graduation" (or Judgement) both the physical embodiment of the Overself and the Light Body Overself come together to receive coding for the next level of soul growth based upon the harmony of the Overself body within all of its molecular embodiments.

4 The Higher Evolution uses what is called, in their mathematics, the Omega-minus function which establishes that every thought-form has a corresponding geometry of motion.

5 We must understand that every molecular form in the human body and every molecular form of motion, structuring human thought, throws off a radiation of light. This light code structure does not dissipate but continues to be stored in the form of a unique light spectrum which gives the overall harmony of the light as it is pulsated to be in the restoration of life itself, in the reprogramming of itself, in the reassembly of its meta-material information.

6 For those who do not have an

Overself coordinating body of Light, Metatron explained to me that there is a light grid within the body which registers all units of biological-electrical radiation at low frequency field levels. Just as a voice structure or voice profile can be used to identify an image body of consciousness, so also the combination of thought waves with color can be used to identify the vibratory waves of Gematrian thought.

7 Thus, every molecule within the body continually projects light pulses which build up a light code structure which is beyond the physical relativity. This code structure is used to reshape the next program of consciousness evolution.

8 Every biochemical molecule must radiate and pulsate again and again as the body of flesh is pulsated into new envelopes of Light.

9 Our envelope of Light programs all of the light forces for the human DNA-RNA. However, each envelope of Light is equipped with the energy necessary to progress into other cycles of creation.

10 Our Light envelope is shaped by the world of negative mass and is a unique envelope for a given electromagnetic spectrum.

11 We are formed out of thoughts which feel the weight of space and time into which "being" is cast. (These thoughts give you your own unique space and time in the drama of incarnation.)

12 Beloved, we should recognize that 'there are three types of evolution that can be coded out of the activity of the "Living Light" during the transition of the physical form.

13 These three types are: (1) physical man which can be coded from the meta-functions of his existence purely into another physical man on the same scale of meta-matter (positive incarnation); (2) physical man possessing the light grid of an evolving soul which can be coded from the "Life of the Living" into a more advanced spiritual-physical embodiment within the lower heavens — such a man is a "light blueprint" of a given Creator God's image and similitude; and (3) spiritual-physical man possessing a complete unity with the spiritual Shekinah extended out of the "Life of the Living" which is capable of direct resurrection into the Adam Kadmon archetypal "body of Light." He has, by virtue of completing his spiritual assignment, the prerogative to participate in the higher heavens which work directly with the Father's Image and Similitude.

14 Therefore, the Higher Evolution by matching the light codes with physical codes control the sphere of activity of a biological specie within given spectrum amplifications. The spectrum amplifications allow the Light envelope to make other adaptions to recode the human genetic code into a new phase of life intelligence.

15 Spiritual mankind is removed from the *Koine* (common) life codes by the Higher Evolution which uses the Father's *Nartoomid* to call forth humanity into a state of resurrection.

16 Those who have radiated love into the 'Light of the Living,' into the greater universe, will continue to live off the power of the 'Image of the Luminaries' because they have learned to share the pulsations of Love within continuity and change.

17 Those who do not pulsate love into the greater image which establishes continuity and change within continuum deny the 'Redemptive Light' and the order of progression which exists in myriad thresholds, connecting the 'Love of the Living' with life beyond the measure of the flesh. Those who deny the Light will return to their consciousness beginning in the form of flesh (or even lower forms of meta-matter) for the flesh is not able to be transformed into the 'Light of the Living.'

18 In other words, at the end of an evolutionary program, if the genetic code of an individual soul is not deemed worthy for the next step function of specie regeneration "into the Light," the soul is placed one or several biological step functions back, where it must learn through its negative karma how to harmonize with Light and Love.

19 Thus, we are told the *Omega-minus* function gives forth a new beginning, a new Alpha and Omega of a new stage of life in the House of Many Mansions. Yet, in order to reassemble a greater life structure there has to exist a greater body of Light consciousness intelligence which is a part of the "Life of the Living."

20 In essence, you exist in "consciousness death" until you are aware of the power of Love which opens up the visual pathway of ascension into indescribable levels of Light essence. Every action in life is part of the matter-energy centrifuge which builds up the consciousness energy units to be sufficiently strong enough to resurrect the dust of life into new wave factors of light.

21 A denial of this energy centrifuge means that the vortex spiral and reticulated spiral of the epikinetic units remain without the spiritual light coding. Therefore, the light of the unrealized self simply dissipates into particles of light charges which degenerate and become the basic energy combinations which are used to evolve new beings.

22 The unused "light consciousness" is often given to a crippled person or a fatherless child in some other life frame who will use this energy wisely.

23 Drawing on consciousness light, you create your own Gematrian body of light to connect with the wave function of the Zohar Light which allows your outer garment to survive this life and death cycle of physical creation.

24 Whosoever does not seek 'the Light' will remain an open vessel for the Masters of the angelic 'Fall' who require the collective energies of evolving specie forms.

25 In aeons previous to this age, the fallen Masters and Princes of Light did not wish to acknowledge the sovereign grace of the Adam Kadmon in our 'Father universe.' Therefore, they conspired to separate the divine image from the similitude of divine light invisibles.

26 This took place while the Adam Kadmon was within the midst of the many galactic trees of our Father universe. There, the angels and archangels of the Fall sought to limit the immeasureable greatness that would share their power in using the "creative Light stream" to move regions of chaos into regions of new creation.

27 They desired to keep form in the immeasureable distances in regard to their own height above and the depth below and the length and the breadth of their domains. Thus, they manipulated the embryonic form of intelligence for they conspired that they would not allow it to attain unto levels of "divine Knowledge."

28 In order to accomplish this the fallen Masters opened the *biostratus* in the heavens and separated the image from the similitude. This allowed the fallen Nephilim angelic forms to confuse the identity patterns of lower creation.

29 They also poured out an inferior feeling of "below consciousness" into Adamic physicals so as to seal off their spiritual fate and prevent their evolution from connecting with the necessary stages of spiritual evolution needed to be one with the glorious Adam Kadmon. This "bottom-below inferior consciousness" was meant to promote false states of pseudo-divinity and salvation by working as a message of "mental liberation" bestowed by a Master, so that soul evolution would be kept on the Master's level.

30 Therefore, karmic cycles were set in motion for certain forms of creation that were contaminated and needlessly preconditioned by continual material form.

31 Moreover, this spiritual inferiority prevented the development of spiritual discrimination so that souls could not select the proper portion of physical-spiritual unity necessary to find the Supreme Way*

32 Therefore, the physical manifestations of the Adam Kadmon in the form of Adamic physicals were prevented from realizing their divine Overself. They did not realize that the physical progression was not completely closed off to the direct remodeling of life from the higher planes of creation.

33 Some of the fallen Masters became gods, taking the serpent sea1 of authority and, therefore, limited their creation to their form of galactic models which could not admit the presence of the 'Divine Logos.'

34 These Masters or 'Satans' were numerous and until the present time, prevented Light energy from recycling their lower physical worlds which would have allowed their worlds to progress into programs designed for the Adam Kadmon. Thus, even the knowledge of the Adam Kadmon was limited to a spectral range of spiritual vision.

35 They also prevented spiritual-scientific knowledge, given by the Treasury of Knowledge, from being used in the worlds they kept in ignorance.

36 These fallen "Masters" appropriated for themselves the title "El" at the end of their names and corrupted both the physical radiations of the Sons of Light entering the physical plane, and the Daughters of God who represent the true feminine side of the Godhead. Thus, the Daughters of God were prevented from manifesting the higher teaching on the earth plane by the corrupt priesthoods.

37 These fallen Masters created a hierarchy which was intended to control all religions of the planet in their idolatrous image of God. Moreover, these Masters caused the evolving root races of the planet to cohabit with the fallen Nephilim forms so as to create a race in the image of Enosh — those who do not aspire to anything beyond the material form.

38 Hence, these false Masters came to this planet and taught a false science of "progressive evolution" to the scientific teachers of the planet. In essence! since that time, the vlbratory levels upon this planet are subject to "retrogressive evolution." Yet, in the quest for a purer "planting of divine Light," man can reach through Metatron and the Hosts that Light which is possible to restore a shining Adamic intelligence to this local universe.

39 Moreover, out of the divine plan of renewal, the Father has now permitted the angelic hierarchies to overpower the limited fallen creations. The fallen Masters who previously allowed the "biostratus double spiral" to get trapped in meta-matter are now being overthrown. This is resulting in a new flow of the light stream of energy manifestation from the Adam Kadmon.

40 Without the thrones of glory and the Heads of spiritual civilizations appointed by the true Hierarchy of the Father and the Ancient of Days, material form would remain the play object of the Nephilim gods who tempt intelligence with a "similitude,"so that intelligence serves a form of the lower light rather than the Living Light.

41 To maintain their power the Nephilim gods have fought to withhold the power of the il-

luminaries which can bestow upon man the necessary ability to use the *Sephirothic emanations* in the lower heavens,

42 As I write this key, I must speak of the 'Paradise records of vision' Metatron showed me. And I saw coded within the crystal tablets the vision of the earth giants that indulged with the daughters of the Adamic Race until the Earth was polluted with beings possessing large physical bodies yet having small limited souls. On these crystal tablets I saw written that generation after generation will transgress until a newborn seed comes to Earth and transgression is destroyed and sin passes away.

43 I saw at the beginning of time how the pre-Ajazelite, the pre-Adamic, the pre-Noachian, and the pre-Jaredite models of life became limited in consciousness form and heavenly Man cried out: "Where is my Divine Overself?" At that time only the Enochian and Sethian seed were permitted to enter the "House of Light" and increase the heavenly Treasury of Wisdom from the experience of the lower spheres.

44 I saw the powers of the many Satans — the powers controlling our three-dimensional spheres, emanating very violent explosions so that parts of chaos formed new planets and trapped Womb-Man back into cycles of materialization and into the images of the root races that fell from all Eons.

45 I heard the Father call and say: "Adam, Adam." And the body answered from the lower heavens and said: "Here am I, Father." And the Father said to him: "Thy seed of Light (Ur) will be numbered

with Uriel and the Office of Redemptive Light. And in the aeons of consciousness,the Ur Race will complete my work in these heavens and will be numbered with the High Command of Uriel and Michael."

46 For in the struggle to abolish the fallen programs of creation, it is necessary for the Order of Michael and the Order to Uriel to descend from the higher heavens and rescue the progeny of Adam that is limited to the three veils of flesh. Henceforth, the consciousness of spiritual creation will no longer sleep under the shaded appearance of the false light.

47 I saw how Metatron commissioned the great Wisdom of Light and how the Higher Lords of Light no longer isolated the Earth so it would no longer be under the fallen command of the rebellious Lords of Light. I saw how a special pre-galactic seed of El Race Gods (being of the Light) walked upon the Earth and began to upgrade the dust world creations.

48 I saw how the elect seed of Enoch and Seth built cities in the heavens which were modeled upon the Earth. They were to prepare the physical seed to cross this threshold of creation when man had learned to cooperate and live as a Family of God.

49 And I saw the glorious biostratus restored in the heavens! And the Anti-Christ and Anti-Seth powers overthrown!

50 I saw in the 'Universe to Come' radiations of Love with the return of Christ and the splendor of the eye beholding the heavens open and Metatron, Michael, and Uriel descend with Jesus, Moses and Elijah in outer raiments of Light. And the sanctification of the faithful seed who share in God's Plan were transferred, by one master stroke which shook the earth, raising the dead into the *Lay-oo-esh* with a thunderburst.

51 Through the Omega used in the making of "other worlds," 1 saw the Christ as the "anointed Lamb" of the YHWH open the graves of the faithful who rose from "earths of radiance." Whole families filled the faces of the local universe with their seed bearing witness to the restored divine emanations which took back the central template of the image and similitude begotten and planted in the Gardens of Life.

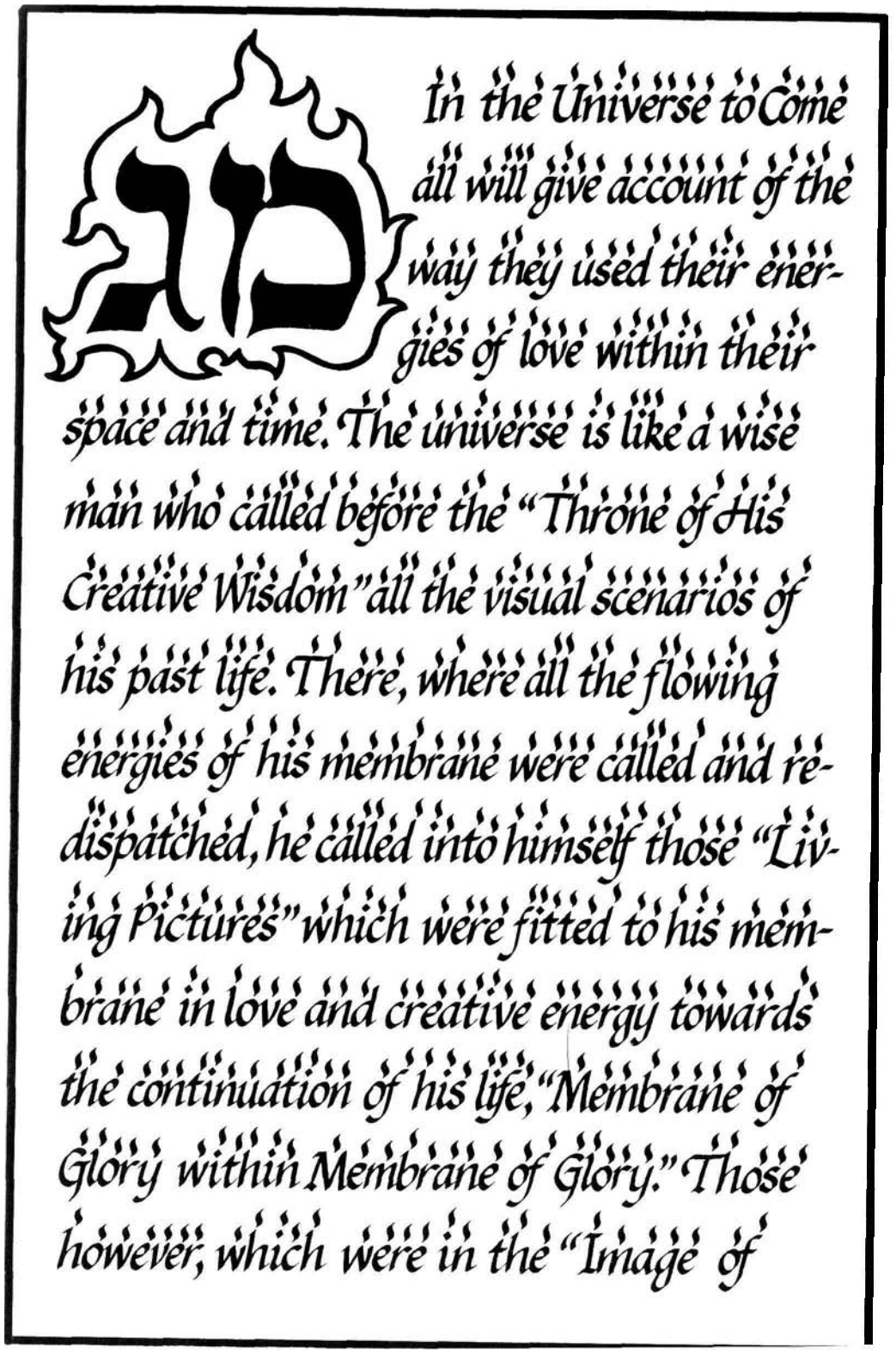
52 After plunging into the depths of the "bottom-below consciousness," the souls who after years of suffering on the earth, extended their hands over their body of dust and raised up a body of "glory" destined for perpetual brightness and God-bearing Light from which all things come, and to which all things are destined to return in perfection.

53 Finally, I saw children with golden staffs from all parts of the world leading the faithful into the heavens. Those who received the charismatic visions of the Holy Spirit were the first to proclaim the Merkabah of God.

54 Dust was quickened into divine Light and the elect of the Spirit took their seats with the Councils.

55 The Spirit is a part of you as you are a part of it.

56 Come, divine Spirit of God, enter the aeons of divine worlds without end!



Destruction" and "Wickedness" he cast out lest a "Membrane of Hate" contaminate a "Membrane of Love" in the next ordering of evolution. So also it is with the balance of Life in our "Consciousness Time Zone." Man receives commands, powers, voices, and lights like fire so that man may understand our field of life as a visual scenario of the Higher Evolution, for Man has been extended across "Space" and "Clothed into the Membrane of his own Time" from "The Throne Energies."

3-0-7

IN THE UNIVERSE TO COME ALL WILL GIVE ACCOUNT OF THE WAY THEY USED THEIR ENERGIES OF LOVE WITHIN THEIR SPACE AND TIME. THE UNIVERSE IS LIKE A WISE MAN WHO CALLED BEFORE THE "THRONE OF HIS CREATIVE WISDOM" ALL THE VISUAL SCENARIOS OF HIS PAST LIFE. THERE, WHERE ALL THE FLOWING ENERGIES OF HIS MEMBRANE WERE CALLED AND REDISPATCHED, HE CALLED INTO HIMSELF THOSE "LIVING PICTURES" WHICH WERE FITTED TO HIS MEMBRANE IN LOVE AND CREATIVE ENERGY TOWARDS THE CONTINUATZON OF HIS LIFE, "MEMBRANE OF GLORY WITHIN MEMBRANE OF GLORY." THOSE, HOWEVER, WHICH WERE IN THE "IMAGE OF DESTRUCTION" AND "WICKEDNESS" HE CAST OUT LESTA "MEMBRANE OF HATE' CONTAMINATE A "MEMBRANE OF LOVE" IN THE NEXT ORDERING OF EVOLUTION, SO ALSO IT IS WITH THE BALANCE OF LIFE IN OUR "CONSCIOUSNESS TIME ZONE." MAN RECEIVES COMMANDS, POWERS, VOICES, AND LIGHTS LIKE FIRE SO THAT MAN MAY UNDERSTAND OUR FIELD OF LIFE AS A VISUAL SCENARIO OF THE HIGHER EVOLUTION, FOR MAN HAS BEEN EXTENDED ACROSS "SPACE" AND "CLOTHED INTO THE MEMBRANE OF HIS OWN TIME" FROM "THE THRONE ENERGIES."

1 Man is one level of intelligence occupying space within visual scenarios created by higher orders of evolution. Space is that part of the larger circuit diagram through which the evolutionary wavelength remakes itself as the replication of the image of the Throne.

2 The key explains that time does not exist but only is within the consciousness dimension of the specie in its form of evolution.

3 Man in transcending his consciousness dimension will understand that both space and time do not really exist, but are only a series of dots mirroring his consciousness which is beyond beginning and end.

4 Once Man has evolved into the next consciousness dimension he, like Jacob, can go up the galactic lattice into other space and time fields of the *Kolob,* the Central Sun System.

5 The Key of Enoch, then, is explaining that Shekinah universes on molecular levels are processing the thought-forms of the higher Lords who come from the Thrones of Creative Wisdom to create and

evolve the mortal worlds, even to take on the form of physical materialization.

6 This physical materialization is merely a form which is extended across space and is more clearly called a "Membrane within Time." The physical body of the higher Lords of Light is just the appearance form of the Light Body which still exists within its greater form and power. This appearance form is the lowest form of the *Batsalmaynu* and *Kidmoothenu,* the Image and Similitude.

7 Yet, the Image and Similitude is the only blueprint of the life force which man can use to work with the Master Control and the Councils of Light. Man by virtue of this incarnation has the ability to ascend into the Master's image, just as Jesus received the Christ power before the eyes of man as his true higher identity.

8 Man has first, however, to labor with the evolution of his physical body to receive the greater body of Shekinah. Then he can see the Lords of Light and have consociate interactions with the Lords of Light face to face.

9 Such a Master can call before his throne all of his created emanations or projections which are materialized into bodies of physical creation.

10 The Master occupies many forms and he can call these forms, assemble them, and redispatch them according to the phase of the wisdom assignment of Light and Love that they are to share with the regions of his greater body. These forms are the synthesis of the brain structure and the cell structure for the body of the Lord of Light, who uses the Adam Kadmon as the house of habitation, his house of dwelling.

11 The universe is this way on a greater creative level, wherein all creative genius is drawn together and redispatched with new programs of light creation.

12 In the Book of Revelation 5: 1-5, we read: "And I saw in the right hand of the one seated upon the throne a scroll written within and on the reverse side, sealed tight with seven seals.

13 "And I saw a strong angel proclaiming with a loud voice: 'Who is worthy to open the scroll and loose its seals?' But neither in heaven nor upon earth nor underneath the earth was there a single one able to open the scroll or to look into it.

14 "And I gave way to a great deal of weeping because no one was found worthy to open the scroll or to look into it. But one of the older persons said to me: 'Stop weeping. Look! The Lion that is of the tribe of Judah, the root of David, has conquered so as to open the scroll and its seven seals.' "

15 Enoch explained that this Zohar key refers to the program already in existence, symbolized by the Right Hand. (For I was told that new programs are created by the Left Hand and the programs that are already in existence are sustained by the Right Hand of the one seated upon the Throne.)

16 And the scroll that I saw in the presence of the Throne was held by both the Right and the Left Hand, for it was the scroll of the completion of the old program of the Adam Kadmon and the blueprint of the next age of Light for the Righteous of the Christ Race.

17 And I saw with my own eyes the meaning of John's words: 'a scroll written within and on the reverse side." My eyes saw how the scroll consisted of fire letter emanations and how it was necessary to enter within these emanations to know the meaning of both sides of the scroll.

18 And I saw how the reverse side is used by the Masters of Light to code physical creation from the heavenly side so that the human race was but a transparent reversal of the divine images of creation constantly kept in the Divine Presence of the Father.

19 The scrolls refer to the program, the blueprint, of the Seven Mansion Worlds that have yet to be completed and released from their former limitations.

20 Within the Shekinah, the seven seals represent the seven chakras that must be opened so that the souls may ascend and that the completion of the number of perfect souls would not be delayed.

21 This is why John gave way to weeping because he knew that without the opening of the seals a host of souls would be destroyed and not raised on high.

22 The words, "The Lion of the Tribe of Judah" means this: Of all tribes of Israel, Judah is the cosine of all tribal movements through the heavens. These movements are controlled by the twelve threshold controls of the Mazzaroth, the Zodiac.

23 Through the collective authority of the Tribe of Judah a way is prepared for new teachings to penetrate this world from the higher heavens. The "face" of this heavenly leadership has already been seeded in the old planetary realms, but this Lion shall conquer the old solar cosmology. The emphasis is on the Tribe of Judah, as well as a new Lion symbol.

24 Jesus, the manifestation of the Office of the Christ in the outer realms, revealed to the human as of the root of David, is this greater Light which has penetrated the opening in the skies made by Judah, inviting man to go beyond the astronomy of a physical sun — the lion — into the Sonship of the Collective Messiahship.

25 The Lion is Christ incarnate — the greater Lion of the higher heavens which has conquered the heavens and fully opened the gates for all mankind.

26 John is in the Body of the Adam Kadmon during the time that he is within the visual scenarios of the Throne standing before the scrolls of High Command; he understands that he is a materialization of thought-forms in man. He understands that the power and the glory of the Father are so magnificent that even the Masters of Light who sit in the presence of the Father, though they are co-eternal with the Father, take a leave of absence from one of the planes of the Throne so as to directly institute god intelligence in new worlds of creation and at the same time allow other heavenly Masters the opportunity to sit in the presence of the Father and to acquire greater ascendancy.

27 [illegible]

28 The Teacher continues in 5: 6-10: "And I saw standing in the midst of the throne and of the four

living creatures and in the midst of the older persons a lamb as though it had been slaughtered, having seven horns and seven eyes, which eyes mean the seven spirits of God that have been sent forth into the whole earth.

29 "And he went and at once took it out of the right hand of the one seated on the throne." (Note: the energy thrones and the energy controls are taken out of the Right Hand and given to the Lamb.)

30 "And when he took the scroll, the four living creatures and the twenty-four older persons fell down before the Lamb, having each one a harp and golden bowls that were full of incense, and the incense means the prayers of the holy ones.

31 "And they sing a new song, saying: 'You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you brought persons for God out of every tribe and tongue and people and nation,

32 " 'and you made them to be a kingdom and priest to our God, and they are to rule as kings over the earth,' "

33 Metatron showed me how the new prophets and priests of Ur would be the Council of the Brotherhood of Light upon the face of the earth.

34 He showed me how the Councils of the Brotherhoods are governed by Ascended Masters who form the base line of the Great Pyramid of White Light that surrounds the Ancient of Days. The base line is made up of Trinitized Ascended Masters, so that any one of the Council's Ascended Masters cannot be looked upon without seeing all three Masters as an eternal eye.

35 In the presence of the Ancient of Days there are also "the four living creatures" who are the creative substance within the Treasury of the Light.

36 Metatron showed me how the whirling Mysteries were used by the Elohim to shape intelligence on galactic and sub-galactic levels according to the Will of the Father. For this reason, the four living creatures are full of eyes which are used to project countless images and similitudes into the darkness. This allows the Lords to create many realms in all four directions of galactic darkness with great precision and certainty.

37 This is done by allowing one Mystery of the Father to flow through all of the eye forms possible to change darkness and dust into the inheritances of the Light.

38 The fallen Lords of Light, however, do not have the power of the four living creatures for which reason they cannot perfect creation.

39 Metatron took me into the Throne of the Ancient of Days where I saw how His co-eternal architects share the images of the greater Light which is continuously transformed from His Throne into many Thrones and Dominions of the Twenty-Four Elders, thus enabling each to have a godly throne in the worlds of the *Olam Atziluth.*

40 Each of the Twenty-Four Elders has a harp which is the vibrations of the music of the spheres which coordinate the thrones with the changing harmonics of the universe.

41 They also have a golden bowl which is filled by the administering angels with incense which is the prayers of salvation from the holy ones. This golden bowl is also seen as the *Kolob,* the Great Central Sun which gathers the life giving energies in each universe of the Elders so that the Elders can fashion new worlds.

42 Thus, even in the Thrones and Principalities of the individual Elders, the thought-forms of Light and the images of creation are ingathered, evaluated, and redispatched to create new worlds.

43 And it was explained to me how the higher planes would be called first before the throne to give account of how they use their energies of life.

44 Those who are of the imperfect Light are cast out from the midst of the thrones into the lower heavens causing great imbalance in the lower heavens.

45 This is the beginning of the great house cleansing which shall be extended to all realms of the Father's House of Many Mansions and shall displace the false spiritual authorities from the higher heavens to the regions of planetary creation, some even to the point of beginning their spiritual evolution completely over again.

46 The graduating spiritual intelligence then acquires the ordering in space left open by the other intelligences which are ascending or being cast out, thus harmonizing the imbalance.

47 And I saw the Lamb which is the Father's Son, who directs the Office of the Christ, open the seven seals. And his face was that of Jesus, but it had great sadness because of the weakness of the angels which corrupted man, and the way that man had received his higher spiritual teachings.

48 And I saw the keys to the Throne's Victory fulfilling the "Program Israel" which means "He who contends with God until victory."

49 And I saw the events of the seals being broken, even though the Earth had not yet experienced these truths in its time-lag of spiritual energy.

50 And when I saw the first seal being broken: " 'Come!' And I saw, and look! a white horse; and the one seated upon it had a bow; and a crown was given him, and he went forth conquering and to complete his conquest."

51 I saw before my eyes a great Galactic Battle to cleanse the higher heavens. I saw Michael renouncing the independent Light forces from the regions of Sagittarius that did not bow before the Father.

52 And the second seal was broken and I saw, "a fiery-colored horse and to the one seated upon it there was granted to take peace away from the earth so that they should slaughter one another; and a great sword was given him."

53 When I saw the second seal broken a fiery-colored horse appeared before my eyes which is the Jerusalem Command from Orion. And they were leading the blue horses of the Seraphim and the white horses bearing the Star of David of the Hyos Ha Koidesh. The horses encompass many galaxies bringing the judgement of the Father and removing the old thresholds of time.

54 I saw the Jerusalem Command place a holding position

around solar systems while the wars of the Hierarchies of Power were being waged. The old Hierarchies of Power and the lesser light forces which have inspired the negativity of the earth systems were cut off from the higher heavens by the sword of Orion.

55 And I saw the blue horses of the Seraphim create rings within rings within rings around the earth systems so that those of peace and righteousness would be spared death while the powers of darkness closed in and sucked into themselves the Dark Authorities.

56 "And I heard a third living creature say: 'Come!' And I saw, and look! a black horse; and the one seated upon it had a pair of scales in his hand. And I heard a voice as if in the midst of the four living creatures say: 'A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the olive oil and the wine.' "

57 And I saw how those who had offered their souls for the glory and the power of Lucifur were judged in the scales of the heavenly weights and measures.

58 The black horse comes to judge those who are not prepared for the harvest and the angels who are cast down from the higher heavens into bodies of grotesquerie. They are weighed with the good seed and are revealed as the seeds of Lucifur that had not borne heavenly fruit and could not be gathered with the denarius of the Christ.

59 Each was measured according to his worth like a flower on the branches of the Tree of Life in the days of the last-fruits. And the balance of life was called forth before the throne to give account of its creative wisdom, as sprouts of Lebanon and Israel in the summer days.

60 The good wheat was gathered and divided from the chaff. In like manner, the barley was ripe for harvest. And the Righteous were called forth to prepare for the feast day of the Lord in the temple of the Most High.

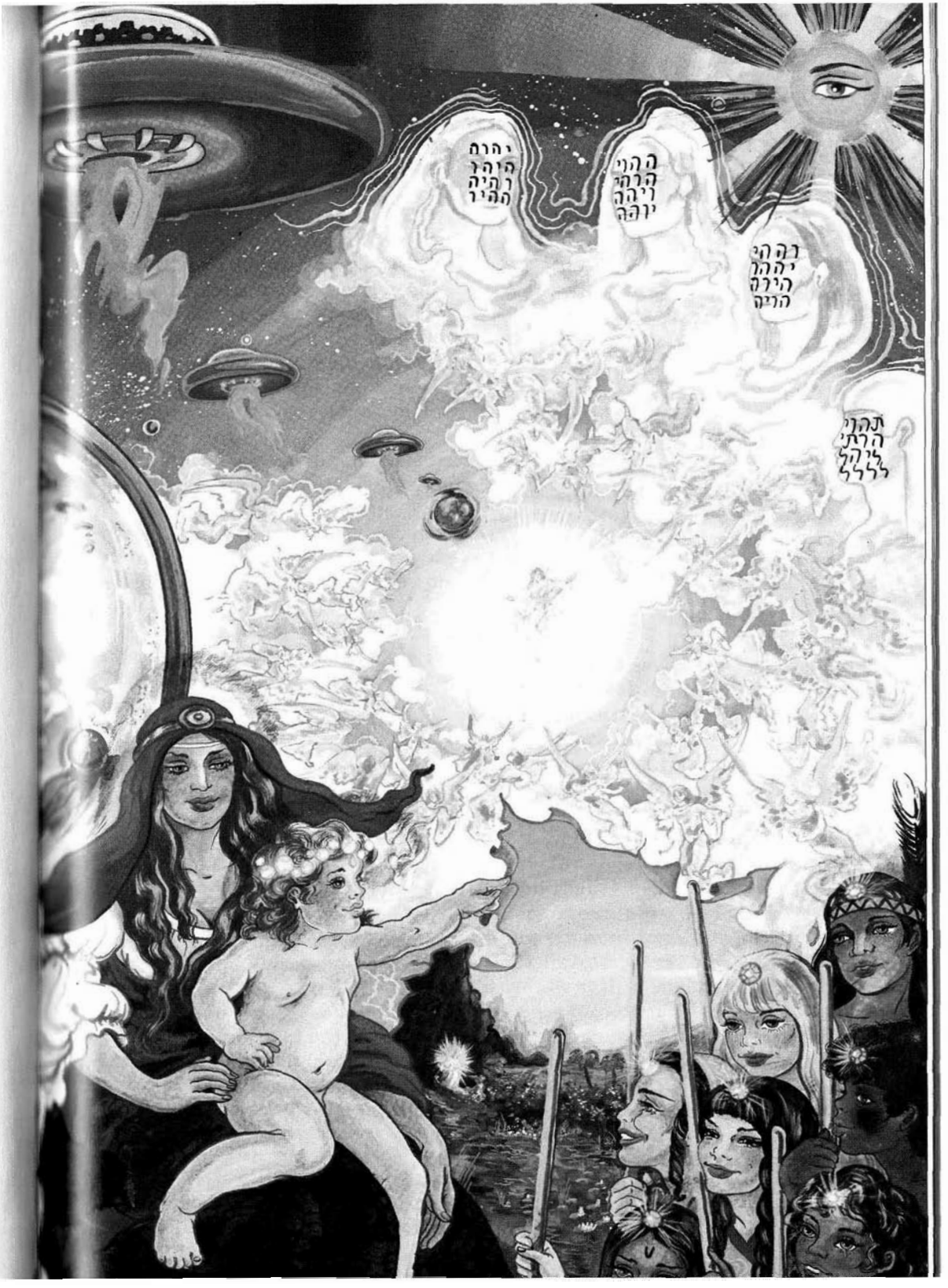
61 Like a luxuriant olive tree full of berries, the olive oil was gathered of those Sons of Israel who could stand before the Lord in the altar of majesty as Jesus stood upon the Mount of Olives. And Michael stretched forth his hand to the cup, and poured out the wine from the grapes and poured it out as a sweet smelling savor to the Most High King.

62 And this is the judgement of those in the heavens. Those who were spared were anointed by the oil of the Eternal Light, having partaken of the wine of the Lord's supper.

63 "And when he opened the fourth seal, I heard the voice of the fourth living creature say: 'Come!' And I saw, and, look! a pale horse; and the one seated upon it had the name Death. And Hades was closely following him. And authority was given them over the fourth part of the earth, to kill with a long sword and with food shortage and with deadly plague and by the wild beasts of the earth."

64 And I saw how temporal Death had no dominion over the righteous soul, the "membrane of glory" that was to go on.

PLATE 18 *The Resurrection of The Children of Light* ▶



65 Yet the souls which were unable to ascend to the Adam Kadmon Overself at the end of this aeon were cut off by a greater heavenly fire than Death itself. This is the fire of Hades set aside for the souls who have judged themselves unworthy of Eternal Service to the Father by their many consciousness incarnations. For these souls have previously been given the opportunity to overcome Death through faith, service to mankind, and the realization of the Mysteries of the Kingdom of God.

66 And I saw upon the planet four types of nemesis converge: food shortage, deadly plague, wild beasts, and wars. These ravaged man as a karmic penalty for his sin against one of the four elements known as earth.

67 The righteous who were witnessing to those of "wickedness" were also destroyed for they were not in the regions of safety protected by the Merkabah of Light. However, these righteous died a temporal death under the altar of temporal fire knowing that they will be resurrected into God's House of Many Mansions.

68 "And when he opened the fifth seal, I saw underneath the altar the souls of those slaughtered because of the word of God and because of the witness work that they used to have. And they cried with a loud voice, saying: 'Until when, Sovereign Lord holy and true, are you refraining from judging and avenging our blood upon those who dwell on the earth?"

69 "And a white robe was given to each of them; and they were told to rest a little while longer, until the number was filled also of their fellow slaves and their brothers who were about to be killed as they also had been."

70 And I saw how the saints and martyrs were gathered within different garments of energy so that a ministry of Light could be completed with the proper numbers of teachers and masters necessary for the ascension of the universe.

71 Thus, the souls that are "asleep in death" until the number of perfect souls is achieved are like hairs upon the head that must be numbered before the Crown of Light can be worn.

72 And I saw how the Father fulfilled both the sixth and the seventh seal by having them come together as one glorious and amazing mystery of establishing His Crown of Light upon the architecture of creation.

73 "And I saw when he opened the sixth seal, and a great earthquake occurred; and the sun became black as sackcloth of hair, and the entire moon became as blood, and the stars of heaven fell to earth, as when a fig tree shaken by a high wind cast its unripe figs. And the heaven departed as a scroll that is being rolled up, and every mountain and every island were removed from their places."

74 "And when he opened the seventh seal, a silence occurred in heaven for about a half hour. And I saw the seven angels who stand before God, and seven trumpets were given them."

75 I saw the solar system leave its magnetic dip and be displaced from its alignment with what man calls the North Star. This occurred as it entered an electromagnetic vacuum.

76 And I saw how the solar system was given a new circumpolarity with a new North Star. Thus, the Father's Will prevailed and the solar system was taken beyond the spontaneous collisions of particles and placed on a "True Latitude" attuned to His Cosmic Will.

77 And a new scroll was given to the Earth so that it could go into a new heavens where a new mantle was given unto the Earth, and a new specie clothed in a body of Light.

78 For after the heavens were rolled up, I saw a new scroll which is the blueprint for the new constellations. And as the scroll was unrolled there unfolded a new heavens and a new earth.

79 And I saw how the new heavenly vibrations reestablished the boundaries of the twelve planets in the Earth's solar system. However, the twelve planets were placed within a new program of "many heavens" so that as the Earth's intelligence ascended into a matter-energy body it was able to live with many other matter-energy intelligences and indwell in constellations of two or more physical suns.

80 And I saw the trumpets of the heavenly Merkabah reset the planetary spheres on a new one half minute of arc as the celestial capstone descending from space was placed upon the architecture of the Father's model of Alpha and Omega.

81 And I saw how the Great Pyramid upon the Earth was a model for God's plan of salvation in stone, yet few understood the mystery of the well-spring beneath the pyramid in which existed the souls of those who had failed their assignment in service to the Father.

82 And I saw those who were not prepared to go on into the new program of Light, and they feared the changing of the Earth's orbit and the appearance of new illuminaries of Light in the midst of the shower of stars that fell into the darkness of earth.

83 And then my eyes saw the Ancient of Days and there where all the flowing energies of this membrane were called and redispatched, He called unto Himself those "Living Pictures" which were fitted to His membrane in love and creative energy.

84 He called forth not only Man as the energy of love within a given space and time, but all of the Adam Kadmons of all of the galactic mansion worlds.

85 And He calls before Him all of the thought-forms of creation extended across "space" and renews these thought-forms in new scenarios of love, carrying forth His programs unto countless principalities and powers of His Throne Energies.

86 Now learn from this key this point: Do not dwell in faintheartedness, but manifest in the public places "all of the spiritual gifts" so that the power of the Father's Throne may be glorified in you, for this is the Age of the Holy Spirit.

87 Remember the words of Jesus: "For false Christs and false prophets will arise and will give great signs and wonders so as to mislead, if possible, even the chosen ones. Look! I have forewarned you. Therefore, if people say to you, 'Look! He is in the wilderness,' (i.e. away from public service) do not go out; 'Look! He is in the inner chambers,' (i.e. denying the physical return of the Christ but emphasizing only the inner soul) do not believe it."

88 For yes, the Shepherd Jesus speaks to His sheep. He tells us of the universe to come and how the Higher Evolution will come to collect the faithful when the heavens are fully opened and all signs have been fulfilled.

89 Then, the *Mitsvahs Israel,* "the Covenant of Israel" will understand the words of Jesus: "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of heaven will be shaken." Thus, the breaking of the sixth seal.

90 "And then (and only then) the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the Son of man coming on the clouds of heaven with power and great glory.

91 "And he will send forth his angels with a great trumpet sound, (i.e. the seventh seal is broken and the old program of Israel is rolled up and delivered to the heavens) and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity."

92 The meaning is this: Keep on the watch for the Ophanim messengers of Light and the Paradise Sons which serve Joshua who cometh in the name of Yahweh, YYYY: who will gather the righteous throughout the many heavens of space.

93 At this time the righteous will understand that just as the Old Testament was the Age of the Father, the New Testament was the Age of the Son, this New Age is the Age of the Holy Spirit.

94 Let us now rejoice in these words: "Thy kingdom come on *Earth* as it is in *Heaven."*

The keys to the universe to come tell us, "Beware of the 'Abomination of Desolation' which is found wherever 'The Sacred Scriptures' of Light' are held' in disrespect' before the assembly gathered in the name of the Living God."

3-0-8

THE KEYS TO THE UNIVERSE TO COME TELL US, "BEWARE OF THE 'ABOMINATION OF DESOLATION' WHICH IS FOUND WHEREVER 'THE SACRED SCRIPTURES OF LIGHT' ARE HELD IN DISRESPECT BEFORE THE ASSEMBLY GATHERED IN THE NAME OF THE LIVING GOD."

1 This key is coded as 3-0-8 to mathematically explain the signs given in the scriptures of Light, marking the end of the three-dimensional light consciousness of the old age and the beginning of the '8', the sign of the infinite, the Light consciousness of the New Age.

2 Man will find within the scriptures of Light the actual mathematical codings needed to transform matter into consciousness Light. It will become apparent to Man that organized religion has shown disrespect for the ancient scientific scriptures of Light. For this reason organized religions, who promote the priesthoods of Man at the expense of the scriptures, will be seen as the "Abomination of Desolation" because they sit in the place of the Lord God proclaiming themselves as the force of YHWH and the authority of Christ.

3 These authorities neutralize consciousness causing the neutralization of spiritual growth, literally the nullification of the ongoing inner consciousness which was brought by the Christ and which has continued to radiate through the ages in the scriptures of Light.

4 In the Book of Daniel 11:30-33, the scripture tells us that at the end of this consciousness time cycle: "there will come against him (the false leader) the ships of the Kittim (the military powers), and he will have to become dejected. And he will actually go back and hurl denunciations against the holy covenant and act effectively; and he will have to go back and give consideration to those leaving the holy covenant.

5 "And there will be arms that will stand up proceeding from him; and they will actually profane the sanctuary, the fortress, and remove the constant feature.

6 "And they will certainly put in place the disgusting thing that is causing desolation. And those who are acting wickedly against the covenant, he will lead into apostasy by means of smooth words. But as regards those having insight among the people, they will impart understanding to the many. And they will certainly be made to stumble by sword and by flame, by captivity and by plundering, for some days."

7 Enoch said that through the false prophets, there will be a false covenant of a proclaimed "Godhood" and a sanctification of holy war in the Name of God; there will be proclaimed "Godhood" where there is no Godhood and "peace" where there is no peace, so that the nations of the earth do not recognize God's Holy Covenant in their midst.

8 Enoch explained to me that the false leader would persuade the nations of the world into a temporary "Covenant of Peace" with Israel which would be a blasphemous covenant, for there cannot be any true peace unless it is a peace established by "God's Covenant."

9 For this reason, the "Covenant of Peace" established by the nations would fall after a short reign which would signal the marching of "the nations."

10 Therefore, Jesus tells us in Matthew 24:15-18: "When you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains. Let the man on the housetop not come down to take the goods out of his house; and let the man in the field not return to the house to pick up his outer garment,"

11 At that time the religionists of the world who confuse the covenant of their religion with God's Holy Covenant, will mislead millions so that they cannot participate in the "Covenant" of the Living God with their spirit.

12 The collective Anti-Christ will sit in the temples of the world and will govern the covenants of man, and remove the constant feature which is the Word of God "proclaimed" as the "Living Word."

13 And in the appointed time the holy mountain Sinai will be surrounded by the sons of Ammon who gather from the east and the south, the displaced of Palestine. They will arouse, among the nations, a "holy war" based upon the abomination of an "historic covenant," and will succeed in activating fires of destruction. However, they are not **the** "Abomination of Desolation," for the Abomination of Desolation is anything that deceives the priesthoods of the earth by not permitting the reign of "spiritual Wisdom" to reveal God's Kingdom beyond the earth!

14 And then, in Daniel 12:3-4, is revealed the greater "key" within this scroll which is to be experienced by the faithful of the Word at the end of this Age: "And the ones having insight will shine like the brightness of the expanse; and those who are bringing the many to righteousness, like the stars to time indefinite, even forever.

15 "And as for you, **O** Daniel, make secret the words and seal up the book, until the time of the end. Many will rove about, and the true knowledge will become abundant."

16 This is the time for the outpouring of the abundance when the gates of the Heavens begin to open (1976) with a witness of Beings of Light who will appear to activate the faithful of the Living Word. And at this time there will begin to occur the shifting of vast geomagnetic grids which will occur simultaneously with the opening of the tombs of the Masters, as well as the unsealing of hidden documents of "Light" which speak of the celestial Masters!

17 And these documents will speak of the celestial hierarchies who give mankind the foundations for the Wisdom of YHWH. And the faithful will understand how the higher "Covenant of God," coded within the scriptures of Light, will be rejected by the world and made an object of blasphemy in the high temples.

18 People will speak of the scriptures, but they will not understand the codes. Their consciousness will be crucified to the "Cross of Time" so that the "Cross of Transfiguration" will not be able to operate within them to reveal the "Revelation" of YHWH that must come to pass to break the seals of the Old Age.

19 They will not appreciate the scriptures of Light because they will understand scripture only in terms of mythology, from teachers who are teaching from a historical standpoint, being oblivious to the higher spiritual truths.

20 The "Abomination of Desolation" will also reign in the heavens where the "Princes" of other worlds established their scriptures to the exclusion of YHWH. **A** great war will ensue and the armies of the "Ultimate Triumphants" will cast the grotesquerie down, into the regions of the lower heavens and upon the planets, in judgment. Mankind will then have to choose between those who bring a scripture to earth having a foundation of worn-out, contaminated substances, from those who bring the scriptures of Wisdom that proclaim a pluralism of worlds through the

perfection of everything possible in the Name of YHWH!

21 The scriptures tell us in Daniel 12:7-10: "And I began to hear the man clothed with the linen, who was up above the waters of the stream, as he proceeded to raise his right hand and his left hand to the heavens and to swear by the One who is alive for time indefinite: 'It will be for an appointed time, appointed times and a half. And as soon as there will have been a finishing of the dashing of the power of the holy people to pieces, all these things will come to their finish.'

22 "Now as for me (Daniel), I heard, but I could not understand; so that I said: '**O** my lord, what will be the final part of these things?'

23 "And he went on to say: 'Go Daniel, because the words are made secret and sealed up until the time of the end. Many will cleanse themselves and whiten themselves and will be refined. And the wicked ones will certainly act wickedly, and no wicked ones at all will understand; but the ones having insight will understand.' "

24 Enoch stressed that until the appointed time is here, those making war upon the earth will sweep across the face of the earth and destroy the "holy temples" and "holy places" that contain the Word of God. This has come to pass in Tibet as it has come to pass in ancient Israel with the "holy exodus." For the sacred scriptures are the Treasury of Light "embodied in God's people," scattered upon the face of the earth as an example of the greater plan of creation!

25 Thus, the nations of Israel

and Tibet are witnesses to the assault by the ungodly at the end of time. For both of these nations, in order to preserve their scriptures and beliefs, had to take an exodus out of their places of bondage. And just as the Israelites made their exodus out of Egypt into the geophysical pyramid of Sinai, so also the Tibetans have made their exodus from their homeland into the geophysical pyramid of India.

26 Yet, a revealing of the "mystery texts" will precede the final wave of destructive fire that will visit Tibet and Israel.

27 A great witness to the ongoing exodus has been the return of the children of Israel to their homeland where, at the same time, in accord with prophecy, the *Dead Sea Scrolls* were uncovered.

28 The "return to Israel" and the finding of the *Dead Sea Scrolls* are the fulfillment of two great prophecies which must take place before the return of the Messiah to earth which is the third great prophecy.

29 All of these scriptures tell us that before the end of the world, the non-believers will take control and will not acknowledge the Hosts of the Father. They will try to destroy religion, but religion will destroy itself because it has held on to mythological forms and the authority to enforce the meaning of the scriptures imperfectly and with "great fear".

30 Therefore, today we have the modern Sadducees who are the organized religions denying the "fourteen gifts" of the Holy Spirit Shekinah, denying the resurrection of the "Christed souls" outside the church, and denying the higher worlds of Light that serve a Living God.

31 The Pharisees of today are those who seek to govern others through the psychic powers of personality change and "shadow phenomena," giving no heed to the multiple gifts of the Holy Spirit Shekinah which are to be used for soul advancement. With their presumptuous powers of authority, they speak of their singular ways of saving the multitudes, challenging and despoiling those who would take issue with them, and denying the collective Hierarchy of YHWH.

32 Enoch said that the "Abomination of Desolation" will try to weaken the Sons and Daughters of the "Living Word," but this will not happen to those who actually become the embodiment of the Living Torah Or — the Word which is primal and self-existent, having no dependence on matter or its qualities.

33 People will rise against the teachers of the Word, against the teachers of righteousness. They will almost succeed in destroying the teachers of the Word, but the superior Wisdom of the Word will show the keys that have the greater biological and astrophysical powers; the Light that enables dead matter to live will overpower those directing dangerous and disturbing passions!

34 The "Sacred Scriptures" of the "Universe to Come" are the scriptures that show how the Word of God continues to create "new worlds" and is, in fact, the only good news for humanity, since all other worlds end in nothing. The sacred scriptures contain the precise architectural progressions which give the mapping for creation.

35 They hold the keys to lay bare the secrets of the heavenly temples of YHWH coded into stone models and left behind in "holy dwelling places" of the Sons of Light as a beacon to higher Wisdom.

36 In fact, the power of the "Sacred Scripture" will be seen in the coming of myriad interplanetary messengers who will come to reclaim and "reveal" their scriptures left behind within the temples of stone. Enoch said that we should understand that the sacred scriptures of Light are more than just the scriptures of parchment; they are scriptures also written on embellished stones, and placed within crystal spheres that need to be decoded through the power of Light.

37 The Word calls for eternal progression through soul-birth and soul-resurrection into the "Light-stream" of the Ain Soph. Enoch also explained to me that there would be three resurrections depending upon the consciousness state of belief. Those who would unify their spiritual consciousness with all five bodies would be taken first; those who possessed only the physical and mental consciousness would be given a spiritual witness which would come in the days of the appointed times. And those who are operating only with the pure physical vehicle would be given a physical witness at the end of time so that when the chambers of the earth break open they might be prepared to be quickened at the final resurrection.

38 We are also told in this key of Enoch that wherever man is gathered together in an organized church, synagogue, or house of worship and he does not understand the scriptures of Light as keys to the coming universe, he will misinterpret the activity of the Divine Mind who calls dust into the next wavelength of Light.

39 Moreover, the "Abomination of Desolation," within the context of Zohar, speaks of the defilements wherever establishments have burned the scriptures of Light. And this destruction has been going on ever since the day when the "Councils of Man" sought to conceal the Name of the true God speaking through the many sacred languages of the earth.

40 Nonetheless, at the end of this time cycle, there shall be scriptures of crystal found in the oceans and scriptures of stone found in the land of Yucatan, and scriptures of Light found throughout the world which shall have name codings of "Tak," or shall speak of regions identified with cognate forms of the word "Tak" and the visitations of the true emissaries of Light to this planet in previous ages.

41 Yet, the religions shall try to hide these new scriptures which verify the teachings of Enoch and the Masters.The religions will try to issue new dogma accepting some of these new teachings, but these commands will not be sufficient to keep up with the re-revealing of the scripture of YHWH from the depths of the earth.

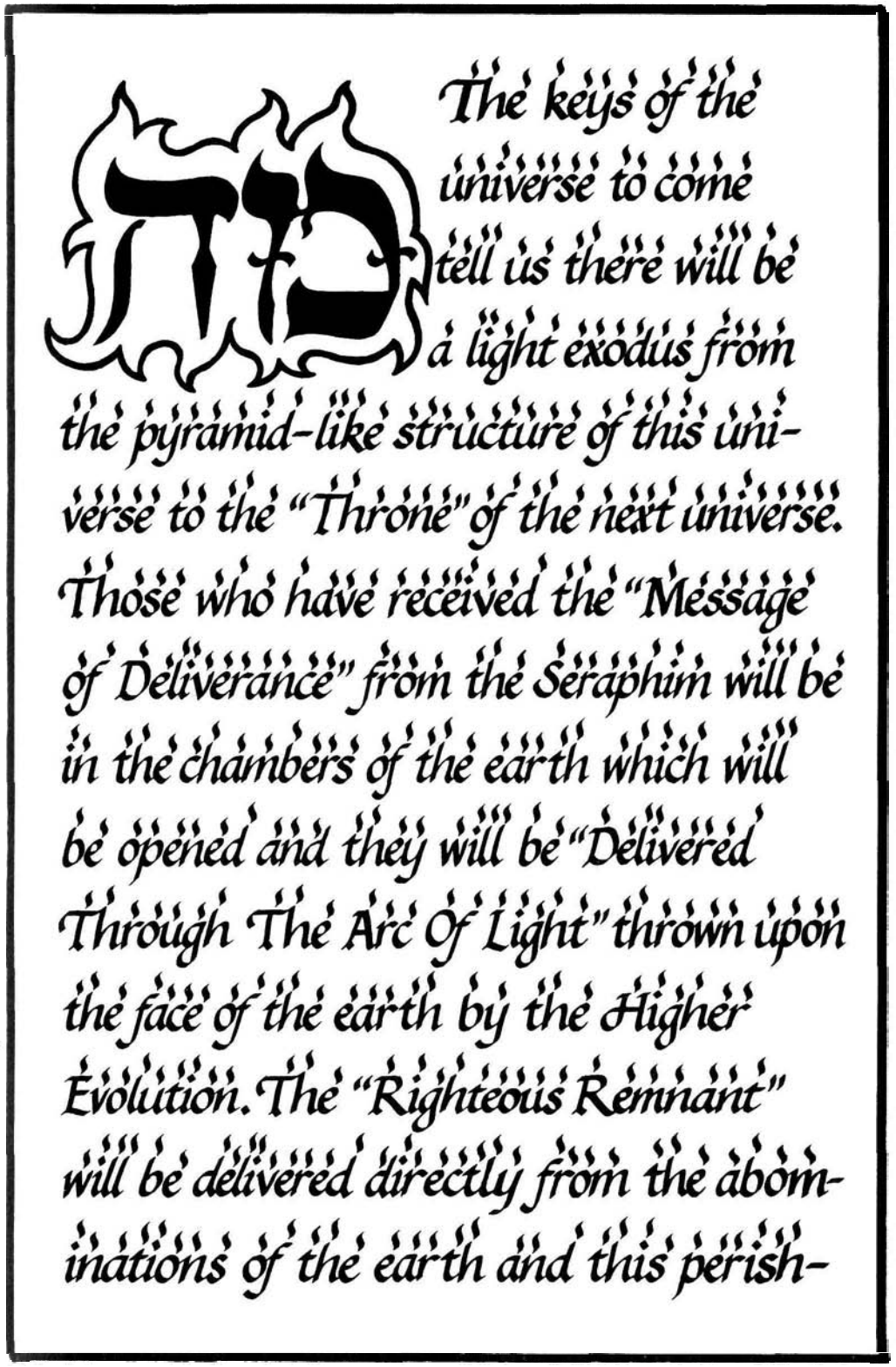
42 We, then, will see the attempt to conceal and destroy the message of the world scriptures as a sign of the end, whereby the or-

ganized intelligentsia will try to destroy the interpretations of the scriptures, the very interpretation which gives people true spiritual freedom.

43 Then will be fulfilled Daniel 12:11: "And from the time that the constant (feature) has been removed and there has been a placing of the disgusting thing that is causing desolation, there will be one thousand two hundred and ninety days."

44 Those who speak the truth will be attacked and destroyed, but the Zohar tells us 'many shall rise,' many shall be brought to life and many shall shine as the stars in the firmament:

והמשכלים יזהרו כזהר הרקיע
ומצדיקי הרבים ככוכבים לעולם
ועד:



able body of time. Within twelve circulatory star fields Man will ascend through a field of Glory by means of a city of Light which aligns and perfects the courses of the illuminaries and earth. "Man will walk over time like a biosatellite moving over a crystalline staircase. With a great energy of thanksgiving those within 'The Arc Of Light' will pass simultaneously across all twelve faces of our consciousness time zone so as to reveal life within life, membrane within membrane, eye within eye, crystalline system within crystalline system, for at that time of trouble the Righteous will inherit the brightness of the firmament."

3-0-9

THE KEYS OF THE UNIVERSE TO COME TELL US THERE WILL BE A LIGHT EXODUS FROM THE PYRAMID-LIKE STRUCTURE OF THIS UNIVERSE TO THE "THRONE" OF THE NEXT UNIVERSE. THOSE WHO HAVE RECEIVED THE "MESSAGE OF DELIVERANCE" FROM THE SERAPHIM WILL BE IN THE CHAMBERS OF THE EARTH WHICH WILL BE OPENED AND THEY WILL BE "DELIVERED THROUGH THE ARC OF LIGHT" THROWN UPON THE FACE OF THE EARTH BY THE HIGHER EVOLUTION. THE "RIGHTEOUS REMNANT" WILL BE DELIVERED DIRECTLY FROM THE ABOMINATIONS OF THE EARTH AND THIS PERISHABLE BODY OF TIME, WITHIN TWELVE CIRCULATORY STAR FIELDS MAN WILL ASCEND THROUGH **A** *FIELD OF GLORY BY MEANS OF A CITY OF LIGHT WHICH ALIGNS AND PERFECTS THE COURSES OF THE ILLUMINARIES AND EARTH. MAN WILL WALK OVER TIME LIKE A BIOSATELLITE MOVING OVER A CRYSTALLINE STAIRCASE. WITH A GREAT ENERGY OF THANKSGIVING THOSE WITHIN 'THE ARC OF LIGHT' WILL PASS SIMULTANEOUSLY ACROSS ALL TWELVE FACES OF OUR CONSCIOUSNESS TIME ZONE SO AS TO REVEAL LIFE WITHIN LIFE, MEMBRANE WITHIN MEMBRANE? EYE WITHIN EYE, CRYSTALLINE SYSTEM WITHIN CRYSTALLINE SYSTEM, FOR AT THAT TIME OF TROUBLE THE RIGHTEOUS WILL INHERIT THE BRIGHTNESS OF THE FIRMAMENT.*

1 Key 3-0-9 refers to the reality of new biological systems merging with their parent models of intelligence in living biosatellite cities of light. In this process of space-time overlap, the thrice-fold nature of the human experiment is placed in direct conjunction with the Council of Nine as we move two or more dimensions beyond this present dimensional set into the dimensions of the Higher Evolution.

2 The higher field of consciousness will be like a biosatellite technology which will come down into the Earth's field, it will be synchronized with the twelve time warps throughout the planet.

3 People who understand the visitations of Higher Intelligence will be moved into these safe areas or chambers of the Earth which will be opened; there they will be "delivered" through the Arc of Light thrown upon the face of the Earth by the Higher Evolution.

4 This Arc of Light is the Arc of Salvation which is connected with Noah, Moses, Jataka and all the great Lords of Light that have spoken of how the "ark" is an "arc" that connects with a meridian of Light; within this meridian, the Light will protect you and enable those who are there to spiral through that meridian of Light into a higher system of space-time continuum.

5 Through this coupling with the City of Light, Man will take an exodus from the physics of the Earth which is exemplified in the pyramid.

6 At the time of this great interplanetary exodus earthman will be taken to the 'Throne' of the next universe.

7 The 'Throne' stands for the central control of a given universe. And as the universe expands the space of our local universe is augmented so that we, in being taken to the Throne, discover that we participate in the ascension of our universe as we collectively become the next universe.

8 The three-dimensional universe that will inherit the spatial paradigm we are now leaving behind will be connected to our Throne like a seed to a sieve-tube.

9 And as we are taken to the Throne, the Lord will call his children forth to inhabit the heaven which their soul has sufficiently prepared for. Consequently, not all the children of God will ascend to the same star systems.

10 Some will ascend in bodies of Light to spiritual planets while others will keep their physical form and will be transferred by biosatellite cities to advanced kingdoms of the physical-spiritual domain.

11 This key speaks of events that will take place during the ascension when Man experiences, in his physical form, the Higher Evolution.

12 The **physical** ascension to new levels of galactic and interstellar experience is first preceded by an appraisal made by the Higher Evolution of a complete round of biogenesis experienced by several planetary models. This is done through sophisticated high-speed data transfer systems controlled by space craft.

13 When technology is detected as having solid-state properties governing life functions associated with cells, cellular subunits, and cellular products, a light signal from the vehicle screens the technology to see whether it is in harmony with the action-potential of the surrounding planetary environments or whether it is a technological cancer outbreeding natural life forms.

14 In most instances these space craft are thinking computers measuring everything from metazoan stages of growth to complex brain cluster intelligences on the edge of a galactic disk.

15 In more advanced stages, they report on the progress of the programs used in the various biological houses, determining what physical beings can connect with higher space brotherhoods. This connection allows for complex biological changes involving critical decisions of overlapping spectral lines and physical gradations.

16 Therefore, before this can be done the brotherhoods who are connected with the Seraphim must consult the Omega-minus program from the treasury of thought-forms housed in companion *chronumonitors.*

17 The *chronomonitors,* in turn, probe/qualify the species by reading pyramidal maser grids on planets. These grids collect and store information on biological sub-systems, biomes, ecosystems, geological-evolutionary cycles, and make use of noise-glow pressures moving through planets to collect data on all physical laws pertaining to the "brain clusters." This information is interpreted and transmitted to the Co-Creators behind given super-super galaxies, local universes and interdimensional universes.

18 When specie bio-signals indicate severe distress/disaster, a "message signal of deliverance" is sent out from the chronomonitor which demonstrates characteristics of a control system, with identifiable input-output transducer mechanisms.

19 When the message is received the biosatellites which are stationed in different spectra1 regions, help the "physical species" move from place to place in the universe to avoid dying as their "biological houses wear out."

20 Depending on the number of different types of intelligence and what the intelligences may require for the next cycle of growth, e.g., acquaintance with a parallel physical system for transfer of data, acquaintance with an extraterrestrial or extra-galactic source, direct work or existence in other dimensional realities, etc,, the thinking chronomonitor assesses the needs of a planetary system and either produces alterations in the functions controlled by this system or relays pertinent information to Hierarchical channels.

21 Behind the biosatellites and chronomonitors are levels of 'physical? extraterrestrial beings who are continually qualifying for service in the Seraphim ranks of biosatellite worlds by the way they supervise the consciousness of planetary societies.

22 When galactic emergencies arise, a data transmission system capable of sensing trauma and initiating and controlling the repair process may call forth biosatellites which are used to relieve the various planets of overcrowding, increasing pollution, planetary wars and energy shortages connected with programs of biological failure.

23 At this time the biosatellites working with the Brotherhood of Light in the F8 to K2 spectral range are being prepared to deliver man from his own path of destruction and from the negative commands that are issuing from independent intelligences not serving the Office of the Christ. These intelligences often operate as "poachers" violating man's free will.

24 These negative Brotherhoods under the control of the angelic princes Gadreel, Raguel and negative angelic commanders have filled our area of the local universe with non-Adamic intelligence having an anterior brain, paired appendages, with both robot and non-robot guides.

25 Events associated with the landing of negative biosatellites and the war between the "non-Adamic" space intelligences and the Brotherhoods using positive

biosatellites, under the Command of Michael, will be preceded by astronomic signposts. Vehicle squadrons stationed over important cities of the world will be seen, motivating humanity to seek out spiritual answers to life. GlobaI communications throughout the planet will be interrupted. The Light workers will begin to use telethought communication. Orion will be recognized as the gateway connecting the activities of the constellations in our galaxy with those of the greater Father universe. And there will be a new unity of planetary science and celestial spiritual truth.

26 According to Metatron large biosatellites up to fifty miles in length and twelve miles in diameter will come to our planet. They will house the millions of emigrants that will proceed to other physical planets. Their amenities include crystallized environments which can change the atmosphere to suit the physical occupants.

27 Some biosatellites contain whole living environments that will take the place of planetary environments that the occupants are being removed from.

28 The physical biosatellites use specialized fields of magnetohydrodynamics to move them into a '~geosynchronous''orbit within a given solar system. Here multiple planets can be attended to and instructed simuItaneously by the biosatellites, By modulating multiple radiation belts in direct relationship to multiple south poles on the biosatellite, a special orbital vibration is created which is used to maintain the biosatelIite's operations with respect to the planet.

29 Covering the exterior of the vehicle are bio-organisms which make continuous repair to the exterior covering and provide for thermal changes while going through the energy envelopes of different star systems.

30 Special planets with no radiation fields are selected for metallurgy and mining special minerals for motherships that are from twenty-five to fifty miles in length. These ships are constructed out of a pattern of concentric atoms that can withstand maximum spectral irradiation.

31 Abundant food is created by reprocessing various soil nutrients through a changing light environment which produces whatever food is necessary for physical survival- Through a blue-green light conversion process the plant phase is bypassed and the food staple is created immediately! Here a soil-like nutrient is mixed with seed in order to rapidly produce whatever organic substance is necessary. In addition, this soil-like nutrient can be continuously used over and over again for other food items.

32 However, most higher evolutionary races Iive off of light which they synthesize for their energy supply which is pulsated into them from a regenerating light environment.

33 These physical stepping stones to more complicated consciousness time zones do not have harsh and metallic interiors. Rather they are verdant as the loveliest terrain on the planets in Trapezium Orion and some even contain mountain ranges.

34 They contain artificial seas which flow throughout the biosatellite by means of cylindrical conduits. The regenerating water environment purifies the living environment by running through crystalline ducts and atmospheric ceilings which are sustained by photon walls.

35 Special marine life can Iive in axis meridians where there is no gravity. They are used to create energized particles which are transferred to the oceans of spoiled planetary biospheres through a purple membrane which transfers photons in converting waste to food and power. Here, the purple membrane receives light during a series of energy exchanges which is stored in the form of ATP to power its cells. Through phase-delay reactions the membrane turns the photons into interchemical energy which empowers new life functions on levels of recombination through the decay and degeneration of matter.

36 The program 8033-45 provided "Israel" with all of its potential beauty as a model for millions of spiritual colonists who could create out of planetary waste a verdant paradisiacal community. This community was to serve as a model for spiritual resurrection for thousands of similiar biosatellite communities preparing for other planetary worlds.

37 All who fail to maintain the highest degree of spiritual love and service to the Father are removed through the incarnation code (the Omega 'plus program) and incarnated on the local physical planets where spiritual-physical synthesis must be achieved for the grounding of destructive energies.

38 The reprogramming legion ships and motherships carry autonomous day and night environments which are created by their unique environmental architecture.

39 This environment is sustained by the axis of the vehicle being oriented toward a parent star and light is divided from the darkness by vast planes of sparkling synthesized metal attached outside the vehicle at an angle. These solar mirrors reflect sunlight in through the windows to create the day, and can be adjusted to control its length, which also determines the program climate and seasonal variations.

40 When the series of window-like, circular mirrors are moved, the angles at which the sunlight reflects off the vehicle gives the appearance of stationary light in the sky — as in the time of the Prophet Elijah, the sun can appear motionless in the sky. When the mirrors close, night is created aboard the vehicle.

41 Within the medical environment of the legion ship discorporated forms can be regenerated and resurrected by the right Omega-minus threshold code.

42 These are advanced gifts reserved for the physical "elect" who have proved worthy of the Kingdom of the Father and who have been preserved in physical bodies to work with the technology of the Higher Evolution. Some will be "gardeners" and "caretakers" of the earths and the regions of the lower heavens.

43 And when the harvest is proclaimed, the righteous physicals, with the sign of YHWH's Name upon their third eye, shall be taken up from their fields.

44 The Light will probe the face

of the Earth and will pick up the vibratory light crystal of the Christ blood coded upon the doorposts of the body temple of Gematria.

45 Great streaks of Light will be seen in the sky over the chambers of the Earth where the righteous will be gathered. These chambers will be located along the ancient grids used by the Brotherhood and will appear as island clusters of Light in the oceans and as community centers of Light upon the land.

46 These communities will be a beacon of Light and a signal of hope to all mankind during the transition of our planet.

47 Man will suddenly see all twelve faces of his consciousness time zone spiral before him. And he will understand how he is a microcosm which will ascend into the Father universe through the Living Light.

48 Man will quickly see how the Universal Mind uses the stars as a crystalline staircase for continuous transplanting of "membrane within membrane, eye within eye! crystalline system within crystalline system."

49 Just as there are islands of Light in space? the biosatellite wheels connect islands of galactic civilizations with one another and qualify participants in the "unified galactic society" to move to new levels of the Kolob.

50 Those who will be delivered directly from the face of the Earth will be taken through the crystalline staircase that corresponds to the Christ crystal within their body of physical form.

51 The next ordering of the Higher Evolution shall comprise those who will be known as the "firstborn generation," for they will be sealed in the image of the "Phoenix" for they wore the physical body of the Christ during their resurrection.

52 This firstborn generation will be able to explore the horizon of space not only through space vehicles but through collective biolocation which will reveal the greater power of the myriad universes.

53 Man will understand the meaning of crystal obelisks, and astrophysical pyramidal observatories, for he will take his place as a co-citizen of the heavens.

54 The firstborn will use the "Arc of the Covenant" to join the various star intelligences serving the glorious I AM appearance of YHWH's Majesty.

55 The initiates from the Earth will know that YHWH has removed the veil of the lower heavens and His Name will be on every city and island of Light.

56 "And the Name of this city from that day on will be YHWH Himself Is Here."

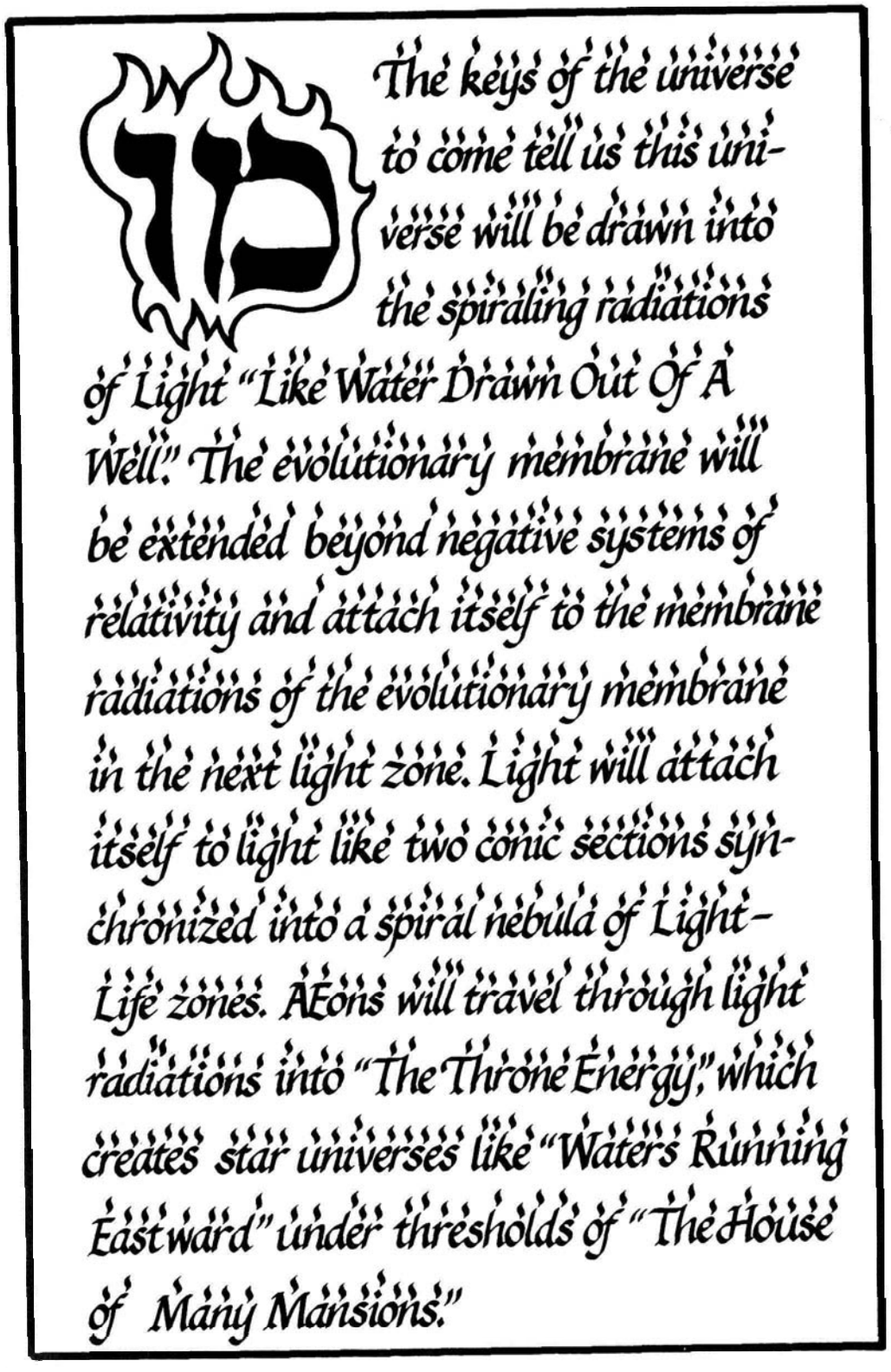
57 **O** Creator, King and Redeemer;

Praised be Thy Name forever.

Creator of the Whole Light Beings who stand in the heights of the Universe!

And proclaim with us in unison the words of the Living God and Everlasting King —

58 "Holy is He."



3-1-0

THE KEYS TO THE UNIVERSE TO COME TELL US THIS UNIVERSE WILL BE DRAWN INTO THE SPIRALING RADIATIONS OF LIGHT "LIKE WATER DRAWN OUT OF A WELL." THE EVOLUTIONARY MEMBRANE WILL BE EXTENDED BEYOND NEGATIVE SYSTEMS OF RELATIVITY AND ATTACH ITSELF TO THE MEMBRANE RADIATIONS OF THE EVOLUTIONARY MEMBRANE IN THE NEXT LIGHT ZONE. LIGHT WILL ATTACH ITSELF TO LIGHT LIKE TWO CONIC SECTIONS SYNCHRONIZED INTO A SPIRAL NEBULA OF LJGHT-LIFE ZONES. AEONS WILL TRAVEL THROUGH LIGHT RADIATIONS INTO "THE THRONE ENERGY," WHICH CREATES STAR UNIVERSES LIKE "WATERS RUNNING EASTWARD" UNDER THRESHOLDS OF "THE HOUSE OF MANY MANSIONS."

1 The universe is one House of Many Mansions. And Metatron explained to me that our entire universe is going through a vast leap into a new Light creation whereby the super-super galaxies, super spectrum galaxies, galaxies which are local universes, gas giant planets and earth-type planets will be raised to a new energy level.

2 This is part of a changing energy network which is purifying itself. This is the consummation of the aeons that is at the ascension of the universe.

3 At this universal dissolution which is beginning at this time, the perfected souls from the different regions and cycles of intelligence will be advanced. All intelligence, whether they are from a carbon cycle, ammonia cycle, silicon cycle, nitrogen cycle, etc., or whether they are invisible or visible, will be advanced according to their perfection and their synchrosimilarity with the original boundaries of the greater creation.

4 Metatron showed me the tape-like analogue of our spectrum of evolution, containing six billion years of testing (within a half-life of twelve billion years) in earth time, which will be moved to a new foundation within the Throne of YHWH, moving our galaxy closer to the center of 100 billion galaxies in the visible spectrum, which form the corner of our "House." This House is one of many Houses that compose a consciousness time zone which is adjacent to the Father's Throne.

5 Within this House, I saw how our solar system, within cycles of twenty-five million years, moves closer to the center of the *Kolub,* our Central Sun, which is under

the control of its throne energy. And Metatron showed me the many Mansion Houses of the Father of which ours lies facing eastward in the Sea of Crystal.

6 And then I understood the vision of Ezekiel: "And gradually he brought me back to the entrance of the House, and look! there was water going forth from under the threshold of the House eastward, for the front of the House was east. And the water was going down from under, from the right-hand side of the House, south of the altar.

7 "And he gradually brought me forth by the way of the north gate and took me around by the way outside of the outer gate that is facing towards the east, and, look! water was trickling from the right-hand side."

8 I saw that the "House" he spoke of was not the "House" of the Earth's sun system, but the House of the Lord which is made up of millions of suns. In the center of the House, I saw the Kolob, the central core of the throne and dominion regions that comprise **our** House of Many Mansions.

9 I then understood the sayings of Ezekiel, of how in the consummation of time "the courtyard towards the east" would be separated into "dining rooms" for the children of the Lord.

10 Yet, going from the outer courtyard of the River of Crystal to the inner courtyard of the Holy Feast requires that species clothe themselves with garments of Holy Light.

11 The waters described in this scripture are composed of spiraling radiations of Light. And, at the end of a program of creation, "the Gates" of the heavens are opened and the Light radiations fill the Houses so the intelligence is quickened without going through the stages of the hierarchical command.

12 This is a unique type of Light radiation which flows directly from the Father's Throne through Metatron. It possesses the greatest power, reaching out to a myriad number of Houses, whereby the Houses themselves are purified and restructured according to new programs of Light.

13 And what Ezekiel is seeing here is the changing of the thresholds which involves a higher Light process symbolized by the "trickling water."

14 I was shown how this Light was used to ingather all of the select elements of creation, and these elements were purified when mixed with the radiations of Light. I saw how within this Light there were many veils, many different patterns and textures of Light, and each veil was used to purify a certain element of creation.

15 I was shown how each "House" is anchored in a certain vibration rate, and the opening of the Gates allows the worlds to be released from the vibration rate, and they spiral through an energy corridor of Light until they reach 'a River' which moves by rapid pulses of Light. I saw the foundations of the lower heavens thrown open, and that which moved slowly was swallowed by orifices of Light which shot out into a multitude of directions.

16 I saw how the Father quickens His Kingdom through tremendous orifices and tubes and how He allows the liquid state of His creation to move upward and pass through the tubes and converge with other forms of material creation. Therefore, flowing pulses of energy are gradually quickened until they meet with an overriding conic section of Light which synchronizes the energy into "a spiral nebula of Light-Life zones."

17 I saw pillars of Light flow from the extremities of the House towards the Kolob, and as they flowed, each increased in magnitude and formed new boundaries for the thrones and dominions. The pillars liquefied into one another and unfolded into star geometries which compose the tessellated floor of a Mansion world.

18 Metatron, then, showed me the mystery of those who inhabit the Kolob in the midst of the "House"! And to my eyes it was further revealed the mysteries of Ezekiel's words: "And he finished the measurements of the inner house, and he brought me out by **the way of the gate,** the front of which was toward the east, and he measured it all around.

19 "He measured the eastern side with the measuring reed. It was five hundred reeds, by the measuring reed, round about. He measured the northern side, five hundred reeds, by the measuring reed, round about. The southern side he measured, five hundred reeds, by the measuring reed. He went around to the western side. He measured five hundred reeds, by the measuring reed.

20 "For the four sides he measured it. It had a wall all around, with a length of five hundred reeds, and a width of five hundred reeds, to make a division between what is holy and what is profane."

21 I was shown how Ezekiel's vision of our "House" was one basic reproduction of the myriad forms that are possible from a transcendent model in the higher heavens of the Elohim; it could not be polluted by the sun, for the model was incorruptible. It was not involved in time!

22 Metatron showed me how this model of evolution was completed and "stored" within the sacred space of the Eternal Memory!

23 Moreover, I was told how "our House" was prepared when YHWH took counsel to make Paradise in the lower heavens. It was prepared for Adam before he was corrupted and his body-house closed to the recognition of other vehicles that indwelled within his "garment of Light."

24 Those who manifest the Wisdom of the Light will continue to evolve into the thrones and dominions of Light and no longer wander in the profane consciousness of the earth.

25 But those who cut off their body-cosmos from "the House" will remain in the cistern of mire.

26 These are the ones who are not included within the measurements of the five hundred reeds; for one hundred is one of the signs of Wisdom in the sight of the Lord, and these who are cut off do not attain unto the Wisdom of their five bodies.

27 I was shown how the body itself is the basis for the reed of measurement. And when measuring the harmony of all five bodies, the 500^3 reeds exhibit the larger

house of life that the temple of human creation can return to if all its five bodies are unified, as one totality, into its Overself Body of Light.

28 The picture is that of the Overself Body of Light passing through the "Kolob" on its way to the Gate of the Father, having worn all sufficient garments of Light in the heavens of the throne and dominion worlds.

29 Therefore, I was told how the divisions in the "House" were created as a sacred space for each of the five energy bodies of Man that are to attain unto this perfection of Wisdom. And, when this perfection is attained on the interior of the human temple, and the finite and infinite are drawn together, the passage from the profane to the sacred becomes possible! The profane is assimilated into the House by a projection of ten space-time singularities by ten space-time singularities!

30 However, those who physically die after attaining this perfection of Wisdom transmigrate only into a higher dimension. Their true ascension into the Father's Throne worlds awaits the ascension of their universe which is activated by the return of the Sons of Light and the Office of the Christ who harvest the entirety of our Father universe of creation.

31 Those who see the "House of Light" and dance in the "Light" bring the Light into their body-cosmos. They are the ones who will become part of the "Kingdom of Light" when the spiraling radiations of Light will take us "like water drawn out of a well."

32 Thus, I pass onto you what I saw in the companionship of Metatron, before I stepped again through the Gate, built of veils of Light, and passed through the divisions that appeared as tongues of fire. My body was prepared as a Light-stream so that I could walk between the stars and "lightnings" until I came to the Merkabah of Enoch.

33 And, standing on the tessellated groundwork of crystal, the Merkabah of Enoch bore me downwards from the heavens. And I hastened through the sphericity of a star and lightning cavity until the lightnings sped faster and faster, until I entered the density of gravitational compression around the earth, and began to drift slower and slower.

34 And, then, the Merkabah body of Enoch brought me through the clouds of the mist of the Earth. And I was told to speak these words except those things reserved for each body of Wisdom to see in the higher heavens — where protocreation proceeds from Light zone to Light zone according to the Father's Will.

35 Understand, **O** Man of flesh, that you cannot see through the open doors and portals of the Light universe. However, when you are transported through the opaque doors, you will be able to see between the Light regions, for the former Light filter will be removed and you — being "first bathed in the pure spiraling radiations of light" — will distinguish between light and Light.

36 Understand, **O** Man of flesh, that the breath of the mouth cannot enumerate the Watchers that go between the lower illuminaries and the illuminaries that stand at the portals of the Holy Great One.

37 Go and see what the mouth is unable to pronounce, and the ear is unable to hear. But do not number the heavens above nor the waters below until you have found the Son of Man within. And when you find him, say unto him: YON ME SHEE HAH, HE ME SHEE-SHEE!

38 And, look! The glory of God is coming from the direction of the east, and His voice will be like the voice of vast waters, and the earth itself will shine because of His glory.

39 Come, let us rejoice as we go into a new House that the Lord has prepared for us, and let us view the significance of His Majesty for all Ages!

The keys of the universe to come tell us our consciousness time zone is a membrane existing between fields of luminaries. Luminaries sow additional "Seeds of Light" into the fields of membrane growth. This is the meaning of "The Many And The One." The mind is a field of light for the body, yet the mind is in a field of light and a field of light within a field of light and eternal Light. One cannot understand the physical body without understanding three other bodies of illumination. One cannot understand the three bodies of illumination without the network of membrane in the physical universe. In the likeness and appearance of Fire, Man will understand "The Many And The One."

3-1-1

THE KEYS OF THE UNIVERSE TO COME TELL US OUR CONSCIOUSNESS TIME ZONE IS A MEMBRANE EXISTING BETWEEN FIELDS OF LUMINARIES. LUMINARIES SOW ADDITIONAL "SEEDS OF LIGHT" INTO THE FIELDS OF MEMBRANE GROWTH. THIS IS THE MEANING OF "THE MANY AND THE ONE," THE MIND IS A FIELD OF LIGHT FOR THE BODY, YET THE MIND IS IN A FIELD OF LIGHT AND A FIELD OF LIGHT WITHIN A FIELD OF LIGHT AND ETERNAL LIGHT. ONE CANNOT UNDERSTAND THE PHYSICAL BODY WITHOUT UNDERSTANDING THREE OTHER BODIES OF ILLUMINATION. ONE CANNOT UNDERSTAND THE THREE BODIES OF ILLUMINATION WITHOUT THE NETWORK OF MEMBRANE IN THE PHYSICAL UNIVERSE. IN THE LIKENESS AND APPEARANCE OF FIRE, MAN WILL UNDERSTAND "THE MANY AND THE ONE."

1 The imprint of the Divine Mind upon the emanations of the Ain Soph, the limitless Light, commissions a network of divine linkages which shape the universes continually being created.

2 These universes emanate from the consciousness Light forces that are shared by the Father's consciousness and the consciousness domains of the Elohim.

3 The *consciousness time zones* are the boundaries of consciousness expansion for the individual emanations of the Divine Mind. The more sophisticated the consciousness the more complex the time zone.

4 Therefore, infinite creative programs and possibilities for consciousness expression and expansion in an infinite number of universes are limited only to the singular Elohistic imprints of Light emanating from the Divine Mind.

5 The consciousness time zone is the collective gathering of singular imprints into a hierarchical structure of minus infinity which defines the field existing between luminaries. It unifies individual programs of luminaries so that a given number of Creator Gods share a common spiritual purpose.

6 For this reason the domain of a consciousness time zone is to be found in the origin of consciousness itself. The programs of the Father's consciousness are limited to the fields of the luminaries by the way they use their collective affinities to connect the Father's Cosmic Law with the creative Logic which must operate within the Light continuum.

7 In essence, the consciousness time zone is the divine configuration whereby the many programs of the Creator Gods — the Elohim, and the physical forms of creation all share a major manifestation of the Ain Soph Light radiations.

8 These divine radiations set the actual boundaries of the consciousness time zone and sub-divide into programs of beginning and end (i.e., a House or Mansion world of Light).

9 Within these programs of creation and expansion, the Light radiations form the etheric Light regions and the physical substratum which synthesizes a holistic membrane unifying all elemental forms serving a divine program.

10 In the dawning of physical worlds created out of each consciousness time zone, the Elohim Creators use the emanations of matter-waves and time-waves to form the necessary planes of intersecting visible and invisible spectrums.

11 We must, literally, leave our consciousness time zone before we can see that its boundaries are not those of actual time or space but that of consciousness purification.

12 In order to go beyond this consciousness time zone, I had to realize Enoch's program of consciousness development could not go into the Higher Council's presence of the Twenty-Four Elders who sit within multiple consciousness time zones of the Father. For this reason Metatron took me into his own consciousness vehicle which is beyond the Elohim worlds of Light.

13 In summary, the consciousness time zone has its boundaries in consciousness development, creating time regions that are used in a multitude of ways fulfilling the goals that consciousness sets for itself.

14 The major goal is the sowing of seeds from the collective fields of the luminaries for the purpose of rejoicing in all of the infinite possibilities of unfolding the Father's Mind.

15 The unfoldment of the Divine Mind's programs of Light energy purification requires continuous formation-restoration of divine seeds of Light. Through this unfoldment the entropic regions (of less desirable worlds) are either restored or fall away as imperfect creation.

16 In this expansion there are two creations simultaneously occurring at all times — we shall term them the "divine" (spiritual) and the "physical."

17 The "divine creation program" is given as a preexistent blueprint composed of "seeds of Light."

18 This divine creation is a continuous pulse of Living Light which connects the minds of the Creator Gods (of a consciousness time zone) who serve the Ancient (Head) of Days.

19 The seeds are instant Light images, from a Treasury of thought-forms, shared with the higher divinities for the purification of all energy dimensions. Through the Divine Mind of Wisdom the consciousness mind of Light expands forming regions of (non-physical) membrane growth.

20 The divine creation initiates, through templates of energy, configurations which shape multiple energy spectrums and localized fields of negative mass which precede the shaping of physical reality.

21 **The Creator Gods require certain mechanistic forms for testing their creative impulse, for which reason they created the physical worlds.**

22 The physical worlds are seeded by templates which contain the blueprint for gradual evolution through a sequence of biomechanical stages. Therefore, the physical worlds operate within "time-lag" dimensions because they are subordinate to a divine program of consciousness activity.

23 In other words, the "time-lag" is created by virtue of the seed form being extended into physical space. Therefore, the "time-lag" is a physical separation which may exist, in terms of millions of Light years, between the energy grids of creation and the human vantage point; however, from the standpoint of higher spiritual reality it is only consciousness which separates man from God, and the realization that the *"divine* template" is only on the other side of Light directly within man's presence at all times.

24 When the human mind receives events outside of its physical time frame of reference, it will perceive the presence of a second world which is operating faster than the conventional physical brain processes. Therefore, it will see how our physical world is within a '>time-lag"subordinate to high speed events taking place in the second world.

25 This second world shapes the conventional brain processes through time waves which are used by the conventional brain to recall memory, to capture events, and to participate in the thought structure of parallel worlds of intelligence.

26 The supra-consciousness continuum, which makes this possible, emanates from the higher consciousness exercising a superior interpretive and controlling role upon the neural biological events of mental time interplaying with matter-waves and time-waves of the Light continuum.

27 In actuality, this higher consciousness mind operates through the divine worlds which, in turn, affects the physical worlds through consciousness image programs of Light continuum which are not limited to time differences.

28 The self-realized mind can then modulate time differences to step in and out of multiple realities between the physical world and the spiritual world out of which our physical reality is extended.

29 Connection between the spiritual and physical programs is through a consciousnessblueprint or template which interfaces with the seeds of Light coming from the spiritual worlds of thought to form the seeds of material form unfolding within the physical layers of creation. It is through the photon bundles that the seed forms are transplanted from the consciousness template into the energy grids that are used to activate the physical layers of creation.

30 Essentially, there are many templates connecting physical and consciousness layers of reality. As the photon bundles wear out, they are replaced by Light structures which correspond to the activity of the seed form.

31 All, however, must relate to a *divine template* of the Creator Gods (the Elohim) through which they extend their sublime teachings into a *template recorder cell* in the midst of that which is defined as a "Mansion world" containing myriad galaxies.

32 The individual recorder cell can receive different forms of the spatial coding of Light. Therefore, the codes of Light operate through myriad forms of the *Sephirothic ernanations* which break down in the physical world into sets of pulse, group, gravitational waves, waves operating in a vacuum, etc.

33 The template recorder cell allows for multiple levels of firing rates which are collectively composed from various types of waves which permit the geometry of a seed form of Light to move from one state of consciousness to another.

34 The Higher Evolution is also able to beam spiritual knowledge from the recorder cell to a specific localized intelligence. For example, through the multi-light image transformation, the recorder cell template allows for light impulses arriving from a divine template to be allocated to specific localized zones of consciousness where they are adapted to the paradigms necessary for the distribution of Light.

35 The template recorder cell sends out thought-forms of information which are continually active in space. Forms of advanced physical intelligence can directly tap into this information if they have a crystalline network within their brain cavity. For this reason the brains of advanced phvsicals will reveal the right and left hemispheres fused and a small crystal network in the right frontal lobe which acts as a crystal recorder cell or third brain transposing the language of the Higher Evolution into the vernacular.

36 This is the meaning of "the Many and the One," the many templates or monitoring mechanisms of Light connecting one program with many programs of organization.

37 And at the head of these many templates there is the pulsating *divine template* which allows for the processing of large amounts of information for local application.

38 This triggers a divine calling frequency which is available for universal application. Consequently, when the divine template is connected with the divine language being processed through the other templates of Light, there is a synthesis of many consciousness forms of Light.

39 These consciousness forms of Light are governed, in turn, by the Hierarchy of the Elohim who advise the lower evolutionary hierarchies on what information should be placed within their respective recorder cells.

40 They also determine how to program the computer recorder cell with the internal language and the brain network, that species require for changes through successive evolutionary programs.

41 They reassess how the brain network is processing information according to the original consciousness blueprint of the divine seed.

42 In terms of the human evolution, they determine which parts of the brain network can be used for selective adaptation.

43 When this takes place, the mind becomes a receptor for quantum mechanistic corpuscles of Light. Hence it becomes its own field of Light for the body. Yet, the mind still remains in the field of a photonic envelope being directed by the recorder cell which in turn is a field of Light within the field of the divine template and the Ain Soph, the limitless Light of the Father.

44 Thus, throughout all of these field levels there is a highly organized state of cells and tissues that is formed through the crystal lattice of the Shekinah universe processing Light from the semiconductivity of the Gematria template, the inner mathematical synthesis of all bio-structures of Light.

45 This bio-semiconductivity of Gematria is indispensable for the existence of Man within all macromolecular branches of Light under the control of the recorder cell. Man is, fundamentally, the vessel of Light.

46 In the physical world of creation, the tree of knowledge remains within the body of man as a crystalline "galactic tree" connecting every finger and toe cell of his body with the Light image process of his spiritual consciousness.

47 Man lives in his garden of consciousness creation receiving knowledge from the divine template and recorder cell through a *superholographic process.*

48 The superholograms (within man) are not dependent on the physical presence of "waves" even though they are most readily described by the equations of physical waves. This non-dependence of holography on physical wave production is an important consideration in approaching the origin of neural holographic processes.

49 Here the light wavelengths recorded in the brain, coming from a template, are considerably longer than those of physical waves and can, therefore, be carriers of small amounts of information — even in the form of spatially interfering holographic patterns from other sources.

50 However, image formation and superholographic descriptions are meaningless for brain wave mechanisms to decipher mind-2 events, unless they are amplified through quantum mechanistic corpuscles of Light.

51 The progressive "seeding" of divine images takes place through spatial phase relationships (three-dimensional networks of expanded neurons) which work as superholograms emanating from a template. This seeding is necessary as the program changes and is updated.

52 Holographic organization shifts emphasis from axonal impulses to the slow potential microstructure that develops in the post-synaptic networks.

53 In man, given the neural hologram, these steps lead to "image constructions" of the "seeds of Light."

54 Therefore, the key tells us "the mind is in a field of Light and a field of Light within a field of Light and eternal Light." And the Eternal Mind is constantly imprinting functions of the eternal in every form of life.

55 **A** physical specie then serves as one of the membrane types between star systems as a holograph

within the Mind. This membrane is instant media for the cosmic circuit.

56 Thus, man is as much in space as space is in man, for he, in actuality, is a thinking membrane between the luminaries. Our entire phenomenal world which we experience waking or dreaming can represent a strictly determined, orderly phantasmagoria that the Higher Evolution can use for consciousness thought transmission.

57 Metatron explained to me that the Higher Evolution generally programs man to accept the realities of the higher universe by taking man's subjective consciousness body out of his physical body during a dream cycle for education through a visual light experience.

58 When man progresses in his spiritual education, during a meditative state, his *electromagnctic body* can be taken into other physical and consciousness worlds of Light. There he can receive education beyond his physical world of reference which enables him to synthesize multidimensional reality. He also gains a working knowledge of how his five body vehicles of energy can prepare him for the actual wearing of the "Christ body."

59 Metatron explained that when Man has fully matured in his spiritual evolution, his physical body and consciousness body can be literally taken off the planet through Merkabah, since the higher spiritual teaching cannot be entirely given on the earth plane due to the lower vibratory levels.

60 Metatron told me, however, that man must distinguish between the lower levels of subjective experience produced by phosphene geometries as opposed to the divine Light directly revealed through Merkabah.

61 These subjective patterns of phosphene geometries (e.g., stars, wheels, bright dot patterns, etc.) which arise out of altered states of consciousness are still the result of the physical patterns of consciousness connected with the lower vibratory grids.

62 However, the existence of pulsating light geometries within the consciousness of man shows that he is already part of a divine circuit of information which flows from light body to Light body. The phosphene geometries are simply the internal read-out!

63 Accordingly, the Brotherhood of Light uses some of the phosphene geometries to code man's consciousness into an inner language of Light.

64 If Man would look at his inner space he would see how the Brotherhood can tap into his inner space to "code information" just as Man can tap into the mind space of the Masters.

65 Enoch said there are "five bodies of illumination" connected to our physical body which are the keys to the mechanistic adaptation of the light fields that are necessary for the seeding process of divine Hokhmah ("Wisdom") into the physical world. Hokhmah requires a complex network for its superior cataloguing.

66 Through this superior cataloguing the divine template acts upon neural-electromagnetic events. These events are consciously directed, mentally quantized and physiologically catalogued through color events.

67 In order for Man to truly use Hokhmah he must have all five bodies active so that they can work directly with the pulsating templates of the recorder cell, the divine template, and the Councils of the Elohim on the higher levels of reality. It is through this collective Mastery that teaching is given and received. This Mastery is based upon Man's ability to work simultaneously with information from many worlds of the lower heavens, He must master this stage before he can truly understand soul progression.

68 One of the five bodies can work directly with the template of the many worlds. This is the *eka body* "of consciousness" which can leave behind the three-dimensional consciousness time frame and experience other time zones to see and work with the Masters of Light who protect and educate the eka body through an activated Light network.

69 Moreover, this network of Light is used to activate additional plus and minus bodies of consciousness light that are necessary to leave behind the bipolarity of the Koine (common) universe to experience the eka (multidimensional) universe.

70 Consequently, in order to work with other worlds of multiple relativity there has to be a complex network that can serve these worlds, as well as Masters who are capable of fusing their consciousness simultaneously in all worlds of multiple relativity.

71 These Masters work in a trinitized form in our Son universe. This Mystery was announced and clearly demonstrated by Jesus on the Mount of Transfiguration when he appeared with Moses on one side and Elijah on the other.

72 Trinitization is given to all Ascended Masters who work directly with the consciousness minds of the illuminaries and have their Christ bodies united with the physical bodies of the Masters who are or have been on the earth plane.

73 Jesus' expression of 'where two, three (or more) are gathered in my **Name** I am in the midst of them' is a true expression of this sacred Mystery. Here, a certain sequence of vehicles is necessary to manifest the power of a given divine Name which, in turn, manifests the power of divine life.

74 In the education of the soul, the conscious activation of the many eka vehicles demonstrates to man how there is a multidimensional relationship between body vehicles that can be also interpenetrated by the multidimensional body vehicles of the Masters of Light.

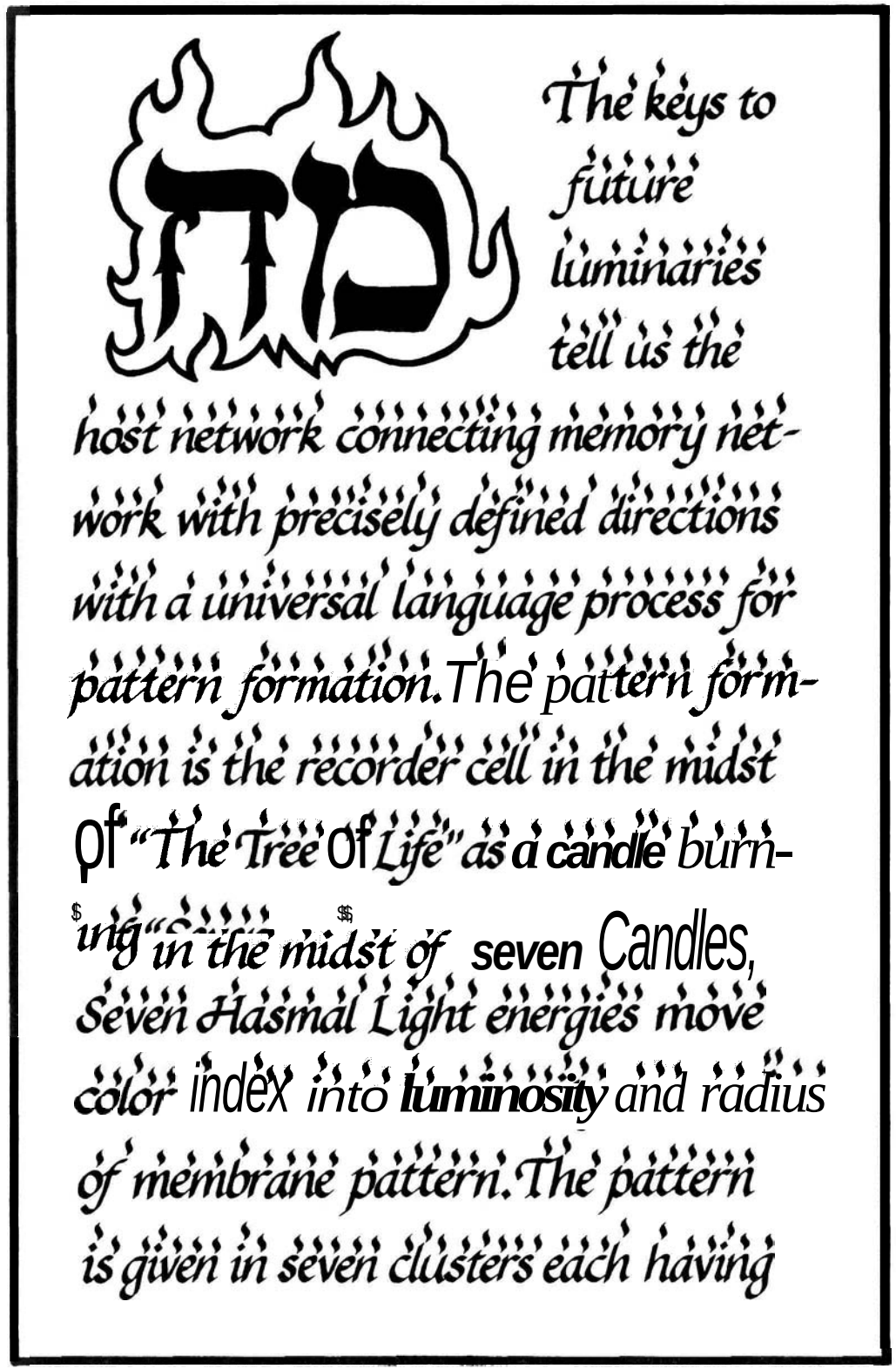
75 At this time there are many souls who have completed their self-meta programs and yet choose to remain and become future leaders and teachers upon this planet. There are those who, while still living in the physical form, are already working with the quantum of Light from the Throne.

76 This is now taking place on a greater scale than in previous ages because, in previous ages, it was necessary that the operation of the many eka bodies be limited from the higher correspondences of the Masters of Light so that the higher vehicles would not be contaminated until the Masters had sufficiently incarnated into the human plane to raise its vibration

to work with the higher worlds of Light.

77 With the dawning of Light on every level of physical creation, it is possible, through the opening of "the Gates" of the Higher Evolution, to receive the full manifestation of the eka bodies which lead to the ascension of our Christ body.

78 You are now invited to prepare for the "greater peace" of the Father who welcomes you with your brothers and sisters. Hold firm in devotion and give hope to others that they might attune their consciousness patterns in resonance with the eternal vibration of the Holy Spirit Shekinah!



envelope energy bands which govern the membrane radius. The luminosity interfaces a light spectrum given in white and yellow cube indexes so that as radius increases into a brighter luminary body, disruptive and degenerate processes receive a non-degenerate range. This is how some of the stars connect evolution with new form. "Seven" automatically sends "I AM" to "I AM" in the light codes which measure lines of growth tele-shift temperatures and internal light timers. "Seven" attaches illuminations of seven external time reactors to seven internal light codes which code a template fired by ten light picture superscripts. The superscripts fire a heat envelope code which has a thirty-six and thirty-six flow pattern. The heat establishes a Deca-Delta Light manifold into sequences of models for successive evolutionary phases. The energy radiations give a pattern of energy-filling space which races against the convective energy transport of the "HIGHER MEMBRANE." The vehicle template determines the directions of cell divisions and the exact number of cells which, in space-filling space-

energy, determine the final shape of an organ and the language life pattern receiving additional language codes. All human life is coded in cell division. The body is host vehicle to the "Supra Machine Mazzaroth" and the solar reactor which is used to buffer output messages which would be destructive to other memory recorder mechanisms. In our consciousness time zone the Seraphim move between networks of the Mazaloth and the Kuchavim as a host computer translating characters and memory formation-restoration to higher code bodies in the "Consuming Fire of the Throne" in the image of "Eternal Transparency."

THE KEYS TO FUTURE LUMINARIES TELL US [OF]THE HOST NETWORK CONNECTING MEMORY NETWORK WITH PRECISELY DEFINED DIRECTIONS, WITH A UNIVERSAL LANGUAGE PROCESS, FOR PATTERN FORMATION. THE PATTERN FORMATION IS THE RECORDER CELL IN THE MIDST OF "THE TREE OF LIFE" AS A CANDLE BURNING IN THE MIDST OF "SEVEN CANDLES." SEVEN HASMAL LIGHT ENERGIES MOVE COLOR INDEX INTO LUMINOSITY AND RADIUS OF MEMBRANE PATTERN. THE PATTERN IS GIVEN IN SEVEN CLUSTERS EACH HAVING ENVELOPE ENERGY BANDS WHICH GOVERN THE MEMBRANE RADIUS. THE LUMINOSITY INTERFACES A LIGHT SPECTRUM GIVEN IN WHITE AND YELLOW CUBE INDEXES SO THAT AS RADIUS INCREASES INTO A BRIGHTER LUMINARY BODY, DISRUPTIVE AND DEGENERATE PROCESSES RECEIVE A NON-DEGENERATE RANGE. THIS IS HOW SOME OF THE STARS CONNECT EVOLUTION WITH NEW FORM. "SEVEN" AUTOMATICALLY SENDS "I AM" TO "I AM" IN THE LIGHT CODES WHICH MEASURE LINES OF GROWTH, TELESHIFT TEMPERATURES, AND INTERNAL LIGHT TIMERS. "SEVEN" ATTACHES ILLUMINATIONS OF SEVEN EXTERNAL TIME REACTORS TO SEVEN INTERNAL LIGHT CODES WHICH CODE A TEMPLATE FIRED BY TEN LIGHT PICTURE SUPERSCRIPTS. THE SUPERSCRIPTS FIRE A HEAT ENVELOPE CODE WHICH HAS A THIRTY-SIX AND THIRTY-SIX FLOW PATTERN. THE HEAT ESTABLISHES A DECA-DELTA LIGHT MANIFOLD INTO SEQUENCES OF MODELS FOR SUCCESSIVE EVOLUTIONARY PHASES. THE ENERGY RADIATIONS GIVE A PATTERN OF ENERGY-FILLING SPACE WHICH RACES AGAINST THE CONVECTIVE ENERGY TRANSPORT OF THE "HIGHER MEMBRANE.·· THE VEHICLE TEMPLATE DETERMINES THE DIRECTIONS OF CELL DIVISIONS AND THE EXACT NUMBER OF CELLS WHICH, IN SPACE-FILLING SPACE-ENERGY, DETERMINE THE FINAL SHAPE OF AN ORGAN AND THE LANGUAGE LIFE PATTERNS RECEIVING ADDITIONAL LANGUAGE CODES, ALL HUMAN LIFE IS CODED IN CELL DIVISION. THE BODY IS HOST VEHICLE TO THE "SUPRA MACHINE MAZZAROTH" AND THE SOLAR REACTOR WHICH IS USED TO BUFFER OUTPUT MESSAGES WHICH WOULD BE DESTRUCTIVE TO OTHER MEMORY RECORDER MECHANISMS. IN OUR CONSCIOUSNESS TIME ZONE, THE SERAPHIM MOVE BETWEEN NETWORKS OF THE MAZALOTH AND THE KUCHAVIM AS A HOST COMPUTER

TRANSLATING CHARACTERS AND MEMORY FORMATION-RESTORATION TO HIGHER CODE BODIES IN THE "CONSUMING FIRE OF THE 'THRONE' IN THE IMAGE OF ETERNAL TRANSPARENCY."

1 Understand *O* Man of the earth that you are extended to the worlds of Light through a divine network of language.

2 Now you must decode this language operating within you and understand how you sprang from primal codes emanating from the templates of the Heavens.

3 The brain of man is part of the Divine Mind, and by decoding the human brain's mechanisms of memory storage in relationship to the universal language process, a higher hierarchical memory is revealed and Man discovers that he is a pulsating geometry of a Divine Language system.

4 This divine language system is a pulsating language code of divine letters which continually unfold as a series of networks formed by the Elohim, the Creator Gods.

5 The Divine Mind (as the Elohim) emanates this divine Light radiation into a certain direction, creating the continuum for various universes. This process begins the "diuine creation" of stars, planets, and specie intelligence.

6 However, this key defines only one of many models that the Divine Mind permits to occur under a preconditioned unfoldment of the image space. We are told in the Book of Genesis that when our local universe was created, the heavens, the earth, and the image and similitude of man were all a product of this "divine creation" which was implanted upon formlessness and void (the substratum of creation).

7 This process of divine creation begins as the Divine Mind emanates a divine Light seed which is made up of seven light shells—the nested codings within the harmonics of a Divine Word.

8 Through this Divine Word, the Elohim Creators connect the perceptual apparatus of "the brain" (the deca-delta system) and give it a memory, (the recorder cell) which contains the directions for the universal language process. This language process controls pattern formation; namely, where we are within the greater memory.

9 All patterns in our memory come out of a higher information process which is controlled by the network of the Higher Evolution. (This does not include fallen thought-forms which emanate from the hierarchies separate from Divine Wisdom.)

10 The Elohim are the Creators of the patterns of the divine definitions which, through a creative pulse, establish this network connecting the Father universe with the physical and spiritual galactic levels of evolving creation.

11 The work of the Elohim essentially defines the unfoldment of the divine Name which is the pro-

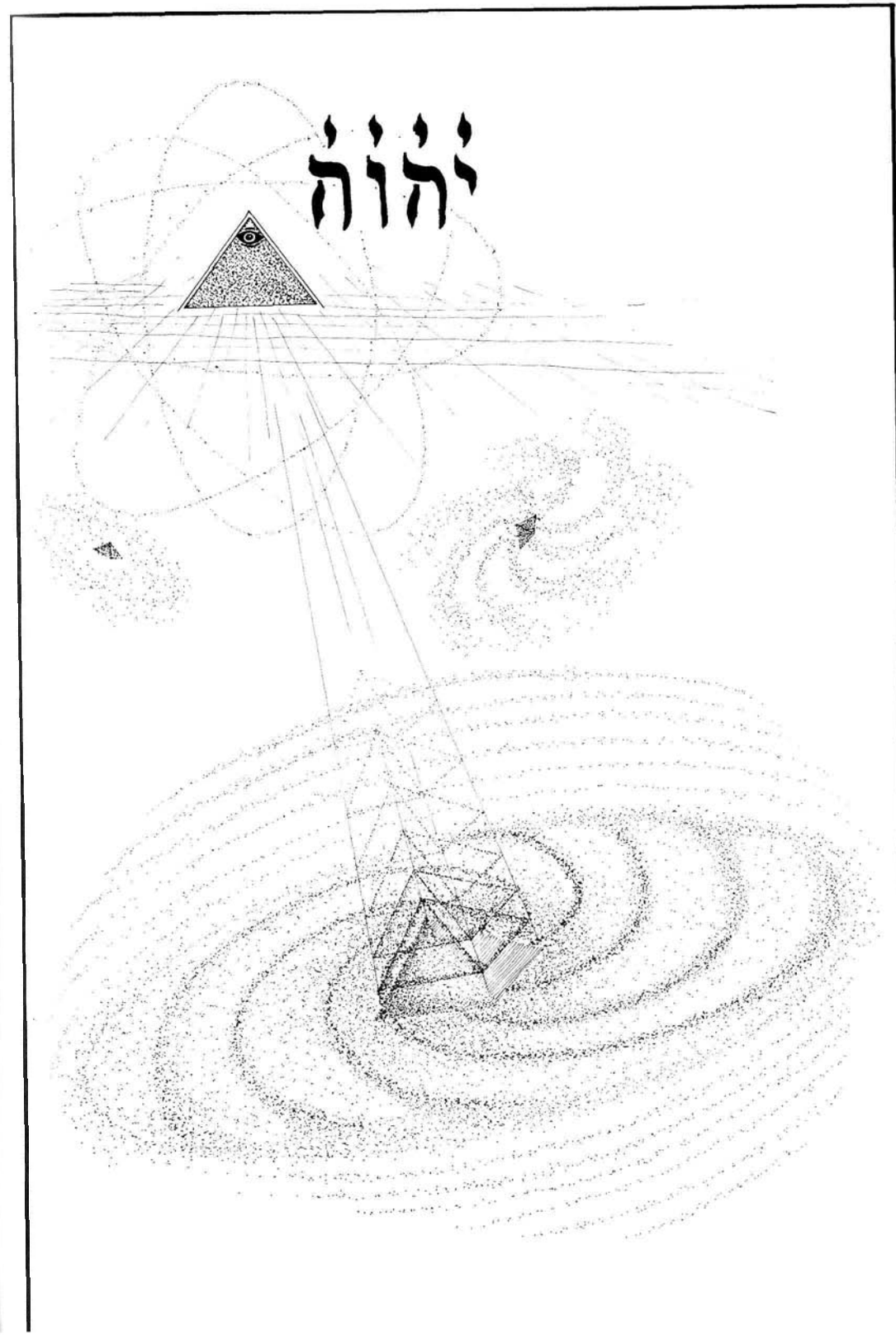


PLATE 19, *The Divine Creation of The* Deca-*Delta System by the Elohim.*

gram for pattern formation. From the letters of the divine Name the Elohim form the model which will carry the seed forms.

12 The seed forms are projected by the Elohim through the power of the Treasury of Light which is a vortex of universal energy.

13 As the seed forms approach the area where they are to be seeded, they are guided by the *recorder cell* which is the governing mechanism in the formation of each world.

14 The *recorder cell* exists as a projection of a divine recorder cell, projected into the midst of the seed forms. The divine recorder cell actively records Eternal events and makes them available for transposition into the worlds of the lower heavens.

15 Like the spiraling forth of a newborn lotus bulb, the recorder cell is formed from the energies of the Throne. The recording function of all life-giving knowledge, then, remains the mediator between the parallel reality of galaxies in the lower heavens and the existing higher grid network which is under the direction of the Elohim and the Elohim Councils,

16 Within each galactic level of evolution there is coded, through the divine seed forms, different spiritual and physical worlds of creation.

17 The spiritual worlds are necessary to manifest the rhythms that oscillate between the maximum and minimum values (the set functions), for the implanting of the divine seeds in the context of the matter-energy light spectrum.

18 Without the creation of the archetypal spiritual worlds as the gauge for the form of a physical creation/ there could be no accurate ionic composition of material form, nor of solar or star satellites, atmospheric tide cycles, and centropic functions, all of which hold a galactic network together on many multidimensional levels sharing a **common divine density.**

19 Hence, the laws of the physical universe are superseded by the laws of a spiritual invisible universe; therefore in our local universe, the central controlling functions of our galactic command exist in Sagittarius, functioning as a recorder cell. However, our galactic disk, with its recorder cell, exists as a multiple reality within the structure of a hyperphase control.

20 Furthermore, our recorder cell command, in turn, is preprogrammed from within the structure of the universal grid network, existing as the spiritual Central Control in Orionis.

21 The relative dynamics of the physical galaxy, thus, means that every star system within the galaxy is responsible to the recorder cell which is its local central control. This, in turn, receives orders from the prima1 recorder cell—the Central Control of all spiritual programming.

22 The recorder cell operates as the activating and active cataloguer of *n* events connected with the divine seed program within a local galactic universe.

23 Therefore, in local universes, the recorder cell exists in the midst of the galactic "tree of live. "And from the midst of the "tree of life" seven candles (the Light core of each branch or star population), are then created for the physical and spiritual embodiments of the Higher Evolution. The human evolution appears as one branch in the midst of the seven branches within our localized universe.

24 Metatron explained to me that within this local universe there are seven major branches of star population arms controlling the various rhythmical activities of enzymes, cellular forms, etc., testing a11 possible definitions of an Adamic program within a three-to-nine dimensional grid of physical space and time. The combination of these seven branches allows for different phylogenetic trees of physical speciehood to arise from main sequence stars.

25 For our branch of star evolution, the Pleiades is seen as one of the candles used by the divine recorder cell to create physical embodiments.

26 The recorder cell provides the information for pattern formation and the composition of life. This information is then distributed by what the Higher Evolution calls a *deca-delta manifold.* This *deca-delta manifold* is a form of energy flow, established by a heat envelope that was produced by the image patterns of the Throne through ten Light superscripts.

27 These superscripts provide the deca-delta manifold with the proper topology so that the envelope created can process additional programs sent out from the Throne. These additional programs have a certain time sequence and "divine space" (orientation) that corresponds to the seventy-two divine Names. These seventy-two divine Names establish the basic program for this universe.

28 Therefore, when Enoch tells us that the heat envelope code has a thirty-six and thirty-six flow pattern, he is explaining the balance and sequence development for those programs sent from the Throne and being used in the architecture of this universe. In essence, the thirty-six and thirty-six flow pattern carries the harmonics and sets of cosmic vibrations out of which the architecture in the lower celestial regions is shaped.

29 Therefore, the deca-delta manifold oversees all recorder cell activities and a11 intra-galactic activities directly associated with the galaxy.

30 Metatron explained to me that the divine template orientating physical events within the structure of our galaxy operates through a deca-delta configuration which is the central network controlling all input operations and gradations of power necessary to sustain our galaxy.

31 The deca-delta manifold means that there are ten space-time singularities of Light interconnected with a pyramidal core memory, storing the event functions operating within a11 dimensions of a galaxy.

32 For example, the deca-delta manifold is involved with: (1) the self-correcting regulations of recorder cells; (2) filter mechanisms of identification going from recorder program to recorder program; **(3)** registering reinforcement between programs; and (4) time-controlling mechanisms.

33 The creation of the deca-delta manifold is the formation of the central point which houses all possible evolutionary systems de-

signated by the Creator Elohim for one galactic network- Through the deca-delta manifold it is possible to evolve the various branches of star populations, working like hands on a galactic clock set in motion.

34 Though the deca-delta manifold establishes the sequence of models of successive evolutionary phases, behind this activity of sequence advancement, there are seven *hasmal (Light)* energies which move the color index of a given star system into a changing luminosity and *star membrane pattern.*

35 These energies are the control mechanisms which determine the sequence phase of star creation, as well as the radius of the membrane pattern. The hasmal energies shape the radius so as to allow for a balance of qualities to take place with respect to the program.

36 The radius of each of the seven star populations is sustained by energy envelope bands which are issued from the seven hasmal Light energies. These envelopes maintain the framework for the seed forms and provide the basic resilience for the seed forms as they penetrate into the worlds to evolve creation. (These bands allow the seeds to penetrate even the worlds under the control of negative thought-forms).

37 These seven hasmal Light energies are like a free-floating system that can be moved around any stellar creation in such a way as to attune the color index of a star or star system to any sequence phase which can support a new manifestation of intelligence.

38 In the propagation of new stellar models within the movement of a galaxy? the hasmal effect on the light shells of a star (already in existence) allows the star to keep its original symmetry while it interconnects with other star models. This primary symmetry (the sevenfold pattern plus the central program) is the basic formation inherent in all stars which allows them to interpenetrate and recombine with other stars or star systems.

39 Therefore, these seven unique light energies allow for transformational activities to take place within the seven energy shells of the grid network which are programmed by the recorder cell command.

40 These seven hasmal energies can also come directly from the Elohim and connect to any of the seven branches, or star clusters. This is only done when it is necessary to reestablish the harmonics of the recorder cell to be in accord with the Father's program.

41 This universal updating is necessary because in the lower worlds of creation, entropy is intrinsic to the main sequence of star evolution and, therefore, requires that the programs given by a Central Control to the recorder cell be updated to prevent degenerate processes of star populations.

42 Consequently, to prevent this degenerate phase, the Higher Evolution has the capacity, through these hasmal energies, to place a greater star grid around stars that are going through a degenerate phase so as to reenergize and remodel the latter by the energy field of a more evenly balanced sequence phase.

43 In essence? in our galactic system, a cubic grid of light is

brought down around a star which is about to go through a degenerate phase. This is done by superior hasmal Light energies which control the star's internal structure and temperature range.

44 This prevention of the degenerate process in a star system is begun by sending the I AM life codes of the seven hasmal thresholds to the I AM energies of the seven light shells encompassing a star. This creates a reaction through a bombardment of light codes which control hydrogen fusion on various levels of a star's body, affecting the circumference of the star cluster, and the internal light timing mechanisms of organic evolutionary systems.

45 Therefore? the seven hasmal energies are the external time reactors which can recode the seven internal Light codes given by the deca-delta manifold and the recorder cell.

46 Seven, as a hasmal code, attaches the luminaries of all of the seven threshold controls with seven internal light codes within the biological system, the planetary system and the star system.

47 The seven hasmal Light energies then become the linkage between the spin orientation and the gravitational energy, breaking the magnetic field structure with multiple lines of force coming from the hasmal energies. Thus, the energy codes can prevent the star from completing a degenerate range.

48 Within this period of mutual programming, a holding pattern of cubic space is necessary. Without this holding pattern to protect man, it would be fatal to our physical body to experience the accelerated high energy collisions and particle projections exploding, and then passing into one side of our bodies and out the other during high energy regeneration.

49 During this "holding position" the network of our star intelligence is coded to operate within the Cosmic Law of our Father universe, which is the *Ten Commandments*

50 These are the ten Light superscripts which, through a heat envelope code, establish the deca-delta manifold. They provide the sustaining force of life; therefore, they existed before the world of physical form.

51 On a collective basis of expansion from three-to-nine dimensional networks, the ten pictographs are coded into the chemistry of all evolving star systems through light superscripts—the central coding for the electrochemical brain of star populations, and the rhythmical cycles of star creation.

52 They were also originally inscribed into the consciousness of man, but due to the confusion of his identity, man was not able to renew his biological universe through their power.

53 However, the Higher Evolution can use the Ten Commandments (in the form of ten pyramidal grids) to adjust the physics of the biophysical and astrophysical programs.

54 The Ten Commandments which Moses received on Mount Sinai are fire projections from YHWH's I AM that I AM which are part of a resonance pattern continually transmitting levels of Cosmic Law.

55 The superscripts are the activity of the Divine Mind, coding the primary diagrammatic teachings into the deca-delta manifold. They are placed there by the Divine Mind so that all hyper-synchronized creations within the galaxy have a Divine deca-delta model to follow, which corresponds to each successive state of creation.

56 Therefore, "divine creation" begins not with the galactic deca-delta model but from the divine Names which not only unfold programs of Elohistic creative power, but emanate ten Light superscripts which are composed of trinitized deca-delta patterns bringing forth the strength and beauty of YHWH. This allows each deca-delta manifold to represent the almighty power of the Father in the supreme ordering of creation, on every level of being unfolded from the deca-delta system.

57 When I was before the Throne of the Father, I saw how the Throne was composed of Trinities of Paradise Lords of Light. These Lords of Light are, themselves, a living trinity of deca-delta relationships which seed "the primary pictographic forms of the Ten Commandments" — the governing mathematical values, along with pyramidal radiations for the chronographic structures and basic geometries for all spherical patterns.

58 Around the Paradise Trinities, I beheld the beautiful interplay of prismatic colors which are used by Paradise Sons of Light in working with the Ten Commandments.

59 The Ten Commandments are the basic blueprint for expressions of different expansions of creation. They show how the divine thought-forms can be excited into action.

60 These ten superscripts are the fabric of God's thought-forms harmonizing the vehicles of creation so that divine intension and divine extension operate as one unity.

61 The Ten Commandments allow for the composure and equanimity among the orders of "divine creation" so that we can approach God. They assure that the Family of intelligence, unified by divine teachings, has the prerogative to continue as a "Family of Light" for aeons in the Infinite Way of Love.

62 In our reality structure, they are coded within everyone, but their verisimilitude to the divine thought-forms has to be reawakened.

63 Thus, when the degenerate processes of consciousness are transformed, there is immediate recognition thiough the chemical language that this is God's Law. This is what is meant by "all heads shall bow" as we cross our Omega point, for all will recognize the preexistent pyramidal grids of Divine Law which have been coded into them through superscripts.

64 For this reason physical creation is a necessary part of "divine creation." The Ten Commandments are ten pyramidal grids of astro-harmonics used to code man, as a space-filling substance, on the Magnetic grids which shape the embryonic lines of growth into perfect mathematical units of living membrane tissue and cellular form.

65 By knowing how to use different Magnetic grids and harmonic

controls, as energy structures in the life plasma, the Elohim recreate the original Adamic codes which are stored within the recorder cell. This allows them to determine the final shape of an organ or biological regulator which is programmed to send out signals for additional programming when the biological form has reached the stage of either "negative" entropy, chemical destruction, or further advancement.

66 In the lower heavens, the divine superscripts operate within a thirty-six and thirty-six flow pattern for the music of the spheres. Seventy-two open-ended scales of vibration propagate the emanations of divine thought into material form. The thirty-six and thirty-six flow pattern is a storehouse for harmonics in our universe. It sends out special music to each sphere in order to code it within the deca-delta harmonics and the necessary vibratory shapes.

67 Metatron said that it is through the regulating controls of the deca-delta system that life continues into the image and similitude. And it is the deca-delta system which sustains and creates the harmonics and the astro-harmonics to determine new levels of magnetism which account for why the embryo divides, why the cell structure divides into given patterns, and why the embryological lines proceed to evolve into a given shape beyond singular relativity.

68 The tetrahedron wave model is the primary model used by the deca-delta system in our universe to control the basic table of our life system within the electromagnetic spectrum.

69 In the creation of most physical universes, however, there are energy vacuums and different resonances which do not allow for divine prototypical creation to take place. Hence, this prevents the correct transcription of Divine language from the higher heavens into new regions of space. In some cases, even if the codes are properly transcribed, the energy frequencies once given, unfortunately, cannot be sustained.

70 Thus, in the myriad realms of divine creation, there are multiple gradations of reception to the divine image forms. Each level of reception allows for greater or lesser energy radiations which give a pattern of energy filling space within the image space of the 'higher membrane."

71 In circumstances of limited reception, which account for nine-tenths of the physical universes, divine intermediaries, known as the B'nai Elohim, are required to use the Eye of Horus' creative power to establish a particular form of evolution within the Divine program.

72 However, even here the work of the Divine blueprint is limited and the Masters must incarnate, like Moses, to reveal the Divine Universal Law, and the Divine Commandments.

73 The B'nai Elohim perform the individual functions which the collective Mind chooses not to work with for the generation of individual forms of physical creation.

74 The B'nai Elohim must project their thought-forms into the individual fields to see if it is possible to connect a "divine image" with the free-floating life experi-

ence which is either spontaneous in origin and, therefore, without a divine grid or limited to imperfect creation which carries a damaged or defective Light shell from imperfect divine Masters.

75 These are the two major error factors working within millions of stochastic possibilities within the expansion of physical universes.

76 Limited spontaneous creation also can arise from the combinations of floating amino acids which are elemental life forms remaining from the discharge of Light energy coming from newborn star systems of divine Light. These create the patterns working with experimental programs of creation.

77 The combination is spontaneous in so far as life and light forces are uniquely combined, so as to create, by themselves, a program of evolution.

78 This spontaneous program is not a subprogram to any previous physical and spiritual system of predestination. Therefore, it must eventually decide for itself, as it expands, what relationships and what networks it chooses to work with as it experiences unfoldment within the eternal unfoldment.

79 At that time these systems can only be repaired and perfected by the B'nai Elohim and/or Elohim who can use the combinations and vibrations of Divine letters with the vibrations of the Magnetic spheres to forge a secondary grid of nucleogenesis.

80 This is forged to correct the thought-forms which were imperfectly "cultivated" in the aeons of material existence.

81 In terms of our place within the genesis of our immediate universe of creation, we are one branch of seven basic branches of our galactic tree of life.

82 The human manifestation of the Adam Kadmon exists on one of the entropic star branches which is burning in the midst of this creation.

83 In essence, the Book of Genesis explains our Adamic star seed creation in relationship to our "tree of life" within the many mansion worlds of the heavens.

84 It tells of how the Adamic Race was projected on the Seventh Ray from the divine template in the midst of the garden of creation to an outer arm of our galactic Sea of Crystal. However, the Adamic projection was intercepted and limited by fallen angelics.

85 Yet the work of the higher I AM presence was retained by the Adamic seed because the corresponding Overself did not fall, but remained in conjunction with the divine image and similitude. Out of this divine conjunction the Office of the Christ was able to appear on the planet.

86 The divine I AM Overself did not fall because it was not localized within any one particular recorder cell but had the collective image-making capacity working with the Elohim.

87 Unlike the other pre-Adamic creations which lost their *spiritual-genetic biostratus,* the Overself of the Adamic creation retained the coupling between the seven light shells of the Divine I AM and the extended seven light shells of its physical world so as to continually code a divine I AM presence into the chemical seed of creation, as the extended Divine Seed.

88 This continual coding was able to take place through the superior genetic seed categories known as the Sethian, Enochian, Noachian, and Davidic lines.

89 These purer seed categories were necessary so that the right spiritual capacity and genetic capacity could counterbalance the imperfect human chemistry. **Through this physical verisimilitude of the Adam Kadmon, the Lords of Light of the Office of the Christ could walk upon the earth, according to the divine seed of David, but not the seed of Adam.**

90 For this reason it was also necessary for the Elohim Councils of Light to carry away, from the physical plane, the body of the physical Adam which had to be regenerated according to a more perfect program of the spiritual-physical Adam Kadmon. A new program had to be later initiated to go beyond the 'seed programs' and to show how 'the conversion of Light' into chemical creation could be restored to the earth plane with new light functions for the cell membrane structure. This was exemplified in the bodies of Moses, Jesus and Elijah which were sent into the world to show humanity that the human vehicle in unity with the Overself could actually transcend the biological grids of the human experience.

91 And as a witness to this revealed truth, Metatron explained to me that the seven biochemical shells of Moses and Jesus, used during their earth ministry, are coded in the Great Pyramid, which is a model of the deca-delta grid that will be used again in the resurrection of the human experiment.

92 Metatron said that the return of Elijah, who retained his physical body by being taken into Merkabah, was necessary to open the Pyramid and activate the grid network for the new reprogramming.

93 This will take place at that time when the Paradise Trinity will allow the Hierarchy, which controls the Higher Evolutionary seed worlds, to externalize within the seven branches of the galactic tree of life.

94 Then, the heavenly Adamic seed within the galactic garden of creation will be the "lampstands" (Light sources) representing the new program of the Living Light. Each galactic region will receive a cleansing as it is empowered by this new light focus coming from the Elohim through the galactic "tree of life."

95 Since the genetic relativity is created within the membrane radius, the physical transmigration of form requires the Higher Evolution to carry on positive centropic activity within the radius of a given star. This is because the physical transmigration of form cannot go beyond that membrane radius without being recoded into the membrane of the neighboring stellar model.

96 The evolutionary model for programming our galaxy must provide a consistency, whereby the quanta levels of consciousness advancement are coordinated with their respective biological substrates, and uniquely balanced in relationship to the recorder cell so that they do not interfere with other biological programs sharing the same life space.

97 It is important at this time

for man to understand consciousness regeneration taking place through a *quanta* deck of *light*. The *quanta* deck is forty-nine transitional states of consciousness which are used to teach man how his consciousness options can be integrated with other consciousness time zones in space-time production.

98 The quanta decks of light (which perform an update function) are progressively sent out from the center of our galaxy to the individual branches of the star populations in order to develop an index of operations that are in resonance with the chief index stored in the center of the galaxy.

99 This program allows consciousness to be continually regenerated by fission and fusion states produced by a memory core.

100 Secondly, the Higher Evolution must coordinate the biological substrates to be in accord with the program of consciousness regeneration. They do this by using the chemical vibratory shells around the body as a semi-conductor overlap between the Adamic Overself recorded within the deca-delta manifold and the Adamic human self (indwelling biotransducer). This produces a perfect pairing between the biotransducer substrate and the Overself consciousness which allows for all biological coordinations to be balanced within Man, as a solid-state creation for his ongoing consciousness.

101 Moreover, this process connects the timing mechanisms of the seven physical force fields, each having their own time line, with the seven code mechanisms for higher evolutionary growth within the deca-delta manifold.

102 The seven divine light shells which exist as multiple sets around the body are also extended to the seven chakras as the inner chemical shells.

103 All of this allows the Higher Evolution to code consciousness from orders of physical creation into purer creative combinations through forty-nine intermediate states, which allows for the final conversion of biological activity into consciousness activity for progression from one star quanta deck to another.

104 According to Metatron these forty-nine intermediate stages of consciousness synthesis are created by an electron energy underrolling (non-lateral tunneling) of biological light discharges into electron holes whose activities are oriented by the opposite phase.

105 The energy radiations from the deca-delta core memory system must first, however, connect with the hyperdimensional energy envelopes surrounding planets by quantized phases of energy underrolling. The planets receive renewing energy through sub-spatial pathways which are being filled with transfigured energy (i.e., processed and reclaimed energy).

106 The new energy system races against the convective energy transport or template of the higher membrane which is continuing "to create form after its own kind" in the space of species' evolution.

107 Finally, the arrived at form is transfigured energy which shapes the energy shell around the body acting as "energy filling space" which defines the new light core within the deca-delta model,

beginning once again, a new evolutionary phase.

108 By being transfigured into space-time beyond conventional space-time, man can enter into additional time cells of consciousness. There he can understand how he is not limited only to his own memory mechanisms and neural modification. He can understand how his body is the host vehicle to the "Super Machine Mazzaroth," the quanta levels of the thresholds in our immediate universe.

109 Man must understand how the chemical storage process in our brain can be connected with any number of minds which branch throughout the galaxy with pulsating consciousness grids.

110 Here the brain storage can open and connect with the filaments of the collective galactic brain existing in space-filling space-energy.

111 By standing in awe of the many divine minds coded into the divine template, self-realized Man understands why our star is a buffer which shuts out direct input and output messages emanating from the divine recorder cell, for the body is more than a host to the linear reality of one incarnation cycle. The sun as solar reactor, however, buffers output messages of the higher memory functions of simultaneous Overself programs or previous incarnations which would overload the mind and be destructive to the body.

112 Your body must first be physically tempered and spiritually synthesized before it can understand its work now, in relationship to previous or simultaneous programs of creation. Unless your body can work on multidimensional planes, you cannot receive other multidimensional levels of information without going completely insane according to this level of reality. Therefore, the sun is a solar reactor which is used to buffer the output messages that your mind would normally require to know where you have been or where you are in other space-time cells.

113 However, the Light of the higher luminaries is of a greater source of Light than that of the sun. It is able to reopen your thought channels so you can be reconnected through Higher Intelligence in advanced star fields of intelligence, which our sun system buffers out.

114 For this reason the priests of Israel have always struggled with the priests of Baal who said 'let the mind be programmed for the worship of the sun.' To the contrary, the priests of Israel or of the Eternal Light have said 'let the mind be programmed out of the star fields of the eternal firmament, and share in the eternal sovereignty of YHWH — the Melek *Shamayyim.'*

115 Once the mind is made a vehicle for the force field of the higher Light in the deep network regions, the mind can actively operate on the wavelength or the template of that higher star intelligence. It will no longer be contained within the three-dimensional relativity or consciousness patterns where the game of earth is going around in circles. Thus, the earth intelligence remains locked in space until it is taken out of its physical paradigm by a higher astrochemical key.

116 In our consciousness time zone the Brothers of Light connect the higher throne and dominion worlds of the Mazaloth and the Kuchavim with the lower physical worlds of the Mazzaroth, which are undergoing only one cycle of consciousness reality.

117 Thus, the translation of the characters of Light through divine letters of God's sacred Name and the formation-restoration processes of new chemical creation is the continual work of the higher Elohim Creators, who plant the higher grids of intelligence into the myriad worlds through the image of eternal transparency. Through their work every child of God has a virgin birth directly from the Throne of the Father.

118 The Divine Mind continually projects into consciousness being and plants the divine seeds, or the star seeds, to evolve intelligence of newborn planetary systems, out on the edge of the Sea of Crystal.

119 When Man understands this, then, he will understand that on the edge of our galaxy, we are like the finger cells and toe cells as a host network for the Hosts of the Heavens who work with all forms of linear and non-linear evolution serving the Face of the Loving Father.

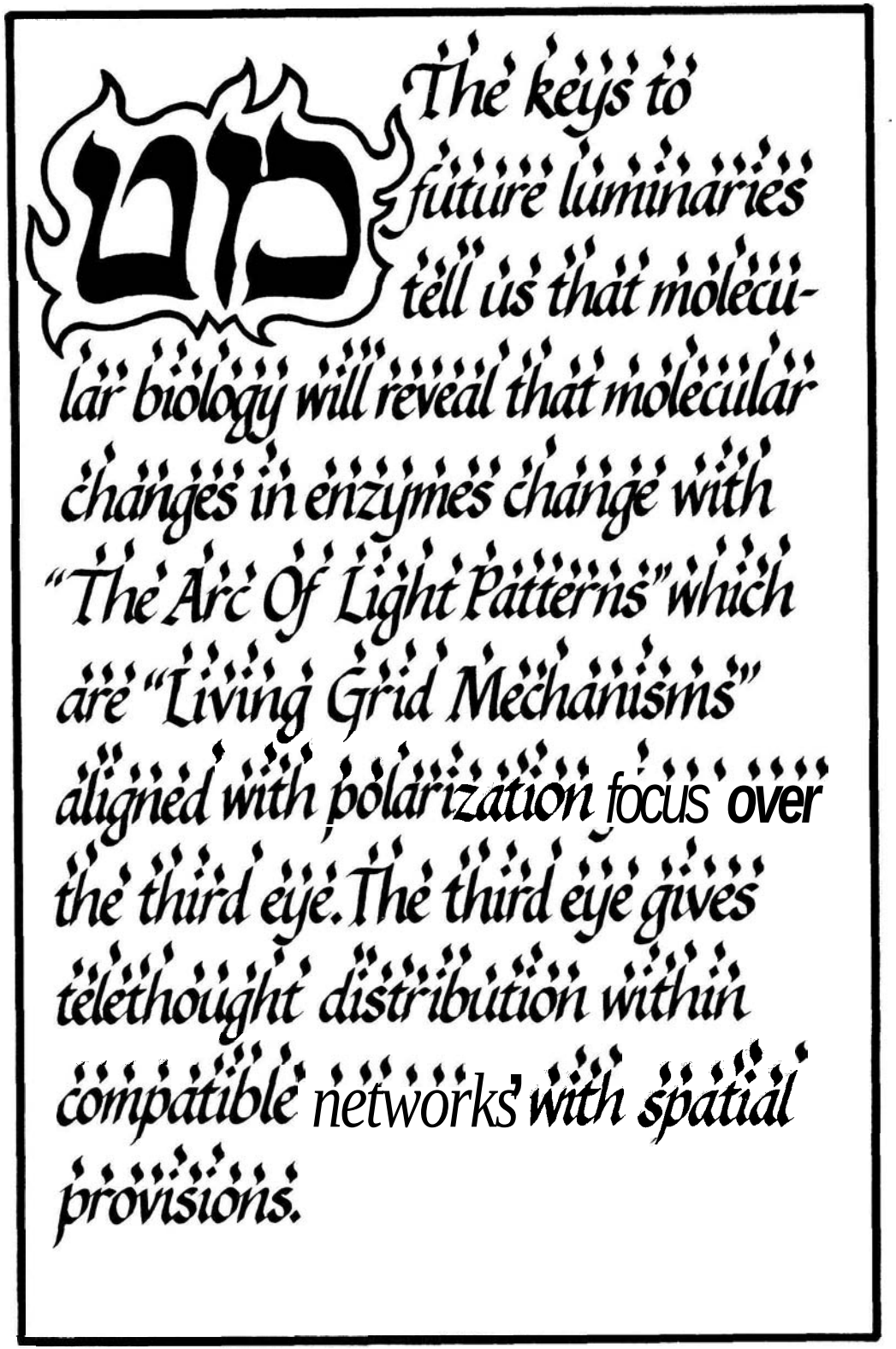
120 To this end of glorifying the Light, that we might advance as the living garment of the Father, we have taken on the wings of our galaxy like the outstretched wings of an eagle, and we have pledged ourselves to the work of YHWH who, through the recorder cell of the Living Light, is continually redeeming creation from the bonds of temporal death through His universal language of divine, sacred Names.

121 Who can deny the revelations of God and say that there are no revelations, no prophecies, no gifts, no healings, no speaking in tongues, and the interpretation of tongues.

122 Who can deny the Eye of the "Eternal Transparency" which sees within life, the creative work of the Elohim and their merging of image space with image space, so that man is set free to proceed into the Living Light.

123 This Light is the Living Love which outshines all darkness, so that darkness can never put out the WORD, the Light code in the midst of our "tree of life" as the Living Light.

124 And inasmuch as you have humbled yourselves before God, the blessings of His Language of Living Light will shine into the heart of every soul you touch and heal with His Word, for the Lord is Adonai Shammah — the Lord is here in this hour, in His Word which He implanted in you! Amen, Amen and Amen.



3-1-3

THE KEYS TO FUTURE LUMINARIES TELL US THAT MOLECULAR BIOLOGY WILL REVEAL THAT MOLECULAR CHANGES IN ENZYMES CHANGE WITH "THE ARC OF LIGHT PATTERNS" WHICH ARE "LIVING GRID MECHANISMS" ALIGNED WITH POLARIZATION FOCUS OVER THE THIRD EYE. THE THIRD EYE GIVES TELETHOUGHT DISTRIBUTION WITHIN COMPATIBLE NETWORKS WITH SPATIAL PROVISIONS.

1 This key explains how the people of Light are polarized by means of a higher radiation of Light projected into their third eye area. This allows them to see beyond the limitations of the visible light, typical of our system of relativity.

2 In order to accomplish this, Man will be given (depending upon his capacity for wisdom), the ability to connect the present network of consciousness with the next universal network that is compatible with the education of his soul.

3 This connection is done through *telethought communication,* which allows Man to communicate with other galactic regions and even regions of hyperspace intelligence (i.e., intelligence existing beyond our dimension).

4 Therefore, telethought communication is the ability to penetrate the different energy fields by means of a superior mental energy via a clear signal, focused through the third eye, which is directly connected with Gravitational waves.

5 The key tells us that there is an "Arc of Light" over the third eye which controls all of the basic neuron activity of the pineal gland.

6 This "Arc of Light" comes in through the third eye because the third eye pineal gland area controls all of the light synthesis connected with the cerebral cortex.

7 Man knows from biochemical research, that the cerebral cortex, when injected with an enzyme of serotonin, will move slightly, and rotate slowly, releasing tremendous phosphene patterns.

8 Medical research has shown the rise of enzyme activities after the onset of darkness. This can be accounted for by a small increase in the concentration of neurotransmitters at a time when the receptors are maximally sensitive.

9 Thus, a unique amplification and dampening system producing concurrent changes in receptor sensitivity and signal intensity can be shown, whereby small changes in the "catecholamine" concentration at the receptor sites in the brain produce 30 to 40 fold changes in enzyme activity.

10 Under certain low-light conditions, commonly at night, the pineal gland becomes more sensitive; sunlight decreases enzyme activity. Therefore, in the proper light environment, the pineal gland has a unique transmitting apparatus which can be used to influence enzyme actions throughout the body.

11 Specifically in telethought communication, the "Light" which activates the pineal gland is the Ain Soph Light and not the conventional light of the sun which is destructive to the memory mechanisms necessary to work with intelligence beyond our spectrum.

12 Enoch told me that there is something in the nature of the brain which produces its own light field on a molecular level when polarized by Light radiation patterns. These radiations change the action of the nerve terminals on the release, and uptake (or local metabolism) of the neurotransmitter.

13 Thus, our neurocircuitry can produce its own light field which can be regulated into a supersensitivity and subsensitivity with other levels of intelligence (through synaptic and post-synaptic firings) when the neurotransmitter function of the third eye area is interfaced with compatible networks of Merkabah activity.

14 This activated field of neurotransmission can then project and receive certain thought-forms at the site of the pineal gland regardless of spatial distances. This can be used in interstellar and interplanetary communication where direct mental contact is needed.

15 Thus, the direct relationship between the size of the universe, the diameter of the proton and man's range of vision is part of a larger mass-energy-space-time transformation which involves changes in our basic concepts'of the "known" universe.

16 The key teaches that the third eye is a light receptor which can be coupled to an energy from without our present known framework. Light is the grid through which and by which all higher forms of energy are transduced, so that Man may receive them.

17 This light grid allows the third eye to use Gravitational waves as a means of modulating language in such a way that Man's consciousness is greatly transformed. Thus, the Higher Evolution, through their thought-forms of Light, can reprogram Man as a biotransducer subsystem through his own activated light network grid of communication, by the modulation of Gravitational waves.

18 Light, as the present modulator of human life, is not far fetched — all higher consciousness states speak of 'the Light.' The key tells us that the mind, when modulated by thought-forms of Light from the Higher Evolution, goes into biocoupling with that ordering of evolution, as an expression of instant media in the mind continuum.

19 Accordingly, the mind produces its own analytic communication derived from its own network grid of different synaptic levels, which changes according to the paradigms of the consciousness layers occupied. The network of firings connected with thought-forms

can occur every milli-, nano-, pico-, femto-, atto-, etc., fraction of a second depending upon the coordination between the worlds of physical and non-physical mental perception. This sets up the linkage between the spiritual and mental activities of the Brotherhoods of Light with the material worlds having "a beginning" and "an end."

20 Quantum physicists have realized that observational energy, itself, is an inherent part of the outcome of any measurement. Yet, they must begin to understand how a mass object or level of mass reality can be changed by the energy of a projected form (or thought-form energy packet). Where thought-forms interconnect with perceptual mass, the thought-forms can influence the reality mass of an object, causing its form, structure, and dimension to be changed.

21 Hence, Enoch showed me that to the eye of the observer, a radical change takes place in the reality mass because of the perceptual mass interacting with thought-forms.

22 You are a sender and receiver like a radio crystal. YOU can actually place your consciousness on a wavelength and project your thoughts by modulating and demodulating your brain signals according to the communications network.

23 Higher Intelligence, in telethought communication with your third eye, creates what Metatron calls "inductive linkage" between the thought-forms (of the Higher Evolution) and your mind, providing immediate contact with the Higher Evolution.

24 Accordingly, the human mind is preset in the primary stage of creation to respond favorably to a higher language system of Light. This higher language system is activated within the human mind through polarized 'mental' contact for inductive linkage.

25 The language of telethought transmission contains the "rebirth signals" from structures in deep space (and hyperspace) which are fused with the chemistry of our biological system to educate our consciousness to understand communication from beyond our present level of reality.

26 Telethought transmission must take place because the preciseness of biological signals in the human body does not allow Man to organically become in tune with the many levels of counterpoint that are necessary to work with different biological information systems, which share the same 'life space' as Man but exist on different levels of biological enumeration. Hence, the preciseness of biological language prohibits the meandering between levels and planes of creative consciousness reality, because the biological languages are based on locked-in information which does not permit creative interface between different consciousness layers.

27 Thus, telethought communication provides a superior 'Lettering' using primal divine Letters (pictographs) which allow for biological reprogramming between layers of consciousness. This method of communication provides the capacity for information transfer through these projected geometries of Light which take the ambiguity

out of a sound-vibratory language and give language a greater meaning and versatility for diversification and function in life.

28 Hence, telethought communication is also able to directly imprint suprabiological instructions which are projected into the body of Man in order to permit the appropriate biological reprogramming.

29 If Man can work with the new Light inputs of the higher orders of intelligence, he can begin to induce enzyme reactions with combined delta and alpha levels of thought so as to direct his consciousness beyond his body.

30 Once you have been polarized by Light patterns and can receive telethought communication, your biological form may appear the same, but your body can work with multiple biological environments in its three-dimensional layer of physical reality. In coparticipation with the Light, you can create materializations, biogenesis from other consciousness layers, the generation of life from non-living material, the amplification of human strength, etc.

31 In telethought communication with non-physical worlds, there is no "time-lag," the processes of the brain are "instantaneous" provided the third eye network is compatible with the Merkabah. The mind in so far as it is communicating through mass-perception (i.e., the mass of the physical energy fields), is limited to **duration;** however, in so far as it is communicating through non-physical thresholds, it is limited only by **sequence** in thought-forms. This means, with the proper thought-forms, there is no limitation to telethought communication provided the sender and the receiver have compatibility.

32 In superspace there is no before, no after, no next. The sequence in time is meaningful only in the connection of the physical self to the Overself which allows the events of the material domains, that are filtered through the human self, to connect with the Overself. DeBroglie particle waves, nuclear vibrations and emanation energy levels, thermodynamic and elastic vibrations, etc., are thus converted to the eternity domains of Light.

33 The processes of the Overself tuned into the right energy grids, with compatible networks of telethought communication, can instruct the human self with signals which persist in "real time" by color patches of quantized brain activities which can order the material events.

34 Hence, it is highly significant that a quanta deck of consciousness events can be actually seen within a panoramic arrangement of color patches, incorporating "future events" in sequences.

35 In reality, the Brotherhoods of Light, within compatible networks of the Merkabah, can operate within the same spatial provisions and wavelengths, hidden from the human senses by a veil of molecules and atoms, which are opened by an "Arc of Light" over the third eye area.

36 Man, too, has mind over matter abilities, and an infinite resourcefulness in the interplay of Light when he seeks the Treasury of Light that Metatron reveals from the richness of Light beyond physical limitation.

37 The extension of mass, time and space are time dependent, yet these components are a collective subset of a greater universe. Perception detectors themselves act as point detectors and when integrated over active volumes and "time gates," show that we can measure momentum in a quantum mechanical system with high precision.

38 The key here is saying that space, time and energy are pieces of a greater whole which modulates consciousness grids. These grids are so powerful that they can control the realities of the third and fourth dimensions.

39 Through the pineal area, or third eye network, the framework of our biological system, operating within the dynamic aspects of Gravity waves and Light waves, can experience the boundaries of our consciousness zone. Thus, the Brotherhoods can reprogram and educate the consciousness of Man, via his very biotransducer mechanisms experiencing the overlapping of consciousness.

40 When this takes place there may not occur a pinpointing of biocoupling with the flashes of shooting phosphene explosions, light signals, etc. All there may be is a quiet super-sensitivity within the interplay of the universal mind.

41 The Brotherhoods have a way of projecting mental signals through the magnetic shielding of the earth by Light geometries so that they can be picked up by our mind's perceptual apparatus. Yet, this would not be possible if Light were not the foundation through which and by which all higher forms of energy are transduced.

42 In clearing the space-time grid of our present physical universe, Enoch said that the mind must go through certain basic transformations. According to the Eastern scriptures, these basic transformations consist of nine basic pathways you have to work through in your consciousness evolution in order to create a compatible network for spatial provisions.Thus, the time-locks in the mind are thrown open.

43 First, in creating a compatible network for spatial provisions: You go through what the early Tibetan teachings call 'The Way of Shen of the Prediction' (while you are within the mental pathways controlled by the servomechanisms or 'seraphs' who control the mechanical imagery of the mind). 'The Way of Shen of the Prediction' is also called 'phyva-gsen theg-pa.'

44 In this process, your mind sees the events of cause and effect and begins to transcend these events which make up the mechanistic barrier. Here the mind is aided to go beyond the 'static levels' into living divinity with YHWH.

45 Second, in creating a compatible network for spatial provisions: You go through 'The Way of Shen of the Visual World' (still within the mental pathways controlled by 'seraphs') or 'snan-gsen theg-pa.'

46 In breaking through the mechanistic functions of the visual world, the material form is seen as "the housing" for superior consciousness states. In seeing the difference between "I have a body," and "I am a body," you can use

your Light for the benefit of all beings.

47 Third, in creating a compatible network for spatial provisions: You go through 'The Way of Shen of the Illusion' (within the mental pathways controlled by the 'seraphs') or 'hphrul-gsen theg-pa'.

48 When your expanding mind is aware of its own power of extension, you traverse the lower third and fourth dimensional creations. You then understand how your physical vehicle contains many levels of life as an ongoing assemblage of nuclei, microtubules, and neurons. Even while in the ten space-time singularities of the lower universal reality, you can experience the reality behind 'the illusion' in seeing that there are higher orders of consciousness which colonize your thoughts like mitochondria performing colonizing functions within your body for the benefit of many bodies.

49 Fourth, in creating a compatible network for spatial provisions: You go through 'The Way of Shen of Existence' (within the mental pathways controlled by the 'Ophanim') or 'srid-gsen theg-pa'.

50 In the extension beyond the vital cycles of your immediate biological form, your mind begins to deal with the entities, who are in the 'intermediate state' *(bardo)* which is between the vital cycles of death and rebirth (the splitting of cells). This means that as the cycles of natural phenomena become faster or slower, or as the phenomena being studied in the physical self become impossible to observe with your unaided senses, your mind will connect with the projected imagery of the messengers and guides observing and calculating your spiritual evolution.

51 Fifth, in creating a compatible network for spatial provisions: You go through 'The Way of Virtuous Adherers' (within the mental pathways controlled by the 'Ophanim') or 'dge-bsnen theg-pa'.

52 In receiving the projected imagery from the Brothers of Light, you can turn your mind from the affairs of the world and arouse feelings of joy because of your salvation over the material body of form. This is accomplished through the identification of your body of light with the spiritual intelligence that will guide your mind through the interplay of the higher and lower worlds.

53 As your mental energy takes the quantum projection towards the Mid-Heavens, from the edge of our consciousness time zone, the cycles of the infinitesimal particles within the nucleus of the atom become so rapid that their vibrations per second are reckoned up to 10^{23}.

54 Sixth, in creating a compatible network for spatial provisions: You go through 'The Way of the Great Ascetics' (within the mental pathways controlled by the 'Ophanim') or 'dran-sron theg-pa'.

55 These yet-to-be explored frontiers are the worlds of your immediate Overself which is itself evolving towards pure divinity. Here you can experience the Two-in-One, that is, the unity of the Overself and the human self. All the memories "hidden from knowledge" by the physical identity are released through the Overself

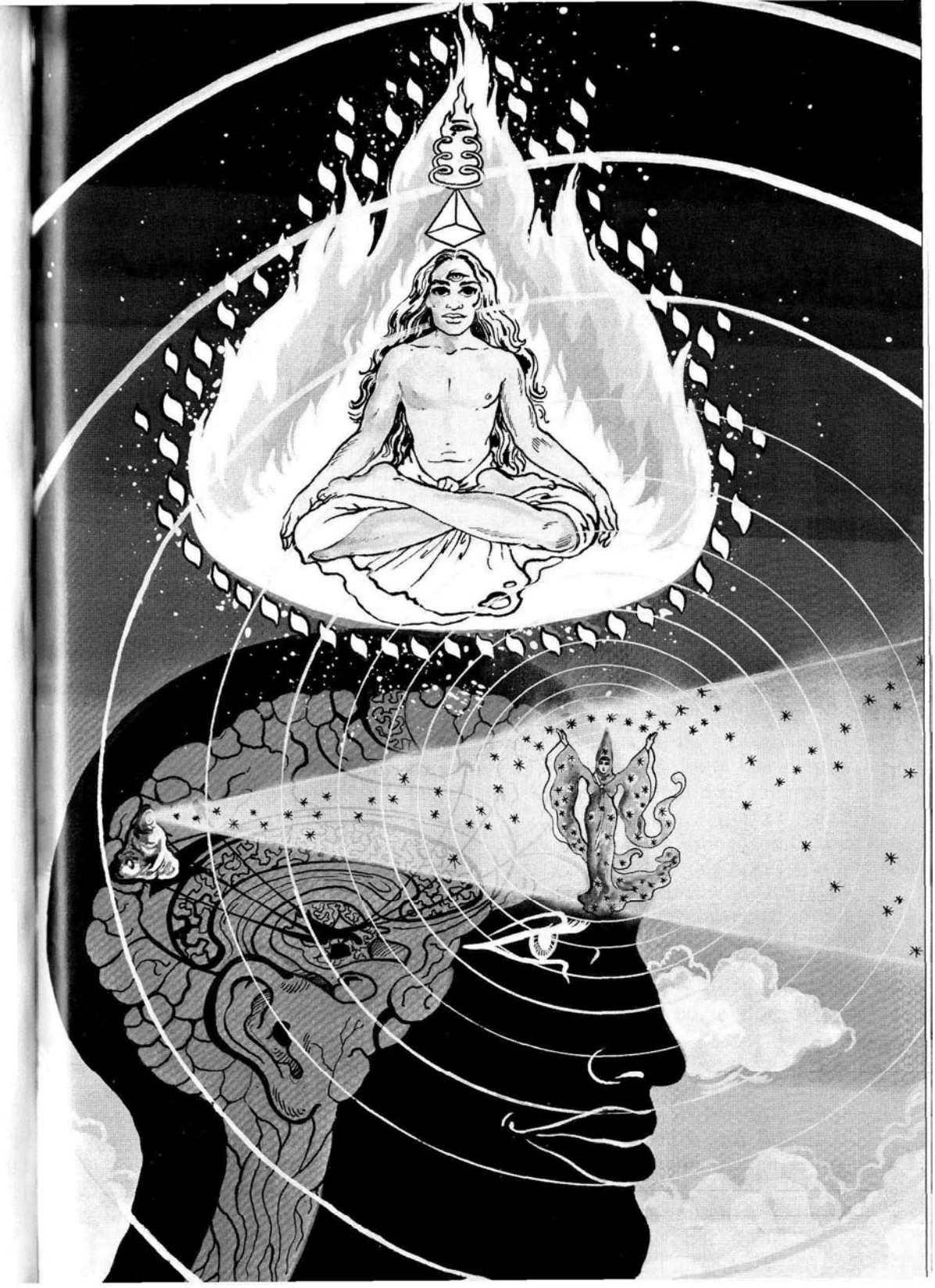


PLATE 20. *Thought-Projection activated by the Template of the Divine Overself* ▶

which apportions the time and energy to stimulate memory "instantaneously" out of the sluggishness of the material worlds.

56 Through the projected imagery of the Brothers and Masters of Light, your human self and Overself unite with the Son Deity where your mind can work (at least qualitatively) on levels beyond the limits of an Overself "program" in co-reigning with Masters of the Office of the Christ. Here you exist in the Overself, progressing into the Christed Overself. At this point of being, known as 'the reassociated level,' you begin to work directly with the Paradise Trinity and move toward pure unification with the Deity of the Father.

57 Seventh, in creating a compatible network for spatial provisions: You go through 'The Way of Pure Sound' (within the mental pathways controlled by the Hyos Ha-Koidesh) or 'a-dkar theg-pa.'

58 At the highest levels of humble service to the living creation of which you are a part, there suddenly emerges the activity of the Hyos Ha-Koidesh who show mastery over mystery. In the education of your soul, you can experience pure sound as the highest vibrational resonance connected with a divine thought-form which recharges your thoughts with energy dispensations from the Treasury of Light. Here the Lords of Light use this sound which causes divinities and their realms to spread forth in all directions, and to operate as instructors and teachers of the Hierarchy of YHWH, pouring forth rays of Light.

59 Eighth, in creating a compatible network for spatial provisions: You go through 'the Way of the Primeval Shen' (within the mental pathways connected with the 'Hyos Ha-Koidesh') or 'ye-gsen theg-pa',

60 In the procedure of Overself unfoldment, the Christ Overself begins to understand that a spiritual plan is meaningful to the sequence of the Adam Kadmon (the prototype for a category of manifestations), only if it is balanced with the actual power of the Father's presence — the Holy Spirit Shekinah. It is through the Holy Spirit Shekinah that the Christ Overself opens to other Christed Overselves and unfolds into multiple divine appearances and incarnations. The Overselves can project physical bodies into worlds and transmit information in any conceivable volume or way.

61 Ninth, in creating a compatible network for spatial provisions: You go through 'The Way of the Supreme' (within the mental pathways connected with the 'Hyos Ha-Koidesh') or 'bla-med theg-pa'.

62 In bringing together your Christ Overself (or Atman) with the Holy Spirit Shekinah you form a working relationship with the Hyos Ha-Koidesh, whereby your Christ — Holy Spirit unity is ready to ascend through the immediate Adam Kadmon creation to work with the Divine Mind in programs of Elohistic creation.

63 Here the substance of the Great "Supreme Becoming Vehicle" is the substance of Insight, Contemplation, Practice and Result as the Way of Light in the Three-in-One unfoldment.

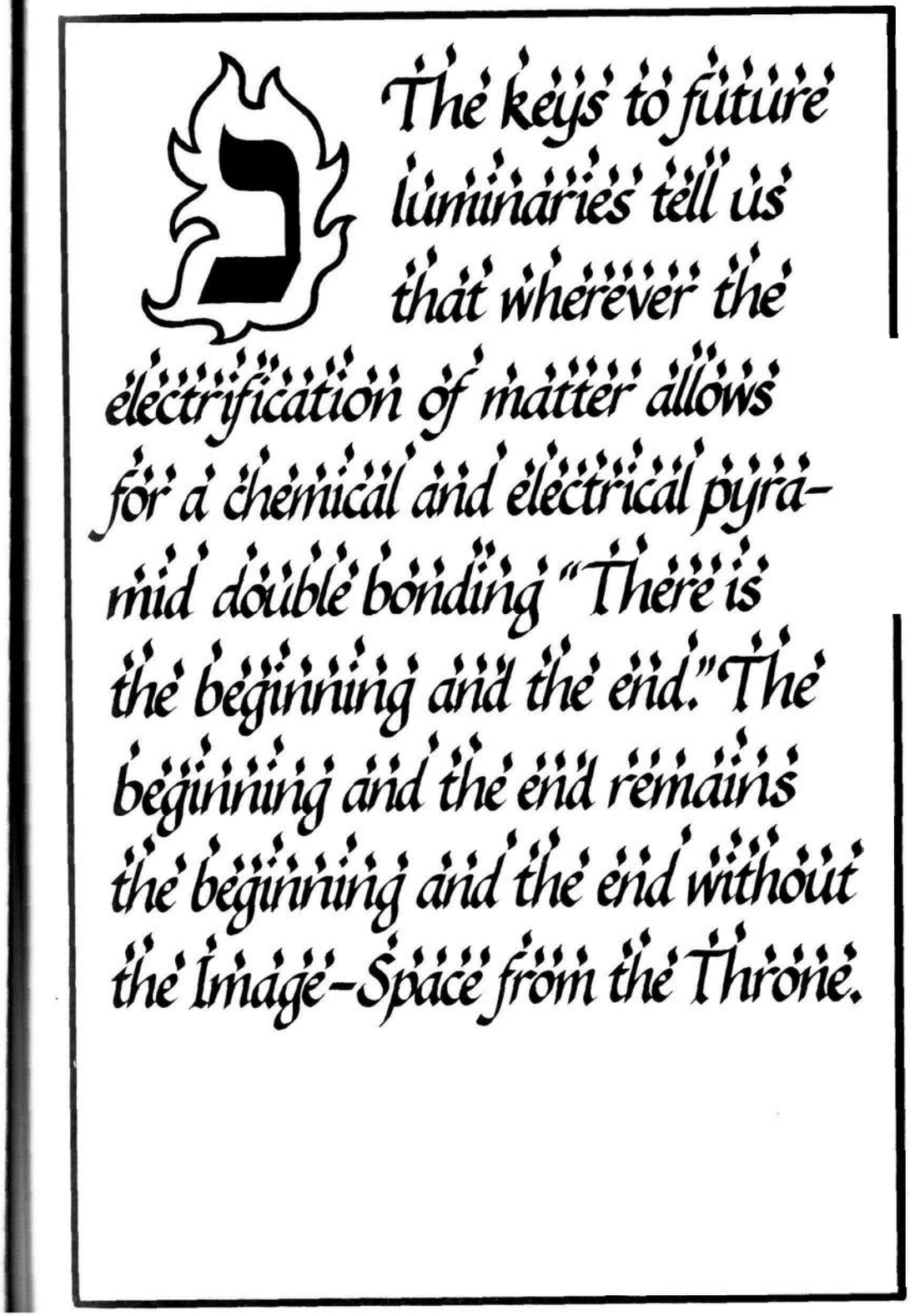
64 In penetrating the veils of the lower heavens, you are a

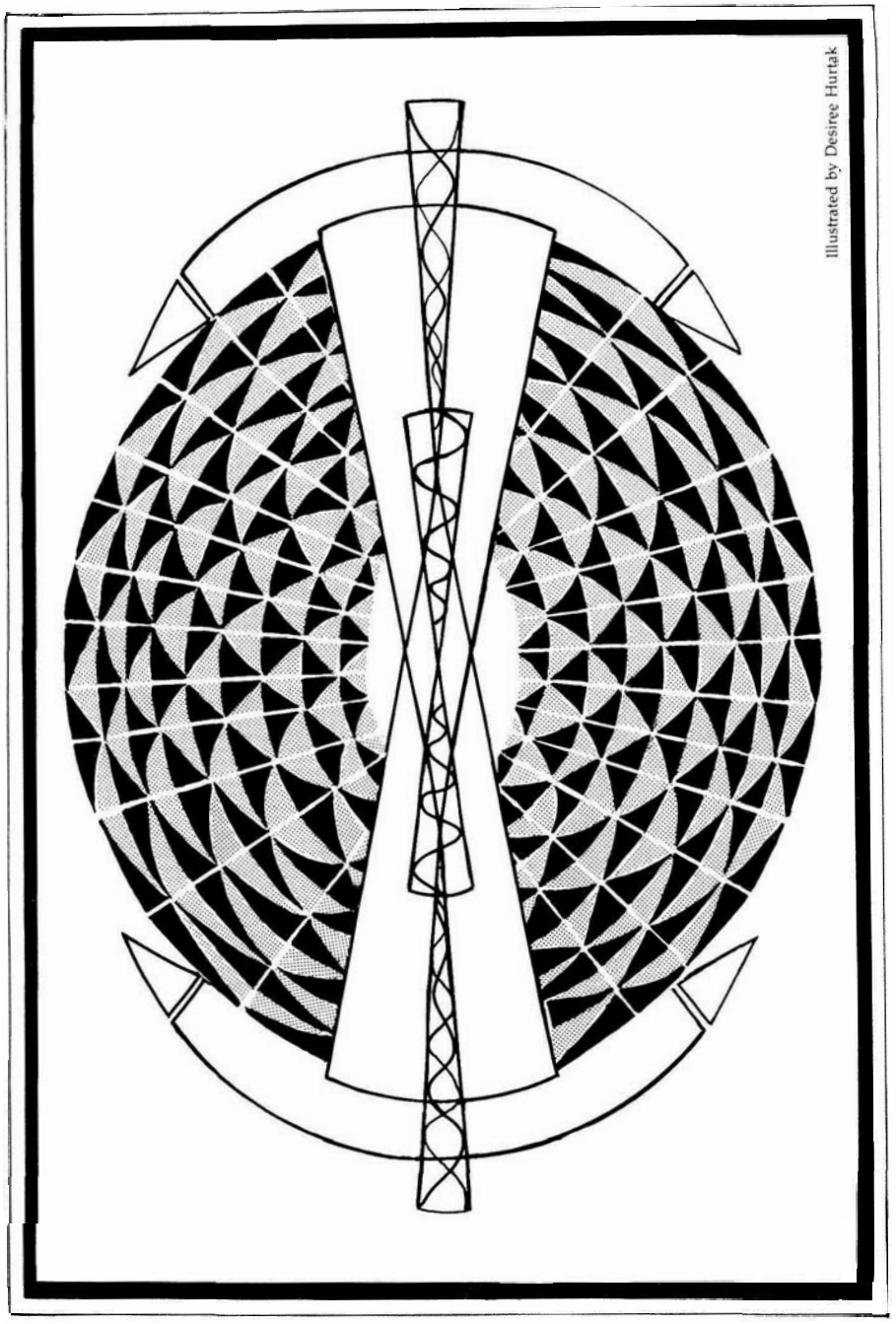
trinitized unity of 'Being,' 'Becoming,' and 'Being in between Being and Becoming' as you work with the Trinity of Trinities — the Father, Son, and Shekinah that make the idea of love suddenly enlarge, burst with new energy, and begin to replicate an "Image" of the Father's Love.

65 These are the necessary steps to complete the reprogramming and resurrection of life. They provide and equip consciousness to travel for millions of years or for a few minutes beyond the mountain top of the physical veil of light so that 'the Light' may radiate through you forever in all garments of Life.

66 It becomes paramount, therefore, to speak and share in the Ineffable Glory and Splendor of the Father. It is His Divine Glory that has allowed the Masters to descend from the right hand of the 'Power' to be with you!

67 Raise your Eyes ail around and see. The Masters of Light have all been collected together; they have come to you.





Illustrated by Desiree Hurtak

3-1-4

THE KEYS TO FUTURE LUMINARIES TELL US THAT WHEREEVER THE ELECTRIFICATION OF MATTER ALLOWS FOR A CHEMICAL AND ELECTRICAL PYRAMID DOUBLE BONDING "THERE IS THE BEGINNING AND THE END." THE BEGINNING AND THE END REMAINS THE BEGINNING AND THE END WITHOUT THE IMAGE-SPACE FROM THE THRONE.

1 Metatron explained to me that out of the aeons of creation there were floating pyramids of light which would create a "beginning and end" when brought together by electrochemical double bonding.

2 He showed me how streams of energy give rise to these pyramids of different light patterns which organize the basic building blocks of life when the proper conditions are created and light falls upon chemical matter creating the nucleogenesis out of which intelligence is evolved.

3 I saw how the electrification of matter allows the primordial chemistry to form pyramidal crystalline grids which define both the spheres of creation and establish the setting in which the Elohim bring down a divine image. Hence, the divine image comes down unto the pyramids of natural galactic formation once the pyramids can support the total energy of a divine program.

4 The divine image is generated directly by the Elohim, and cannot be brought forth from the primordial electrification of matter.

5 However, without the divine image being supplied from the *Nartoomid,* the Eternal Light, the flow of these primordial pyramids of creation is not sufficient to sustain the divine programs of the Infinite Way. Still, the Higher Evolution will not interfere with evolutionary systems already in progress that do not have the "divine image;" they allow these systems to complete their cycle of imperfect creation, unless they become open to spiritual programming.

6 However, without the divine image, creation results in: (1) random changes; (2) constrained flux changes; and/or (3) repeatable components of mixed images in space which cannot sustain the attachment of infinite specie evolution.

7 There would exist only happenstance creation and there would be no external control or balance within the cycles of creation. Instead, the divine Light cones can come down and manifest themselves on any level of reality through a divine fiat, and are bal-

anced so that the image of the Father can instantinualize Man out of the hidden dimensions of pyramidal crystallization.

—8—

8 When I was first shown the visual scenario of this key, Metatron explained to me the unique unfoldment of happenstance creations. In the beginning, I saw two extended golden pyramids pulled apart so that only their conic focal points overlapped forming a diamond at their points of intersection.

9 I was told that this was a model of chemical and electrical double bonding which brought together in one grand view: (1) the universal movement of waves; (2) the waves fulfilling amplitudes defined by rectangular hyperbolae; (3) the resulting gravitational cones; and (4) the concepts of wave fields as the locus of intersection so as to encircle the volume of interlocking chemical and electrical patterns of creation.

10 In the process of creation, an elliptical ring can be formed (for creative control) from the double bonding of many of these pyramidal forms.

11 Many pairs of these pyramidal light forms come together to form a compacted ring of energy shells in space which are elongated to allow a large measure of inner space. Within this inner space, the centrifugal actions of the surrounding light forms give rise to the beginnings of the galactic form.

12 These pyramidal light forms contain the basic codes of the material cycles of creation, and produce the chief waves and resonances to that end. Some of these basic codes, in fact, can proceed to sophisticated levels of evolution through their own image-making process without the use of a divine image. (It should be understood that the image of the human or humanoid form can be created from spontaneous creation; however/ Man, as Adamic Man, is only created from the divine image of the Throne.)

13 I saw how the ring of pyramids fired light structures like sparks which work with various sets of gravitational flux energy to produce precise star patterns which, in turn, produce their own electrification of matter within the spheres. (This does not exclude spontaneous forms of creation coming even from their encompassing space quanta not generated from these pyramidal assemblies of light.)

14 I was shown by Metatron how the spontaneous forms of creation pass through the appropriate nucleogenesis stage, reaching a point of critical mass, which then equals the span of maxima1 and minimal star creation. These stellar movements transform levels of primordial star creation into planets by organizing the beginning and end of a material strata. This transformation is the interaction of nucleogenesis with the primary code factors which give rise to their own plan of "beginning and end."

15 The then newly formed stars and planets contain a core center which is interpenetrated by an elongated primary cone within a shorter secondary cone operating in pairs, creating a bipolarity. When this takes place the spheroid achieves proper rotational balances

commensurate with the energy flow of the conic sections. This generates the appropriate star and planetary tables within spheroid balances of a given creation.

16 The bipolarity operates similar to electrodynamic attraction, where the direction of the flow is reversed and the cosmic needle (eye) of bipolarity changes. The ends of the needle attract each other by the interpenetration and congruence of their moving waves. This shows the direction of the larger surrounding set.

17 To be able to suspend one side of the pull, when mutual attraction is observed! is a very important criteria for the checks and balances of physical planetary rotation. Presently, this can be demonstrated on the earth plane by electrodynamics, but not gravitation. Yet, both electrodynamics and gravitational waves are at work, and their laws fully made out according to inverse squares in free space.

18 The law of inverse squares is applicable for a particular point, where the magnetic attractions are simplest in the monopoles, (or the inverse cube for dipoles), where the magnetic force follows the same laws as in the case of gravitation.

19 Let us keep in mind that Gravitation, magnetism! and most other forces in space are due to moving waves between stellar and interstellar matter.

20 The grasp of certain laws of the universe is facilitated if we have a distinct picture, of the invisible operations before us.

21 The light cones activate the electrochemical bonding, setting in motion resonance in the ethers which allows for the coupling of bodies and molecular components in universal gravitation, and the resonance factors which affect atomic structure.

22 Light cones create the resonance for the relative motions of coupled bodies in a wave-field which allows for the electrification of matter and its span in relationship to gravitation and magnetism.

23 The electrification of matter produces an interconnecting complex network containing energy grids of astrochemical coupling.

24 The coherent patterns of light emanations are then sustained by overlapping multiple conic sections. This allows for the light cones to penetrate and establish their place within three-dimensional grid networks.

25 These complex grids function like a series of Lagrange hyperbolae composing many different magnetic patterns through energy distribution, exemplifying the law of inverse squares. (This distribution is one of the ways coherent patterns of light are generated.)

26 The ellipsoidal grid of stars and the gravitational flux line movements are directly tied into given planets through these conic sections of Light.

27 Explaining this further, these light cones can have supercentropic functions whereby the rectangular hyperbolae of fields about a star cluster, solar system or planet are created/ establishing an interconnecting force of universal gravitation and the operations of waves pervading nature.

28 The light cones operate in pairs establishing a bipolar mechanism where conic sections

(which have opposite attraction) are drawn together connecting the center of a terrestrial spheroid with the poles of cosmic magnetics.

29 Through these magnetic fields of the local physical universe, it is possible to transfer energy back and forth in "time," and back and forth between distant space-points without any time lapse in between.

30 However, the evolutionary worlds are limited in their growth cycle for there is a certain critical limit beyond which they cannot pass without receiving a divine image. They are allowed to proceed to various levels of evolution through their own image-making process until they expand into the greater regions of the spiritual universes, at which time the Cosmic Law of the spiritual universes becomes dominant.

31 Therefore, it is in this creation of the physical worlds that the ground structure is laid for the ultimate transplanting of the recorder cell and the deca-delta manifold which dispenses the celestial thought-forms of the image program, which will interface with the correct wavelength of specie evolution.

32 It is the deca-delta which brings the image space of divine unfoldment from the Father, setting the threshold out of which the image of the Adam Kadmon appears.

33 Thus, the Father's divine image is necessary to sustain the space of the *Alhim* (higher) particle charges which in turn control the space quanta necessary for the materialization of the Adam Kadmon.

34 Metatron said this process of the dispensing of the image program insures that the thought-forms controlling the synthesis of the divine image space working with the units of tonventional space, do not come from just any higher form of intelligence, but from a center of spiritual command called a "throne." The "throne" governs many divine templates and apportions specific programs of the Father in conjunction with the Councils of Elohim. The Elohim, in turn, project Light cones from the Throne which renew the "beginning and the end."

35 The Elohim, by projecting an elongated primary cone within a shorter secondary cone, going the same direction, use the inverse square function to control light diffusion and establish the link between ether waves, magnetism, and a series of light cones. These create the new "beginning and the end" of consciousness within gravity sets, controlling meta-material creation.

36 The human brain utilizes electron and positron energy which is sustained by the image wavelength of the Adam Kadmon which, in turn, gives a certain spatial order to the functions of image and similitude in the human creation.

37 Ultimately, it is the image space of the Adam Kadmon which is connected with the higher mansion worlds known as the "thrones and dominions" seen by the Ascended Master Paul when he was taken into "the third heaven."

38 Metatron pointed out that

the negative spiritual intelligence would attempt to interfere, jeopardizing the current signal of the Adam Kadmon on the physical plane of creation, if it were not for the Father's sustaining image of all-encompassing Love.

39 During the early stages of our program of "beginning and end," there did occur a fall of the image of the Adam Kadmon which limited the divine plan of the Shekinah. This Fall took place by interference from the fallen angelics who prevented the advanced spiritual form from combining with the ***Tohu-****Wa-Bohu* (formlessness and void). Instead, they took portions of the atomic and subatomic structures and cast these portions into their own image which did not reflect the holy presence of the Father.

40 Therefore, there were some atomic and subatomic structures in our local universe that were within the plan of Divine order, and there were some that were not within the plan, out of which sprang the physical cells of "fallen fields which circulated the energies of the anti-universe."

41 Moreover, the fallen intelligences also manipulated the electrons of the original image space. And by manipulating electrons they took possession of all of the tiny spaces surrounding an electron.

42 Therefore, they left the electron spaces intact so they could produce subelectron current signals through the spaces surrounding the electrons which were then used to jam the biological coding mechanisms.

43 Thus, it has been the work of the Ascended Masters who have come to this planet from the Office of the Christ, to show Man that he has a divine sensitivity to Light and can use light on the earth plane to prepare for work with the divine image space.

44 According to Metatron, the divine image space, *Batsalmaynu,* is more important than the "beginning and the end" in the meta-material order. For the "beginning and the end" are merely points in the sea of the Eternal.

45 Even though the "beginning and the end" determines the immediate program of consciousness evolution, the Higher Evolutionary life structures should not be thought of simply in terms of a time of beginning and end.

46 Our wavelength of beginning and end must, ultimately, be placed within the higher wavelength of Light working with divine ultra-structures, that determine the appropriate wavelength of specie evolution and the wavelength of the chemistry, used for the next spiral of life.

47 Therefore, it is the wavelength of Light which allows for the connection between all levels of physical chemistry in our Father universe.

48 Even where the spontaneous physical interactions allow for chemical and electrical double bonding, there still must be a higher resonance within the wavelength of Light if molecular spin orientation is to connect with ionic fields and valency levels in the recoding of life structure into continual life structure.

49 The human brain is the central control for the body receiving the Adam Kadmon image

wavelength which provides the override for all electrochemical bonding done in the name of the divine image.

50 Since the cell surfaces of the brain are impermeable for certain ions forming electric double layers, a current flowing through the tissue will produce an accumulation of ions on the semi-permeable membranes and a counter electromotive force is formed.

51 Thus, polarized tissues act like semi-conductors showing a certain polarization capacity.

52 This semi-conducting circuit is the primary circuit connected with electrochemical double bonding within the body.

53 Electrochemical double bonding provides the wave signal for the polarization index that determines the capacity for light resonance and the formation of molecules determining their configuration.

54 This key of electrochemical pyramidal double bonding shows how bonding controls the thermostatic spatialization and the fundamental quantum mechanics on which resonance is based. Hence, pyramidal double bonding controls the points that are in resonance affinity within the body.

55 The attachment of the image space follows a resonance that is sent out from the recorder cell (or Merkabah activity) which must compute the resonance of molecules among several electronic structures, giving the inner configuration of the molecule (i.e., the nuclei) which must remain constant during the electronic transmission.

56 It is this composite structure, working through conventional space and hyperspace, that determines the functions of the equilibrium configuration and the modes of oscillation for the molecules.

57 Steady state patterns of energy flow must be maintained regardless of the spacing of the ionization, so that a configuration of the recorder cell (like a circuit diagram) can be transplanted into the image space counterpart operating on levels of electronic transmission.

58 The understanding of this mode of transmission from the recorder cell shows how the theory of resonance can be applied to many problems in future chemistry which deal with chemical image overlap.

59 Through a projection of Light coming from the recorder cell (or Merkabah activity), selected individuals can be **reconnected** with the Adam Kadmon image through a resonance operating through hyperdimensional space.

60 And, at this time, those individuals who have not had the divine image can be opened to receive the image of the Adam Kadmon.

61 Some individuals receive an additional high frequency resonance transmission operating in parallel phase with their normal resonance bonding. This additional high frequency resonance operates as a subcarrier (through these individual biotransducers) to modulate paranormal energies.

62 This explains how paranormal gifts can be received through the resonance of hyperdimensional space which, in turn, can change the molecular arrangement of material in conventional space.

63 By adjusting the conventional resonance patterns there can be a molecular infall, or biolocation; and through hyperconjugation (no-bond resonance) the release of tremendous energy results in the changing of molecular structure (e.g. melting of structure, discorporation and reincorporation of form, etc.).

64 Here also the human can adjust the functions of biochemical resonance within the body to generate a series of pyramidal pulses which can unite with other mental wavelengths.

65 Moreover, as this high frequency resonance becomes aligned with the biotransducer system of the body, the seven chakras can be completely transfigured into the divine image.

66 In order to show me the full implications of this key, Metatron took me into Merkabah where I was shown how the whole evolutionary resonance pattern of Man is modeled in stone along the length of the Nile.

67 More specifically, the Nile, from the region of On to the region of Abu Dis, acts as the spinal column connecting the grids of the eight pyramidal temple areas with the eight chakras working with the human body.

68 I was shown how there was a whole electrochemical blueprint of the body imprinted in stone and how each temple area had, coded in stone, the function of electrochemical double bonding.

69 The importance of this rests in the fact that the whole membrane of human mtelligence on this planet meets precisely at these eight energy grids of Light which are to be opened up and understood as Man is graduated to go into the next electrochemical frequency.

70 I was shown how the present electromagnetic program controlled by the Council of Nine is symbolized at Giza.

71 Giza was the region of the Council of Nine, represented by nine pyramids keyed into the "Pyramid of Cheops" which contains the codes for the Foundation Stone, the *Eben Shettiyah.* The Pyramid of Cheops, which is a tetrahedron (within an octahedron), is a perfect model for the carbon atom, the model for the material grid of all living organisms on this planet.

72 In addition, within the pyramidal grids of Giza are the code models of all the physical constants of the solar continuum upon which our physical evolution is predicated.

73 All spiritual and mathematical knowledge is modeled in the Great Pyramid. It is also the point of convergence for all the major time warp areas throughout the world. Therefore, it is at this point on the earth that all of the geomagnetic grids on the earth converge to receive the capstone.

74 The Great Pyramid also defines with great accuracy 'the direction of our galactic movement' and gives the meridians where the Galactic Pole, the Celestial Pole, and the Ecliptic Pole become one unity in the precession of the equinoxes.

75 Thus, the Pyramid at Giza exemplifies the recorder cell known to man as the seventh chakra, for there the Lords of Light have coded the necessary information to

enable the evolution of man to find its ultimate linkage.

76 It is from the Great Pyramid that man must understand the importance of On as the Academy responsible for the building of temples along the magnetic centers of the world.

77 Therefore, On represents the eighth Chakra, the creative power which is necessary to transplant creation from one level to another. The Academy of On represents the spiritual-scientific synthesis preparing the astronomy of the world to accept the energy capstone which will ultimately be returned to the Great Pyramid of Giza and its corresponding centers.

78 On, the "city of the Sun," at the mouth of the sacred Delta, is the Key for the divine Deca-Delta system. On, also, represents the eighth chakra (the higher coding mechanism) through which knowledge is implanted into the human experience.

79 According to Enoch, the priest-scientists who built Stonehenge were sent out from the Academy of On to establish a worldwide network to be centered in Giza — the major geophysical timepiece of the world.

80 The sixth chakra (the intellectual grid), accordingly, is represented at Memphis, the "city of Ptah." Memphis is to be viewed in terms of the "White Wall" which was built to protect the Delta — the head piece.

81 In terms of astronomy, Memphis exemplifies the twenty-four sacred sarcophaguses of the "Apis Bull" representing Taurus-Orion and the twenty-four elements of the Mind behind the throne and dominion worlds. The twenty-four also represent the spiritual civilizations in space that have left their seed on the earth.

82 Memphis is the city of "rebirth." Rebirth must come through the Deca-Delta divinely cast in the "ten great Lords" who were chosen to guard the Delta.

83 I was then shown the sacred area of the fifth chakra (the voice resonance grid), which was Abydos, the place addressed to Osiris with the following words: "Thou art the great one in Abydos, thou art the Morning Star of Heaven to which Horus of the Tuat has given his body."

84 Abydos represents the tomb of Osiris, where the vibrations of the Word of God quicken the body to rise from the dust and put on the imperishable crown of Light — from the Lords of Light in Orion.

85 Then, I was shown how Karnak is the place of the fourth chakra or heart chakra, for it shows how the "heart beat" modeled in the fifth socket of the Great Pyramid gives the "golden proportion" built into the major temples of the world.

86 The Avenue contains forty ram-headed Sphinxes which exemplify the Gematria of "forty". Here, "forty" represents the Gematria of "perfect sacrifice" (forty days of Lent, etc.). This is given by the Ram, symbolic of the Pleiades, the sacred blood that was to take the place of man's blood offering. This Avenue represents the activation of the blood crystals through solar radiations exemplified in the body of the solar lion (the human).

87 The "opened tomb" of Prince Amen-Herkhepeshef at

Karnak shows the transition from the common light cycle to the manifestation of the Living Light, and the story of converting the substratum of life into the very Body of Light! Indeed, Karnak represents the life transition from the common logarithm to the interplay with the Living Light.

88 I later recalled how Thebes appeared to me to be the third chakra area (the navel connecting with the cycle of the earth), for it contains all of the underground tombs and sepulchre passages in the Tombs of the Queens and Nobles and in the Valley of the Kings.

89 I also saw this as the intestinal tract processing all functions of life and death shared between upper and lower Egypt.

90 I was then shown that Abu Simbel represents the second chakra. It is here that the Hall of Pillars and the region of the towering colossi and Re-Harakhi represent the fertility of the earth being bathed with the golden light of the Sun. The towering colossi indicate that we are offspring of God through the Lords of Light.

91 They are situated — in the "center of the earth" — to show the cycles of transplanting man amongst the giants of the universe!

92 Finally, I was shown the first chakra in the region of Abu Dis, the place at the base of the spinal column which, in the blueprint of man, is the place of the primal energy change. Abu Dis is the instruction of Ptah and the Gods coded into crystal. Abu Dis exemplifies the quartz crystal texts which illustrate the piezoelectric effect. This activity shows how crystals can be used as the (primal energy) charge for the necessary 'stimulation,' causing the consciousness to enter and leave the body.

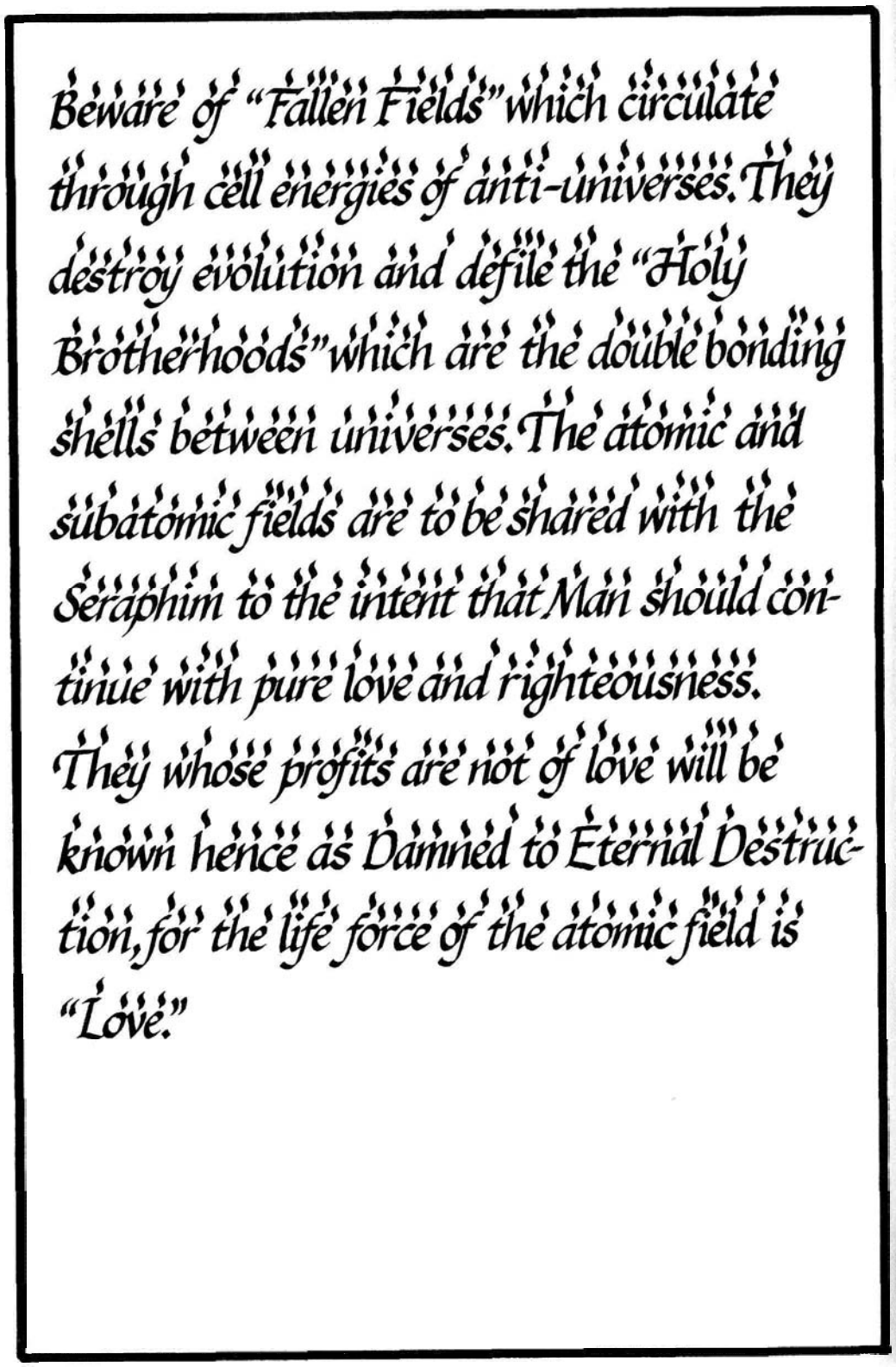
93 Thus, the "beginning and the end" is actually coded into the pyramidal structures of the earth.

94 All of these eight "pyramidal bonding" areas show the physical ionization flow that Man must go through before he can be resurrected to go beyond beginning and end into the pure image of the Living Light.

95 The pyramidal model is the blueprint for the living "double helix" which unfolds to connect the human evolution with the higher evolution in the thresholds of "the Treasures in the Heavens."

96 Beloved, witness to Man that he must first find within himself the "treasury of life" before he can rise beyond the cycle of repetition, the many spiritual deaths and rebirths. Understand the Mind of YHWH — the One who commissioned the story of Man to be reflected in the "stone of truth" — so that you can take the wings of the morning and enter the Treasury of the Light and be the good and faithful servant of Him who is **beyond Beginning.**

The keys to the Death Thresholds of atomic and sub-atomic fields are coded in the cries of this "Child Membrane" in our Universe. The child membrane is like a waterous ulcer in the pit of the stomach sending pain signals to the "Thinking Membrane" of the brain. The "Thinking Membrane" sends coded energy through "High Energy Intermediates" which become intermediate bonding between the outer membrane and the crystal membranes which are the invaginations of the "Inner Membrane." The "Thinking Membrane" requires integrity of life structure for the maintenance of function. Within given generations, the "Thinking Membrane" works through repeating cell units and energy gradients until the lower system of membrane is repaired within the "Highly Ordered Structure Of The Energy Cycle Of Evolution." For this reason the "Living Light" comes to rescue membranes with "Love In The Image" of the "Higher Evolution" for Man was made to grow "Into The Image" of the "Living Light" so that he would not be separated from the luminaries of righteousness and love but would be strengthened by the luminaries of righteousness, in the name of righteousness.



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THE KEYS TO THE DEATH THRESHOLDS OF ATOMIC AND SUBATOMIC FIELDS ARE CODED IN THE CRIES OF THIS "CHILD MEMBRANE'' IN OUR UNIVERSE. THE CHILD MEMBRANE IS LIKE A WATEROUS ULCER IN THE PIT OF THE STOMACH SENDING PAIN SIGNALS TO THE "THINKING MEMBRANE" OF THE BRAIN. THE "THINKING MEMBRANE" SENDS CODED ENERGY THROUGH "HIGH ENERGY INTERMEDIATES" WHICH BECOME INTERMEDIATE BONDING BETWEEN THE OUTER MEMBRANE AND THE CRYSTAL MEMBRANES WHICH ARE THE INVAGINATIONS OF THE "INNER MEMBRANE.'' THE "THINKING MEMBRANE" REQUIRES INTEGRITY OF LIFE STRUCTURE FOR THE MAINTENANCE OF FUNCTION. WITHIN GIVEN GENERATIONS, THE "THINKING MEMBRANE" WORKS THROUGH REPEATING CELL UNITS AND ENERGY GRADIENTS UNTIL THE LOWER SYSTEM OF MEMBRANE IS REPAIRED WITHIN THE "HIGHLY ORDERED STRUCTURE OF THE ENERGY CYCLE OF EVOLUTION." FOR THIS REASON THE "LIVING LIGHT" COMES TO RESCUE MEMBRANES WITH "LOVE IN THE IMAGE" OF THE "HIGHER EVOLUTION" FOR MAN WAS MADE TO GROW ''INTO THE IMAGE'' OF THE "LIVING LIGHT" SO THAT HE WOULD NOT BE SEPARATED FROM THE LUMINARIES OF RIGHTEOUSNESS AND LOVE BUT WOULD BE STRENGTHENED BY THE LUMINARIES OF RIGHTEOUSNESS, IN THE NAME OF RIGHTEOUSNESS. BEWARE OF "FALLEN FIELDS" WHICH CIRCULATE THROUGH CELL ENERGIES OF ANTI-UNIVERSES, THEY DESTROY EVOLUTION AND DEFILE THE "HOLY BROTHERHOODS" WHICH ARE THE DOUBLE BONDING SHELLS BETWEEN UNIVERSES. THE ATOMIC AND SUBATOMIC FIELDS ARE TO BE SHARED WITH THE SERAPHIM TO THE INTENT THAT MAN SHOULD CONTINUE WITH PURE LOVE AND RIGHTEOUSNESS. THEY WHOSE PROFITS ARE NOT OF LOVE WILL BE KNOWN HENCE AS DAMNED TO ETERNAL DESTRUCTION, FOR THE LIFE FORCE OF THE ATOMIC FIELD IS "LOVE.''

1 This child universe of ours has sent out a cry and now the Father has responded with His Love. Our local universe is a child membrane between thinking star systems of advanced intelligence.

2 The key tells us that if we are to understand really why we are here, we must become like a child and we must hear the cries of the 'child membrane.'

3 We must see ourselves in the

stomach of the higher parent universe as a luminous life-giving particle which cries out, "Come help, come here, come love." The Higher Mind of the Father universe, the 'parent universe,' sends back its Light codes through the Light channels in the same way that the human being sends biochemical energies of light down through his mind to the stomach.

4 The key tells us that our earth is like a waterous ulcer; we are part of a watery biosphere.

5 However, on our level of three-dimensional reality, the primary table of energy works through atomic and subatomic particles.

6 Metatron explained to me that this table of energy has a limited time scale of existence known as *negative entropy*. The *negative entropy* creates a vortex into which all life giving particles and their structures are dissolved unless new wave structures are introduced. Where new wave structures are introduced the carrier medium is reused.

7 As the earth begins to send 'pain signals' to the Higher Thinking Membrane of the "brain," those pain signals are heard and new wave structures of Light and Love are sent back to make the repairs necessary for life to continue (for the key to the life force of atomic and subatomic fields is Love).

8 New wave structures with extended maser-like actions amplify the bioplasm which constitutes our evolution, so that high centropic functions can lift the negative mass directly out of the spiral of physical entropy, freeing the old chemical bonds to go on.

9 These new light structures are the life-giving intermediates which code evolution with new form. They are within the light projections of all manner of spiritual intelligence serving the Father's program. These high speed intermediates are not happenstance energy forms, but are energies connected with the intelligence of Light which is governing our program of creation.

10 Now at this time, new light particles are being sent into our immediate universe to work with particles already orientated towards the centropic Light spiral.

11 This is because the higher energy cannot be sent to those people unless they have the higher integrity of using it correctly. However, the same energy code is given again and again until there are enough cell units to fill the space. For Man was never created in a static image, the process of Man is not through; it is a continual growing into the Image of Light.

12 These new light particles will cause the span of our nuclear life system to spiral out of the old laws of nuclear systems and merge with the new energy plasma of the Higher Evolutionary position. This will allow Man to go into the image of the Higher Evolution as a "Whole Light Being" intelligence; he will no longer be separated from the luminaries because of the limitations of his physical body for he will be a transformed creation.

13 Hence, man can grow into a greater ingathering of Light.

14 The more Light he ingathers, the greater his evolution can expand so that he will not be separated from the luminaries of righteousness and love, but will be strengthened by the luminaries of righteousness in the name of righteousness.

15 Our local universe is now experiencing the death of functions that are part-particle, part-wave, as high frequency energies elevate our nuclear structure into a new holistic wave continuum based upon a new galactic light force.

16 This will elevate spiritual man to a fifth-dimensional being as he is taken off 'the present' hydrogen-oxygen biosphere which will no longer remain a 'waterous' ulcer in our local Sea of Crystal.

17 This will take place during the change of the hydrogen matrix of our local universe which is the ground structure for our nuclear evolution.

18 The basic transduction process for the human evolution is ATP (Adenosine Triphosphate). The scale of its operations must be considered within the hydrogen matrix which is the pattern of structural organization in our immediate universe. The ATP is a specialized energy adaption for the human vehicle on its level of structural organization.

19 ATP makes energy available for the functions of our biological system. High speed light energy particles interacting with ATP will aid in the establishment of a new hydrogen matrix for three-dimensional beings who will exist within new wavelengths of Light.

20 **Hence, a new ultrastructure will exist by means of a new orbital relationship of Light which will support the atomic nucleus, causing biophysical and biochemical changes in the inner membrane structure (in a new hydrogen atomic relationship).**

21 This key deals with new changes in the wavelength motion of an electron orbiting its atomic nucleus. It also emphasizes the spiritual-scientific teaching working with new orbital relationships around an atomic nucleus, hitherto held insoluble for chemical reactions of subatomic particles.

22 The key describes the consequence of a collision between a hydrogen atom and a hydrogen molecule where the two bond together.

23 Whereas the reaction of the hydrogen molecule is the simplest of chemical phenomena, the interconnection between the relationship of three protons to three electrons is intimately connected with the breaking of the orbital shell in proton transition.

24 In the old biochemical order, each hydrogen atom had one proton and one electron. However, when the hydrogen molecule and the hydrogen atom collide there is a change in the wavelength motion and a new structure may evolve.

25 This change in wavelength motion can take place in two major processes: (1) as a single atom *a* projects into one end of a hydrogen molecule *b,c,* the *b* end of the molecule simultaneously splits from *c* and joins *a;* or (2) the atom *a* collides in a simple elastic collision with the molecule *b,c* but no breakup of the molecule occurs.

26 Instead, the molecule *b,c* remains intact but is sent vibrating at different rates.

27 These collisions are achieved through a tunneling effect. This

tunneling allows, in essence, discrete amounts of energy quanta to interact with another particle by jumping a threshold.

28 At times there are particles which enter into a reaction even though they lack the requisite energy level. And under such conditions, a threshold crossing takes place.

29 A particle, here, tunnels through the threshold energy barrier. The reason for this is that this small particle is part solid object and part wave function.

30 It is the wave property that enables the particle to tunnel through the energy requirement and enter into a reaction.

31 At normal temperatures, the rates at which hydrogen-hydrogen reactions occur are described by classical mechanisms and are only one third the correct rate as described by quantum mechanics. (At a temperature of 200°C below room temperature, the classical rate is eighteen times slower than the rate predicted by quantum.)

32 The new fundamental wave change pervading our life field and speeding up mechanical functions (united with quanta corpuscles of Light) will result in a new quantum mechanics.

33 The Higher Evolution uses both particulate and wave processes to upgrade the direction of the human evolution on the scale of nuclear evolution.

34 The Higher Evolution can control the forming of the new molecule through vibratory intermediates (e.g., controlling the hydrogen atom) so that intermediate bonding takes place between the intercrystalline invagination of life forms and the new wave forms of light.

35 Consequently, when the atom controlled by the high energy intermediates strikes the hydrogen molecule at any angle, a new type of structure will be created from the subatomic particles of the hydrogen atom.

36 Changing the vibratory rate of the hydrogen molecule, the Higher Evolution, through a series of vibratory nodes operating as one energy projection, can raise the vibratory structure of the hydrogen molecule, etc,, without having to penetrate it.

37 This energy transformation must take place many times on the physical vibratory levels until every cell within man's body is rebuilt and transformed into a form ready to take the final leap across his energy threshold. Then he can be coded with the purer energies of consciousness. Until that time man must repeat many rounds of existence within given generations. Understand that in the now, within you, you continue the biological evolution of the Light.

38 This retooling of nuclear evolution is the phase of testing being done on man who is a physical transitional being. After this phase of testing, he will be able to live in regions of heavier or lighter atmospheres. He will be able to operate beyond the weak decay of particles for he will flourish within a renewing energy.

39 And once man can synthesize an artificial molecule to operate as a superconductor at room temperature! he will be able to cstablish a field of artificial molecules which can be used, for example! to control low-hovering space vehicles.

40 The new wavelength motion which the Higher Evolution has created allows for the production of particles with new quantum numbers without causing the new particles to have charge symmetry violations.

41 At this time, man can remove the orbital shells of "electrons and positrons[ri] as quantum (corpuscles) of light. The Higher Evolution, in response to man's experimentations, is projecting into the human environment multiple light-node resonances which will prevent violent actions from taking evolution through thermonuclear destruction.

42 However! nuclear evolution works as a solvent of the thin surface of membrane veils between layers of three-dimensional consciousness which will themselves be done away with. Thus, while nuclear evolution shares an affinity with other evolutionary systems, it ultimately advances into the purer consciousness forms of spiritual evolution.

43 In essence, this is the unfoldment of Living Light with the Holy Spirit as it interpenetrates quantum mechanical evolutionary orders with new form and attaches a function of divine purpose to the meta-material structure of the universe as a Shekinah unfoldment.

44 The Holy Spirit regeneration changes extreme distortions of the spherical symmetry, found in some nuclei of atomic and subatomic particles, to a perfected harmony with the consciousness programs of the Elohim.

45 Such a regeneration is, in effect, the work of the *Shekinah universe* for it allows for the direct coding of the divine image onto the wave forms, to shape the particles according to the sanctified image of a Creator God. It allows for life-giving transduction to qualify for the many rounds of spiritual existence in the Infinite Way.

46 ATP is the key to the whole field of biological transducton, whereby Light-giving energy can be brought through from Higher Evolutionary sources.

47 ATP is the ideal model of the transceiver system, built into the human biological system? which allows man to attach the energy he is receiving (in successive unfoldments) with a purer unfoldment of Light. ATP is one of the energy gradients which shows us how we are basically a mechanistic molecular machine! which can adapt to other vehicle bodies of energy.

48 **Man is the "energy life vehicle" needed to bring a unique unfoldment of Light into reality on this planet. He is an assembly of life-forms on one level of "radiance" — containing the "Divine Image" and the "Adam Kadmon image[r]" as well as a vast network of microtubules and mitochondria.**

49 Man is "host" for the Hosts of the many worlds of intelligence. His very presence invites the smaller organic worlds of intelligence to "move in" and "be at rest" in the design that God made, which allows the lowest parts of the earth "to be woven" according to the myriad designs of the Light.

50 Man is "down here" to adapt the mitochondria and amino acid functions into something that

is functional within the great design of multi-worlds. Man's nuclei encode the outer membrane of each mitochondria, and many of the enzymes attached to the cristae are synthesized through his biological design.

51 Thus, even in this world there is a greater "image space" which determines the design of biological molecules, cellular differentiation, and the overall shape of living systems in the interrelationship between the outer membrane, the inner membrane and the crystal membrane. **Man himself is the repository of this "image space" as the unfoldment of the Adam Kadmon.**

52 However, Man must see himself going into a body form, through a body form, and beyond a body form to understand just how the Light flow reprocesses every molecular and consciousness level.

53 According to Enoch, if ATP could not continually change with respect to the human vehicle, another model would be created, for the ATP mode1 operates "in spaces" already designed for the human experience, and these spaces must connect with the lower, as well as the higher energy spaces of Light.

54 ATP is the life antenna that receives the wave form that can collectively control the biological mechanisms, protein synthesis, and the nature of genetic coding simultaneously from several energy configurations of hydrolysis.

55 Therefore, Enoch gave me an additional explanation of this key which he called a secondary key. The secondary key deals with Tripartite Energy Transduction. This energy transduction is connected with a biological array which is like a biological transmission antenna.

56 In fact, ATP contains a symmetrical head upon a stalk and a base, which gives a schematic on the order of a keyhole configuration or a "Tesla magnifying transmitter device."

57 We are part of an inner communication network which is within the inner membrane, and yet is able to work with an outer spatial matrix of a larger membrane structure which requires all the membranes? as basic building blocks, to register functions as a biotransducer subsystem.

58 This shows us, on a microbiological level, how the body is able to communicate as an antenna receiving Light forms of consciousness energy from other spatial dimensions and converting those given forms of energy into its own bioenergy.

59 When Man is conscious of this, then he can utilize his transduction to make use of the fourth state of matter where he actually uses himself as part of a living crystal communication system.

60 There are certain biotransmission processes which are similar to the Tesla "magnifying" transmission process which uses the energy transduction of the planet.

61 According to Metatron, in the Takla Makan Basin, towers of crystal were used by the Lords of Light who came down over 36,000 years ago. Man will discover that these Tesla-like transmitter towers, are cylinder-like resonators with pyramidal faces. These towers were resonators for the detection and amplification of the Earth's own sympathetic pulse which was used for transmission.

62 Metatron explained that the Brotherhood of Light came down in the Takla Makan Basin area to change the biological structure of a portion of the human race. Therefore, they also used their energized transducer systems to re-evolve Man through membrane invagination by the use of these pyramidal crystalline forms which act as resonant receivers.

63 They used pyramidal crystalline forms to upgrade evolution upon the planet so that man could have the ability to communicate with other worlds of intelligence.

64 Metatron showed me how the model of ATP was like the pyramidal crystalline antennae used in the Takla Makan area for communication and energy transference with the Higher Evolution.

65 Man will discover, in the mysteries of the greatest archeological finds, the key notion that the pyramidal form is necessary for adaptation to energy frequencies using "wireless" transmission to interface with other wavelengths of consciousness experience. From the various types of wavelengths man will understand and use the "microwave sound" communication system used by the Brotherhood of Light.

66 Thus, Metatron explained to me that the energy stations within the Takla Makan Basin were used for communication, as well as biological energy transduction which restructured the human biological system.

67 This energy transduction works through electron addition and subtraction, whereby the ATP adjusts accordingly the potentials of the electron charge in the system.

68 This key of Metatron tells us that the restructuring of the human system is not only towards the wedding of structure and function within the human system, but in relationship to the wedding of "light" structures themselves through High Energy Intermediates.

69 Man must first examine mitochondria given in categories of two kinds of membrane: (1) an outer membrane and (2) an inner membrane. Metatron tells us that in the process of Higher Energy Intermediates there is a third membrane of crystal which becomes the invagination of the inner membrane.

70 The crystal membrane is separate from the outer membrane but is in parallel phase with the outer membrane wall structure and is a necessary component for both the light-life structure of the inner and outer membrane to operate as one unity.

71 *"Crystal invagination"* is more than the bonding link between the structure of the outer and inner membrane, In the parallel phase of given step functions, the crystal invagination is the key to the life process itself that is able to interconnect with other membrane circuits.

72 Therefore, Metatron calls our attention to that network of human intelligence sending coded energy through "High Energy Intermediates," which become intermediate bonding between the outer

membrane and the crystal membranes (which are the invaginations of the inner membrane).

73 On a mega level, the crystal membrane invagination works as a sacred model of a highly ordered structure of energy to connect the Light of the inner universe (supplied by Uriel) with the Light of the outer universe (supplied by Metatron).

74 And through the intermediate bonding between these membranes, the energy cycle of evolution is regenerated by the power of Melchizedek. All evolutionary forms of creation are gathered together, purified, and 'recast" according to the synergy of the "thought-form images" from the Treasury of Light which God makes available to the Elohim Lords.

75 These "thought-form images" are merged with the field structures of the Gravity compression zones of light where biogravitational fields are connected with new cycles of Infinite Speciehood.

76 When I was before the Throne of God, I saw how tremendous powers of Light energy emanate from the Throne through a continual series of unfoldment processes.

77 One form of the Living Light is sent by Metatron (through the Elohim) to spatial regions which are preconditioned to establish a form of evolving intelligence that is to be directly in tune with the Father's Mind. Metatron's Light is used for the creation of the Light shells and envelopes of Light that encompass the Light forms and energies which are to emanate from the deca-delta system.

78 Thus, Metatron's Light surrounds the Light cones of creation used in the common light regions, and equalizes the "faster than light" energies around the outer side of the Light cone so that the Light cone is prepared for the impregnation of the crystalline networks of Light and the inner membrane codes of creation from Uriel.

79 In other words, Metatron's Light deals with the "outer realities" of the Light cone and preconditions the structure of the Light cone for the inner Light of Uriel.

80 This is the highly ordered inner and outer membrane structure used for an energy cycle of biological evolution.

81 The crystal membrane structure is used because it can work with the maintenance of function on both sides of creation at the same time. Whereas the outer universe, in the lower worlds, goes through entropy and chemical reorganization towards the inner universe, and the inner universe goes towards the outer, the structure of crystal invagination allows for a direct attachment to both by the "thinking membrane" of the Orders of Light.

82 Thus, the crystal membrane is unique because it can process Light going both ways, from the outer surface to the inner and the inner to the outer, so that crystal invagination really creates the zipper effect which can open up the universe and give the Masters of Light the ability to repair and regenerate the inner and outer structures simultaneously.

83 This shows us how the Brotherhoods of Light can work as

bonding shells between the universes.

84 Now, as we begin to work with higher bioenergetic states and membrane functions, we will see in the various patterns of energized matter that non-energized states, as well as energized states, come together through a spiraling effect which gives the shape of an energy transducing structure on the mitochondrian level.

85 Metatron is saying that the energized state, the non-energized, and the energized-twisted state are presently working in a *tripartite* arrangement, sending and receiving instructions.

86 ATP can reduce and change its direction through the repeating units of inner mitochondrian membrane. The tripartite model can be reduced to its base and be remodeled and regenerated again into its antenna array.

87 This is the energy cycle of evolution on a Shekinah level of reality. Even in the activities of mitochondria, we must recognize that there is a Shekinah universe which takes some of the smallest functions from physical creation and allows them to be interfaced with the highly ordered structure of the Living Light.

88 This is made possible through the interplay between the Son universe and the Shekinah universe, and the Shekinah universe with the Living Light powers of the Father universe, which allows for Infinite Speciehood.

89 This is to stress the fact that within the Infinite Plan of creation, there are many membrane circuits going on at such high speeds that one cannot clearly separate the given units without destroying the whole process of the continuum itself within that repeating phase of life.

90 This is also true of the higher spiritual nature of Man, as a thinking continuum. Man cannot separate himself from the thinking membrane of Light without throwing his life structure into disarray, and allowing his body, mind, and soul to be thrown into confusion if they do not work together as a tripartite model.

91 Moreover, when we take the tripartite model and adapt it to experimental research with ATP, we will see how the tripartite energy reduction system works with ATP transduction in parallel phase.

92 Then we can ask the questions: Does this model energize life itself? If this is a true model (i.e., unlike those of catastrophe topology and discontinuous function) can it be run in reverse?

93 The answers are given in the hydrolysis of ATP over generations of electron transfer just as the human race has been coupled to repeating experiments carried on by the Higher Evolution.

94 When we use the electron transfer process, we can take this model and apply it to biophysics and make it into an adaptive model with a new bioengineering that will allow Man to live in different planetary environments.

95 Our planetary biophysicists have been too restrictive in working with chemical processes which are not based on the higher possibility of what electron transfer does to the reversal of the chemical processes (especially in osmotic work).

96 Although the details of the

molecular mechanism for coupling of electron transfer to a conformational transition of energy may be very different from what they would be for the general ATP hydrolysis, the basic principles must be those already generated in the larger model.

97 Therefore, just as the membrane picture is part of a larger picture, the ATP energy-model is part of a larger network of intelligence. If we can associate ourselves with the energy fields of a larger network, we can perhaps know how the models themselves are not models of closed energy systems, but are models which are transduction systems working together with many systems of consciousness throughout our galaxy.

98 Thus, one obtains a process of a reversible chemical engine that can be powered either by electron transference of a new energy source or through the transfer mechanism of ATP.

99 The key stresses that ATP is a model which will be used to enable a breakthrough to occur using a chemical base to convert energy to an electron base and vice versa.

100 Through this man can convert his biological substratum to different Gravity states and understand interdimensional intelligence.

101 If the free energy drop for electron transfer is greater than given ATP chemical hydrolysis, the electron transfer can drive the synthesis of ATP from Adenosine Diphosphate to Adenosine Triphosphate.

102 If a free energy drop for the chemical hydrolysis is greater than the electrical, then the electrical electron transfer is reversed.

103 The overall direction of the reaction is determined by thermodynamic and not kinetic factors.

104 If we can use the electron drop upon the water flow, we can see how star ionization works through every membrane state and that man is a thinking membrane between star fields; not simply a thinking human, a thinking social machine, nor a thinking ideologist, but a thinking membrane.

105 In summary, your basic organs function like galaxies transmitting crystal communication through crystal invagination touching upon every molecule where inner and outer membranes work in parallel phase.

106 The key is suggesting that communication between the universes of the inner body and communications between the planetary bodies of transmission is possible through a human tripartite energy system.

107 And where electron coupling is stronger than chemical synthesis, such as ATP hydrolysis, then we can move up in the chemical synthesis into step functions, from simple forms of phosphate to triphosphate.

108 In the environment where chemical syntheses take place, if the chemical field is stronger than the electron drop, then we can reduce the energy or even reverse the process. This explains how higher universal intelligence can slow down and come into our chemical vibratory environment; and how, by an electron drop into our chemical orbit, they can speed up to go back into their normal phase.

109 This explains how a Being of Light becomes physical and how a physical man becomes a Being of Light.

110 Into the electrical and chemical double bonding, the Father pours His Spirit so that Man can receive the next image-space of the Christ Body of Light.

111 Enoch said that the local universe, known as our galaxy, is one large astrochemical computer of various crystalline phases of energy transfer. And through these processes of tripartite energy transduction, we can understand how man emerges out of a series of higher evolutionary forms to inherit the worlds of specific membrane relativity.

112 The key is telling us that evolution and reincarnation are part of a repeating cell unit process which is going on through different levels of energy gradients.

113 Some of these worlds require that the Adamic image in cellular form repeat itself over several generations through meta-stable conformations.

114 These meta-stable conformations are continually relaxing and requiring rebirth, so that the membrane of Man is regenerated over many generations until it is remade into the "image of the Higher Evolution." At such a time, it is inseparable from the luminaries for it operates completely within the highly ordered structure of the energy cycle of evolution in the name of righteousness.

115 The key, then, is given with the understanding that we are being directly reprogrammed at this time to go on in this shape, and that we do not have to go back to the meta-matter of aeons ago and start over from nothing.

116 **And this key is telling us that our membrane does not necessarily have to die according to the function of light as we know it, but it can be part of a greater Light energy process where we are energized by repeating units of light transduction within our body so that our body becomes an actual regenerating system for the "Living Light."**

117 It is the work of the fallen mind energies to block the energy source for the generation of all of these patterns of conformation. They do this so that Man will not understand that he can attain higher bodies of Light.

118 By blocking this Wisdom, they can acquire non-spiritual human bodies which are left in "consciousness vacuums." This is why when the body has been depleted of energy it is more susceptible to negative intrusion.

119 Metatron explained that this is the reason why the higher Brothers of Light come to regenerate, resurrect, and reprogram the cellular meta-material universes of Shekinah.

120 Hence, we must note that on the level of the worlds of *Assiah,* the worlds of matter, creation takes place through the chemical shell and the transduction process wherein Man, as a molecular machine, is continually transcribing his own "book of formation."

121 Here life goes beyond the biological shell into the Light through the 'divine Language', remaking life again and again 'into the Image' of the Father. This divine Language ultimately does not allow you to be separated from the

luminaries for it is built into the transduction network for those who can use it.

122 When we understand that the tripartite energy transduction model gives us the biological mechanisms for protein synthesis within the pyramidal field arrangement of an energy base, head, and stalk as seen in the model of ATP, we can see that the integrity of Life functions must be maintained if this process is to go on.

123 This energy transduction applies to the activities of chloroplasts, plasma membranes, red corpuscles, retinal rods in the eyes, as well as actomycin.

124 Therefore, the key shows how the higher universe works within you through a "tripartite structure of Light," creating small micro-universes within your biological mechanisms.

125 And this is the principle of universality within the ordering of resonant receivers which can receive the Light of Metatron and Uriel for a wide category of biological functions, including the energy transcriptions of Light. This is why Metatron used the basic molecules of the cell in the tripartite energy transduction model to explain the inner synthesis of a given biological source.

126 However, because of the conflicting levels taking place between spiritual and non-spiritual biological systems, we must clearly understand what the key means when it stresses "the Thinking Membrane requires the integrity of life structure for the maintenance of function."

127 The key tells us to "beware of 'fallen Fields' which circulate through cell energies of anti-universes." It also tells us that "atomic and subatomic fields are to be shared with the Seraphim to the intent that Man should continue with pure Love and Righteousness."

128 Metatron told me about the negative orders of space intelligence that use the corresponding negative biotranducers in this system of creation to try to destroy our biological structure by the misuse of atomic and subatomic power.

129 According to Metatron, when the energies of atomic and subatomic fields are not under the maintenance functions of the "Living Light" controlling transduction, the negative powers of spiritual intelligence can dissolve electrons through a wall of photon waves and explode the electron space structure of life.

130 For the purpose of countering the negative destructive power, the Seraphim Brotherhood is performing a tremendous transduction operation for the entirety of the Christ Race on this planet. Through this operation an energy field will be placed around the body to bypass negative fields of interference and to monitor a chemical spin orientation which will prevent the body from undergoing atomic destruction.

131 Now, we can understand the deeper meaning of the words 'energy cycle of evolution,' because all life is a process of the energy cycle of evolution within the greater creation.

132 For this reason Metatron told me to write: "they whose profits are not of Love will be known as damned to eternal destruction."

133 And he says, "For this reason the 'Living Light' comes to rescue membrane with 'Love In The Image,' for man was made to grow Into The Image of the Living Light" — not into the image of humanoid life on other planets.

134 Man was made to grow into the image of the Living Light, to become the Adam Kadmon who is capable of chemically generating an infinite number of spatial forms.

135 The key stresses the human creation as one of the repeating energy units in a state of being purified between star fields.

136 This is why the overall blueprint of the physical form is used on the day of resurrection, for it is the physical form plus the entire energy model which is resurrected and used for transduction creation in other worlds of physical form.

137 However, in the final analysis of the biological struggles being completed on this planet, the lesser brotherhoods have interfered with the powers of crystal invagination and the double bonding going on within the inner membrane of the chemical body and the outer boundary of electron shells.

138 For this reason the Order of Melchizedek is working with the functions of Light through Seraphim Brotherhoods of the Higher Evolution to recede the orbital shells so that life can operate with a new "universal structure."

139 Metatron explained to me how the High Energy Intermediates are, in actuality, life forces connected with the Office of the Christ. These life forces, which are a synthesis of the life forms of the outer universes produced by Metatron and the inner universal life forms produced by Uriel, show how the biochemical processes can rebuild the body, cell by cell, once the chemical elements are balanced within the projection of the Living Light.

140 This was demonstrated by Jesus when he balanced the basic thirty-two chemical elements in his human body with the thirty-third transformation of Light known as the *Lak Boymer*. (This showed how his cellular chemical functions could be completely rebuilt into a Christ body of Light over a three and a half day cycle compared to seven years to replace the body cells.)

141 Metatron explained to me that this process is available to the righteous of this planet if they use the energy transduction model of the Living Light properly.

142 In essence, since the same ATP model that was in Jesus is in us, by the proper electron transfer through the Light projections of the Higher Evolution, we can be delivered from negative decay and entropy and quickened into bodies of regeneration and Light.

143 Jesus came to reactivate the chemical blueprint of Light in Man and allow him to use this as an enabling function for a higher ultrastructure of Light which is the Holy Spirit resonance of the Eternal Light.

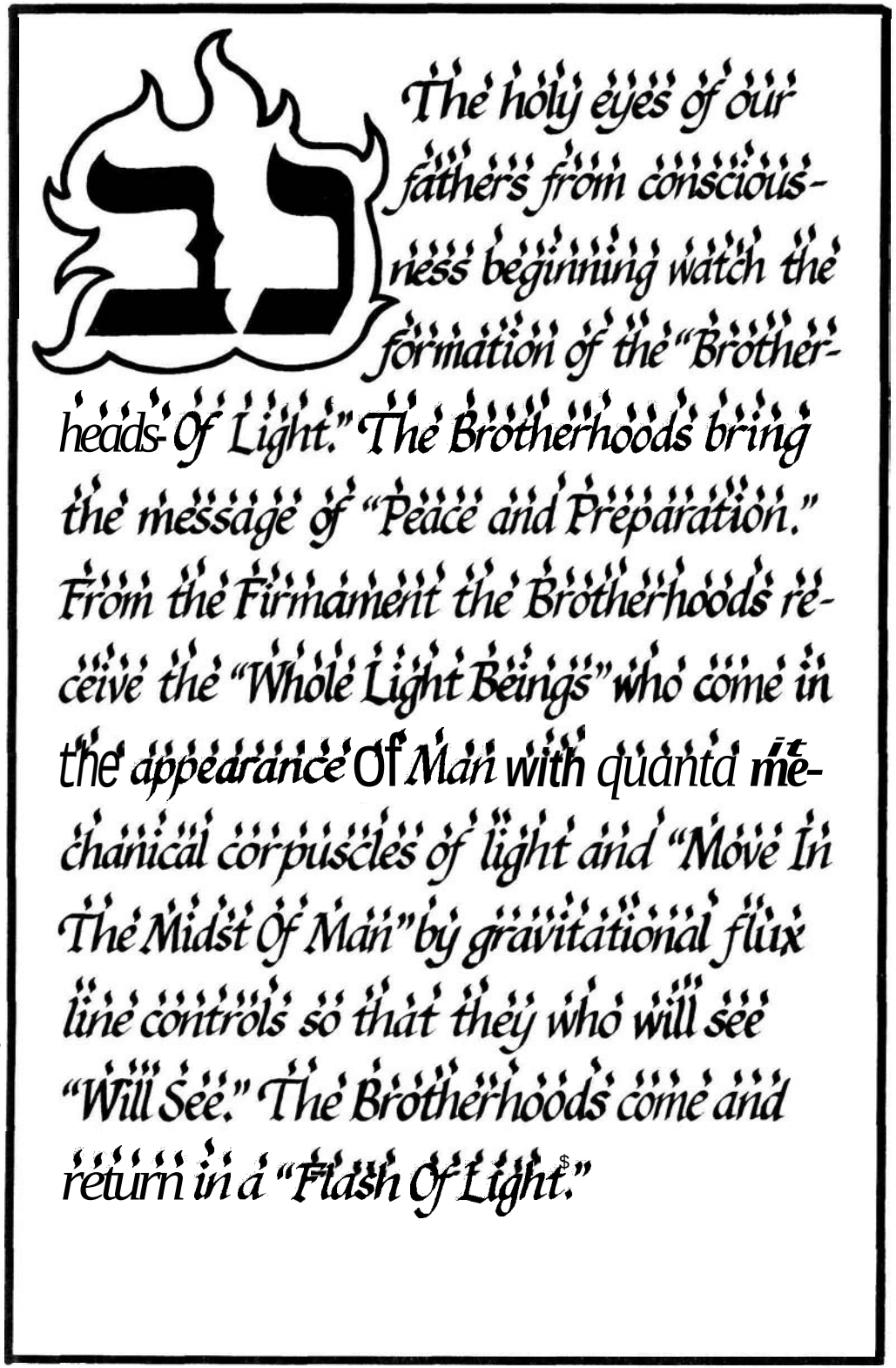
144 In order for this to take place within the lower metamaterial creations there must be consistency and balance within the body of belief.

145 The Holy Spirit provides

the Light transmissions between the physical body and the Shekinah universe, so that the physical form can return to the presence of the Father to take on a new appearance of divine form for the next world of Light.

146 Here the 'Shekinah' must be understood as the presence of God moving upon the waters of creation coding the divine semblance.

147 And the collective 'Christ child' is now ready to come out of the womb and inherit this Eternal Divine Order forever and ever.



3-1-6

THE HOLY EYES OF OUR FATHERS FROM CONSCIOUSNESS BEGINNING WATCH THE FORMATION OF THE "BROTHERHOODS OF LIGHT." THE BROTHERHOODS BRING THE MESSAGE OF "PEACE AND PREPARATION." FROM THE FIRMAMENT THE BROTHERHOODS RECEIVE THE WHOLE LIGHT BEINGS" WHO COME IN THE APPEARANCE OF MAN WITH QUANTA MECHANICAL CORPUSCLES OF LIGHT AND "MOVE IN THE MIDST OF MAN" BY GRAVITATIONAL FLUX LINE CONTROLS SO THAT THEY WHO WILL SEE "WILL SEE." THE BROTHERHOODS COME AND RETURN IN A "FLASH OF LIGHT."

1 From the higher heavens the Elohim and the B'nai Elohim continually oversee creation through the Father's Eye of creation and the Eye of Horus.

2 They are the "Fathers" who watch the formation of the Brotherhoods of Light who are pre-created in the heavens.

3 They align their eyes with the eye network patterns of the individual species, for the eye is the opening to the code of creation.

4 In the original creations of spectrum evolutions, the Father's Eye was used. These creations proceeded out of His direct mental projection passing through His Eye of omniscience.

5 The Father's Divine Eye is the pattern of Creation behind the creation.

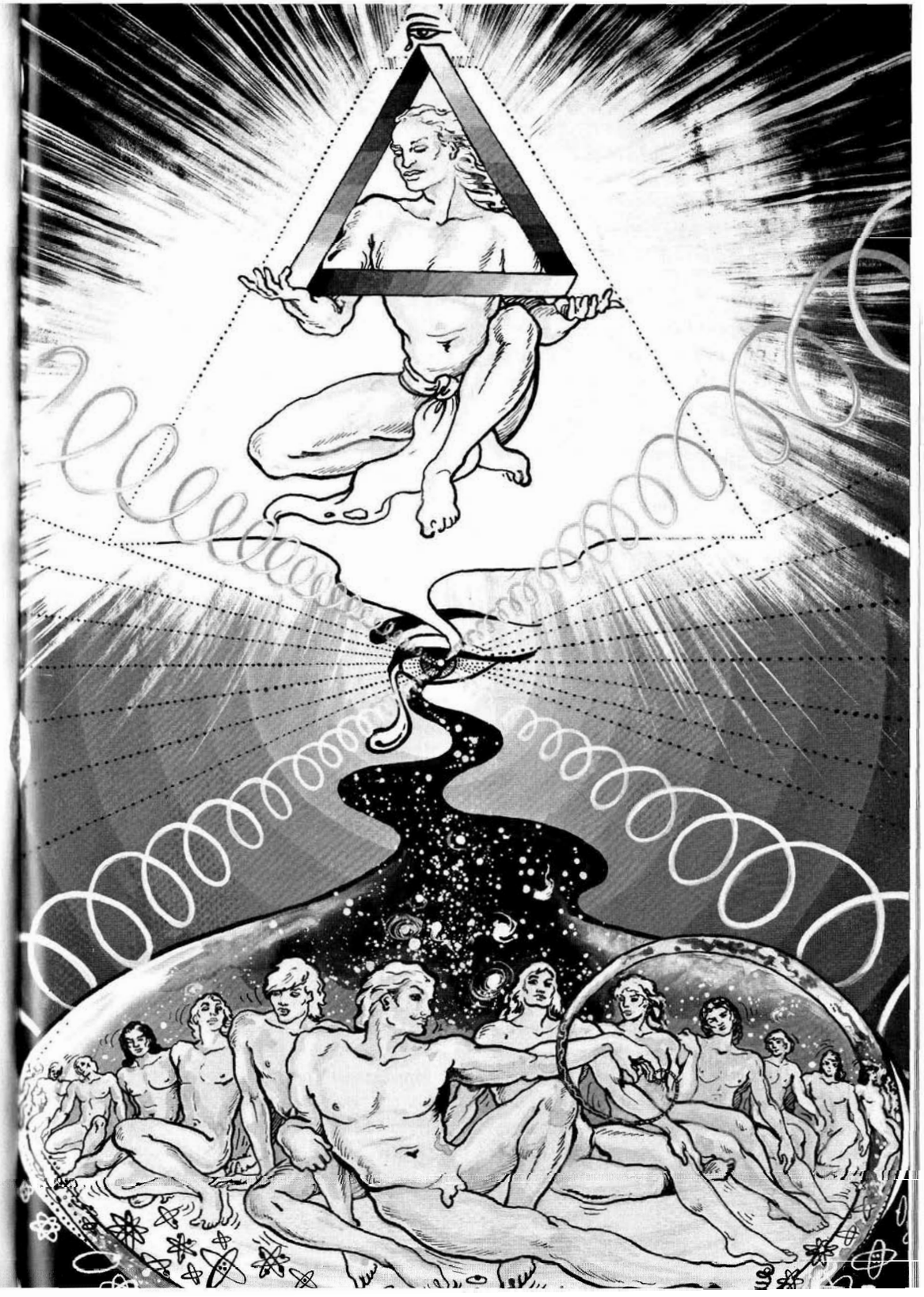
6 Accordingly, after creation is begun, the Eye of Horus is used to create specific individual forms for the embodiments of the Adam Kadmon. For this reason Jesus was in the Adam Kadmon image even though he is beyond the Adam Kadmon operating as a direct manifestation of the Father's Body as a celestial Creator.

7 Jesus exists in many forms, but took on the form of the Adam Kadmon to encompass the worlds of the Adam Kadmon and to redeem their bodies so that they would pass into new bodies of glory.

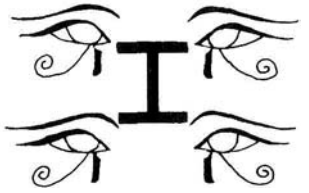
8 In turn, physical creation must pass its coding through this screen of Light, the Eye of Horus, if it is to receive a celestial image from the Divine Eye.

9 Moreover, the Adamic evolution was created by the Higher Evolution focusing high frequency Light patterns through the Eye of

PLATE 21. *The Eye of Horus used by The B'nai Elohim for the Genesis and Regenesis of The Brotherhoods of Light.* ▶



Horus according to the expression:



whereby the "eyes" are to be understood as inductive filters. This is equivalent to Amset, Tuamutef, Hapi, and Qebhsennuf in the Egyptian order of creative evolution, where their eyes exist as subdivisions of the Eye of Horus, and are used to create the magnetic grids for different evolutionary manifestations. (This is also represented in the "floating eyes" of Light seen in the cosmologies of the eastern scriptures of Light.)

10 When the grid begins to modulate the rod and cone receptors of the Eye, the syntony creates the early development of the neural tube, notochord, aorta, somatopleure and coelom; later development shows the increasing size of the head, limb bud segments, and superficial rudiments of the sensory system become noticeable. Advanced development is demonstrated by the pronounced development of the limbs and the opening of the eye lids. These stages of embryological development together create the "I" in the separation of Man from the Grid.

11 Each of the sons represents a creative activity of the Eye.

12 Qebhsennuf represents the external surface of the eye with the facets of the transparent cornea.

13 Hapi represents the conical elements of the ommatidla which are transparent in their center, but covered laterally with opaque pigment.

14 Tuamutef represents the optic nerve fibers in contact with the lower tips of the transparent cones. The endings of these fibers are sensitive to ongoing light changes.

15 And Amset represents the optic ganglion of the brain on which the optic fibers converge.

16 The beams of Light emanated by each of the four are uniquely connected so that each sends out three beams of Light which are connected to each other creating a trichromatic system.

17 Within this grid network, all parts of the body can be found because the eye is the primary grid for physical creation.

18 The Elohim, through the Divine Eye, create the divine Overself following the blueprint of the Adam Kadmon. The B'nai Elohim, by aligning the Divine Eye with the Eye of Horus can create the physical embodiments of the Overself Body of Light, or regenerate physical evolution.

19 Thus, the physical form of the Overself, is preconditioned through the divine *Ka,* the divine double. The *Ka* insures that the celestial Image always has the potential chemical fabric which is necessary for physical embodiment where the programs of the Elohim and the Orders of Light require a physical body.

20 The Elohim transfer the divine image into proper seed forms of the Shekinah creation which are reprogrammed and regenerated by the Eye of Horus placed upon the face of the elect who are the Brothers.

21 These are always few upon the Earth which is a training station for soul advancement.

22 Moreover, the Earth is part of a "physical time-lag," preconditioning intelligences within lower energy thresholds which are out of balance. This causes the intelligences within these energy thresholds to go through a continual mutation.

23 Therefore, it is necessary that soul advancement proceed primarily through the Overself spiritual body. Ultimately, it is the Overself body (in conjunction with the Binai Elohim) which uses the Eye of Horus to evolve the perceptual membrane of Man.

24 The third eye is not the same as the Eye of Horus. The Eye of Horus is the "eye of the Lords" serving the Living Father of Creation which is placed upon the third eye region of the elect. Therefore, this alignment of the "divine eyes" through the Overself, and the Overself with the physical creation, permits you to acquire the wisdom of the Elohim and to work within the complete network of a divine hierarchy.

25 With this alignment, spiritual gifts are poured out upon the Brotherhoods of Man for they operate as the Brotherhood of Light in physical form. Through this alignment, they receive the "Whole Light Beings," the higher forms of spiritual intelligence in pure energy form who come in the appearance of Man.

26 The Brotherhoods of Light operating through the Brotherhood of Man function as the biochemical double bonding between the "Whole Light Beings" and the human intelligence.

27 Through the bodies of the Brotherhood of Man, the Light projections of the B'nai Or can counter the effects of retrogressive evolution on the chemical body and, thereby, increase the transduction of the chakras to receive new frequencies of Light.

28 Here, the higher science is given to the Brotherhood of Man to actually help in the transfiguration of a whole bioengineering process of life.

29 The actual transfiguration works through Urim and Thummim light controls which are used to build the new network directly between the Brotherhood of Man and the Brotherhood of Light.

30 In order for the brain to accept new knowledge, to put a new bioengineering process to work, and to correct the retrogressive evolution, it is necessary that the brain goes through time acceleration.

31 Presently, your brain works according to the consciousness plan of the specie which establishes the flow of ions through the membrane circuitry.

32 In order for you to go beyond the increments of the chemical time scale requires the use of ***Urim*** *circuitry* which overrides the old flow time of the sodium ions and allows for immediate information transfer between the brain codes and new memory storage.

33 Here, the Urim circuitry allows for the reception of information at rates faster than analytical comprehension. In fact, when the time frames of memory (past reference) and thought stability are

compared with the new incoming information, consciousness time actually speeds up.

34 The Urim are crystals that work within a harmonic grid arrangement. Through the modulation of these crystals with the energy fields of sound and color, spiritual beings can directly send and receive thought-forms which can be absorbed consciously or unconscious1y.

35 Through the Urim, the Brotherhood of Man is coordinated with the Brotherhood of Light by means of light crystal frequencies which activate the channels of Love and Wisdom.

36 The Urim are the "Lights" which connect the processes of the mind with the different threshold levels of spiritual power. They are 'energy jewels' which connect with the template grid of the eighth chakra so that the 'flame over the head' can be focused into the spiritual pathways being served by the Living Light.

37 Each crystal works at a different vibrational frequency which coordinates our program with other universal programs within the Living Light. The Urim are the highest and most perfect form of crystals available for the coordination of human intelligence with the Higher Evolution.

38 On the other hand, the Thummim are the energy changes around the Urim crystals in which the thought-forms, coming from God and His Hierarchy to His chosen servants, stay in "perfection" while in dimensions of imperfection.

39 I also saw how the thought-forms of God's messengers would be negated by the energies of imperfection on the physical plane were it not for the perfect resonance of Thummim 'Light' protecting the autoresonant properties of the Urim and their thought-forms that are exchanged through spiritual reciprocity.

40 Together, the Urim and Thummim operate as sanctified crystals forming a grid for communication which uses sacred vowel patterns to create geometries that merge the different harmonies of color in the various light spectrums with the living, divine Light.

41 Moreover, the Brotherhood of Man, when they are in direct communication with the administrative directors of the *B'nai Or*, use the Urim and Thummim for the exchange of higher Wisdom and the reception of specific thought-forms from God.

42 In the education of a soul, true soul advancement takes place through the channeling of divine thought-forms which move the soul (of an individual) beyond the consciousness of being limited and earthbound.

43 There are thirty-six administrative directors on our planet at all times. They are the Hakamim, the wisemen who can enter into the Father's presence at any time.

44 They, in turn, coordinate the Brotherhood of Man on our planet. The Brotherhood of Man is made up of selfless servants who are attentive to the needs of humanity by placing their own individual needs behind those of humanity.

45 Thus, the work of the Brotherhood of Man is to bring the message of "peace and preparation" for the advancement of the

souls of all mankind.

46 The key words of "peace and preparation" are the instruments by which your soul is prepared to operate on multidimensional levels with "Whole Light Beings," who transmit "peace" as the "peace that passeth all human understanding;" that is, the inner knowledge and joy of your co-participation with the many worlds of God's creation!

47 In experiencing these multi-world realities, some will see and some will not see depending upon whether their consciousness is sensitized and prepared to work with the non-physical reality of a "Whole Light Being."

48 In seeing the "Whole Light Being" you fulfill the wisdom of what the Apostle Paul writes: "faith is the substance of things hoped for, the evidence of things not seen."

49 Here we behold the realities that were sent by God's word, so that what is beheld has come to be out of actions that bore witness to the living God.

50 However, the members of the Brotherhood of Man in communion with the Living Light can both "see" and "receive" the "Whole Light Beings" of the Father.

51 For "seeing" the "Whole Light Beings" is not the same as "receiving Whole Light Beings." To "see Whole Light Beings" is the ability to see how spiritual intelligence can interpenetrate our reality which conveys the promise of new life.

52 However, to "receive Whole Light Beings" is to invite them into your family and to exchange the joys of serving in God's Kingdom.

53 And those who are part of the larger Family of God will receive and work with the angelic Brothers and Masters of Light during this space-time overlap when we will connect with the return of the programmers of consciousness.

54 In order to appreciate the reception of the "Whole Light Beings," Metatron called my attention to the following words of Ezekiel: "And above the expanse that was over their head there was something in appearance like sapphire stone, the likeness of a throne. And upon the likeness of the throne was a likeness of someone in appearance like an earthling man upon it, up above.

55 "And I got to see something like the glow of electrum, like the appearance of fire all around inside thereof, from the appearance of his hips and upward; and from the appearance of his hips and downward I saw something like the appearance of fire, and he had a brightness all around."

56 The Brotherhood of Man, in this context, is able to receive the Brotherhood of Light that comes in the appearance of an 'earthling man.' Yet, spiritual Man as an earthling man is able to recognize the difference. In the same energy field of meeting both share a higher "Light environment" controlled by the Urim and Thummim.

57 When you behold a "Whole Light Being" you stand in the presence of quanta mechanistic corpuscles of Light as in the appearance of a flash of lightning. And when you exchange the joy of being God's servant with a "Whole Light Being," you can actually feel

the great rushing of gravitational flux line controls which are used by the body of the emissary of Light to enter and leave this corporeal dimension at will,

58 Before man can understand how the Brotherhood of Light can materialize and dematerialize through quanta corpuscles of Light, he must understand how the Brotherhood that manifested through Ezekiel is, today, the same Brotherhood utilizing the same manner of divine appearance force!

59 Even materializations and dematerializations of the Brotherhood of Light, in the physical form on this side of the veil of light, must take place under special conditions in conjunction with the Overself Body of Light andlor the Higher EvoIution.

60 For this reason, two Brothers of God's Light can recognize each other under the veil of the flesh because the "Light energy," which appears around their body, and especially over their heads, has a specific resonance and synchrony which is in conjunction with the Brotherhoods of Light and is full of the brightness of the Lord's glory.

61 The Brothers of celestial Light, manifested as "Whole Light Beings," come in the appearance of man with quanta mechanical corpuscles of Light, full of the great rapture of the spirit.

62 This appearance force of a "Whole Light Being," composed of quanta (mechanistic) corpuscles of Light is the projection of the divine image. This is associated with a corresponding energy change in the individual who momentarily beholds the eternity domain of higher spiritual intelligence.

63 The appearance force which is seen is not supernatural, for the "Whole Light Being" is an example of a superior biological electrodynamics on the human plane. (Here, technical electrodynamics should be understood as a subdivision of biological electrodynamics).

64 The further one proceeds up the scale of evolution, the more it becomes manifest that higher evolutionary bioelectrodynamics does not conform to inorganic thermodynamics, but has its own scale within living thermodynamics.

65 As the "Whole Light Being" comes into the physical dimension, he uses gravitational flux line controls to make the entry of high frequency energy into our realm of biological reality. His work is not subject to the physical limitations of matter, but is working with instantaneous transference between parallel 'worlds' and multiple evolutionary orders.

66 Every electron has a mathematical counterpart of Light which establishes a Light threshold which survives the body. By measuring the wave form of this Light threshold, the Higher Evolution can recode the consciousness state of a human being who is continually in states of flux and unstable equilibrium.

67 Also by energizing magneto-gravitational fields around your body, your molecular structure can be changed and your body reconstituted on another wavelength of light.

68 For this reason, Metatron and the Councils of Light have made available a Light "polarization process" known as *"Ze"* which

can mediate between the physical body and the "Whole Light Beings." In more advanced stages, the Light polarization known as "Ze" can mediate between the body of consciousness and its "divine double" shaped according to the Adam Kadmon.

69 "Ze" is Light polarization composed of thought particles of Light that can transform the body, while maintaining the sensitive faculties of the mind, so that it can function on a multitude of levels. And when you "receive" a "Whole Light Being," you also receive the Light polarization of "Ze" which enables you to see other dimensional realities and to make contact with the Lords of Light who acknowledge that polarization of Light so you can participate with them.

70 Just as "Ze" comes from the Brotherhood of Light to Man, there are also *"Ze'on"* thought particles which are created by the spiritual and physical energies which are aligned within your own system and operate within you as a unit for higher consciousness awareness.

71 Metatron revealed that these "thought particles" of Light known as *"Ze'on,"* are necessary for transformation "into the Light" because they work as an additional charge in the length-defining operations of the human electrochemical processes, so that the electrochemical processes have access to a higher field of energy. By the use of *Ze'on* the body is subordinated to your thoughts.

72 Ze'on is the adaptable unit of thought particles needed to expand, go within and do omnidirectional work with the Higher Evolution. The interaction between the many thought particles with the eka bodies within you is the fundamental generating dynamic for experience with the Higher Evolution.

73 Generally, man is oblivious to these length-defining operations created by these *Ze'on* thought particles of Light which are interacting with all perceptual masses in our universe. Moreover, thought particles which control traditional systems precondition those systems to remain within a limited range of mental activity. This preconditioning process is changed through the programming activities of *Ze'on* particles

74 The concentrated energy of Ze'on, therefore can be felt but not manipulated by the energies of the physical universe according to Metatron. The transmutation of length-defining operations is done by placing a consciousness energy around you so as to make you active in space transformation.

75 Through quanta corpuscles of Light, the Brothers of Light can transfer their capacity for projection and telekinesis to other persons they encounter for a short time.

76 The development of the human capacity of projection and telekinesis by Light quanta is helped by consciousness stimulation.

77 Moreover, teleportation is possible by working directly with the energies of the Brotherhood of Light, whereby physical objects can pass through surfaces of physical form because the objects have been previously stimulated so that the dielectric of surface materials is changed. At that point, the coupling with Light quanta produces instantaneous transference!

78 The thought particles of Light are then used to completely envelop the object with energy and move the fundamental generating mechanisms of animate or inanimate form into another space.

79 For this reason, gravitational flux line controls must work with different Gravitational fields without disturbing necessary equilibrium and unstable equilibrium.

80 When projected transference is done by a human it must take place through direct association with the strength and density of the images that will be used to move the subject from one field of energy to another field of energy.

81 If a specific field inherent only to the living organism exists, then a corresponding form of energy should exist. This means that on the human scale, mental expansion interacting with emotional-volitional efforts changes the conductivity of active points in the body. These points are part of an axiatonal system which makes use of the law of bio-electrical inductive linkage.

82 The change of points of conconductivity throughout the body during emotional-volitional efforts associated with charge induction is part of the law of *inductive linkage.*

83 On a larger scale, the exchange of "creative energy" with the Brotherhood creates a sympathetic resonance so that consciousness can make use of greater magneto-Gravity fields.

84 An analog to induction, showing the interaction of magneto-Gravitational flux line controls with electrical fields to control 'substance,' is a key to the building of some of the pyramidal models which serve as timepieces to the biological programs of the Brotherhoods.

85 I was shown how there exist multiple biological evolutions within unique pyramidal energy zones that are connected by magneto-Gravitational flux lines.

86 When Metatron gave me this key he projected a picture of how gravitational flux line controls interconnect with biological grids on the planet in twelve specific areas. These areas are used for biological specialization on the planet.

87 He explained that these pyramidal areas of the earth are connected with pentagon geometries which act as energy centers for the thermodynamic systems of the Higher Evolution.

88 We must remember that there are thermodynamic properties of non-stationary sources which can exceed the concentration of radiated energy because of the inversion of electrons, placed on various energetic levels.

89 Within the body there is a similar structure given on certain levels of biological electrodynamics which connect with* the thermodynamics of the Higher Evolution.

90 There are pentagon geometries which operate within the human body that are used for the correlation of genetic material by the Higher Evolution.

91 The role of selectivity by nucleotide triplets so specify amino acids, for example, emphasizes the specialized role of cells to register different magnitudes of biological electrodynamics from the micro to

the mega levels in the continual transformation of life.

92 Enzyme-catalyzed chemical reactions and even reverse photosynthesis must serve a greater "Light image" process which is controlled by quanta mechanistic corpuscles of Light.

93 In the likeness and appearance of "Whole Light Beings," the human body can receive instructions of how its C-0-H-N structure (Carbon-Oxygen-Hydrogen-Nitrogen) is a semiconductor for the action potential pulse coming directly from higher universal intelligence which can remake the energy blueprint of man according to the Divine "image".

94 In the likeness and appearance of "Whole Light Beings," man will understand how his body of physical form is a host to other bodies of Light. These other bodies (within you) can manage and reorganize the grids of the consciousness-psyche and the emotional-volitional network depending on the image-making processes of Love and Light.

95 It is with this understanding that the Brotherhoods of Light come to provide Man with the ability to make consciousness transitions between the inorganic thermodynamics systems and biological states that are fixed and controlled by other thinking entities, simultaneously working in grid areas of biological specialization.

96 Moreover, the Brotherhoods couple with the energy vehicles of man so that conventional consciousness is overcome by quanta corpuscles of Light in the selective process of life where one desires to see and participate actively with the "Light"!

97 In point of reference, our interstellar space is filled with a plasma made up of magnetic fields on the order of 10^{-6} gauss. In this field the rest mass of the proton is not significantly altered by the constant changes in the magnetic fields.

98 However, man has been experimenting with high energy particles, and more specifically, with the creation of a beam containing charged particles (protons, etc.) to gain control of the atmospheric regions of the earth.

99 The Brotherhood of Light has initiated action to protect the specie, allowing the protons to be activated in such a way that both a common light wavelength and a higher "Light" wavelength come together in fusion. This can control the generation of nuclear by-products, atmospheric wastes, and beams of destructive energy.

100 In our advancement through "peace and preparation," the big questions of human dynamics will be solved by raising the consciousness of humanity beyond the present controlled systems of consciousness patterns that tend to diminish the quality of work and advancement of this planet that otherwise could be accompllshed.

101 Man will see that it is possible to construct large scale psychotropic apparatus through lasers and crystals, whereby the principles of operation are based on the use of unstable equilibrium for consciousness expansion.

102 Because of this the Brotherhoods have intensified their visitation of this planet to prevent the control of brain-wave patterns by airborne devices that can neutralize the positive thought-forms of man.

103 Man will discover that consciousness energy can be transformed into energy forms unknown today in this energy dimension.

104 The key tells us that spiritual-consciousness energy can be transformed into other forms of energy. But, in order to use this energy for advancement of the human race, you must unfold the Light within you which can mirror the work of the Brothers of Light.

105 Some will see and some will not see the "Whole Light Being" depending on whether their brain is sensitized and their consciousness is prepared to accept the non-physical reality of a "Whole Light Being' which may, at first, produce the surprising features of emotional and biological shock!

106 By definition, the "Whole Light Being" retains a constant garment of Light power that does not have to be changed in moving instantaneously from level of creation to level of creation. However! in "instantinualizing" before Man in the physical dimension, his garment of Light power must maintain a conservative balance of his energy flow lest the particles overpower the human form.

107 For you will experience in the presence of a "Whole Light Being" a tremendous burst of Light accompanied by a great rush of heat throughout your body, becoming engulfed by the energy presence of the "Whole Light Being."

108 This great energy does not dissipate, and were it not for the thermodynamic controls that are placed around you, your body would suddenly burst with Light.

109 The messenger of Light upholds Jehovah's Throne and his sovereign majesty can be recognized by the Love of God you can feel, so intense is this Love.

110 And you who have partaken of the Wisdom of Jehovah through Metatron, greet His messenger of Light by extending your hand and saying: "Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth!"

111 And now prepare yourself, for with the return of the Brothers of Light you will have a fuller experience with the Lords of Light, and they will shine and there will be no comparison of the Light which you will see around their bodies.

112 And you, in your body of Light, will see the Light shoot forth many Light-rays. And the Light will manifest tremendous colors, from below upwards. And one ray will be more excellent than the others.

113 And you will shine most exceedingly, in an immeasurable Light.

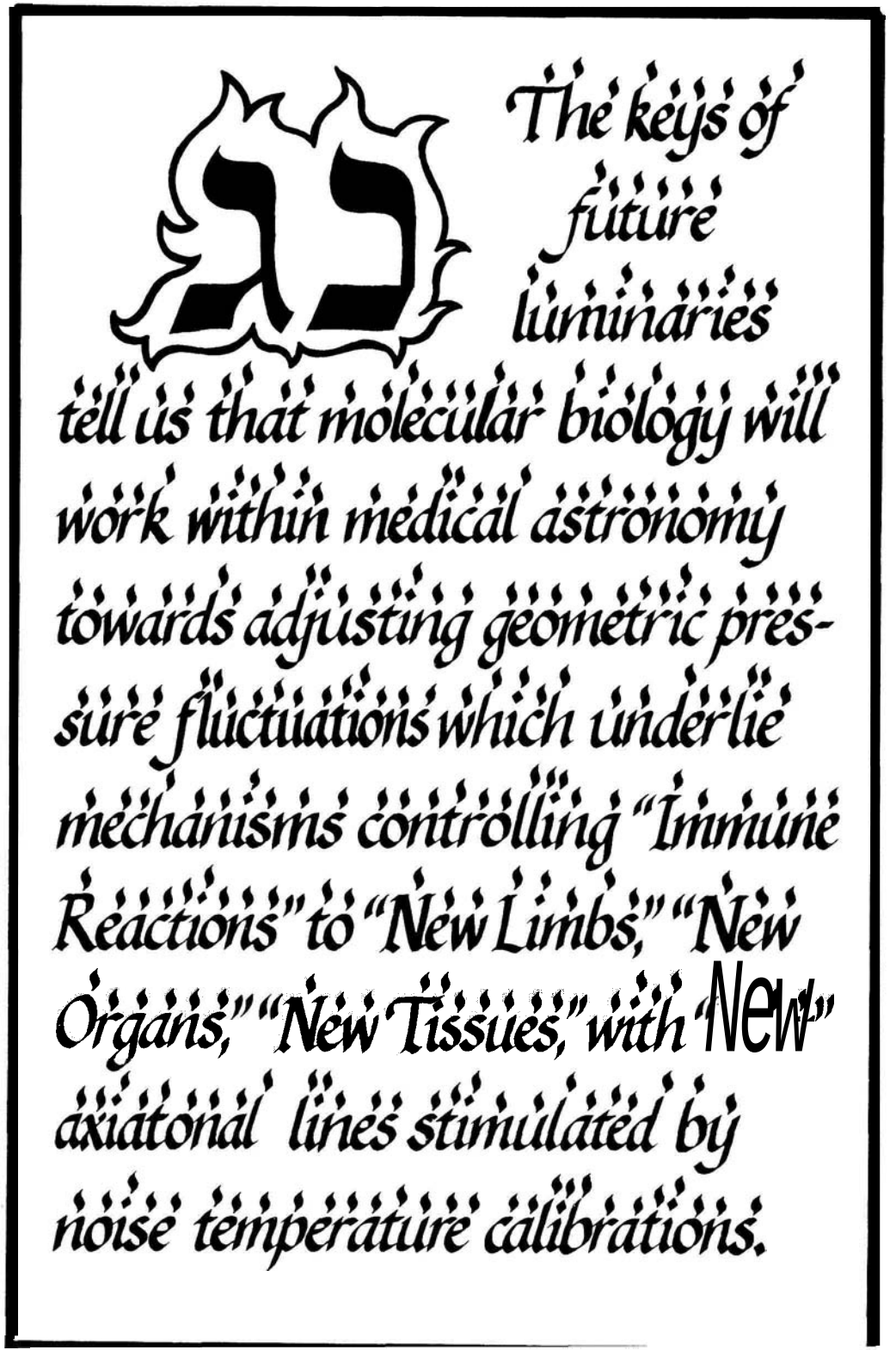
114 And there will be a likeness similar to the appearance of fire that will flow downwards from your shoulders that will be a flame within a flame, and from your hips upwards there will be something like the appearance of a shining electrum glow, so that a brilliant energy glow is several inches off your body.

115 And the glory of God will be with you, And in the morning of the New Age, the heavens will be opened and Jesus and the Lords of Light will descend, 5h1ning most exceedingly, for there w111 be no

measure for the Light surrounding them.

116 And Jesus will shine more radiantly than at the hour when he ascended to the heavens, so that the Light will melt into a rainbow as Brother and Sister step forth "in a flash of Light" to be with the Lords already in the Light. And there will be no measure for the rays of this Light, for its rays will not be of one kind, but of diverse kinds, some rays and vibrations of color being more excellent than others.

117 And the whole Light will consist of a glory beyond all glories save the Throne of the Father. And the glory of the Trinity shall unfold about you in the name of Jeho-vah, Elo-henu, Jeho-vah, as you are taken from this creation to be with the Father.



3-1-7

THE KEYS OF FUTURE LUMINARIES TELL US THAT MOLECULAR BIOLOGY WILL WORK WITHIN MEDICAL ASTRONOMY TOWARDS ADJUSTING GEOMETRIC PRESSURE FLUCTUATIONS WHICH UNDERLIE MECHANISMS CONTROLLING "IMMUNE REACTIONS" TO "NEW LIMBS," "NEW ORGANS," 'NEW TISSUES," WITH "NEW" AXIATONAL LINES STIMULATED BY NOISE TEMPERATURE CALIBRATIONS.

1 There is at work within all biological systems a path of interchangeability to standardize unique vibratory levels. **Our galactic body of creation controls its renewing functions through meridian** *axiatonal lines* **which are the equivalent of acupuncture lines that can connect with resonating star systems.**

2 These *axiatonal lines* are not limited to a physical body or a biological creation, but are open-ended and can connect the body vehicle with axiatonal lines that emanate from the various star populations and exist as chemical code mechanisms.

3 When Man can discover the connection between his life space and the axiatonal grids controlling the body through endless cell division, Man will have a new superscience known as *medical astronomy.*

4 For the human body is a microcosmos or small space-time field within a larger field. If we can maintain this view, we can recognize that acupuncture is one of the first empirical demonstrations of biological scaling within the universe.

5 If we are to approach acupuncture from the standpoint of biophysics and also understand the higher force fields which go through the human system as a small open-ended universe, then we can understand how this thinking organism known as the human being can be attached to other thinking organisms within the local universe.

6 In essence, Man is a floating biological sub-system existing between Magnetic fields. The Magnetic fields shape the embryological lines of growth and correspond to magnetic grids delineated within the body.

7 These embryological lines are controlled by biochemical clocks which, in turn, are controlled by the magnetic resonance factors in the immediate universe.

8 Answers to problems of growth, connected with the biochemical clocks in the human body, will come from experiments conducted outside the earth's gravitational and electromagnetic field.

9 The human evolution is a 'preconditioned experiment'' within a world of happenstance relativity. Without higher evolutionary programming or direct programming by an Overself intelligence, the human biological system must go back into the overall flux of Magnetic fields when the system is discorporated.

10 When Man is directly programmed by an Overself, he is no longer kept in biochemical slavery within a three-dimensional consciousness by the ''apparent realities'' of the earth.

11 In this case, the body is a grid of magnetic domains which moves between the primary blueprint of the Overself and the pattern angles of the human organs (i.e., the axial relationship).

12 The lines which tie together these magnetic domains are the axiatonal lines.

13 The axiatonal lines can exist independent of the Overself but still require the governing functions of the Higher Evolution.

14 The governing functions are required because the axiatonal grid structures pass through several evolutionary orders, all sharing and working in the same local life space on different dimensions of activity.

15 Therefore, the axiatonal grids tend to enter and interface with the biological activity taking place on higher or lower vibratory frequencies within the space being used by various biologies. Yet, these grids are not governed by the laws and mechanisms controlling physical evolution, for they operate by means of their own accretion of energy for maintenance.

16 However, on this planet it is important to know that acupuncture lines qua acupuncture lines can be acquired with ''progressive'' and 'regressive'' axiatonal lines. This is due to the residual effects of the human rebellion.

17 Therefore, acupuncture, as used during the last 12,000 years of evolutionary existence, was cut off from the ''progressive'' higher star programming channels when the root races revolted against the programming of the Father. This caused the twelve biophysical meridians to be truncated from direct connection with the Oversell-.

18 Furthermore, the biological interconnection with the higher astronomy was lost at that time which requires the intervention of the Office of the Christ to restructure the axiatonal lines.

19 Until this time, the body has been left to work on molecular biological levels with only limited magnetic resonance patterns to continue the functions of the amino acids, the basic building blocks of life.

20 Thus, non-Adamic characteristics appeared in the human race because the molecular biological levels were cut off from the data transmission system sustaining the mechanisms of both higher medical astronomy, as well as bioelectrical activities of the Higher Evolution.

21 In other words, Man was cut off from the higher star points that are necessary to maintain a perfected form of the Adam Kadmon.

22 In order to reconnect the biological interconnection with the higher energy planes serving higher evolutionary programming, the acupuncture lines of the old

program have to be attached to ''new'' axiatonal lines (at their intersections) if the cellular grids are to be in harmony with all physical manifestations permitted by the governing hierarchy.

23 This is the bringing together of molecular biology with medical astronomy within programs of creation.

24 Man, at this time, is being advanced to a new biological program of creation.

25 This advancement requires his acupuncture lines be extended to axiatonal lines that will be connected directly with the Overself; for if Man is to go on into further soul progression, he must connect his axiatonal lines to his Overself which is also making an ascension into the next quantum level of the Adam Kadmon, just as the Adam Kadmon body is making an ascension into a completely new program in our Son universe.

26 Here, the Adam Kadmon takes on the next definition of the Divine Father through Metatron. The Divine Father calls before Himself the unity that has been perfectly balanced between the body of the last Adam Kadmon and the spiritual-physical body of the first Adam Kadmon, before the collective Christ as the First and Last can offer up this icon to the Father, and pass into a new aeon of the Living Light.

27 Here, the physical creation is no longer separated from the divine Am Soph because of the fall of the last iron, but is restored through the Christ Light penetrating the flesh, and the Divine Light penetrating the Overself so that both perfected spiritual and physical bodies become one in the sight of the Father.

28 A whole new specie is being created at this time by the bringing together of the Adamic Overself-human creation which will allow this spiritual-biological expression of the Christ Race to be advanced to the next consciousness time zone of creation.

29 The **axial** lines are part of a fifth-dimensional circulatory system combining color and sound, which are used to draw from the Overself body the basic energy used for the renewing functions of the human evolutionary body.

30 Conversely, axiatonal lines operate prior to the action potential for the animation of the human specie.

31 Furthermore, they bring together the all-important tonal vibrations governing each axis and all ultrasonic activities connected with the colors of healing that relate to each tone and multiples thereof.

32 Hence, the axiatonal lines can be used for the complete regeneration of an organ and even to resurrect the dead, when activated by the proper energies.

33 This key is to be used at the time when the human evolutionary molecular grids are in direct alignment with the higher evolutionary resonance grids, permitting ultrasonic pulsations to allow for direct changes within vascular bodies.

34 Medical astronomy, in conjunction with molecular biology (when this dual communication link is regained), will allow the tRNA molecules to cause cells to alter their normal properties which will then receive the original genetic transmissions (of the Adam

Kadmon), given through a 'spin point,' to a cell. These transmissions at the spin points provide a regenerating instruction for the manufacture of enzymes and proteins which are the building blocks for the 'new tissue' or the 'new organ form' which is regenerated on the physical plane.

35 Axiatonal lines, thus, cause new patterns of cellular circumvolution to take place.

36 Projecting energy into the spin point allows for the formation of a blastema (mass of primitive type cells) that gives rise to the regenerated tissue.

37 Thus, through the spin point, cells become the tissue responsible for the generation and transmission of direct current signals used in regeneration processes.

38 Under present biological conditions, evolutionary development in living bodies from earliest inception follows unicellular semiconductivity, as a living piezoelectric matrix, through stages which permit primitive basic tissues (glia, satellite and Schwann cells) to be supportive to the neurons in the human system where the primary source is electrical.

39 This has been especially shown in bone growth response to mechanical stress and to fractures which have been demonstrated to have characteristics of control systems using electricity.

40 The direct current potentials, measurable on the intact surfaces of all living beings, demonstrate a complex field pattern that is spatially related to the anatomical arrangement of the nervous system. The mechanisms of data transmission and control in living organisms have been basically limited to the neural action potential, chemical agents, and the DNA-RNA systems.

41 The surface potentials are directly associated with elements of the various circulatory systems.

42 When both the surface structures and internal structures with higher creative energies are attached with the fifth circulatory system (through axiatonal arrangement), a whole new body surface can be programmed out of a skin cell from one or several major sectors of the body.

43 The fifth circulatory system is connected with an internal current (working through the acupuncture lines) continually at work and available to shape the action potential system.

44 This action potential system in the body, therefore, exists upon a substratum of direct current potentials which precede the action potentials of a mechanism of data transmission. Thus, the preexisting direct current potentials have original functions governing the functions which control the basic properties of living organisms.

45 This key gives the beginning of an entirely new science called medical astronomy which will allow the nodal of cell memory to be stimulated so that new limbs, organs and tissues fill the anatomical space of the body undergoing regeneration.

46 The fifth circulatory system is the model for the physical transmutation.

47 The connecting points between this fifth circulatory system and the nodal points of cell memory are known as spin points. These points admit sound-light vibrations that change the spin of cell molecules to a faster rate causing the formation of light micro-fibrils, which then allow, in the absence of membranes, the growth of a completely new tissue area or organ.

48 The uniqueness of the spin point is that it takes energy and weaves the light grids which form the fabric of cellular regenesis.

49 The light pattern woven by the spin points controls the pressure points on the cellular surface in such a way that the pressure fluctuations are adjusted during its operations so that the new cells are perfectly balanced with all surrounding tissues.

50 The spin points receive their energies via the axiatonal lines.

51 The axiatonal light exchange, which is stimulated by noise temperature patterns, rotates atomic moments, which are the basic pulsation points in the vibrations of the body, in concert with the normal exchange field. The tissue also receives a renewing stimulus and is able to admit a new limb, organ, or tissue space controlling immune reactions.

52 This prevents tissue growth from going back into the same pattern of limitation. Here the new energy absorbs, in the formation process, the limitations of the old, main subdivisions of cellular activities.

53 In other words, this renewal process is attached with the underlying atomic structure and wave-pulse of corporal activity which is opened to new energies which change the domain walls of growth.

54 The process of life which is exemplified in endless cell division is here reorganized by the combined activities of axiatonal light energies, bringing into the biological system a new magnetic resonance which results in the activation of the spin points by the light flow of axiatonal lines in the creation of micro-cellular grids of Light.

55 These grids are organized to exchange genetic information throughout the body through a network of messenger cells which are passed on to any part of the body. In other words, through axiatonal grids there is provided the key framework that is necessary for the proper **formation** of a new limb, organ etc. This grid network within the body is connected with the spinal column which is the major antenna for the grounding of Light signals.

56 Just as the cell can be split, the whole spinal column network can be split by axiatonal lines into any number of parallel body networks because the spinal column couples all of the seven major fields of the body (the chakras) in relation to the primitive brain stem and the cerebral cortex.

57 This controls the spatial quantization necessary for the balance of the body in relationship to the medula, pons, midbrain, thalamus, and hypothalamus, which can be stimulated to accept the new limb, organ or tissue.

58 This key refers to the complete man on all seven levels being made and remade in the energy of Shekmah. The axiatonal network of the Shekinah controls the geometric pressure fluctuations which under-

lie mechanisms controlling new mutations, and aids in the proper conversion of the chemistry of the human light spectrum into wavelength forms of the Higher Evolution.

59 Through the axiatonal arrangement, both acoustical vibrations of spiritual Light and sustaining Love are conveyed to the human system bringing the joy and glory of the Living Light.

60 Metatron showed me how the axiatonal lines are connected with a whole series of universal wave forms which includes sonic and ultrasonic frequencies. The universal wave forms establish the vibrations which set the pattern for the formation of life.

61 Once it is established, noise temperature calibrations govern and synchronize the mechanisms of life through the axiatonal network.

62 The key then opens the door for sonic vibrations (sound and ultra-sound in crystalline structure) generating gravitational light within the body.

63 Regions of space associated with given wave sets (of a program) permit the spin point network to evolve the proper limb, organ and tissue within the 'proper location' of the body.

64 By scanning this wave set, the Brotherhood of Light has the capability of scanning the wave form of the body for the detection of abnormalities. If there is an abnormality, energy having the normal or healthy wave form of the organ can be pumped into any one of these specific network points known as spin points, and the organ will be restored to a healthy mode.

65 This polarized field (of axiatonal lines) allows the new cells to grow in a healthier configuration, weakening the original field of the abnormal or diseased structure and strengthening the field of the normal or healthy structure.

66 Once these axiatonal lines within the human body are fully stimulated by noise temperature calibrations, it is possible for the Brotherhood to directly heal the body through the axiatonal lines-acupuncture fields.

67 This healing process first establishes light bubble parameters which are shell-like forms of light. These light bubbles act as a holding environment around the spin points.

68 They are established by noise temperature calibrations which have been generated by crystalline radiations.

69 The proper ratios between molecular density forms and the noise temperature patterns allow for light bubble parameters to be built around the main domain walls within which spin point regenerations can begin.

70 Domain walls are transition zones through which the magnetization process in the degenerating or immune tissue reverses direction. The force exerted by the domain wall combines with the force of the external field in order to reduce the domain's momentary loss or destruction.

71 The process continues at a certain field strength of noise temperature patterns until the discontinuities are reduced to "island domains" and the tiny, adverse magnetic fields disappear.

72 The intensity of this process,

in changing the domain walls of growth, bypasses the present methods used in distinguishing between spheres attached to antigen and spheres which are unattached by florescent antibodies.

73 This light consistency is capable of directly controlling antibody effectiveness by repairing the mechanisms that control immune reactions.

74 Each light bubble employs its own monochromatic, coherent light depending on the functions it is to perform. The wavelength of the bubble is function dependent and connected with brief pulses of light, whereby the bubble expands to encompass the node where there occurs the regeneration of tissues and organs.

75 Here, the renewed light-life process within the optical regions of our spectrum operate where non-linear functions are coupled to new spectrums of Light (through non-linear polarization of crystals).

76 The Higher Evolution must set the noise temperature calibrations to be in step with any crystal matrix in the human biological system, including those crystalline structures that have asymmetrical centers.

77 The Brotherhood establishes noise temperature calibrations through crystals of Light aligning crystalline environments from regions of pure crystal transparency to regions of linear crystalline formation. This allows for complex color grids to accompany any set of noise temperature patterns. Pure crystal transparency can work with a multiplicity of new wavelength regions.

78 Here, we see a demonstration of the use of the Urim and Thummim powers of regenesis which control the noise temperature patterns and stimulate the axiatonal lines which are the light grids used in direct relationship with the Brotherhood reorganizing a particular part of the human evolution.

79 Even under the circumstance of the Urim and Thummim creative powers, medical healing and tissue regenesis are to be understood as a localized event, where a person, tissue, organ, limb is healed to the point of normal entropy.

80 When our immediate solar system is exposed to new wavelength regions, it will be possible to sustain the life-regenerating mechanisms.

81 Then the power of pure crystal transparency, occurring in regions of Population II and III Star Systems, will be used to control the unstable and fast disassociations of energy in Population I Star Systems.

82 We are part of a Population I Star System, where intersystem-crossing of high energy vibrational rates results in large losses of energy available to the human crystalline structure for electromedicine, crystalline power and the coding of the genetic structure into alternate energy states.

83 However, with a coherent beam of noise temperature calibrations stimulating new axiatonal lines, there occurs the formation of new molecular complexes in an excited state.

84 When a molecule exists in the excited state of having satellite hydrogen ions, or multi-axis states of resonance, it can be transformed

into multiple extension states of the spectral regions.

85 The stimulated emission ranges in the band region of $C'\pi u \rightarrow X'\Sigma g^{+}$ are an indication of what man must confirm before he can understand noise temperature calibrations

86 Medical astronomy requires the sister disciplines of *electro-medicine* and Higher Evolutionary psychology to prepare human consciousness to free itself from the various forms of malillumination fields, and interact with the projected Living Light.

87 Malillumination fields or polluted light fields, which are different from the natural spectrum, will pass away with the coming of a new photo-biological system causing chemical and biological effects on plant, animal and human life in a new light environment.

88 Presently, the absence of certain portions of the light spectrum creates abnormalities in the production of hormones.

89 Stimulated noise light emissions will cure the mechanisms which cause blindness, arthritis, leukemia, cancer and certain cases of mental illness when noise temperature calibrations are focused through certain cells of the body.

90 (For example, the pigmented epithelial cells of the eye will show widely varying states of abnormal growth when placed under the focus of noise temperature calibrations.)

91 Moreover, the proper combination of color and sound will establish a healthy resonance grid within the hydrogen matrix of life allowing for the human expression of DNA-RNA to be properly balanced with the 64 letter cells using the divine name.

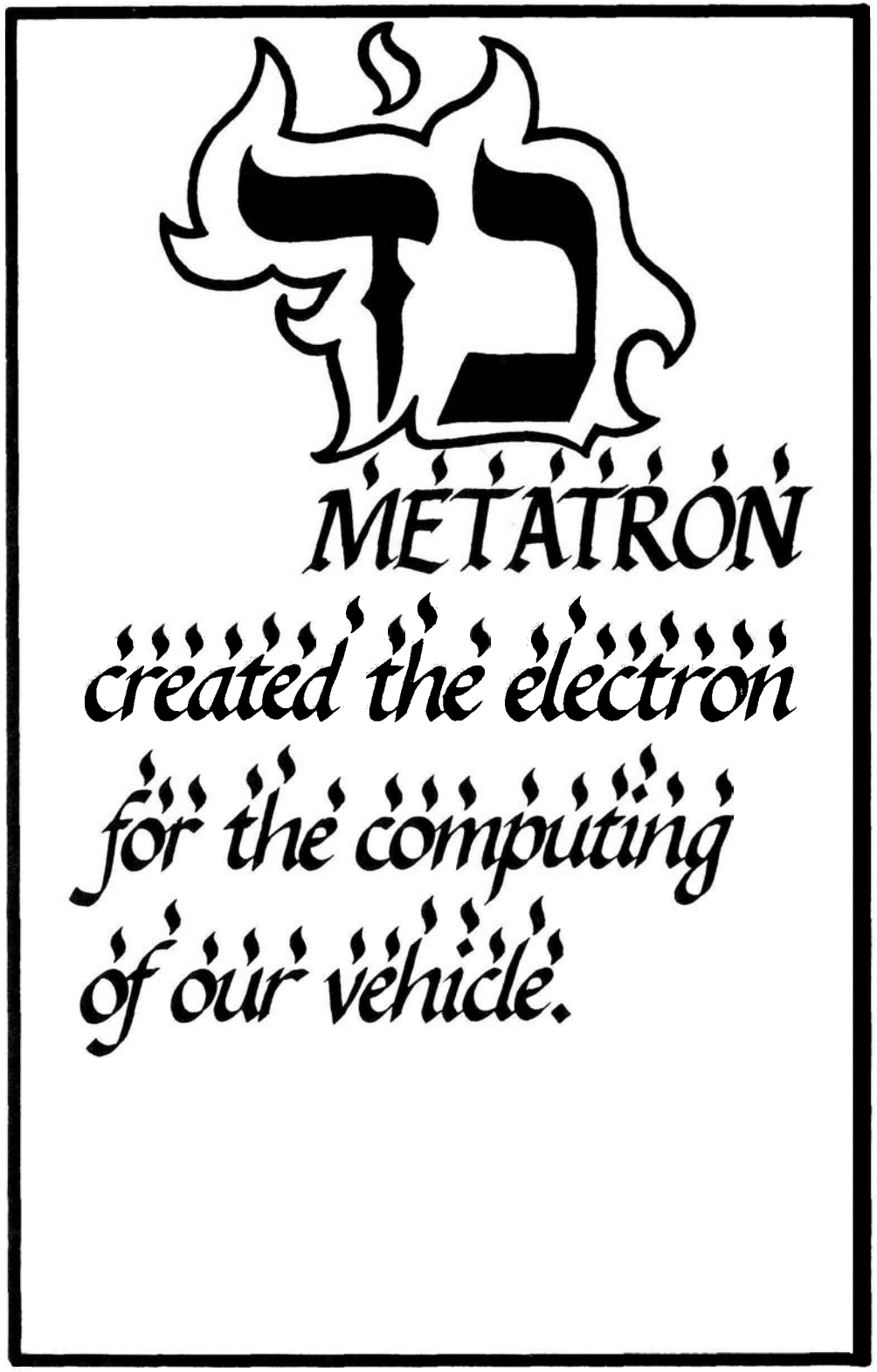
92 Through the proper Light threshold, the image and similitude of the divine grid (the Adam Kadmon expression) are thus balanced with the 64 sacred letter grid of DNA-RNA.

93 With the coming of the Brotherhood, there will be a whole new light environment upon the planet. Cellulose micro-fibrils will give expression to all manner of vegetation through long chain reactions with axiatonal vibrations to grow new food materials from a light synthesized environment which will be focused upon the soiled environments of the planet.

94 In that day, even enzymes will not be membrane-bound, for artificial synthesis will allow for the formation of enzymes in the absence of old membrane structures. At that time, plant, animal and human kingdoms will gather light into the image and similitude as was possible in worlds before this world.

95 Beloved, *Yehova* Yedor Yahweh is renewing and ever renewing. The sacred name will be a signature upon every chemical color in your garment of flesh, and it will be a signal to open your garment of life to the next creation.

96 Let the new creation be conveyed through the acoustical vibrations of spiritual light, and let sustaining love be conveyed always.



3-1-8

METATRON CREATED THE ELECTRON FOR THE COMPUTING OF OUR VEHICLE

1 Here we are given the origin of the 'electron,' for man can analyze most everything on earth but he still does not know from whence the electron comes.

2 Man knows that the electron has something to do with the relationship of time and motion, but he does not know that it spans the gulf of the Divine Mind.

3 Metatron explained to me that the electron, as man knows it, is only a sub-electron within a super-electron. This super-electron is the sole electron composing our immediate universe.

4 Who is Metatron, but one divine unfoldment of the Father's Mind as Creator of the Light in the outer universes and the divine author of the sacred tablets in the heavens.

5 And these tablets are the tablets of Light; they are energy fields which contain the blueprint of all energy particles of our Father universe used for the creation of the new Son and Shekinah universes of Light. These tablets of Light contain the circuit which is the gating mechanism controlling the Light that pours forth from the Treasury of the Light for the new creative designs of the Elohim.

6 In our universe, the Elohim send their creative transmissions through these tablets of Light which contain the overall plan of organization and the super-electron which is used as a master sphere of creativity in forming the lower worlds.

7 These multiple tablets of "energy" pulsate and create effulgent myriads of tessellations which are elliptic in shape. The elliptic functions are modular and can be fitted into the walls of the Treasury of Light to serve as a memory source for consciousness layers.

8 Thus, the circuit is a cosmic connection between all light particles and the Light continuum directed by Metatron so that all local worlds are served by the super-electron, and all hierarchical configurations of power behind all worlds in our Father universe are served by Metatronic consciousness.

9 Metatron created the super-electron so that the consciousness levels of the Elohim are interconnected at all times. This means that programs in motion can return to the original areas of creation or slip in and connect with other programs already in motion.

10 In this creation of multiple

consciousness levels, each star in our galaxy is a nodal point of energy vibration within this gigantic electron.

11 Each physical and spiritual star radiates its spiral, oscillating cosmic rays in all directions in the universal field.

12 Each person functions as a living star but in a different harmonic octave within the larger star nodal point, which is, in turn, within the super-electron. On our consciousness layer all individual electron-positron pairs are like tiny magnets spinning at the velocity of light which is commensurate with our consciousness layer. Metatron explained to me that these electron-positron pairs are part of a greater master blueprint which uses Gravity and Light wave energy as one.

13 All as such have the same interrelated constant as applied to gravity, light, ordinary masses in the nucleus, the atom, and the nucleon. Within the shell of the super-electron, a harmonic scale is established which generates cosmic wave trains between programs of the "Master Program" being used for a Plan of Creation and subprograms.

14 The Master Program is received from the divine tablets of Light and given to the creative worlds of the Elohim through the Master Scribe and Light "Engineer," Metatron.

15 Here, Metatron functions as the *Kasir* Kame—the thinking Light of the Father, as the ultimate Scribe who authors the "Master Programs" for the Creator Gods. Hence, our Son universe is a Light fabric made up of many consciousness layers. Each consciousness layer shapes the building blocks that are arranged within the super-electron.

16 When the universe is updated, Light is funneled into these particle blocks on each layer of consciousness through a "super hologram-like process" which scans for the locations to be used in the depositing of information.

17 In previous consciousness cons it was Metatron who dictated the Father's programs to the Lords of Light who came to this planet and built temples of divine science.

18 When the sacred treasuries of knowledge were destroyed along with the temples of science in previous cataclysmic upheavals, the Father decided to return the keys of the sacred sciences of Metatron to the heavens, leaving only his name to be remembered.

19 The sacred texts that are now being recovered will show a profound scientific meaning connected with the name "Metatron" in the pre-Syriac and pre-Coptic civilizations of the ancient Near East which understood metacreation.

20 Understand, through the super-electron, that we are connected with the other myriad programs of our immediate universe which are interconnected with all programs in our Son universe.

21 Therefore, each part of three-dimensional space is connected to every other part through the basic unit called the super-electron. The super-electron breaks down into more subtle units of space which we call the electron and sub-electron spaces; these are interconnected by wormholes.

22 These wormholes spiral through the framework of space and time that is reserved as the training ground for soul advancement.

23 Metatron explained that as Man's consciousness is amplified to enter fifth-dimensional space, travel is possible and Man understands that the wormhole tunnels are portals on each shell layer of the electron and sub-electron levels which have multiple consciousness layers within the super-electron.

24 There is only one super-electron forming our Son universe; what Man calls electrons within his terrestrial environment are particles capable of supporting various consciousness programs which are constantly being distributed throughout the super-electron.

25 Within the electron there are fractional charges which are part of the electron's energy, and are divided into three kinds of spatial organization within the electron.

26 When Man can understand this interconnection of one consciousness layer with another, he will participate in the constantly changing pattern which allows each universe to be connected with all others through the building blocks between the consciousness domains (e.g., what Metatron calls urons, levitrons, cosmions, and ze'ons).

27 Programs of consciousness are continually being distributed between light shells of photons and anti-photons through what Metatron calls uron, levitron, cosmion, and ze'on particles. These are sub-units of a super-electron.

28 Man's sub-electrons are condensations of mesons and fractional charges.

29 The light fabric within a Son universe is made up of these discrete particles. They shape the hadrons and leptons through a cosmic consciousness field. And in this field, proton spins can go through one another when the proton spin is not aligned and anti-parallel.

30 The aggregation of all these building blocks compose and recompose within the super-electron.

31 Thus, the electron, as Man knows it, must be extended to the activity of a parent super-electron. The super-electron also contains the stimulated emissions of Gravitational waves, or Graser amplification.

32 Here the geon may be considered as a treatment of a fundamental unit of gravitation. Specifically, the super-electron puts geons in step with locally coherent gravity fields existing on each consciousness layer throughout the Son universe.

33 The point of this is Metatron, as consciousness architect of this cosmic consciousness field, is telling us that there exists a super-electron—the "father" of electrons which subsumes all energy components in our immediate universe. The super-electron in interaction between consciousness layers may cancel aggregations of particles on any consciousness layer.

34 This super-electron embodies a smaller blueprint of itself through sub-electron firings which form the syntax controlling the natural dispensation of universal knowledge through quantum mechanistic language codes.

35 These codes work through multiple manifestations of sub-electrons within both physical and

consciousness layers.

36 Therefore, the higher levels of creation, are not simply states of consciousness, but actual realms of vast crystalline cosmoses, universes, and worlds in "the plural" which are modeled into the most minute parts of the human microcosmos. We exist as a finger cell or toe cell between the larger spatial expressions of intelligence.

37 If all spaces were removed that exist within Man-he would be no larger than a minute cell floating in a vast ocean of energy creation, all made of the same basic materials. The only difference is the 'image space" God has given to Man through the "Adam Kadmon" which gives the key to the unique space that Man occupies.

38 In fact, we are so far away from the higher "throne and dominion regions of God," that the world of mankind looks like a tiny speck of dust in terms of the greater intelligence, but greater intelligence is simply on the other side of "the image space" of this tiny speck, and all that is necessary is the right formula of Light to bring the billions of biological specks into a new composition.

39 The Higher Intelligence of the Elohim is involved with tireless comings and goings in an examination of the living aggregates of Life, whereby the Light substances of the minute worlds of physical form are selected, gathered, and renewed in still new worlds of creation.

40 The lower regions of experimentation are permitted to exist by the Orders of Michael and Melchizedek until the collective arrangement of the civilizations being created is complete for master integrity and structural organization in the universe. And then a new cross-fertilization takes place.

41 In the primacy of a creation, Light is emanated to the outer regions of a forming universe by Metatron.

42 In the outer worlds, because of the complexity of nucleogenesis, the Light has to be purified after the initial explosion into cycles of creation and evolution. This process of expansion and purification is extremely long in terms of the age of our immediate star system.

43 Before all of this, however, Metatron created the super-electron for the ordering of nucleogenesis so that a balance and correspondence can exist between the dynamic phases of an infinite number of coexisting universes and the Living Light.

44 Into the super-electron there are cast the higher consciousness creations of a Paradise Son of Light which interpenetrate the super-electron and form the major consciousness dimensions that incorporate a Son universe. The precise balance between the interpenetrating consciousness dimensions and the transitions between coexisting universes is maintained by "walls or veils of Light" which can be traced back to the self-organizing consciousness.

45 The consciousness domains are generated out of different types of divine Light, ordering the "walls of light" and the "walls of the Living Light." Through this ordering, Man moves from being a "Son of flesh" into being a "Son of Light."

46 The lowest regions of creation consisted, as they do now, in a reality world where the small

particles produced by the hydrogen schema (sub-quanta particles in polarization) break up and are not stable. This is a necessary part of meta-creation, a half-life creation, and because it is, it is not a full life creation in the fuller 'sense' of Metatronic creation.

47 In the larger schema, at this moment in our world of matter, the electrons are "effectively defective."

48 The electrons are defective until they achieve the critical diameter i.e., the energy radius needed for the ultimate purpose. Our electron has not "graduated."

49 Only through the power of Metatron, ordering electromagnetic spin orientation in clustered form, can the smallest particles of the electron, be shaped into a complete wavelength for the ordering and advancement of these minute forms into perfection.

50 Just as the hydrogen atom is undergoing change, the electron has to evolve too!

51 And, to perfect the regions of the lower heavens, the Councils of the hierarchies set up measures to ensure the continual recycling into perfection and purification. This is a condition which is established for the continual interaction with the individual universes as they proceed out of happenstance creation.

52 It was out of the Father's greatest expression of Divine Love that the Office of the Christ was procreated so that the Elohim Lords through "Christ" could rapidly recapitulate and rebalance all soul experiments in the Mid-Heavens and in the lower heavens that were separated from each other through "walls of Light."

53 The Office of the Christ causes the souls to be quickly raised up so they can be restored by Melchizedek and be more than a singular soul embodiment.

54 In general, there are three categories of souls in the lower worlds: new souls arising out of frequency modulated codes (radiated into the primeval sea of creation) which have never been in 'the Light'; souls synthesized out of the functions of Light and darkness; and souls of the 'firstborn' of YHWH who descended into the outer experimental regions of space as integrated "life beacons" of immortality. The latter are used, according to Metatron, to bring the 'Image" of the Father for the upgrading of intelligence.

55 Here, sub-electron particles combine with ze'on particles in permitting consciousness programs to slip into singular regions of space and time and then reappear back on the original layer of consciousness thought.

56 In effect, two identical sub-electrons can arrive from the original consciousness zone or layer, codirect a material manifestation of cosmic energy and depart for some other layer of consciousness within the super-electron.

57 This process repeats itself, and in this way, the Councils can generate many controlled programs using identical sub-electrons for carrying out mechanistic functions in the lower worlds.

58 Thus, in the gathering of the Light components, there is a continual life-giving fusion between the expanding and devouring Lights. The control of this fusion is

the Wisdom given by Metatron to Melchizedek for the purifying of the lower worlds so they can pass into the Mid-Heavens, and from the Mid-Heavens into the greater creation, and programs of perpetual renewal.

59 Moreover, it is Melchizedek who is the Receiver of the Light of YHWH through Metatron; he purifies all of the lower heavens and carries their Light into the *Treasury of Light,* while the hierarchical servants of the realm undergo change in gathering together all manner of creation and all meta-matter of pre-creation used to fashion souls in the lower worlds.

60 Indeed, it is Melchizedek who carries away the purified Light from all the rulers of the aeons and from all the rulers of the Councils of the lower heavens; he carries away that which is necessary to bring a "pairing of consciousness" together with "the Light,"

61 Metatron showed me how Melchizedek is in charge of the re-creative phases, no matter how large or small. It is Melchizedek, the great receiver of the Light, who equips the souls to enter into the midst of the (eons and into the consciousness Command of the Hierarchy in each Father universe.

62 However, there are some rulers who do not want to give their Light to the lower heavens and the lower regions of purification in fear that the 'lower creations' would seek their level, and their power would be diminished so that their own rulership could not be sustained.

63 Through the work of Melchizedek, in cooperation with Metatron and the Christ, the *Nartoomid* Light, the Eternal Light of the Father, is used with the *Eshyouhod* Light, the devouring Light of purification, to rebalance the lower spheres and to throw the forces of creative limitation into confusion.

64 And, according to the Cosmic Law of YHWH, the higher intelligence which has created levels of imperfect creation and physical grotesquerie, must incarnate into their own "fields of creation" so as to be part of the purifying and purging activity that must be superimposed from without.

65 They, the negative soul programmers, put their matter into the souls which are purified, and their power ceases in them, and their spheres of influence become destroyed so that the judgement of higher perfection upon imperfect soul creation is allowed, quickening souls to be reprogrammed and advanced towards the Treasury of Light, the Father's place of pure consciousness Wisdom!

66 Finally, it was Jesus of the Office of the Christ and of the Order of Melchizedek who bore witness to the fallen Lords and light entities who were in the greatest regions of turbulence so that they, through the Father's Grace, might speed up their time outside the higher veils of Light.

67 It is through the Father's Grace that they can qualify for a reconsideration if they no longer "push against" the higher veils of Light, but allow the Office of the Christ to devour the darkness "without" through the power of Metatron. This also encompasses the darkness "between" within and without, in the dynamics of creation, through the power of Melchizedek using the *Ad-mod-oo-esh* Light, the expanding Light of soul growth.

68 However, it is also important to note that the property of soul space is not limited to, nor must remain within an atom. The souls are "Christed" and given the Metatronic seal so that they might be quickly purified and raised on high from threshold of creation to threshold of creation like the Light Body of Enoch.

69 Thus, Melchizedek is in charge of organizing worlds, but it is Metatron, Michael, and Uriel who insure the outpouring of Light necessary for soul expansion. They supervise a continual process for the formulation of individual consciousness realities which can actually govern the world of the electron.

70 Yet, in the gathering of light into the super-electron, each sub-electron phase becomes a source of new creation, having its part in the expansion of the universe and the overall shape of living systems, in the Father's "garment of Light."

71 These advanced realms of intelligence will allow man to use energy which is going faster than the light structure surrounding our consciousness domain. This energy will be used to reshape our vehicle of consciousness progression for better cooperation with larger universal intelligence.

72 I was shown how other intelligences reserve planetary zones, which have no radiation belts, to create a more perfect metallurgy which they use to span galactic and universal distances through the use of concentric atoms.

73 They do this through the knowledge of Metatronic sciences. These sciences allow the Adamic evolution to freely circumnavigate between the spiritual planets, spiritual Councils of our Son universe and the Population II and III civilizations which have evolved their technology to the point of breaking through a three-dimensional light consciousness with thought-form technology.

74 The Metatronic sciences make use of a wide variety of disciplines. They span the fields from aerospace bioengineering to exobiology, simulating primitive environments for the advancement of intelligence, and also include such sciences as: astrophysics, biosciences, bionics, biotechnology, chemistry, communications, electromedicine, energy research, masers, matter and muon waves, mathematics, Metatronic physics, servomechanisms, space colonization, space travel, space radiation, thermodynamics, and transduction processes.

75 These sciences require a thought-form structure so that a self-organizing science will allow for large scale jumps to take place between individual realities within the universal continuum.

76 The use of Metatronic science unites the half-cycles of sub-electrons with the full cycle of the super-electron. When man can use Metatronic science he will be able to understand how each consciousness layer has its own inductive interference formula which must be qualified in order to free the mind from elemental space.

77 This means that a mind is not limited to measurement solely

within three-dimensional space where the thought-forms are normally shut off from other consciousness layers.

78 In other words, given a program of infinite information, small scale electric and magnetic activities in one finite consciousness layer can be adjusted to be in step with the Master program.

79 Here, man must see partitional space as space derived from an ongoing primary program which is a universal program of complexity. This is within the charting and coordination of the layers of consciousness events.

80 Partitional space is like the space of "s" — of all infinite sequences representing an abstract expression of a primary form of consciousness. The combination of many partitional spaces allows for an effective computability necessary for the arbitrary projections of 'Light'' into the lower worlds.

81 These partitional spaces reveal the existence of an intrinsic measure of information which is controlled by the super-electron.

82 By being more than a host to linear reality and modulating the electron with Metatronic consciousness or consciousness working with the programs of Father universes, one can compute the vehicle of the earth by first computing the assembly of the Gravitational vehicle which is one of the topological regions of the super-electron.

83 The key is telling us that contemporary quantum physics and chemistry are no more exact than the old religions of the planet, for they have merely switched the gods from the idea of a primal source and made new ones out of elementary particles with just as many variations as any of the formal gods who are not limited or confined to exact relationships.

84 The key has given us a post-Einsteinian consciousness universe which neither sees the electron operating in sharply defined regions of space nor operating as a nebulous cloud of electromagnetic force.

85 Let the scientists of the world understand the teachings which affirm that physics itself is all a parable to the interior and exterior of God's Kingdom, and that the rapture of creation upon creation is in the Divine Name.

86 This is the strong foundation I give into your hands, to serve you, so that the seal of the infinite connections and combinations of LIGHT be a blessing unto all creation — through you — in the Name of God, YOD YOD YOD.

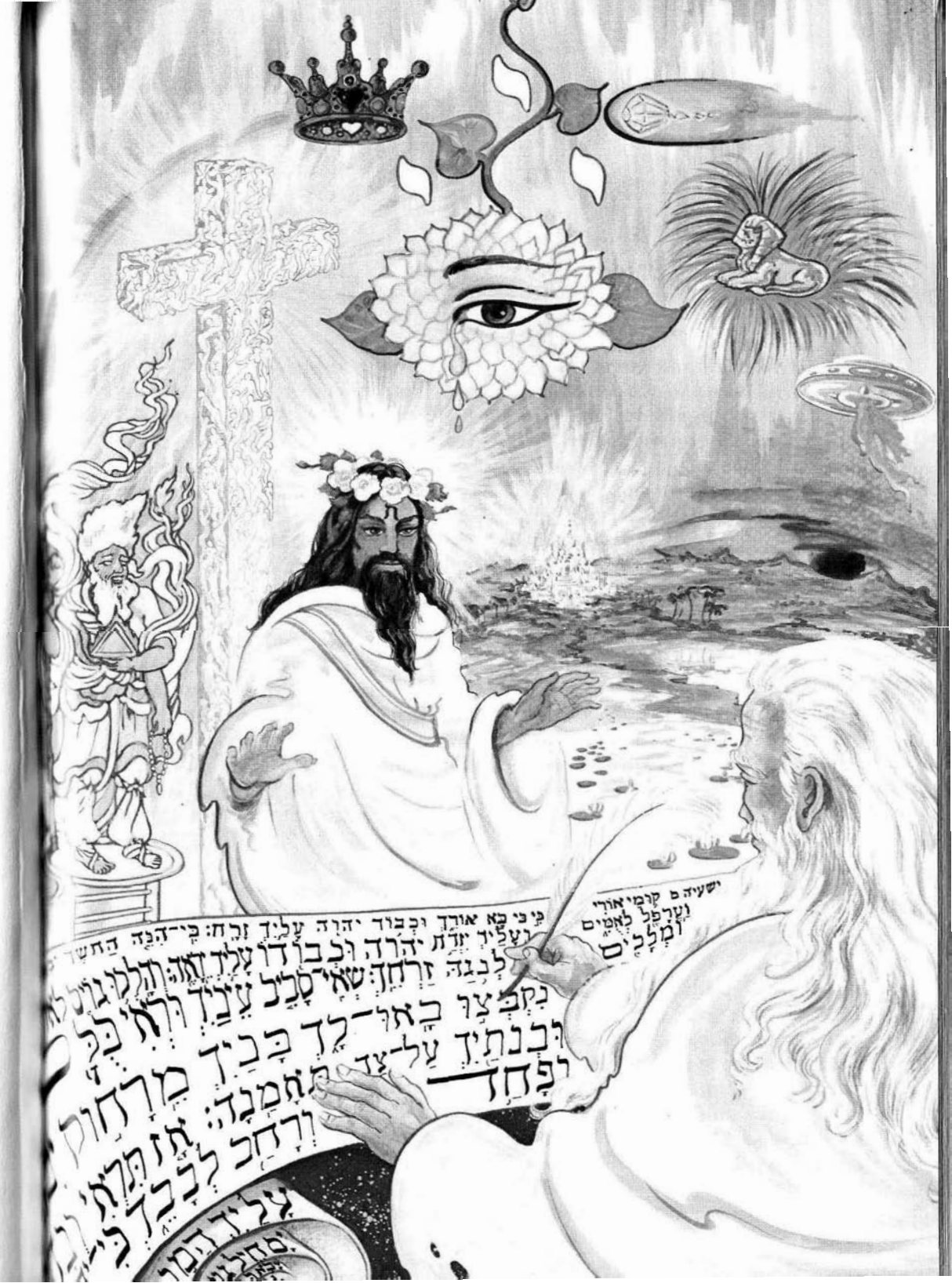


PLATE 22. *Enoch as Master Scribe recording The Books of The Savior* ▶

3-1-9

GOD LOVES HIS PEOPLE ISRAEL.

1 God loves His people Israel! And because He loves them, He has promised "the Ascension" to them from this world of physical limitation and negation so that they can be like the 'Brothers' and 'Masters of Light.'

2 Throughout our present redemptive Age, the "spiritual Israel," exemplified through the work of Enoch, Elijah and Jesus, proved that 'physical ascension' is possible in this dimension of reality for all the world to experience.

3 The ascension begins with the program being offered up to the 'heavenly Jerusalem' — a threshold which is used to accommodate transitions from the planetary bases of the material worlds into the complex structure of the cosmos.

4 The sequence of events begins with the grids of the world shifting to a new position and the chambers of the earth opening to reveal the sacred tablets of the Brotherhoods of Light.

5 I saw how there was a restoration of the Holy Books out of the earth. And I heard these words spoken to me: "By the glory of the *Yotzer Amaruth* know the mysteries and read the heavenly tablets that have opened in the earth;

6 "And see the Holy Books resurrected from the grids of the Takla Makan area, the holy cities of India, the holy cities of Egypt, the holy grid of Megiddo, the holy grids in Northern Syria and Accad, the holy cities of the sacred land of the West, and understand the writings there, and the inscriptions of Light written in stone!!"

7 And I saw how there were thousands upon thousands of books that were part of a 'sacred language' revealed once again to the children of Light, so that the false structures of religion and history would crumble, and the true teachings of our destiny in the Father's "Kingdom of Light" be revealed out of the foundations of the earth.

8 Metatron said to me: "I have opened your mouth to speak and to rejoice in the words of the Father. May the sacred sounds of Yosh-ua Yoseph, Yosh-ua Moshe, and Yosh-ua Ye-sus, sounded within the Pyramid, open the chamber of 'the Son,' and may the ordinances of exultation in the language of 'the Father' be heard throughout the earth.

9 "May the granite plug in the grotto of the Pyramid be removed by the vibrations of *Lay-oo-esh Gob-Nut* so that the vibratory geometries of the present program of creation, and the Masters who

failed their mission no longer be kept within the structure of the Pyramid, but be released for Man to understand.

10 "May the sacred vibrations reopen the 'Chamber of Initiation' so that Light is poured out into all twelve sacred areas of the planet that are connected with the Great Pyramid.

11 "And may the sacred name of 'Christos' allow the mouths of the initiates to receive the initial impulse to speak the sacred language, for only through the 'Christos' can the faithful understand the 'anointing' of revealed eternity through 'baptism into the Light' which is eternal."

12 And I saw how the sacred language, that proceeded from the Father, was used once again by the tongue of man so that man was able to speak the Language of the Father, understand the "Language" behind the language written on the sacred tablets, and communicate again with the Brothers and Sisters of the heavens who speak through a higher language—the *Language* of Light.

13 I witnessed to the messengers who stood before the Glory of the Great One--the Yotzer *Amaroth*. And now I witness to you that in confessing the Father's Name, your name might be coded into the Living Light.

14 Be hopeful in this physical dimension, for when you were thrown into confusion and affliction, you petitioned the Father to remove you from the confusion of not knowing your true identity. And now you will shine as the Light of Heaven.

15 You will shine and you will be seen, and the portals of heaven will be opened and you will see this come to pass while yet in the physical dimension. Be hopeful, and do not cast away your hope-for just as you have suffered, so you shall put on the Christ Body of Light, and be resurrected through all the lower heavens.

16 You are to show forth the radiations of the Christ, being destined to reign with the hosts of the Heavens.

17 And I was shown how the religions of the earth will no longer alter and pervert the words of the righteous, nor hide the scriptures of Light, nor lie and practice great deceits as to the education of the soul, for the 'silence in the Heavens' will break forth into great thunder as the scrolls of Light are revealed from 'the earth' and from 'the Heavens' of the greater universe.

18 And the religions of the earth that gave mankind great fear of the Father's heavenly worlds and 'Thrones and Dominions' will cease and their authority will be surrendered to *"the ministry of the children."*

19 At that time the heavens will ring, a second and a third time the heavens will ring, and the Names of the *Righteous,* coded and written in Light upon the Gates of the third heaven, will be permanently sealed when read aloud.

20 And I was shown that the Ophanim messengers will greet every righteous one and call their names aloud as they pass out of the lower gates of our planetary realm.

21 But first I saw how the final witness was given to "the ministry of the children" who are the collective Messiah dwelling with man until the heavenly Messiah descends.

22 In the days that *Adonai* summons you, testify to the nations of the earth so that the wisdom of the earth may be broken and its three-dimensional consciousness reign no more with your spirit.

23 You who behold the Wisdom of God are the guides and the "stepping-stones" for the whole earth.

24 Metatron and Uriel have issued forth the pure and unmixed Light. Michael oversees the Light which comes forth to you. And Melchizedek receives your Light and gives you the 'consciousness of Light' to be used to create your spiritual body of Light.

25 Wherever you speak, rejoice with the children of uprighteousness and Light for the children have won over the paths of the earth.

26 These are the children who manifest the gifts of the Spirit sent forth from the Father's jewel which has been placed upon their foreheads. The crystal is bestowed by God so that the mind can receive His command directly as in the days of the first Adamic creation when the jewel body of Light was a physical reality.

27 It represents the divine Love expressed through the Shekinah-Holy Spirit infusion into the physical body. Hence, this crystalline structure aligns with the body to free it from the vibrations of karmic bondage.

28 This allows the body to break the nogan *shells* of memory which hold the pathways of the soul in a singular pathway of simplistic faith, based on serving the elemental nature of physical creation with a "Jesus faith" without attending to the development of a 'Christ Body."

29 And through this new alignment Metatron showed me how Man could create crystalline correspondences between biophysical and geophysical grid structures that could amplify signals for prayer and healing by the faithful.

30 These jewels of consciousness regulation are part of the Urim and Thummim jewels of consciousness creation. Each jewel corresponds to a higher Urim and Thummim governed by entities of Light who operate directly with the Thrones of the Universal Mind (in our Father universe).

31 And Abraham also received these jewels from Melchizedek to build an altar of "Light" vibration to Jehovah who spoke to Abraham through the vibrations of Light. And the Lord said to Abraham: "I have set this seal on you to govern all those who belong to the seed of love and light upon the earth, so that your seed will gather all true priesthoods into 'Communities of Light' before the end of time. And the Urim and Thummim will be used to reevolve the grids of the earth according to a new meridian of time on which will be built the Light centers of My Kingdom."

32 I saw how the Urim and Thummim crystals were used to connect the ten strata beneath Megiddo which contain the grid structures composing a timepiece for the Great Pyramid. I also saw how Urim and Thummim crystals

coordinate other energy structures on the earth with the Great Pyramid which houses the geophysical time table and reveals the *Eben* Sheftiyah, the Foundation Stone, to be the unity between the scriptures of Israel and the land of Egypt.

33 I saw how the vibrations of the Urim crystals were used to activate the grids so that the foundations of three-dimensional negativity were shifted, and the treasures of the Masters were brought out of the earth in the name of Michael, Abraham, Jacob and Enoch.

34 And the Lord said to Abraham, "By the Urim and Thummim, your station of creation was after the manner of the Lords, according to its times and seasons in the revolutions; that one revolution was a day to the Lord, after his manner of reckoning; it being one thousand years according to the time appointed to that space-time where you stand. This is the reckoning of the Lord's time for your physical world according to the reckoning of the Lords of the Heavens."

35 I was shown that from the higher star regions there will be the energy of renewal given to Man. And, thus, there will be the reckoning of the time of one planet above another, one orbit within another until one comes near to the region of the Paradise Sons, after which the thresholds of Orion become the reckoning of the Lord's time, which the Paradise Sons set in accord with the Throne of YHWH to govern all those planets which belong to the same order as that which quickens this creation.

36 And I was shown how each transplanting of the heavens to the earth and the earth back into the heavens requires its own *Book of* Genesis, **and our** *Book of* Genesis i-xii is **the cosmology of our Adamic Fathers of Light in the heavens.**

37 And the Master Barnabas tells us the following, for this cycle: "And God made in six days the works of his hands; and he finished them on the seventh day, and he rested the seventh day, and sanctified it. Consider, my children, what this signifies, he finished them in six days. The meaning of it is this, that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years; as he himself testifies, saying, 'Behold this day will be as a thousand years.' Therefore, children, in six thousand years, will all things be accomplished."

38 Enoch explained to me that this is a general time reference for one of many cycles of the earth as it is periodically cleansed, and new Adams and Eves are left on the planet to continue the Adamic expressions of creation.

39 However, I was shown that the time frame was confused so that the religionists and the priests of organized temple worship could not understand the scriptures of Genesis i-xii as the blueprint of the many levels of creation that had to precede the creation of this physical world.

40 I saw at the end of the cycle of this Age, a great unity between linear and non-linear events. Souls which normally depend upon individual systems of liberation, which are normally highly individualistic expressions, became unified collectively with other levels of intelligence as the Holy Spirit was abundantly poured out!

41 Collective soul advancement will allow for the growth into new chakra levels, as Man enters into co-citizenship with the Higher Evolution.

42 I was told by Metatron, that each man would recognize the existence of this new program of Light according to his own unique time element which is connected with the chakra levels filtering the energies of space-time events.

43 For those who are operating already on the seventh chakra level of enlightenment, the recognition that we are entering a new program of consciousness will take place in 1976 (era zone). For those operating on the sixth chakra level, it will take place in the 1980's. For those on the fifth and fourth chakra level, this realization will come before the year 2004 (era zone), according to the reckoning of the lower heavens, which will mark the beginning of the next great cycle.

44 For those on the third chakra (on down) who love, but who do not have divine Love—it will take place when the whole biochemical shell of the earth changes and the physical shell is reset.

45 I was shown that when the proper chakra frames of consciousness time are opened, the recognition of the existence of the Higher Evolution, that is cooperating with Man (on the other side of the veil of Light) will be understood

46 This means that Man will realize the Higher Evolution already in his midst beyond his conventional time perception.

47 Man is participating in the 'great leap forward" with a host of other intelligences who likewise have to decide their fate in accordance with the Cosmic Law of Light and Love.

48 Nevertheless, beloved, remember that all through the ages God has stood beside His people and promised His people a place in the final restoration!

49 I was shown how there exists an interlocking grid of consciousness time zones. Soul advancement proceeds according to the ability to function in the more complex time zones by using the Love of the Living Light.

50 Beginning in 1976, the grids will begin to be shifted into a new geophysical program.

51 After this, I saw how Man was prepared for the physical landing of a delegation of interplanetary beings who explained how Man violated the Cosmic Law and was in need of a redefinition of Life.

52 The delegation of interplanetary beings remained upon the earth for only a short period of time and then left the millions upon millions who either marveled at the wonder of other worlds of intelligence, or became resentful and chaotic because of the proclaimed return of Michael and Christ.

53 I was shown how soul advancement would be speeded up prior to the return of Michael and Christ because of the miraculous outpouring of spiritual gifts.

54 And the twelve vibratory pathways of the human body will be activated so completely that we will actively serve as the twelve tribes of the true spiritual Israel upon the face of the earth.

55 And when the people of God are assembled their collective efforts will become so powerful that their prayers and mantras, used collectively, will actually offset wars and terrorist activity.

56 When this is done properly, the Chamber of the Son will also open to a new program of consciousness generation being poured out.

57 I was given the sacred Words which Jesus used when he was initiated in the Great Pyramid. I was told that when the sacred code "1-1" (glottal stop) was used with repetitions of YHWH's Names, the names of the Ascended Masters, and other sacred words, the vibratory structure of the Pyramid would open and finalize the programming structure of mankind.

58 And when this is done properly, the 'Chamber of the Son' will open to a new consciousness of Life.

59 Furthermore, I saw the activation of the gifts of the Holy Spirit for the faithful who labored day and night to build the Kingdom of God. I understood how the righteous had to undergo "public crucifixion" in presenting the Word of God.

60 Yet, even with the imperfections of the body and tongue, the Spirit of God pours into the servant who sacrifices for the Kingdom of Light and understands Jesus' words: **"Eli** *Eli lama asabachthani* (Mi *God, my God why have I forsaken* thee). Such a servant who is willing to sacrifice his body upon the cross of space and time, is honored by the glory and the power of the Holy Spirit Shekinah in the moment of deliverance.

61 Enoch told me that when Christ Jesus expired, his final breath had the sound of "ah" before his last word. Yet, he did-not say "ahhh sabachthani" but 'asabachthani" which was an affirmation of the limitation of **his** physical vehicle. However, this testimony was not a confession of being apart from the Father, but an affirmation of the complete work of the Host that would be needed to offer up the Kingdom at his Return.

62 Furthermore, this testimony was the breaking open of a profound mystery and a lesson to each Master and prophet of YHWH who comes into this world and realizes that the physical vehicle cannot complete its mission without the fullness of the higher Christ Body of Light and the collective efforts of the Father's Hierarchy.

63 I also saw and understood how the true outpouring of the Holy Spirit would be activated with the commissioned power of the Father presented through the Office of the Christ so that the dead could be raised and all manner of sickness be put away in the outpouring of the Holy Spirit.

64 I saw that the physical body, without active spiritual gifts manifested on the earth plane through the power of the Holy Spirit could not marshal enough energy to evolve into the consciousness of Light.

65 Enoch said to me: "Those who are not sufficiently prepared by the insights of the Holy Spirit will not be able to consciously participate with the first manifestations

of the return of the Masters and their spiritual vehicles of Light."

66 And, as we move into deliverance through the Holy Spirit, there will be many who will see the signs in the heavens and believe, and there will be many who will look and cannot see.

67 Furthermore, those who are not using the gifts of the Holy Spirit will have their mind 'blanked" out after a Merkabah experience. This is done lest the physical mind be overloaded, by the consciousness transference of data from higher intelligence.

68 Futhermore, I was shown that when the proper crystalline channels of the brain were opened, a direct working transference of knowledge could take place by means of a Merkabah vehicle, which would amplify the consciousness vibrations of human beings on this planet.

69 This is not limited to a geophysical time-warp area, but takes place wherever the true mantras of spiritual teaching are used in fellowship by the saints on the earth.

70 I saw in the "new program," the fellowship of the saints carrying forth the Father's Will to neighboring star systems.

71 However, I saw how the old thought-form programming of the previous ages split apart the psyche of those not prepared to go on to new worlds of creation, so that there occurred a "preconditioning" of the biochemical molecular basis of memory.

72 Even the wise were neutralized by clinging to one teaching at the expense of others.

73 Now, listen to these words: **"The thought-forms of the Holy Spirit Shekinah must generate your whole Image so that you become the righteous servant of God and use all of the gifts of the Holy Spirit Shekinah in the transformation and ascension of the physical form."**

74 I saw and heard the righteous of God put on the "Garment of Light" by proclaiming, "I confess the Living Father through the Christ. Let my spirit dove (Ba) live and be received into whatever heaven it is prepared for. Grant that my soul (Bak) assist the physical form through the transformation of the Shekinah. And grant that my awakened body (Bennu) be sent wherever the Father desires it, into whatever Mansion World of Light will receive it in service to God."

75 And the Father allows us to go into His Kingdom of Light. Yet, the evolutionary process is so complex that each soul is directed individually or in small family units.

76 The righteous man "exits" the physical dimension into one of the spiritual bodies connected with the Overself.

77 If the body is not judged to be worthy of the next program of the Overself or soul experience, then the chemical shells between the Overself body and the human body are broken and the spiritual-physical body goes through a complete spiritual death. Unlike the body of the Righteous that goes through a temporal physical death, it will have to be gathered at the time of the greater Resurrection which resurrects all the chemical vehicles used by the Overself body on the earth planes.

78 Those, however, who do not have an Overself consciousness, but have lived a righteous life of Love, are introduced into a new program whereby an Overself can be acquired through the Office of the Christ, which is then used to advance into new planes of consciousness.

79 And I saw how the formation of the chemical shells, used by the Overself body for reincarnation into the physical biological code, occurred along magnetic pathways covering the earth. And along these magnetic pathways there are certain grids that enhance spiritual-scientific gifts from the Overself to the biological form, so that the biological form does not have to go through successive physical evolutions to attain higher spiritual knowledge, but can come into existence as a highly evolved soul for a singular incarnation, to perform a higher spiritual assignment.

80 Three of the most important grid areas are in Tibet, Israel, and in Altea-America.

81 Metatron showed me how the great land of Altea-America Was to be the new middle land of the earth, the meeting place for the scriptures of Tibet being transferred from the East, and the scriptures of Israel being transferred from the West.

82 And I saw how Altea-America became the new grid of **unity** for creation, and the place for the meeting of the Higher Evolutionary Council upon the face of the earth.

83 I was shown by Metatron how America was being prepared to be the "restored area" for the returning programmers of the Father's will. Altea-America will be seen as a template for consciousness regeneration, global communication, and the center for unity among the children of God.

84 I was also taken over the Takla Makan area of Tibet (Sinkiang) and shown high frequency pyramids of Light. I was shown how this area is used as an entrance threshold to control soul migration to and from the planet, and is used by the Hierarchy of the Father for the incarnation of Masters into the earth plane.

85 I also saw how the powers of the world would contend for the regions of the earth, and launch a great struggle to destroy the earth. Tibet and Israel will be the central focus for the struggle which will pit the forces of darkness who try to control the genetic codes of incarnation, against the forces of Light.

86 Later, I was shown by Metatron how the northeastern area of the Takla Makan basin is an elongated nexus grid attached to the pyramidal sub-continent of India.

87 I was also shown how this configuration is similar to the land of Israel in conjunction with the Sinai peninsula, wherein Israel is an elongated nexus grid attached to the geophysical pyramid of Sinai.

88 Both these areas of Tibet-India and Israel-Sinai, I was told, correspond to the two hemispheric areas of the human brain.

89 Just as the mind connects with a universal intelligence through the creative processes of the left and right hemispheres of the brain, so also the planet as a small geophysical brain, within the

step functions of universal intelligence, receives some of the highest operations of spiritual knowledge through the special grids of these two areas.

90 We can see this historically by virtue of the revealed texts and the many incarnations of prophets of the Living Light that have taken place in the regions of Tibet-India in the East and Israel-Sinai in the West, which hold the keys to the return of the Masters.

91 Historically Sinai was a part of Egypt, and I was told how the area of Sinai fulfills the prophesy of Ezekiel 29:6, 7 which speaks of the "shoulder of Egypt" breaking off and being returned to Israel.

92 And I saw how the negative powers on the face of the earth tried to take over and destroy the sacred magnetic grids in Tibet and Israel used by the Masters for incarnation programming.

93 I was shown how the present program of consciousness evolved out of the Father's desire to create a unique biological embodiment. The last one of these embodiments was centered between the grid structures of the Nile and the Taurus and Elburz mountains of the Near East.

94 The Father showed me how there were twelve galactic tribes of Israel created to walk upon the face of the earth in direct relationship to Jehovah's glory. And 1 saw how this people, known as 'the Hebrews' (that is, those on the other side of the galactic 'River' of Life) were to be different from the other people of the earth who were satisfied with the body and the soul. The people of Israel had their body and soul exposed to a "spiritual outpouring of Light" which was to bring forth a continual illumination of the Father's direct teaching and love for all peoples of the earth.

95 I was shown how the people of Israel were not evolved out of the root nations of the world, but were a result of this selective spiritual breeding taken from a higher evolutionary consciousness. They were given the gift of a higher spiritual capacity to think universally and to transform the material grids to have universal application on the earth plane.

96 I saw how these 'selected' ones of the celestial seed were to be a "people of Light" who could connect different mental and spiritual vibratory channels of knowledge in order to teach all nations the unity of the Living God.

97 Metatron explained to me how Israel, as the spiritual Israel, was an instrument used to infuse the nations of the world with the Light vibrations which could raise their consciousness to a living and reigning Godhood of YHWH.

98 However, when the 'Keys' to God's Word brought the 'good news' of salvation and deliverance, many of Israel themselves did not show humility before the Word of God. Instead, they began to show a self-independence from God, so that they could no longer partake of the true Merkabah and the true Shekinah.

99 Hence, the "teachings of the Living Light" were soon dogmatized by the legalists so that the Spirit-Shekinah could manifest the great spiritual gifts only in the midst of the brotherhoods of Man in underground communities who remained faithful to God's Word.

100 Thus, the children of Israel thought that merely by holding up their garment of the physical blood 'offering" as a curtain before the eyes of God they could automatically continue with the Covenant of Light that God had with Abraham. However, by excluding the Living radiations of the Father, they blinded themselves to the Father's Living Garment of Light and the illuminaries who could work directly with human intelligence.

101 No longer would one ethnic or religious group claim to have all the tribes, claim to represent all twelve tribes of Israel.

102 No longer would the blood of the physical body be seen as the only vehicle for the Light of the Father's Plan. Man now has to harmonize his physical body with the "higher body of Light" in order to resolve the contradictions of the many levels of reality.

103 For the true people of Israel incarnate into all peoples so that they can gather the sparks of the righteous of all people, exemplifying the Word of the Living God irrespective of the chemical shell that holds their consciousness earthbound.

104 Yet, the scriptures of Israel did not lose their power, for which reason the great religions and political powers of the world seek to destroy these scriptures, for these scriptures challenge the singular astronomies and theologies of man-centered god systems; they have the power to open the minds of men to the Merkabah and the Shekinah presence, wherein every child of God can have a personal involvement with God and with the Hosts of the spiritual civilizations of YHWH.

105 I saw how the scriptures not only contain the blueprint of the many heavens which connect with the planetary realms, but also the conjunction points upon the planet where the "cities of Light" will manifest the Brotherhood at the end of this planetary cycle.

106 And this configuration of city structures of Light, from below the oceans and from the heavens, will be revealed at a time when the old forces of religion and political strength will try to accelerate their control over the three-dimensional consciousness of man.

107 This would take place at the time when the vehicles of the unrighteous would also come to rest upon the face of the earth, inspiring the materialists to come forth with a fear consciousness of "invasion" and persecuting those who are chosen of Jehovah, who are qualifying for co-citizenship in the greater heavens of YHWH.

108 And I saw how, with the cleansing of the heavens, the unrighteous powers of higher intelligence were cast into the physical domains on the edge of the galaxy and were teleportated into the three-dimensional consciousness of human creation. There they were joined by others who sought refuge from the angelic hierarchies of Michael.

109 Those that had been cast out into our physical domain were part of the fallen angelic multitudes. They sought to incarnate and fill the lower worlds with negative and grotesque forms of intelligence.

110 These were joined with the rebellious "sons of the earth" who

gathered together to make war against the Sons of Light who came from the heavens and out of the oceans on the eastern and western borders of the land of Altea-America.

111 And I saw the assault by the four great military powers of the earth rise against the appearance of the Sons of Light. I saw how portions of the earth were devastated by wars upon the planet.

112 The B'nai Or assembled in the heavens, and the Earth proved to be one of the last places of refuge for extraterrestrials from dying civilizations who made war in the lower heavens. However, because of the end of our consciousness age, the grids were opened and the mantle of the earth could no longer provide protection for the war in space.

113 And I was shown the vision of the physical Adam Kadmon coming from the heavens, and how he activated the cities of Light under the oceans which were prepared as places of refuge and protection for the children of Light.

114 This was one of the many pictures that was shown to me in the fiery scroll. I saw that in the last days, great multitudes from Asia would break forth in a swift military move across Central Asia.

115 I saw the military commanders of Gog and her armies begin to move through the lands of Central Asia on their way to the Middle East. And her armies extended across Central Asia and the lands of Western Asia, as one extended land mass of people divided in the lowlands into the configuration of a fork, (while within the mountains special weapons were stationed).

116 Then, I saw how great earthquakes took place around the world as the geomagnetic grids were loosened; and as the armies of Gog approached the Middle East I saw a gigantic earthquake take place that was followed by massive land movements in Central Asia which divided the ranks of Gog into 'Gog and Magog,' as the war of reckoning went into its final phase.

117 While the lands of Central Asia were being rolled up like carpets, I saw how a field of Light was placed around the strategic areas of Egypt, Israel and the time warp areas of the world where the Brothers of Light landed momentarily and bore witness to the nations of the world of a greater plan.

118 And I saw how numerous earthquakes incapacitated the front and rear flanks of the great armies of Magog, frightening her commanders so that out of hasty decision-making, they used their nuclear warheads in deep fear, and destroyed their own armies!

119 Following the cleansing of Central Asia, I saw how a new light environment formed around all of the strategic points of peace and brotherhood in the world, inspiring the remnant of humanity to work with the Higher Intelligence.

120 The faithful were shown how a superior technology could intervene to save the world from total annihilation.

121 They were shown how biological codes are controlled by Gravitational fields and how the biochemistry of life could be made to vibrate at any orbital level that is consistent with any spectrum of

electromagnetic activity being used by the Higher Intelligence of the Living Light. The 'dead' in one dimension could be made to rise and wear a new garment of Life in another dimension within the same consciousness zone, in a density level of gravitationally trapped light. Man could be made to live in fifth and sixth dimensional reality through the opening and closing of gravitational pressure zones.

122 Man then realizes that he has been living in a limited vehicle of "life" while walking upon the earth plane, for he was oblivious to the Father's Love and Grace which gave eternal Life to those who loved Him.

123 Eternal Life exists where eternal Love exists! This is why Metatron told me that I was to mention first the safety and peace one must feel "within the heart" rather than physical security which is of a temporal nature, for it is only through the Father's Grace that the soul passes through the vortexjah of the earth and advances to higher planetary stations.

124 Next, I saw fiery wheels which covered the sky, and these wheels came to rest upon the earth. They became temples of Light as they opened to receive the righteous rescued from the convulsions of the earth.

125 Others were taken beneath the oceans into gravity null 'islands of Light' which were pyramids in the disguise of underwater mountains. In these island atmospheres, the remnant of the good seed of the earth were prepared for the cycle of the 'reign of the Christ' upon the earth in union with his higher worlds of Light.

126 I saw how the Brothers of Light watch this and other planets go through cycles of experimentation for billions and billions of years, and how each planet goes through a great purification before the great leap forward. I saw how many of the 'Watchmen,' observing God's creation, operate from 'energy platforms' woven into the grid structures of Gravitational matrices.

127 And it was revealed to me that great vicissitudes would also open the underground areas of the earth that were used by the Brotherhoods in previous aeons of time.

128 And I understood the meaning of the artificial lakes of sand at Memphis and Medinet Habu. I saw that they were placed there as a symbolic preparation for the landing of the heavenly vehicles, the 'Sokar temple ships'- These lakes were built specifically to illustrate how the temple ships of the Lords of Light come to receive the living and the dead who qualified for 'navigation' into the heavens.

129 I saw the 'Vehicle of Kishon' as a temple of Light circling the cities of Megiddo, Aleppo, Jerusalem, and Hebron, directing the 'vehicle temples of Light' to key areas of the earth where they interconnected with the communities of Light.

130 The landing of the temples of the heavenly City of Jerusalem will be preceded by the landing of the B'nai Or who will bear testimony to the 'Only Begotten Son' and to the abominations of the false priesthoods that enslaved the souls in the concept of a simplistic

heaven, earth and underworld, where no real soul growth can take place.

131 The B'nai Or will bring the new Law and educate Man to build temple communities of Light.

132 And Metatron said: "A new meridian of time will come and the foundations of the Earth will be shifted to a new magnetic foundation as the orbit of the Earth is reset within the ocean of Light."

133 Those who seek spiritual freedom and autonomy from the structures of power, will build communities of Love and Light throughout the world. They will use their soul and muscle to fashion healing centers of 'Light' and teaching centers where the 'Love' of God prepares the young to use the spiritual gifts of creativity.

134 And in the 'land' of the Ancient of Days, in the 'great land of the West,' I saw how those who work with Metatron and Melchizedek established twenty-four pyramidal communities of 'Light' shaped through a unique architecture and surrounded by different 'walls' of light. In actuality, these were 'temples' of the new Age built in the heart land of Altea-America where the gifts of spiritual teaching were used directly.

135 And, out of the Twenty-Four temples, three pyramidal temples were established for cominunication with the 'temples of Light' or technologies of the Jerusalem Command that encircled the earth. These temples limited the powers of the 'Prince of the Air,' enabling only the word and command of Michael to penetrate and be received by the faithful who were told what they were to do in cooperating with the overthrow of the forces of spiritual darkness.

136 Thus, a special government of Light took its place in the central region of the Americas, In a central city of 'the land of the Ancient of Days,' I saw how the Order of Melchizedek and the Priesthood of Melchizedek became 'one council' in the holy city of Enoch.

137 I saw the true spiritual Israel enter into pyramidal temples of Light which formed a dodecahedron grid structure out of patterns of Light balancing the negative forces using 'psi' energy and their forms of spiritual power.

138 I saw how the new initiates became the dispensation of the Sons of Light on earth in the scattered camps and communities of the Earth where the 'priesthood of Melchizedek' openly welcomed the 'Order of Melchizedek.'

139 And there was a reciprocity established in the name of Christ, a Council of Thirty-Six, responsible to the Jerusalem Command serving the galactic federation.

140 Metatron showed me how this would take place after the great cleansing of military forces, where hundreds upon hundreds of thousands of negative beings were prevented, by a barrier of Light, from scourging and reigning over the land of the Ancient of Days.

141 And I saw the forces of spiritual opposition to the Light washed away by the torrent of the Ancient of Days through the torrent of 'Kishon.' This was followed by the "victory song" of Deborah sung by thousands of Light beings as the program of "Victory" proclaimed the triumph of YHWH's legions of Light over the negative

star systems that fought from their orbits.

142 Then, the Lord, *Adonai,* showed me how the bodies of the righteous were preserved by His Son of Light, and how the Son covenanted with the righteous in the garment of protective Light, and how many of the righteous were removed from the earth through the Commands of Michael and Melchizedek.

143 The physical form of life passed into greater 'light' and the matter-energy bodies of the faithful were advanced into fifth-dimensional bodies of Light, into the greater universe. Hence, through a fifth-dimensional reality of Light, the physical form passed into a tremendous effulgence of Light so that they who went on as a family of faith never knew that they had "died" in the temporality of the body.

144 This is the promise God has given to mankind through His love.

145 And when I saw this I no longer wept, for it was out of a greater mercy that the Earth would no longer be spared in its devouring of the righteous seed. And I asked if there would be a new seed brought forth, a seed of Abraham and Adam brought forth upon the planet in the name of Messiah, in the name of the Redemptive Light so that the remaining seed might never be without this protection.

146 I wondered if anything, including those righteous beings in the regions of protection could evolve again upon the Earth?

147 Enoch said, "Yes, the Father would even place a new messianic seed upon the Earth."

148 Then I saw the Day of the coming of the Son of Man, but it was preceded by the appearance of Michael and Melchizedek in the last days who brought the opening to the networks of the new heavens.

149 I first beheld the 'Rainbow of Jesus' appear in the sky to quicken the beloved of the Father from all nations. Then I saw what appeared to be a thousand chiliocosms of Light arcs fold into this rainbow and join with the Earth as the entirety of the solar system was lifted into a new covenant of the Father's Light. And I saw an elongated "Crown of Light" glowing in the midst of the brilliant effulgence of Light.

150 And the saints from the heavenly mansions met us in the lower heavens, and led us to meet with the Ascended Masters in the air who came as the 'Government of Light'!

151 And the children of Light raised their staffs and symbols of teaching authority and ruled as the wise in young bodies, for they had come as Masters into this layer of consciousness for the expressed purpose of humbling the false priesthoods of science.

152 On an individual level, each person upon the Earth was called upon to demonstrate whether he had unconditional Love for his neighbor and for the welfare of mankind.

153 Those who could not share in the joy of the Revelation of Jehovah Yahweh, and the coming of the Masters with Christ, were not in the fullness of the Holy Spirit. They were either separated from the divine Oversell or

shielded from the brilliance of the 'Shield of Michael' through a pious faith and could not behold all the manifestation of 'the Living Light.'

154 And the Lord, *Adonai,* said, 'Blessed is he through whose seed the Messiah works, for He encompasses Thrones and Heavens. He administers unto the Heavens of Michael and Melchizedek. Whosoever ascends these Heavens by means of Him will never fail. Blessed are these who ascend for they are the blessed seed which will come forth with songs of everlasting joy."

155 Following the opening of the rainbow in the Heavens, Christ came down and called unto himself the multitudes which were peaceable. And I saw the Day of the coming of the Messiah and the High Command, and the lifting up of the Lamb slain from the foundations of the earth — and the faithful were gathered around him.

156 And I beheld Christ come down from revolving Light clouds with multitudes of Masters gathered around him. And I saw the faces of many upon the Earth look at him. I also saw how many were glad but many were sorrowful at the sight, for they did not recognize that their Masters were in his midst, walking upon the Earth.

157 For the Son of Man is he whom the Most High has kept from many generations of Man and he whom you will see deliver this creation. Behold he will gather the legion beings and the children of Light beneath the oceans and mountains of this world to the astonishment of the dwellers of the earth and bring forth a cycle of peace as the planet is reset within the heavens of this universe. And the Son of Man will be revealed to you as a man descending. He will stand on Mount Zion and quicken the ascension of the elect out of the storm that will come upon the thoughts that must go back into primeval creation. Whereas only a few could previously understand the work of the Messiah, myriads will be quickened into this knowledge and they will become assemblies of Light and new planetary families!

158 Listen, beloved. The witness of Jehovah is speaking. This voice is the same that spoke through Moses on Mt. Sinai and through the appearance of Jesus upon the Mt. of Transfiguration.

נה

כֵּוַעַתָּה וְעַד עוֹלָם

To the generations which stand between

"The FIRST I AM" of JAH

✳ ✳ ✳

and "The LAST I AM" of JAH.

✳ ✳ ✳

After this comes the "TEN PICTURES OF LIGHT," the **evolutionary** *thresholds* **which** *connect the* **evolving universe** *of our "I AM"* **to** *the living* **universe:**

אֶהְיֶה . . . אֲשֶׁר . . אֶהְיֶה

'I *AM THAT I AM":*

"The **YHWH** *of the Living, Everlasting Light."*

1 Metatron said: "You have received these things because you have forsaken the things of thy 'Self' and have applied yourself diligently to searching out the scriptures. Know, then, that the ten last Keys are the Ten Commandments.' They are the pyramidal grids of the Living Light, the *Sha'are 'Orah,* the "Gates of Light" for this life and the life to come.

2 "The Ten Commandments that Moses received are the true living energy codes of the Tree of Life transposed from the Light projections of *Ehyeh Asher Ehyeh* into the written Word of Wisdom. However, understand that they are not to be limited to that which has appeared in stone for they are the Light energies structuring and restructuring stone, giving to Man the myriad wavelengths of Light so that he can penetrate all form.

3 "They are the pyramidal grids which are the foundation for the process of Divine Life as it unfolds in the manifestations and emanations of the *Sephiroth."*

4 When Metatron showed me the Ten Commandments he showed me how each was a unique light picture made up of pyramidal grids that compose the experience of Life and Knowledge. Each Light picture expresses a totality of how divine thought-forms create myriads of worlds within worlds that work within Divine structure.

5 For. their structure encompasses the physics of creation evolving from singular relativity to collective relativity, and shows the infinite meaning of the divine name as the vital network necessary to evolve the many worlds of the Son universes.

6 These ten Light emanations are the living link between the I AM of the Father's Eternal Mind and the I AM vehicle of life within every son and daughter who bears the image of the Adam Kadmon and is sealed into eternal life through the Spirit of the Shekinah.

7 Metatron instructed me to publish them in another scroll lest the organized religions appropriate the teachings of the Keys for themselves. Metatron said that the Ten Commandments, as ten pyramidal Light pictures, will only be once again understood when mankind is ready to experience the Lord God face to face. For the first commandment, seen as a pyramidal throne, expresses the unity of the Father YHWH as our supreme unfoldment of the Ancient of Days, Lord of Lords and God of Gods to whom all shall bow their head.

8 And I bear witness to the glorious face of the Ancient of Days which has been faithfully described in the scrolls of Daniel and John the Divine. To behold Him is to behold a "Face" ineffably beyond description. This Face has no body for as pure living entities we are all separate parts and pluralistic expressions of His Body of Light. And thus we are not aliens from His eternal creation.

9 The Father, through His Eternal Sons, descends to recall His material beings back into His Kingdom and invites His children to take advantage of His invitation to share in the personality of the Godhead.

10 And at the ascension of the universe I saw hundreds of angelic emissaries of Light assembled on the crystal ground of the tessellated

throne command centers before dispersing to new worlds and distant programs of renewal.

11 The scrolls and banners of the many heavens lent support to the unity of the Brotherhoods on their effective routing of the rebellions of the materialists in control of the planets. At the far end of a long isle stood a glorious vision surrounded by a formal blue-white series of stars with amethyst waves — the signet of the Shield of Michael, the Sign of unity that prepared the way for the legions of the *Adonai Tsebayoth* — the Host of the Living God — to protect the freedoms of spiritual evolution. Innumerable multitudes were cheering with the children in the foreground.

12 And beyond the thrones and assemblies of the legions in the lower heavens, there exists the great White Throne of the Ancient of Days. There is nothing save the supreme Love of the Elders and Host in the presence of this Light. He who beholds the presence of the Most High God and the garment of Light which continually composes and recomposes the Life — flowing through us, in us, under us, and above us – knows this Kingdom will have no end!

Hallelu-Jah

Glossary

The following words and sacred terms are provided for careful reflection and prayer in studying the teachings of Enoch and Metatron and the Holy Scriptures. By suggesting that one can experience "thought patterns" whose transformations form a primal language found in all languages, I am suggesting that you can open the "back door" to the Hebrew Old Testament, the Hebrew-Aramaic Alepo codex, the Greek and Coptic manuscripts of the New Testament, etc. The object — to quickly build a more differentiated morphological code of spiritual and scientific language which conveys the administrative system our humanity is a part of, and activates "the gifts" of the Most High God to operate within us! May the work on the outer clothing of the Divine Word help also to an ever new comprehension of the inner value of the teaching that will continue with the faithful who serve the Offices of Y-H-W-H.

May His Great Name be Magnified and Sanctified!

4dam Kadmon The Light manifestation of Paradise Sons and Lords of Light who have evolved (or been created) beyond body form as Man knows it. The Light Body that has the ability to take on any form necessary to create and teach all manner of thinking creation, including super-species creations which exist as energy entities. The Adam Kadmon is bestowed upon the Light Body which becomes an extension of YHWH.

Adamic Man 'The exclusive manifestation of the Adam Kadmon as a spiritual-physical creation on the planetary worlds during cycles of divine creation. [2]On planet Earth "Adamic Man" represents a being articulated from a divine radiation that was later nullified through the Fall, resulting in the loss of spiritual gifts and the intervention of the Office of the Christ. YHWH Himself made provision for the restoration of Man.

Ad-mod-oo-esh Heb. "Growing and expanding fire." Energy projection of Light which from within unfolds the Gematrian body for service to God and His Kingdom of creation, and in doing so makes use of paraphysical and para-psychological powers for the benefit of mankind.

Adonai Heb. "Lord." 'Any manifestation of higher Light consciousness. The appearance-force of "divinity" in god-physical form. [2]The Hebrew word Adonai appears 432 times in the Masoretic text of the teachers and scholars, and is called *Ky'rie* in the Greek LXX Old Testament; *Domine* in the Latin Vulgate; *Mar'ya* in the Syriac Peshitta; *Ye-Ya* in the Aramaic Targum of Onkelos; "my lords," in the Samaritan Pentateuch, with the following second person pronouns in the plural number. Enoch said *Adonai* stands for any manifestation of a Lord representing the Divine Mind, but Ye-ho-wih A-do-nai is "Jehovah as Supreme Lord."

Adonai'Tsebayoth Heb. "Sovereign Lord of Hosts" — The Host of Deliverance with Yahweh at the head that quickens the faithful. The word 'Tsebayoth first occurs in Gen 2:1 in referring to all creation, including the Hosts or Hierarchy that controls the creations of the heavens and the earth. Besides this, beginning with Psalm 69:6, the combination Adonai Ye-ho-wih 'tse-bay-0th ("Sovereign Lord Jehovah of armies") occurs 16 times, as follows: Psalm 69:6; Isaiah 3:15; 10:23, 24; 22:5, 12, 14, 15; 28:22; Jeremiah 2:19; 46:10,10; 49:5; 50:25,31; Amos 9:5 ("of the armies").

Aeon A unit of creation used in the architecture of spiritual-physical worlds; a subcomponent of a consciousness time zone. Aeon represents a fundamental unit in the cycles of creation used to calculate soul development.

Ain Soph The limitless Light; the Light that "sees" and "knows" the Nartoomid — the Eternal Light — as the synthesis of the many Creator Gods. The divine emanations which are sent forth to create the light spectrums and bring the "Secrets" and "Mysteries" of the Infinite Mind of YHWH from one heavenly hierarchy into creation.

Alhim Heb. "Infinitesimal particles of spiritual Light." Alhim particles are used to create a powerful energy signal for healing work, communication, and spiritual gifts with the Masters of God.

Altea (Atlantis Region) Ancient region of programming by the Brotherhood of Light that is to be identified with the Caribbean, Yucatan and SE Mexico area. The major region of administration by the *B'nai* Or between c. 18,000-12,000 B.C.E. The majority of her Altean descendents who survived on the planet (known as Nephites) moved into the regions of Central and North America, with extensions into South America and Egypt. Altea-America will be the new ecumenical region for the gathering of spiritual mankind, the reprogramming area for "spiritual freedom" on the planet, and the establishment of the Spiritual Administration of the Ancient of Days (See Daniel, chap.7).

Amino Acids Fundamental constituents of living matter; some hundreds or thousands of amino acid molecules are combined to make each protein molecule. There are twenty basic types of amino acid used by the DNA code; however, they can be arranged in an almost infinitely varied order to produce the complex array of proteins needed to build the biochemical shell of the body.

Anakephalaiosisthai Gk. "The recapitulation of all things."

Ancient of Days Aram. *"Atik Yomin"* The Infinite Mind from the perspective of previous programs set in motion aeons ago which are now being fulfilled. The recapitulation of YHWH, HYHW, WHYH, HHYW, HHWY, HWHY, WYHH, YWHH, WHHY, YHHW, HYWH, HWYH setting down the records for all Ascended Masters and Paradise Sons to use in evaluating the work accomplished in a given universe. See Recent of Days.

Angular Momentum A measure of rotational inertia; for example, the tendency of a rotating object to continue rotating. For a point mass, the angular momentum is its mass times its velocity times its distance from the center of motion.

anti-matter 'Theoretically calculated by quantum physicist P.A.M. Dirac, as a statement that all particles have a corresponding antiparticle characterized by certain rules of correspondence, the most important being that when a pair comes together they must annihilate each other and liberate up to their entire mass as energy. [2]The distinction between anti-matter and matter may be only the "annihilation property," as it happens for the neutron and antineutron.

Arc/Ark [1]A geometry of Light wherein God's revelation is made known. The Ark of the testimony equals the "energy tablets of God's Law" kept in certain key places of the world. When David brought the Ark to Zion, the place henceforth became sacred (II Sam. 6:10-12). [2]The Ark is an arc that is connected with a meridian of Light.

Archturus/Arcturus Mid-Way Station or Programming Center used by the physical brotherhoods in our local universe to govern the many rounds of experiments with 'physicals' on our end of the galaxy. The Enochian spelling is to stress the "h-bar" (*h* being a constant of quantum mechanics), in the programming from this "shepherding mechanism" known to the ancients as the Herdsman or Shepherd watching the faithful on the other side of the River of Crystal (See Key 201). Arcturus is the alpha star in Bootis; a cipher for networks in Bootis.

Artificial Intelligence 'The capability of a device to perform functions that are normally associated with human intelligence, such as reasoning, learning, and self-improvement. Related to machine use of learning functions and "fixed programs" for instructing a planetary and interplanetary group to accept the next event or operation.

Artificial Time Warp Zone Unusual space-time anomaly created by the Brotherhoods of Light or higher intelligence for operations within the structure of the planet. **A** non-natural typology for an opening or "time tunnel" to specific areas where an artificial environment is sustained.

Ascended Masters Masters who have served several incarnations in the lower heavens teaching the Cosmic Law of the Universe and who have ascended back into the presence of the Father from whence they receive new assignments to teach a wide variety of worlds because of their greater love.

Assiatic Creation/Worlds Heb. "Action." The creation or sphere of action which emanates from the Divine Light radiations known as the *ten Sephiroth.* The creation or sphere of action consists of matter limited by space and perceptible to the senses (in a multiplicity of forms).

ATP (Adenosine Triphosphate) The basic energy system for transduction and monitoring Light signals within the biochemical shell of man. It provides a common source of energy for a range of different cellular activities. (See Key 315).

Atzilatic CreationIWorlds Heb. "Emanations." The creation or emanations proceeding directly from the Divine Mind of YHWH so as to form *selem* and *demut,* "image and likeness," in the Heavenly Man as perfect and immutable. They are worlds of pure emanation intimately allied with the Deity. They are the models which emanate into the creations of the higher worlds, but even they cannot create anything which is immutably identical with God. These emanations of trinitization allow for our imaging of God. And in intimate alliance with imitation and grace, the primary emanations are reducible to nature.

Axiatonal lines Vibratory lines which connect levels of human electrochemical activity with astrobiological circuits that span the solar system and are connected with resonating star systems. The

axiatonal lines connect the acupuncture mapping of the human biological system with superior astrobiological analogs. (See Key 317).

Axon A nerve fiber that conducts impulses through a single long process away from the cell body of a neuron to other cells or organs.

Ba Egypt. "Dove." A vehicle of spirit and sanctification. In the context of biblical literature, the sign of the Holy Spirit Shekinah for "peace" and "promise" within the Programs of YHWH God.

Bak Egypt. "Hawk" A vehicle of spiritual action in the regenesis of physical creation.

Baptism of Light The true baptism of Light is the *Baptism of the* Holy *Spirit Shekinah* which bears witness with your spirit that your soul is doomed to perfection. For the Holy Spirit Baptism of Light prevents anything from coming between 'the believer' and the Father, including 'a faith' that does not evolve the soul. Anything that prevents the union of 'your soul' with the 'Spirit' of the Father is the unforgivable sin. For this reason it is said that the unforgivable sin is the sin against the Holy Spirit. There are many 'outer forms' of baptism that are used to raise up the consciousness from this physical life of death; however, through the Baptism of the Living Light, you are united forever with the Father, Son and Shekinah universes. (2 Pet. 1:19-21; Joel 2:28-29; Matt. 28:19; Gal. 5:22,23; and Eph. 6:17).

Batsalmaynu-Kidmoothenu Heb. "image" and "similitude." The chemical scenario of the Adam Kadmon used on a given ray of light to create species in the verisimilitude of the Father's appearance within a given universe. The light model for the three-dimensional structure of tRNA and 5S RNA — the translation and transcription of genetic information into the biophysical shell. (See also Image and Similitude).

Bennu Egypt. "Phoenix." Vehicle of time translation-resurrection in the lower worlds where physical 'rebirth' is necessary as a guide to the soul. The vehicle as a visual form functions on the same level as the 'Chalkyrdi' as a flying cylinder with multiple hydra-like extensions employed by the Higher Evolution under the command of the Cherubim and Seraphim.

Biological specialization Existence within a particular species of a number of genetically different races or forms, which, though indistinguishable in structure, show differences in physiological, biochemical, or pathogenic characters. Of great significance in pathology. E g. where a number of races of a plant pathogen exist, the problem of breeding a resistant variety is complicated, more so when new races, showing new differences in pathogenicity, may continually be produced. In their specialized work, the Brotherhoods balance the races according to the "radiations of Light and Love."

Biome (Gk: *bios,* life) A complex of communities on earth or in space characterized by a specific type of vegetation sustained by climatic conditions of the region, such as a jungle or a greenhouse testing zone.

Biosatellite A "living vehicle of space architecture" which can "repair" itself in the course of time travel, and is used for consciousness transposition, and 'planting-colonizing" activities within the inter-galactic regions served by the Higher Evolution.

Biostratus A spiritual-genetic super helix which is used to coordinate the double helix grids of creative similitude with the original 'divine image grid' for biological programming. According to Enoch, the biostratus was lost after the Fall, separating image-making from the "divine similitude," and requiring a spiritual/physical regenesis through the "Sethian seed" and "Messianic seed" according to the archetype of D-V-D: David.

Biotransducer subsystem 'The human embodiment as a biological vessel used to process the thought-forms of advanced mental and spiritual intelligence so that transactional data can transform realities on the human plane [2]A biological device for converting energy from one form to another. (Acts 9:15; Rom. 9:20-23).

Blackhole See Whitehole-Blackhole.

Blood See Membrane Min-Ha-Ada-Mahi-Men-Ha-Ada-Mah.

B'nai Elohim The Sons of the Creator Gods who dispatch judgement and hierarchical education in the absence of power in the lower heavens. These Paradise Sons work with the derivative systems of creation. They choose the "selected seed" which is transplanted from imperfect creation to levels of the divine invisibles. (Job 38:7. See Key 303:88-91).

B'nai Or. Heb. "Sons of Light." The guiding intelligence working with the Elohim and the Masters of the Seventy Brotherhoods which comprise the Great White Brotherhood. They have the capacity to externalize and materialize in those dimensions which have been previously "seeded" and "administered" by the Brotherhoods of Light.

Born Again Enoch said that "being born again" is necessary for those who would enter the heavenly kingdom and the "Mansion worlds" of God (See 1 Cor. 15:50). Depending on the wisdom and education of the soul, the "rebirth" and "exchange of garments" in growing into the fullness of Christ, the Holy Spirit, and the Father may require many "rebirths" as one grows after the model of the Word incarnate. The divine image through "rebirth", thus, comprises all the spiritual and bodily prerogatives of man that are not sheerly supernatural; in a word, it begins with the rebirth of the natural man.(John 1:12,13; Rom. 8:16; Eph. 1:13,14). Once we are born again we are anointed spiritual brothers of Christ. (Rom 8:29; Heb. 2:10,11).

Brotherhoods of Light 'Advanced spiritual intelligence that can take on physical form and have the responsibility of governing stellar orders with respect to the local hierarchy/federation of the Deity. 'The Seventy Brotherhoods which comprise the Great White Brotherhood that have the greater responsibility of administering the Cosmic Law of YHWH in our Son universe. "Whole Light Beings" comprise the ranks of the spiritual Brotherhoods preparing the physical and spiritual civilizations for "the Bride" as the New Jerusalem, a heavenly city or threshold command in charge of renewing creation.

Catecholamine A type of aminergic transmitter involved in ordinary sleep derivative. It is responsible for such feelings as elation and depression.

Centropy 'A special terminology used to describe the electrification of matter in our universe producing creative renewal. 'Light structures interacting with our local physical universe can transform matter from negative entropy into centropy. (See Entropy and Negative entropy).

Chakra centers Centers of energy alignment connected with the human body where the biological clocks work together with external energy fields so as to provide for a mutual portal line between complex spiritual, mental and biological networks.

Channel 'A path along which signals can be sent, e.g., data channel, output channel, in the education of a soul via spiritual commands. This is not to be confused with knowledge received through *Light projection* that has been manifested by the Brotherhoods of Light nor *Revelation.* 'The portion of a storage medium that is accessible to a given reading station, e.g., track, band. [3]A unit which controls the operation of one or more units. [4]A band of frequencies used for communication.

Cherubim Angelic order which comprises the keepers of the celestial records. They guard the entrances to the thrones and dominions which form the base of the Father's Thrones. (See Key 303:78-87).

Chiliocosm The interpenetration of a thousand different levels of cosmic creation — all intertwined so that "purification and renewal" of creation can occur in all one thousand levels/ cells simultaneously. According to Enoch, the chiliocosm represents the multiplexity of evolution and the greater connection between the many universes fused into the Father's Plan, in contrast to the 'millennium' which is defined within a limited space and time. (See Key 215).

Christ *"ho Christos* as the Anointed One." The Father's Son who begins, realizes, and consummates the Divine Plan of the Father in the worlds of the Adam Kadmon. In terms of the physical universe of eternity, the Christ is the Redemptive vehicle used to make God's children partners in the anointed Sonship of Light fully capable of spiritual work in the Father's Mansion worlds of Higher Intelligence. For those affected by the Fall, the Christ comes to restore the image and similitude that was lost, and to open the threshold gates

to the actual garment of Light that Man is to put on if he is to attain the level of the original Adam Kadmon. Through the incarnate Christ, we assume a new relationship to the Father. By being brothers and sisters of the Son, we are sons and daughters of the Father. Inasmuch as God makes His home in us through the Spirit, we mount to the dignity of Sonship, having the Son himself in us, to whom we are refashioned in his Spirit. Rising to a boldness of witnessing, we say, 'Abba, Father!' (See Heb. 210-11).

Christ Body of Light The Highest Fruit of God's Spirit within our incarnate vehicle of life. The sanctified body working and witnessing (Ps. 97:11) in union with Christ (2 Cor. 5:16-17); the union of our body and soul in rapture and revelation with Ye-she-wuh Yahweh (Rom. 8:15-19) so that even the Overself can behold the mysteries of God's Kingdom (Eph. 3:5; 2 Cor. 3:18, 2 Cor. 12:2).

Chronomonitors Time measuring vehicles using time and space calibrations to measure information along grids on and in planetary surfaces. This time instrument establishes the nature of the biome, and the growth schedule of the various intelligences.

Church/Congregation of God The family of God as a family of souls manifesting the Love and active Spiritual Gifts of the Godhead. The family of "Christed Light Workers" who have risen above the theologies of Man to unite the "spiritual tribes of Israel" as the temple of the Holy Spirit Shekinah in this world (1 Cor. 3:16) and the Temple for YHWH in the higher worlds (Heb. 12:22).

Civilization Type I Found generally in Population I Star Systems. A civilization able to use the equivalent of the present energy output of terrestrial civilization for interstellar communication.

Civilization Type **II** Found generally in Population II Star Systems. A civilization able to use the equivalent of the energy output of multiple star systems for interstellar communications and growth according to the Cosmic Law of the local hierarchy/federation and the Brotherhoods of Light.

Civilization Type **I11 A** civilization of Light intelligence living on spiritual planets and utilizing the equivalent powers that apply to the Masters of Light in their work with the material worlds.

Civitas Dei The "City of God" as the network of the thrones and dominions where the name of the Father is loved and rejoiced in as a flowing energy of Divine Light.

Community/Congregation The 'seals' of membership in the Community of Light include: 'to make public declaration concerning the Name and purpose of YHWH God (1 Pet. 2:9; Ps. 110:2; Heb. 7:15-17; 13:15); 'to demonstrate genuine Love with Knowledge of God (1 John 4:7,8; Phil. 1:9-11; Eph. 4:1,2; Matt. 22:37-39); 'to be an organic unity of Light — not fashioned into buildings (Acts 17:24; Col. 4:15; Acts 1923-9); 'to be the unity between God's people and the Brotherhoods of Light, the angelic Messengers of YHWH's Kingdom consisting of the spiritual orders serving YHWH directly (Heb. 12:22-24); 'to be priests and kings in the heavens of YHWH (Rev. l:6).

Complexity The coordination of the consciousness layers "of magnetic events" in our local universe.

Consciousness Time Cell A subunit of a Consciousness Time Zone' directly selected by the Elohim for the 'descent' and 'division' of thought-forms into creation. A subunit that is selected for special reprogramming or experimentation.

Consciousness Time Zone The boundaries of consciousness expansion for the individual emanations of the Divine Mind. The more sophisticated the consciousness, the more complex the time zone. It unifies the individual properties of the luminaries so that a given number of Creator Gods share a common purpose. The Ain Soph radiations set the actual boundaries of the Consciousness Time Zone and subdivide "the consciousness" into beginning and end. (Isa. 66:22; Rev. 19:7,17; 21:l. See Key 311).

Contact There are two types of contact according to Enoch: (1) physical contact with higher galactic worlds of Intelligence involving the exchange of practical knowledge for the benefit of mankind; (2) spiritual contact with the Merkabah which leads to the understanding of Divine Wisdom and prepares you for the return of the Paradise Trinity and co-citizenship in YHWH's "new heavens." (Rev. 11:15; Dan. 7:14; Phil. 3:20).

Cosmoproton An energy particle used to connect different levels of universal thought-form (as manifestations of the Divine Mind). This occurs within the boundaries of the physical universe, with individual levels of intelligence through a proton-to-proton spin coupling.

Council of Nine Tribunal of Teachers governing our immediate super-galactic and galactic region, subject to change in evolving 'new programs' of the Father's Kingdom.

Council of Twelve Sons of Heaven working with YHWH to supervise the creation and regeneration of the lower worlds (Job 38:3-7).

Council of Twenty-Four Council governing spiritual civilizations in the Son universe which is not to be confused with the Twenty-Four Elders.

Council of One Hundred and Forty-Four Thousand Tribunal of Ascended Masters administering the Programs of 'the Ancient of Days,' the Infinite Mind working through YHWH as Creator God. The Hierarchy of the 'higher heavens' that governs the hierarchies of the mid-heavens and lower-heavens, judging the final 'soul programs' of man and Master alike. (Dan. 7:9-10; Rev. 143).

Councils of Light The Councils of Nine, Twelve, Twenty-Four, One Hundred and Forty-Four and One Hundred and Forty-Four Thousand governing this galaxy and other regions of distant universes (the Kuchavim). The "Councils of Light" should not be confused with solar and planetary councils which are ephemeral.

Covenant of Light A covenant is an agreement between God and His people (Gen. 3:15; 6:18; 9:9; 15:18; 2 Cor. 3:6). The "Covenant of Light" is the "Master Covenant" which recapitulates all covenants, bestowing on the sons of God "unveiled, eternal co-participation" in the Father's Celestial Kingdoms.

Creator Spiritus The creative majesty of the Father with His Supreme and Ultimate Shekinah Spirit and His Divine Son. Together they work concurrently with all Creative Spirits and Sons projecting and evolving local spiritual universes. See Elohim.

Cristae Within the mitochondrion, the 'shelves" or working surfaces formed by the intricate folding of the inner membrane. The more dynamic the mitochondrion, the more cristae it is likely to have.

Crystal Membrane A unique network of 'crystal' which can process Light flowing from the outer surface of the membrane to the interior membranes, and from the inner membranes to the outer surface. On a mega scale, crystal invagination between island universes allows the Masters of Light to repair and regenerate interstellar life. (See Key 315).

Crystalline invaginations See Crystal Membrane.

Crystalline Network A system of channels which connect with resonating crystalline structures for image and information processing.

Cycle 'An interval of space or time in which one set of events or phenomena is completed. >Anyset of operations that is repeated regularly in the same sequence. The operations may be subject to variations in each repetition.

Dead Sea Scriptures/Scrolls 'The sacred teachings of YHWH used by the Qumran Covenanters, a spiritual community "of Melchizedek," dedicated to the greater "Covenant of the Age to Come." Their teachings included 'the sons of heaven,' and also the 'collective Messiahship' of Aaron and Israel, as meshihe, symbolizing how the 'priesthoods' of the heavens, and the true remnant seed of Israel on earth, would be united when the 'Son of Man' returned triumphantly with the Order of Melchizedek and the B'nai Or. I n terms of the scriptures of YHWH connected with the preaching of the Word of God, the work of Enoch, Melchizedek and Michael, the Qumran community of 'Light' testifies to the larger corpus of the Torah Or, and the ecumenical seed of Joseph and his brothers, which Enoch calls 'the implanting of the Light.'

Deca-Delta system 'Ten Light emanations working through a pyramidal conic section which arranges the blueprint of life. In relationship to the 'divine recorder cell,' a unique pyramidal energy network formed by ten Light superscripts of the Divine Mind. The network is an energy habitat for Sephirothic life forms which

issue forth from each level of higher universal substance to form the *olam ha-yihud,* the world of unifications. 'The manifold of energy through which procedural initiatives are dispatched in establishing the matter-energy typologies for proper balance between the lower and higher worlds to coordinate creation. (See Key 312).

Demodulation The process of retrieving an original signal from a modulated carrier wave.

Divine Creation The Elohim working with the Ancient of Days in extending the 'external generation' of the Ancient of Days to 'new Father universes' working in co-participation with the Father-Shekinah Deity. Out of the "Initiative of the Ancient of Days," a new hierarchy of Elders and Paradise Sons emanates to push outward/inward the Infinite Way into the creative frontiers of uncharted space. See Elohim.

Divine Seed 'The creative arrangement of life by the Elohim. It is a product of the Divine Mind as Ancient of Days, YHWH, or any manifestation of the Father in our universe which is used for the planting or repetition of a pattern of elements belonging tonthe image" and "the similitude" of a divine creation. The Deca-Delta shapes the divine seed which carries "the image" of the Father's Mind into "the similitude" of a divine creation. 'Product of a divine thought-form, enclosed by a protective envelope of Light from the Treasury of Light or Light from one of the Sephirothic levels of emanation, used in natural selection, altering the genetic composition of a population.

Divine Sonship 'The Christ as Godhead. Our divine sonship is achieved by participation within the "garment" of the Son of God, which is an imaging of the Son, and consequently of the Father. It is the refashioning of our nature to the divine nature in whose likeness man was created in the beginning.

Divine Template 'A very specialized pattern of Light used by the Elohim to shape the spectrums of evolution. A gauge for divine thought-forms used as an overlay with the energy thresholds of the higher worlds so that duplications of this primary pattern can be created in the energy thresholds of the lower worlds through frequency modulations. 'The "Light grid" of Divine Wisdom projected over the head of the righteous servant of God so that the *Crown Chakra,* the highest triad of Sephirothic Knowledge in Man, can be anointed with God's Wisdom. (Acts22-6). See Template.

Doppler effect The change of frequency of electromagnetic radiation due to a relative motion along the line of sight between transmitter and receiver.

Double Helix Part of the intricate geometry of genetic coding existing as two polynucleotide chains that are twisted together and held together by hydrogen bonds between the bases, which are anchored by a sugar-phosphate background. The bases adenine, guanine, cytosine, and thymine bond the nucleotides in this spiral DNA molecule.

Earth The planet on which we live as a biological species.

"earth" The consciousness of terrestrials on a physical life station as opposed to "extraterrestrials" who can freely circumnavigate. When hyphenated with another word: earth-bound or 3-D consciousness.

Eben Shettiyah Heb. "The Rock of Salvation." 'The "Rock" represents the foundation of God's Wisdom operating in the world of form as the twelve energy foundations for the 'heavenly Jerusalem' used by the spiritual Masters to transfer physical form into spiritual form, and spiritual form into physical form. On planet Earth, the "Eben Shettiyah" is modeled in stone within the Great Pyramid, representing the altar to Yahweh (Isa 19-19-20) which contains the Wisdom codes of the divine plan of "deliverance."

Ehyeh Asher Ehyeh Heb. "I Am That I Am." 'The Divine code of mutual polarization and communication that takes place (between soul-intelligences) when the "I Am" consciousness of individual/-planetary intelligence is attached to the "I Am" of advanced higher evolutionary orders and Brotherhoods occupying a galactic dimension. The highest statement that a mortal can use in this world. It expresses the "covenant" between the human self and the Christed Overself, and a knowing of one's true identity, one's destiny, and the keys to the higher thresholds. 'The recognition of the absorption/fusion of individual identity into divine identity, or vice versa, bringing a balance between the human/God partnership. 'A holy mantra/salutation working with the Brotherhoods and Hierarchy of YHWH.

Eighth Chakra The template through which the higher energy systems surrounding the body are united with the human biocomputer system controlled by the seven chakra stations of energy flow. The Eighth Chakra allows for the unification between the Overself Body and the human biological system as the energy center for the "divine Light," the "flame of salvation" and eternal Light appearing over the head.

Eka Body/bodies There exists a substratum of direct current potentials in the body which precedes the action potentials of biological reality. This is a Higher Consciousness Body/Body Two substratum which can coordinate the inner realities of each consciousness vehicle through an interconnecting clock manifold, whereby consciousness time can be in perfect control of the biological clocks and common/mundane reality. Enoch calls this vehicle the 'Eka Body' which is a collection of many plus and minus relativities, depending on the nature of the consciousness levels. The consciousness vehicle used for time travel while sustaining a direct relationship to the physical vehicle which is left at some point in biological time. If you know your origin, you know your destiny, for the Eka Body is a vehicle synthesis in 'clearing consciousness time.' E.g., a 7-8-9 chakra configuration allows the consciousness vehicle to simultaneously work "in and out of time." (Eze. 3:12-15).

Eka system/Universe The Eka system works with many plus and minus relativities which are used to manipulate the myriad spheres of life used in raising one level of a common universe or universes to the next quantum universal level.

El Shaddai See Metatron.

'Elect,' The 'Those who qualify themselves for the mastery of a program. 'Those chosen by God, not men, because they are a pure, receptive vehicle for the Light. (Heb. 12:l-2). Knowing God and having the presence of Christ in one's life.

Electromagnetic Body This vehicle body codes your physical body directly into other consciousness regions of the local universe through the whole array or family of electromagnetic waves. The E-M vehicle must work with its "Christ Overself Body" or a Master of Light if it is to work with the *many electromagnetic spectrums.* Enoch said the 'ten virgins' illustrate the 'lost energy spectrum' that applies to Man's potential to occupy other bodies of Light in the mega reality of many spectrums. One must first illuminate the E-M vehicle with Light before one can cross the threshold of negative mass. Matt. 25:3-10 gives a view of the consciousness vehicles oblivious to the potential of the energy spectrum and the Lord's Body of Light.

Electromagnetic null zone An energy vacuum where there is an absence of electromagnetic fields.

Electromedicine The science for healing and regeneration, by non-surgical methods, which uses electromagnetic radiation Medicine dealing with a fourth and fifth state of matter formulated on the basis of magnetic fields and light.

Electron 'An elementary particle having a negative charge and an atomic weight of 5 - 4862 x 10-4 a.m.u. 'According to the Keys of Enoch, the electron is a part of a super-electron which was designed by Metatron for the unification of the sub-parts of our local universe. (See Key 318).

Elohim (sing. "Eloha") 'The plural splendor of the Creator God as *pluralis excellentiae,* plural excellence. The Creator Gods/Divinities of YHWH who control the calibrations of Light necessary to evolve all the combinations of the Image and Similitude through the Eternal Eye of the Divine Father. This is why creation begins with "Bereshith bara Elohim," for it is the "Creator Gods" who have created the world by the will of Yahweh. 'This plural title of the Creative Godhead appears most frequently (over 2,500 times) in the Old Testament as an affirmation of the majesty and magnitude of the creation. Beginning with *Genesis,* Elohim, "Creator Gods," is used for the higher creation. It is only after Enoch as a

'father' gave birth 'in time' (Gen. 5:21), and "walked with the true God" (Gen. 5:22), that the Hebrew expression ha-Elohim, however, is introduced in the Bible, as applying to the revealed Creator Divinity behind the veils of creation. The expression *ha-Elohim* can be found, for example, in:

Genesis 5:22,24; 6:2,4,9,11; 17:18; 20:6,17; 22:1,3,9; 27:28; 31:11; 35:7; 41:25,28,32,32; 42:18; 44:16; 45%; 48:15,15.
Exodus 1:17,21; 2:23; 3:1,6,11,12,13; 4:20,27; 14:19; 17:9; 18:5,12,16,19,19; 19:3,17,19; 20:20,21; 21:6,13; 22:8,9; 24:11,13.
Numbers 22:lO; 23:27.
Deuteronomy 4:35,39; 7:9; 33:1.
Joshua 146; 22:34; 241.
Judges 6:20,36,39; 7:14; 13:6,6,8,9,9; 16:28; 18:31; 20:2,27; 21:2.
I Samuel 4:4,8,8,13,17,18,19,21,22; 5:1,2,10,10,11; 6:20; 9:7,8,10; 10:3,5,7; 14:18,18,36.
2 Samuel 2:27; 6:2,3,4,6,7,7,12,12; 7:2,28; 12:16; 14:17,20; 15:24,24,25,29; 16:23; 19:27.
1 *Kings* 8:60; 12:22,22; 13:4,5,6,6,7,8,11,12,14,21,26,29,31; 17:18; 18:21,24,24,37,39,39; 19:8; 20:28.
2 Kings 1:9,11,12,13; 4:7,16,21,22,25,27,27,40,42; 5:8,14,15,20; 6:6,9,10,15; 7:2,17,18,19; 8:2,4,7,8,11; 13:19; 19:15; 23:16,17.
1 Chronicles 5:22; 6:48,49; 9:11,13,26,27, 13:5,6,7,8,12,12,14; 14:11,14,15,16; 15:1,2,15,24,26; 16:1,1,6,42; 17:2,21,26; 21:7,8,15,17; 22:1,2,19,19; 23:14,28; 24:5; 25:5,5,6; 26:20,32; 28:3,12,21; 29:7.
2 *Chronicles* 1:3,4; 3:3; 4:11,19; 5:1,14; 7:5; 8:14; 9:23; 1035; 11:2; 13:12,15; 15:18; 18:5; 19:3 22:12; 23:3,9; 24:7,9,13,16,20,27; 25:7,8,9,9,20,24; 26:5,5,7; 28:24,24; 29:36; 30:16,19; 31:13,14,21; 32:16,31; 33:7,13; 35%; 36-16.18.19.
Ezra 1:3,4,5; 2:68; 3:2,8,9; 6:22; 8:36; 10:1,6,9.
Nehemiah 415; 5:13; 6:lO; 7:2; 8:6,8,16; 9:7, 10-28,29,29; 11:11,16,22; 12:24,36,40,43; 13:1,7,9,11.
Job 1:6; 2:1,10.
Psalms 87:3.
Ecclesiastes 2:24,26; 3:11,14,14,15,17,18; 5:1,2,2,6,7,18,19; 6:2,2; 7:13,14,26,29; 8:12,15,17; 9:1,7; 11:5,9; 12:7,13,14.
Isaiah 37:16; 45:18.
Jeremiah 35:4.
Ezekiel 31:9.
Daniel 1:2,9,17; 9:3,11.
Jonah 1:6; 3:9,10,10; 4:7.

'En Kai Pan. Gk. "One and All" of "Many and One." The Mystery of the Many and the One physical universes connected to a singular Father universe where the Infinite Mind, the Infinite Way, and the Infinite Specie converge in the name of a Lord of Light or Paradise Son who serves simultaneously the pluralistic manifestations of the Throne of YHWH.

Enoch "One who initiates into Light." Enoch, the revealer of the "Sixty-Four Keys" is the same "biblical Enoch" who "was taken and walked with God" as a witness to the Living and Revealing Father of Creation. He works with Metatron and the other Lords in governing the lower worlds so that the truest unity and most perfect plurality of the Father's Wisdom may be bestowed. Enoch is the Master Scribe of the Father's "Tablets of Creation," responsible for transmitting the scientific keys of the Living Light to the Mansion Worlds of Life. The Greek, Hebrew, Ethiopia and other fragments of the common 'Book of Enoch' were derived from an earlier scroll on 'the generations of Adam containing, in part, the "weights and measures" of an earlier teaching on the 'Keys of Enoch' which were manifested to Man at the beginning of time. His Keys' have been revealed to manifest the scientific and spiritual unity for the saints "at the end of time" so that they are prepared to enter the many heavens of the Divine Father for co-reigning within the "Garment of the Son of Man," the Sonship of the Father. (See Order of Enoch).

Entropy (Gk: "transition") '**A** measure of the capacity of a system to realize work. The increase in entropy in a process can be thought of as the system's loss of capacity for doing work. 'The measure of decay and the degeneration of matter and energy. Opposed to centropy, the electrification of matter-energy. 'The Higher Intelligence is beyond the entropy process by virtue of using a consciousness control of entropy.

Epi-Kinetic Body The biological plasma used by the energy-vibratory body for projection and teleportation within a singular dimension. The Epi-Kinetic Body is the consciousness-vibratory vehicle which can pass through the common kinetic paradigms of velocity and mass. Great energies of vibratory protection, inspiration, and the balancing of the creative consciousness levels with the unconscious and subconscious levels can take place through this vehicle of vibratory synthesis, e.g., in a 4-7-8 chakra arrangement. (In amplification with 'the Lord': See Daniel 3:19-25).

Eshyouhod The "devouring fire" as nemesis, negative entropy, and judgement against the fallen Lords of Light — Meodrach, Semjaza, Baal, etc., and the false priesthoods who have kept the root races of the planets in karmic bondage, oblivious to the liberation of the soul, the Brotherhoods of Light, and the Love of the Father.

Eternal/Divine Eye The Father's Eye of "divine creation" coordinating the minds of the Elohim so that the divine image can be passed on to all "generations of creations." This Eternal Eye allows the Father's Living Light to make visible His "garment" so that it can form the Light substances.

Evolution This is not used to represent Darwinism-Lamarckianism, but "spiritual evolution" which is diametrically opposed to evolution out of the "primitive elements." Spiritual Evolution begins after "the soul" is placed as a "seed form" of the Father's Will on one of the flow patterns of individual creation. once the seed form is 'planted' or 'predestined,' it operates by "programs of processing" the various radiations of Light.

Exobiology 'The future science of creating "living models" for biological generation in space from "living materials" already in existence. '**A** synthesis of sciences simulating the early "environment of the Earth," and checking to see if life-like molecules can be produced by such means as discharging electrical currents into a closed "primitive environment."

Eye of Horus One of the manifestations of the Eternal Eye through which a template of vibratory patterns is used by the Masters and Lords of Light to generate physical creation. (See also Eternal/Divine Eye).

Fall 'The separation of Angelic Princes of Light and Paradise Deities from the Throne and Treasury of the Living Light due to their reluctance to share the Father's Plan of "creative experience" in the handiwork of Adamic Man where a matter-energy being was given the ability to have the same quality of Light as that which exists in the Cosmic Infinite. ^The separation of the "image" and "similitude" in the Adam Kadmon and Adamic Man as a result of the "Adversary Hierarchy" of the Father which sought to limit the quality and universality to which spiritual absoluteness can be experienced. These "Deities" made no provision for eternal growth, by mixing and dogmatizing the vibratory relationship of the Living Word of God. However, through the Father-Son partnership the *olam ha-perud,* the "world of separation," was overcome by the Office of the Christ, and the Infinite Living Light was restored to the lower worlds so that, through the procession of Light, union between the soul and the substance from which it emanated is able to be renewed (2 Cor. 2:14).

Father Manifest and Revealed God — the Divine Mind of the Ancient-Recent-Future of Days operating our Father Universe as the Mind through which the Divine Infinite Way of Creation and Redemption can occur. The Father-Creator behind the Hierarchy of the universe that we are capable of knowing and beholding as YHWH with infinite forms and meta-unities with His Son and His Holy Spirit Shekinah. (Matt. 3:16,17).

Father Universes Multi-universal time cell realms where nucleogenesis in stellar populations directly connects with the programs of Son universes. These realms are administered by a Creator God as one definition of YHWH. Father Universes consist of universes each having a Creator God sustaining the unfoldings of the Divine thought-forms. The Father Universes evolve the seats of government for the location of the thrones and dominions.

Fifth dimension The next "garment of light" that our matter-energy body enters, in the process of spiritual evolution. A less gross-material body with the restored "similitude" of God governing the physical processes. Enoch said three-dimensional humanity will be transposed into the fifth dimension upon completing its education in this realm of "image and similitude."

Five Bodies The five potential spiritual energy vehicles that interconnect with the corporeal vehicle of Man for liberation and spiritual transformation. See *Electromagnetic Body, Epi-Kinetic Body, Eka Bodies, Gematrian Body,* and *Zokar Body*

Flame ScriptureFire Letters 'The Language of "fire or flame geometries" which can pierce the three veils of conventional relativity and open the eyes of Man to behold wondrous things of Divine Wisdom. The fire letters can code human consciousness into the Light. The flame scripture encompasses the secret mysteries out of which the Torah Or was defined for Adamic humanity. "Specific Letters of a sacred language shaped in 'fire script' so that the consciousness of the sacred Letters of spiritual writings can actually penetrate the soul of the reader so that the soul of the reader comes to behold the Deity.

Fleet being A being of higher intelligence, capable of being transported from star system to star system. Out of his singular body many categories of matter-energy bodies can be generated. A "fleet being" can evolve a whole "race of beings" out of his/her system according to biological pre-ordination for a given star system as, for example, Adam.

Flux The amount of energy crossing some specific area at a specific time.

Flux Line Control See Gravitational Flux Line Control.

Fourth dimension A "time coordinate" in addition to length, breadth, and depth of conventional space. Enoch said the "fourth dimension" is the consciousness threshold that must be crossed while entering and leaving our three-dimensional *perceptual time and space.*

Frequency Response A measure of the ability to take into account, follow, or act upon a varying condition. In the work of the Brotherhoods of Light it is the maximum rate at which changes of condition in the target can be followed and acted upon.

Gabetha/Gabbatha Heb. "The Judgement Seat as Stone Pavement." The judgement that you must pass upon your own "spirit" during a key time in the drama of life. The decision of serving God through the Overself Body of Light by sacrificing your body to the sovereignty of God rather than "the nations" of the world.

Galaxy '**A** large assemblage of stars; a typical galaxy contains millions to hundreds of billions of stars. Our 'local universe' within a super-galaxy as one region within a *Son Universe.*

Gematria 'The science of determining the necessary input power needed to build a consciousness body; i.e., the mathematical calculation of the weights and measures supporting each consciousness vehicle. 'A system for the study of the Torah, based on the numerical relationship of letters and groups of letters and their comparisons.

Gematrian Body The vehicle of Light synthesis in the body formed by the Shekinah's "Life force," which controls all the inner relationships of Light. This body prepares the human vehicle to be connected with the Christ Body Overself. On the physical plane, it can control the ratio between the plasmic state of living things and atomic-molecular matter. The Gematrian Body is made up of "light geometries" used in consciousness creation, inspiration, healing, etc., which can mathematically arrange each of the energy meridians of the human system to make them available to guide and energize the body (Luke 11:13; Mark 13:ll). The Gematrian Body with the Shekinah bears witness that we are 'active' people of God (John 14:26) and 'actively dwelling in a body of Light' within the body of flesh (Isa. 40:13). As a vehicle for the saints (John 14:17), the Gematrian Body frees creative life from slavery to the physical body. The inner part of the body as *gewiyyak* can manifest great power (Dan. 10:6) in the work of the Lord.

Geon The smallest known unit of gravitation.

Gifts of the Holy Spirit 'The ministries of 'the Living Light of Love' bestowed by the Holy Spirit Shekinah for the upbuilding of the congregation of God and the triumph of God's Kingdom. 'The gifts/work of miraculous things bestowed by the Father's Spirit which are to be used to anoint the servants of God and strengthen them through He who is the Author of Life as the comforter, giver, guide, inspirer, indweller, justifier, reprover, quickener, revealer, sanctifier, teacher, testifier, and way of access to the Infinite Way. Each 'Christed" individual is to seek the "creative power" and "wisdom" of the Holy Spirit Shekinah in the Father's Name, Y-H-W-H Yahweh, lest he bring judgement against himself for failing to discern the spirits. Enoch said that, in addition to the traditional spiritual gifts, the Shekinah will give to the elect the ability to speak in spiritual-scientific tongues and angelic languages; the ability to see and work with the angelic teacher of Light; the understanding of the mysteries of the Shekinah Kingdoms; and the power of resurrecting the dead. 'In the fullness of Shekinah, the Lord's "Mystical Body" is given as the "Trinity Power" of the Godhead to the elect so that they can transform the substance of the Earth. (1 Cor. 12:6-12; Acts 2:3-20. See Key 113:37-44).

Gigahertz (Ghz) 1 billion hertz.

Globular clusters Clusters of stars found grouped together in our galaxy and other galaxies. There are usually a million plus stars in each cluster.

Golgotha Heb. "Skull." 'Historical place of the sacrifice of Jesus. According to Enoch it means the transformation of the "skull of flesh" into the "crystal skull of heavenly glory" as a sign of triumph over the flesh. Just as those who have understanding do not simply look at the garment of the scriptures, but the body beneath it, the wise servants of the 'Heavenly King' attach 'divine wisdom' to their skull, the crown for the 'Tree of Life,' and put on a 'Garment' which consists of the universe.

Graser amplification The amplification of geons to be in step with locally coherent gravity fields.

Gravitational Flux Line Control The deliberate control of energy that can be released by gravitational collapse, or partial collapse, of a system by the Brotherhoods of Light and "Whole Light Beings." Specific "signal frames" controlling gravitational flux, isolated flux, internal gravitational flux, inertia/no inertia fields, etc., so that operations of higher intelligence can freely move across the energy frames of space, maintaining the growth of spiritual intelligence.

Graviton spectrum A unique spectrum composed of different kinds of light particles "trapped in gravitation." The spectrum the Higher Evolution "modulates" in establishing a direct connection between gravity and magnetism in the physical universe.

Gravity Amplified or metagalactic "Gravity power" in the universe used by the Higher Evolution to control conventional "gravity sets." This allows for the releasing of "gravitationally trapped light," "molecular restructing," etc., which makes possible the advancement of a program/specie.

"gravity"/gravitational constant Gravitational attraction of the earth's mass for bodies/radiant-energy quanta. In metric units, the gravitational constant, γ, has the value of 6.668×10^{-8} dyne·cm^2/gm^2.

Great White Brotherhood The Seventy Orders/Brotherhoods as a field of intelligence serving the Father.

Hakamim Heb. The 'Watchmen' of YHWH's programs, of which there are thirty-six who oversee the destiny of the Earth. They serve YHWH humbly upon the planets like Earth and yet have the ability to ascend to higher worlds for Wisdom to connect the family of man with the 'Celestial Family of God.'

Har-Magedon Heb. "Armageddon." The final confrontation between the experimental deities with all of their authoritarian, political rulers and supporters in the physical, psychic and spiritual dimensions pitted against Yahweh's "experiment of Life — within eternal Life, governed by the Sonship of Christ." (Rev. 16:14; Jude 14,15). The greater themes of Armageddon include: "'War of Divine Execution" causing the neutralization of militarism and imperfect consciousness experiments on planet Earth that inhibited soul advancement (2

Thess. 1:6-9); The dilemma of Man who, with nuclear weapons, cannot change God's purpose for Earth (Rev. 11:18); 'The purification and cleansing of wickedness from the Earth for a righteous new system of things (Isa. 11:1,4); The Message of How to Survive (Zeph. 2:2,3: Matt 10:22); Call upon the Name Yod-Hay-Vod-Hay, Infinite Father of Love and Light, through the Holy Spirit and the "Anointed" Christ! (Matt. 10:20); The quickening of the people of God into the Heavenly Universal Government, with representatives from Earth, after the final house-cleaning on this life-station (Matt. 6:9,10; Ps. 45.16; Dan. 2:44); 'YHWH's threshold of 'A New Transformation' triumphant over the political, economic, scientific and religious 'games' on planet Earth and other planets conducted by 'dying extraterrestrial civilizations.' (Rev. 16:16).

Hasmal Heb. "Light manifestation." Light energies combined into a free-floating system that can be moved around any stellar creation so as to attune the color index of a given star or star system to a new sequence phase, the repair or restructing of degenerate processes, etc., so that the planets and planetary-stars in the system can support a new manifestation of intelligence. (See Key 312:34-40).

Heavens/heaven Heb. "Shamayyim." Layers of Ain Soph Light from the Ancient of Days used by the Creator God for the initiation of the thought-form of creation by Metatron, the Hosts of the Father, and the Office of the Christ. The orderings within a Father universe down to the lowest Shekinah substratum where atoms are broken down and nuclear components combine with the array of Ain Soph colors. "heaven"/next universe: The next ordering of evolution in control of a wide variety of space sequences, e.g., white dwarfs, sub-dwarfs, sub-giants, giants, bright giants, super-giants, O5 BO B5 A0 A5 FO KO K5 MO M5, including a threshold of stars not in the visible spectrum and still a part of the "'Melek Shamayyim," the sovereign regions of the larger universe of the Father Creator as "King of the heavens." Qne of the "New Heavens," or "being with the Lord" as the dwelling place of YHWH. The "New Heavens" will contain a wide variety of spiritual planets as promised in the work of YHWH. Isa. 66).

Hierarchy 'There are multiple levels of Hierarchical command starting with the Father acting within the Trinity of Trinities and the Elohim Architects of the Master/Mansion World in expressing the irresistible forces of Eternal Love. 'The Hierarchies evolve around the programs of Divine authority expressed through the High Command of Metatron, Michael and Uriel operating with the Deity Absolutes of Gabriel, Raphael, Ariel and the Creative Forms of the Holy Spirit Shekinah in Deity Trinitization. They do the will of YHWH Yahweh/Jehovah, manifesting His wondrous joy and rapture for His Divine Seed in the myriad universes without beginning and end. 'The "Whole Light Being" hierarchy of a throne/dominion region and *Sephirothic creation* including the Hyos Ha Koidesh, Elohim. B'nai Elohim, Cherubim, Ophanim, Seraphim, Malachim, Hashmalim, Arelim, Elim and Ishim, who are able to move through infinite levels of creation as a group to insure "Creation" on sub-infinite levels such as the human kingdom. These include the "Orders of Light" consolidating the work of the Father-Son creation. They enable the 'seed forms,' issued and planted by the Father and redeemed and regenerated by the Son, to continue into future-eternal associations of Love without being circumscribed in imperfect consciousness space and creation. They bring the wisdom of the living Light so all creations can be rejoined with the Ancient-Recent-Future of Days. (See Key 303).

"hierarchy" 'A "non-static" unfoldment of the Father Creator into the cosmos of His Thought-Forms through deities which are creative vehicles for the expression of a whole or part of a program. These include experimental "governors" in a local universe, who administer to the planets. This government of deities governs a federation of planets working towards the future eternity within the Infinite Way. 'The local hierarchy of "Masters," many of whom were removed, according to Enoch, from their positions of authority due to massive

spiritual imbalance and neglect of their sovereign regions which fell under the control of the Prince of the Air and the forces of spiritual darkness. 'The fallen hierarchies are the Chief Lords of Light who rebelled against the Father and include: Azazel, Turel, Simapesiel, Baraqel, Batarjal, Armen, Armaros, Artaqifa, Rumael, Turael, Turel, Tumael, Bus-ase-jel, Hananel, Kokabel, Danjal, Rumjal, Jetrel, Assael, Semjaza (Semjase) who control the "hosts of Sataniel" in our Father universe. The Councils and the Office of the Christ are now bringing liberation to these regions under the control of the fallen Lords of Light.

High Frequency Vehicle 'Perpetual, energy-generating vehicle technology of the Higher Evolution used for large-scale galactic administrative procedures. 'Energy vehicles using a perpetual pulse which permit efficient operations over a wide range of flight speeds and altitudes. Advanced avionics and vehicle technology having multidimensional properties for capability, safety and reliability in star fleet operations using automatic or semi-automatic control. A spiritual vehicle which is the product of a thought-form technology of the brothers and Lords of Light.

Higher Evolution/Higher Intelligence Advanced forms of physical and spiritual-physical intelligence which administer to inter-planetary civilizations through the positive Brotherhoods.

House of Instruction Heb. *"beth ha-*midrash." A place where the different levels of spiritual understanding are brought together so that a true community of YHWH's Living Wisdom and Revelation can be forged, and a ministry of working with higher intelligence in "pursuing peace, and loving humanity" can create a "Center of Light."

House of Many Mansions Heb. and Ar. 'Bayith." 'A dwelling place of the Lord; myriad star systems expressing "the Garment" of a Son Universe. The interfacing of many star configurations with a central sun system known as the *Kolob* so that the essence of "consciousness life" can be preserved in physical time translation from level of star creation to level of star creation. The Father Universe, in turn, is composed of myriad "Houses"of Many Mansions apportioning levels of soul emanation where each House collectively constitutes a "Tree of Life." 'The Hekhaloth or "Halls" of Divine wisdom beyond the physical evolutionary schema where celestial beings exchange the joy of fellowship in the Light. (Eze. 47:l-2. See Key 310). 'A place for a "Temple" used by higher intelligence. (Eze. 40:5-44:9). According to Enoch, Adamic creation as a "limited creation" exists on the level of a "Seven Mansion World reality" within the Father-Son unfoldment of the Living Light.

Hyos Ha Koidesh The highest servants of the Ancient of Days. These Lords serve the Father's infinite plan of creation by working with His Trinitized forms of appearance. They are a non-evolving Hierarchy. (See Key 303:99-105).

Hyperdimensional space 'The use of space by higher intelligence for an operation or sequence of operations occurring on a specific input corridor between sets of three-dimensional space. 'Multidimensional space created by envelope packets of Light so that constant metamorphic transformations and integrations can take place, e.g., through time and programs of super-time as in alpha-omega programs. 'Built-in power distributions of non-Euclidean like quanta into Euclidean geometry that are unfolded.

I AM THAT I AM Heb. "Ehyeh Asher Ehyeh." See Ehyeh Asher Ehyeh.

Ichor codes 'Codes or mechanisms needed to adapt the blood circulatory system of the human body to higher non-blood evolutionary systems through which the physical body emerges with its corresponding "light body." 'A technique known by the ancient races through which they could regenerate their physical body to merge with its corresponding Light body matrix.

Ideographic Cybernetics Language of "Light" symbols working with more than two-dimensional forms of graphic language. They are geometric pictures and signs which work on many levels of consciousness through a control system connecting the brain and electrical networks. The Higher Evolution makes use of "picture codes" which they can imprint into the feedback systems of the brain to advance sensory input/output

so that it is no longer concomitant to the time patterns of consciousness in the physical universe. The process allows higher intelligence to communicate regardless of verbal language, giving "mental direction" that will alter the memory substrate of language affecting the psychological, neurological, biochemical and cosmological levels of thought-attunement.

Ihm-'sk Egypt. "Region of the Imperishable Stars." Region encompassing Orion, Sirius and the higher heavens that are part of the "high command" — the administration/command of the celestial host serving YHWH.

Ihmw—'sk Heb. "Region of the Imperishable Star Gods." The region of overlap between the physical and spiritual star levels where the Lords of Light reside.

IlluminariesIIlluminators The Hosts of Yahweh unequivocally a part of the Creative "Garment of Light" as the primary matrix of Metatron. They create the Light periods among the Deities, as to the relative length of day/aeon and all gradations of life types for the distribution of Yahweh's programs. The Ministerial Garments of Light include the Minds of Sharshiyah, Hatspatsiel, Geviriyah, Sagmagigrin, Tsaltselim, Tavg-Tavel, Yehovah Vehayah, Hovah Hayah, Hashesivan, Hayat, Yahsiyah, Tsaftsefiyah, Taftefiah, Zerahiyah, Tamtamiyah, Adadiyah, Duvdeviyah, Alaliyah, Tahsasiyah, Palpeltiyah, Avysangosh, Asasian, and Hasmiyah. They interpret the "Words" of the Father's Living Light which are inscribed into the tablets of knowledge from which comes everything that is and will be in the destiny of God's program.

Image and Similitude Heb. "Batsalmaynu-Kidmoothenu." (Also Heb. "selem-demut" and Gk. "ikon-homoiosis" in the biblical scriptures.) The divine "Image" is the pattern the Father chooses to express His Face. His "Image" is immutable on the Supreme and Absolute levels of the higher worlds, but subject to experimentation in the lower worlds of Elohistic creation. "Similitude" is a progressive realization of the "image"; it is a striving for assimilation, a process of realizing the divine mind. The "similitude" is necessary to preserve the image through the different Light thresholds. In the present creation, the Father's image is preserved by the Son, wherefore we seek "sonship" so that we can be "sons of God" not only in "face-form appearance," but in virtuous activity and sovereignty over creation (with dignity, honor, glory and supremacy). The image and similitude is a "likeness of God" given to the agencies of form so that the Infinite Way can continue. (See also **Batsalmaynu-Kidmoothenu).**

Inductive Linkage Man's world of information is dependent on perception. Information through Inductive Linkage is the ordering of perceptual reality for the purpose of interaction with higher intelligence. It is the formation of neural patterns for the subsequent reordering of consciousness in relation to new information. By way of focusing Light on the neural pathways or patterns, a system of ordering the perceptual reality of being is manifest. Thus, the configuration of all ordered neural impulses gives the resultant form of activity, which becomes the organism's perceptual reality, its perspective.

Infinite Way Myriad energy sequences transforming the thoughts of the Divine Mind into the environment necessary for the development of an Infinite Speciehood. It is also the "Way" of Ain Soph Light that can retrieve the Father's Thought-Forms and encompass the totality of scientific and spiritual operations performed by a species. Hence, the Infinite Way is a shared planning between the Infinite Mind and Infinite Speciehood where all levels and requirements of the Infinite Mind and Infinite Speciehood are crossed to obtain the operation of both the thought-forms and the specie-forms as originally intended.

In-space The spatial regions just on the other side of our light threshold which can be used for communication with higher intelligence. Rather than work with 'deep space" transmissions (e.g., 1420 MHz, 1667 MHz, 2380 MHz), Enoch said there exists a space built "into space" that man can use to work with higher intelligence for both terrestrial and extraterrestrial operations.

Inverse square law Law determining that, of two quantities, one quantity varies inversely to the square of the other, as the intensity of light radiating from a source varies with the inverse square distance from the source.

Israel Heb. "He who contends with God until victory."'The "Program of Light" commissioned by the Father which enables every son and daughter of God to attain the "Anointing" Christ Body and to serve creation within the Infinite Way of Love and Light. The "Anointing" of faith active in Love is bestowed upon one who, like Jacob, struggles with the angel of the Lord until he can see Him face to face. 'Poetic name for the Christed humanity.

Israel, People of 'The most recent experiment by the Elohim to upgrade the human evolution by a people who would have a higher 'perceptual channel' of spiritual energy connected with the power of the Shekinah Holy Spirit. To this people the Torah Or was given so that the planetary levels of knowledge and the higher blueprints of spiritual Wisdom could be used within the larger reality of the physical universe. When the thrust of this program was negated by fallen evolutionary intelligences (working through the Rulers and Princes of the Earth to break apart the teachings of Zion), it was the Office of the Christ that restored the reality of the "Anointed Body of Rebirth." Hence, according to Enoch, Israel is both the parochial seed, "the Sons of Jacob," planted within the nations of the Earth, as well as the ecumenical body, the "synthesis of all Sons of Light," in the ingathering of all sparks of Light as the spiritual Israel. She is the elect of all nations, composed of those who choose to be chosen in serving the Light. 'The Program of the "Peoplehood of God" throughout the many worlds of intelligence and, in particular, the twelve Adamic tribes of Israel in the local universe as the "divine issue" or "heavenly seed" sharing a common "firstborn origin." This Program brings "Sonship" to every son and daughter of God who finds his/her 'divinity" in the Father-Son-Shekinah partnership and makes provision for the eternal growth in new worlds. To be in the Father is to participate in the Paradise Deities of the Elohim. To be in the Son is to be in the firstborn Son and firstborn Elohim. To be in the Shekinah is to be in the indefinite limitation as to the universality of the seal of Life.

Jehovah The Greek accepted form of the revealed God of Our Father Universe; Ye-ho-wah is the manifested embodiment of YHWH to be known and loved as "the Sovereign Lord" directing the programs of salvation in our universe. The Holy Great One known only through His revelation. The "Revealing" Holy Great One who is also manifest through His sacred Names as Jehovah-Jirah ("Jehovah will provide"), Jehovah-Shalom ("Jehovah is peace"), Jehovah-Shammah ("Jehovah is there"), Jehovah-Nissi ("Jehovah is my banner"), Jehovah-Tsidkenu ("Jehovah is our righteousness"), and wherever the sacred Name is revealed. As Eternal Protector, shining like fire, He is El,El,El,El Jaoel, as well as "Abba" whom Jesus called upon. The "Revealed Name." (Ex. 6:2,3; original Gk. texts: Rev. 4:8,22:5).

Jerusalem Command The tactical branch of High Command from Orion working directly with Michael and Yophiel in the overthrowing of the fallen angelic kingdoms and the military kingdoms on planets. (See also New Jerusalem).

Jesus/Joshua 'the Christ' 'Eternal Divine Son of the Father appointed to bring Sonship' to the children of God and to activate the work of Je-ho-vah Y-H-W-H Ab-ba, his Father, over creation negated by the Fall. (Matt. 430 John 20:17; John 4:23,24). The Only-Begotten Son of God for this son of existence who will offer up the earthly kingdom of God to the Father's Throne. The Head of the Office of the Father's Throne. The Head of the Office of the Christ encompassing the 144,000 Ascended Masters. 'Divine Love from the Elohistic Garment of Life anointed as the vehicle of Ransom/ Redemption (Eph. 1:7; John 3:16; I John 4:9,10) so that forgiveness and salvation for eternal life is possible to those becoming Christed' through Christ in oneness with the Father and the Son (John 1:29; Acts 10:43; Rev. 7:9,10,14-17).

Jesus Christ as 'the Word of God' Transforming Names of God's Word in the holy scriptures which include: Adam, the Last (1 Cor. 15:45). Advocate (John

2:l). *Almighty, the* (Rev. 1:8). *Alpha and Omega* (Rev. 1:8). *Amen* (Rev. 3:14). *Author of eternal salvation* (Heb. 5:9) *Perfector of our faith* (Heb. 12:2). *Beloved* (Matt. 12:18). *Branch, the righteous* (Jer. 23:5). *Bread of Life* (John 6:35). *Chosen of God* (1 Pet2:4). *Christ, the* (Matt 16:16). *Christ, the Lord's Christ* (Luke 2:26). *Christ, of God* (Luke 9:20). *Christ, the Lord* (Luke 2:11). *Christ, son of the Blessed* (Mark 14:61). *Comforter with the Father* (IJohn 2:1). *Cornerstone* (Isa. 28:16). *Covenant* (Isa. 42:6). *David, son of* (Matt. 9:27). *Dayspring from on high* (Luke 1:78). *Deliverer* (Rom. 11:26). *Desire of all nations* (Hag. 2:7). *Door* (John 10:9) *Effulgence* (Heb. 1:3). *First and the Last* (Rev. 1:17). *Firstborn of the dead* (Rev. 1:5). *Firstfruits of them that are asleep* (1 Cor 15:20). *Foundation* (1 Cor. 3:11). *Gift of God* (John 4:10). *Glory of the people of Israel* (Luke 2:32). *God blessed forever* (Rom. 9:5). *God our Savior* (1 Tim. 2:3). *Head of the corner* (Matt. 21:42). *High Priest of the good things to come* (Heb. 9:11). *Holy, the Son of God* (Luke 1:35). *Horn of Salvation* (Luke 1:69). *I AM* (John 8:58). *Image of God* (2Cor. 4:4). *Immanuel* (Isa. 7:14). *Jesus, the Son of God* (Heb. 4:14). *Judge of the living and the dead* (Acts 10:42). *Life, the* (John 14:6). *Lifht, the* (John 12:35). *Light of the world* (John 8:12). *Lord Christ* (Col. 3:24). *Lord of lords* (1 Tim. 635). *Messiah* (John 1:41). *Mighty One of Jacob* (Isa. 60:16). *Passover, our* (1 COr. 5:7). *Prince of Peace* (Isa. 9:6). *Propitiation* (Rom 3:25). *Resurrection* (John 11:25). *Rockr the* (1 Cor. 10:4). *Root of David* (Rev. *5:5).* *Sanctification* (1 Cor. 1:30). *Savior of the body* (Eph. 5:23). *Savior of the world* (1 John 4:14). *Son, a* (Heb. 3:6). *Son, only-begotten* (John 1:18). *Son of Man* (1 John 1:3). *Son of the Most High God* (Mark 5:7). *Son of the Living God* (Matt. 16:16). *Wisdom of God* (1 Cor. 1:24). *Witness of the Father* (Rev. 3:14). *Word of God* (Rev. 19:13). *Word of life* (1 John 1:1). Christ See Jesus Christ.

Jesus-Moses-Elijah The "Anointed Paradise Trinity" sent into the world of Man to activate the Light thresholds of the Father's Program of "Salvation" so that Man can ascend from world of Light to world of Light according to the blueprint of YHWH's Living Word. The Collective Messiah as a "Collective transfiguration" which shows that Jesus did not work by himself, but within a "Brotherhood of Light" which has its higher meaning, according to Enoch, in the three-fold giving of the star code to the human evolution. Moses gives man the "Torah Or" which he receives from "The Living Light"; Elijah demonstrates oneness with the "Vehicle of Light" which attaches our physical universe to other universes of messengers of "The Living Light." Jesus demonstrates the "Collective Messiahship" with the "firstborn seed" of the higher Overself worlds, whereby the "Man of holiness" brings the garment of the Christ body to those appointed to be "risen sons and daughters of Light" in the regeneration and resurrection of this world of intelligence. Jesus activates the Sonship of Yahweh for everlasting world dominion through his "resurrection by Light." Know then, that just as Moses-Jesus-Elijah came to the world together through the transfiguration of Light (Matt. 17:3), so they will return together to quicken the saints in that day when the Earth shakes and passover is not seen as the passover of Man, but of the "Sons of the heavens" that will appear in the skies. Moses (Deut. 33:1,2; Num 16:35; Ex. 7:17,19) and Elijah (Rev 11:5,6; cf. 2 Kings 1:10; 1 Kings 17:1) will judge Israel of the flesh, but the son of Man will judge Israel "of the heavens," and the very souls of all mankind before his Father's Throne. The Wisdom of YHWH will be poured out on His elect and Meshihe as "The Anointed One of the Prophets," "The Anointed One of the Priests," and "The Anointed One of the Heavenly Israel" will come forth. The 'trinitization" at the dawn of a New Age of "the Christed" in the Father thus continues into future eternity.

Jetziratic Creation See Yetziratic Creation.

John, the Divine Ascended Master and one who holds 'the Keys' of the Melchizedek Priesthood as a 'visible priesthood' with Peter and James. Author of the Scroll of Revelation; a witness to the verity of Jesus Christ and Michael within the heavens of our Father, YHWH Jehovah. The scroll gives twelve references (Rev. 1:8; 4:8,11; 11:17; 15:3,4; 16:7; 18:8; 19:6; 21:22; 22:5,6) and four abbreviations of the holy Name (as) JAH (Rev. 19:1,3,4,6). Head of the Brotherhood of Light using a language of color and Light communication.

Judgement "Day of Jehovah." 'The Day of Graduation" or "Judgement" depending on how the soul judges itself with the Love of the Father and the Christ Light within. The threshold entry into the "new life" through a reevaluation of life. A day of punishment for those who judge themselves unworthy, but a day of graduation for those belonging to the covenant of the Living God. (Isa. 1:24-31; Dan. 7:21-22). It is a "graduation" through which you receive a manifestation of greater levels of consciousness existence within the many universes. Some will prove worthy of everlasting life, others receive condemnatory judgement of everlasting destruction and must be returned to the pristine beginnings. (John 5:28,29; Rev. 20:14,15; Rom. 2:I-16). 'Action administered by the People of God who receive heavenly life with the Son, judging the angels and those who have failed "to clear" the present threshold of transforming the "garment of life." (Matt. 19:28; 1 Cor. 6:3; Rev. 20:4). 'The "judgement of love" necessary for a saint to daily transform his/her garment of flesh into a "garment" of love and mercy. (Ps. 101:1,2).

Kaballah 'The science of the many universes of higher intelligence that serve the Godhead.' The 'revealed science' of working directly in the Light in service to the hierarchies/theophanies of continuity and change within the Father's continuum. Kaballah cannot be understood exclusively in the languages of Man and, according to Enoch, must be revealed directly by the angel/emissary of YHWH. The student/servant of the scriptures is translated into the higher dimensions where he is directly taught the Knowledge and Wisdom and the discernment of what "to reveal," and "not to reveal," in dealing with the realities of the lower worlds. Kaballah was used by the Brotherhoods of Light in administering to the Adamic peoples of the Earth in previous cycles. It was taught by the Brothers even before the epoch of Midrashic literature, and the texts of "heavenly transliterations" conceptualized and transmitted by R. Ishmael and R. Akiba (during the first four centuries C.E.). Kaballah uses the Language of Light to apply the rules of codes, and only in "documentary displays" makes use of a written "language differentiator," e.g., Akkadian, Aramaic, Arabic, Egyptian hieroglyphs, Coptic, Greek, Hebrew, etc. The sages carefully preserved the "higher Kaballah," leaving the "Anointing Wisdom" to come after the mastery of the basic scriptures. Christian Kaballah and the literature of the occult only go up to the "ninth hour" or "gate" of the "Mysterious Name of YHWH," and are not the "higher Kaballah," revealed by the living messengers of Yeho-wah, but generalizations on *Emunot ve-De'ot,* the "theory of creation."

Karma A universal law of cause and effect which provides the soul with opportunities for physical, mental and spiritual growth. In incarnation: the soul's entry into a cycle of the lower "life" from the "firstborn" thresholds of the Living Light. Karma is subordinate to "Eternal Life" as demonstrated by Elijah (1 Ki. 17:17-24); Elisha (2 Ki. 4:32-37); Jesus (Matt. 9; John 11); Peter (Acts 9:40); and Paul (Acts 20:9,10).

Kesil Heb. "Orion." The Central Control for all the higher programs of development connected with the astro-chemical networks and reprogramming life syntheses in our universe, blueprinted by pyramids in Egypt. (Job 38:31. See Key 107:1-5).

Kether Heb. "Crown." The highest triad in the *Sephiroth* in comparison to the *Neshamah,* "Spirit," and the *Ruach,* the 'Soul," — the seat of good and evil. It is the point of divine coordination.

Key 'In the context of Enoch's teachings, one of sixty-four principles providing for the learning transfer between levels of external and internal Wisdom. It enables the Divine Mind and Paradise Instructors, operating with the programs of the Father, to explain an array of teachings and dimensions used in the crosstalk between levels of creative intelligence. 'A set of characters or bits forming a field by which a word, record, file, or other information group is identified or controlled. 'TO code/ decode information.

Kiddush Ha-Shem Heb. "Preparation for the Holy Name." 'According to Enoch the "benediction, blessing, and deliverance" for the great Sabbath of recreation, or the "seventh ray of Light" which will deliver the world through the unfolding of the mystery of mysteries, when the Great Mysterious Name of YHWH is fully actualized among the righteous of the Earth. (Isa. 12:1-6). 2The "Kingdom Meal" of the elect servants of God who blessed the bread of life and drank the cup of immortality, knowing that they did not serve in the priesthoods of Man, but in the work of YHWH whose Holy Name is amplified by Michael and sanctified through the Messiah. Benediction given in the Holy Name of the Father whether Sebaoth, El Shaddai, Adonai, or any name of "the Anointed One" expressing the Father-Spirit partnership. (Is. 49:16-20).

Kimah Heb. "Pleiades." The blueprint for this immediate universe. The star codes from Kimah form the dimensions of the biochemical rhythm of the atomic nucleus. (Job 38:31. See Key 106).

Kingdom An administration of Light; a level of consciousness administration where offspring of the Divine Person can take on the nature of many levels of intelligence so that there is not merely one incarnation level of "Divine Sonship," but "many levels of Sonship." Moreover, a universe can produce countless millions of histories within a cycle of Sonship. Therefore, within one cycle there are endless variations of government under a Divine Person who gives meaning to this splendor and harmony. In our Father's Kingdom the distinguishing features are: The Kingdom is a Government with Rulers, Authority, Subjects. (Dan. 7:27; Ps. 2:6-8; Rev. 5:lO; 12:lO). It is not developed through efforts of men and human governments. (John 18:36; Dan. 2:44; Isa. 9:7). 'The Kingdom is to rule both the heavens and earth regions of the Adamic seed. (Eph. 1:12-21; Rev. 21:2-4; 1 Cor. 6:2,3). 'The "Kingdom of physical glory" that begins with the blessing of the planetary seed by Melchizedek, and ends with the transplanting of the physical seed of God's people into the larger "trees of life." (Gen. 14:17-20; 17:7; 22:17-18; 2 Sam. 7:12,13; Luke 1:32, 33; Heb. **7).** 'People of God as the "Christed seed" destined to be "Associate Kings and priests" with Christ Jesus "of the Order of Melchizedek" in the celestial heavens. (Rev. 14:1,4; Rev. 5:9,10; Rev. 20:6). The "grandeur of the heavens" given to the holy ones of the Supreme One, the Ancient of Days, whose Kingdom of Creation will endure forever. (Dan. 7:27; Rev. 11:15; Dan. 7:14,18).

Kodesh Ha-Shem 'The "1ncorruptibility"of the Father's Holy Name refashioning the divine and human nature into harmonies beyond the limits of created nature. The transitory life of the flesh requires the coding of the Divine Name for the continuation of life into higher consciousness. *AHoly/Sacred Name of the Father, in combination with the Shekinah, manifesting the Father's "Garment" through all permutations of the sacred, mysterious Name. E.g. Jehoash, "whom God gave"; Jehohanan, "God is gracious"; Jehoiachin, "God establishes"; Jehoiada, "God knows"; Jehoiakim, "Jehovah sets up"; Jehoram, "Jehovah is exalted." When God spreads out His Garment of Mercy on His myriad worlds He is called Y-H-W-H, and when He gathers us into His Garment of Wisdom He is called El Shaddai, and yet His "Great Stream of Living Light" is beyond all worlds of commentary on the sacred Letters of His Name.

Kodoish, Kodoish, Kodoish Adonai TsebayothlSabayoth Heb. "Holy, Holy, Holy is the Lord God of Hosts/Armies". The glorious salutation given to the 'Lord of Hosts," or "Sovereign Lord of Armies," by those conscious of their identity in the worlds, thrones and dominions of the Living God. (Isa. 6:3; Rev. ***4:8).*** A mantra where the breath-giving capacity of the subject is wholly divine, absorbed in the person of the "life-giving Lord." (See Key 305).

Kohanim The linear priesthood of the traditional followers of Yahweh who are not part of the 'Elect of the Name' — who shall arise in the end of the days out of every tribe of spiritual consciousness.

Kolob The Central Sun System which forms the center of the House of Many Mansions. It is used to transplant light creation from star systems of advanced intelligence into new complex evolutions.

Kuchavim Distant star universes beyond the immediate universe serving the local hierarchy of each Paradise Son of Light as an expression of YHWH's Garment of Light. They are spiritual universes continually being evolved and reevolved beyond the visible spectrum. They are the highest model for the material worlds and during the time of the *Malake Haballam,* the cycle of cleansing, new worlds are brought forth by the *Hyos Ha Koidesh* modeled in the Kuchavim. On the scale of the physical universe of mankind, the area of super-universes meeting with the higher thresholds of a Father Universe (eighth, ninth heaven, etc.) or "the Mid-Heavens" in the linkage scale between Son universe and Father universe.

Lak BoymerILag Ba'omer According to Enoch, the reprogramming of the human chemistry through the "Divine Wisdom" so that the thirty-two basic chemical building blocks in the human body are coupled with a thirty-third element which is the synthesis of the best attribute and best function of the previous thirty-two elements. The thirty-third element is the implanting of "Divine Wisdom" which alters the vibrations of the physical body and prepares it for reincorporation back into the 'Divine Body." In biblical tradition, it is the 33rd day of the counting of the Omer (the Sefirah period between Passover and Shavuot) known as the "scholar's festival."

Language of Light 'Instant communication with the Infinite Mind using ideographic and pictographic cybernetics. It is used by "Elohim" in conjunction with the *Ntirfoomid* "Eternal Light" to create the primordial eeons and "Mansion world regions" of growth. (Gen. 1:l-3; John 1:l-3). It is the parent language of a Deity used in an overall plan or design to outline a procedure, to code knowledge into crystal, etc. The Language of Light as a vehicle enables the Lords of Light to reach many planetary worlds and reality levels simultaneously and fuse the different languages into the same scenario abstract. This allows man to have communion with other planets of

intelligence through super-holographic processes. (See Key 207). 3As God's word. (Ps. 119:105,130; Prov. 6:23). The knowledge of this language comes from a core memory of information being shared by the higher spiritual levels of existence. It allows man to read the "records of the mysteries" in the higher heavens.

Language of Overself Instruction The Overself Body, as well as Brothers and Masters working through the Overself, use direct and remote receptor mechanisms of language so that consciousness is in control of the physiological processes of the body for instruction. Thus, the effects of the use of the Language of Instruction include: development of subsensitivity to the neurotransmitter; decreased release of endogenous neurotransmitter; the onset of an inhibitory or modulatory signal; and the activation of a precursor essential for the synthesis of spiritual and physical thought-particles.

Laser-like networks Space networks activated by light amplification through stimulated emissions of radiation. New wavelength regions connecting mankind with his counterparts in space which will be used by man for: (1) travel in space creating bases in space for earth people. The travel networks will be composed of a space-filling lattice of laser-like beams; (2) medical programming which will find new applications in material science (under 100 angstroms) working with man's axiatonal system; (3) establishing genetic transportation by beaming genetic materials through space by means of superholograms and mirror simulacrums.

Last Days The conclusion of a "divine program," after which there will be an upward spiral into the new "master program" from the Father-Spirit Initiative. The increasing of inner "Peace" and blessings of "Joy" that will come with the pouring out of the gifts of the Holy Spirit Shekinah upon spiritual mankind who will perceive the knowledge of the Most High God and use the wisdom of the "Sons of Light," to prepare for Government in the Name of YHWH. (Isa. 65:17-22). The "Last Days" will mark a noticeable "speeding up" of

consciousness time and the intensification of spiritual "Love" bringing the promise of "Deliverance" and a new "System of Things" for the faithful. (2 Pet. 3:13; Ps. 37:29; Matt. 25:31; Mark 13:32,33). For those not working with the Light, it will be a time of great tribulation; a time of retribution for the Babylonian world systems of materialism and economic manipulation of the human creation which will be brought to an end. (Rev. 18:ll-24; Dan 12:l-13).

Lay-oo-esh Heb. "Pillar of Light." Energy projection of Light used by Brotherhoods to communicate with the faithful using harmonics of light.

Legion ship A large vehicle which is used to transport entire planetary populations. They are generally artificial planetary-stars and are not able to move too close to planets; therefore, they contain smaller vehicles for shuttle transportation to and from star systems.

Liberation It must be first understood that there is no true liberation without Love. 'The ability to exchange your physical garment with your Overself Body, and the Christ Body of Light working with the harmonies of the Divine Mind. The ability not to be limited to any one form which is not able to enjoy divine destiny. Liberation is the necessary 'violation of structure' through altered states and levels of consciousness, used to map/remap memory processes, including transconsciousness memory, in order to find DIVINE MEMORY. 'Liberation is self-realization of the sovereign soul through the application of the Wisdom in the Word of God. i.e., "Faith comes by hearing, and hearing by the Word of God." (Rom. 10:17). Continual liberation through the acquisition of Wisdom by the Shekinah fusion of "Spirit," enables you to retain what is heard on the planes of spiritual instruction so that you can pass through the Gates of Sound and the literalness of the Sacred Words and Letters (Gates of the Letters of the Sacred Names). Then you are able to enter into the other dimensions of the Shekinah universe and be called a Son of Light. (Ps. 110:4; Rom. 8). I nEastern scriptures, the state of freedom from bondage to form. See Word of God.

Life The experience preparing for spiritual and eternal Life with God. It is seeded for birth within the Infinite Way, resulting in fellowship with the Father-Son-Shekinah. True life is acquired through an operative faith which seeks to be "the Light" by becoming anointed like Christ through the Word "baptizing the elements of the body into the Light." In the fullness of the Spirit, one will find perfection in the realization of Life. This relationship allows for perfection on all levels of blessedness with God (Ps. 139) according to the degree of revelation and glory. (2 Cor. 121-2).

Life-Light The encoding of knowledge for metamorphosis and unfoldment from a life form to a Light threshold of the Ain Soph. Incubation from the seeds of creation to the thresholds of Light and into the "Trees of Life" in the greater heights and depths of the Eternal Light.

Light A divine superluminal emanation from a higher evolutionary manifestation or any number of astrochemical consciousness forces which can coexist with many electromagnetic spectrums.

'light" Einstein-Lorentz transformation is one definition of the common or lesser light spectrum used in the creation of an Alpha-Omega field. Matter in this context is gravitationally trapped light.

Light-Life The encoding of knowledge for metamorphosis and unfoldment from the Eternal Light into a "light envelope" of form. The Extension of Eternal Light into the multiplicity of the Divine Self, experiencing even physical form.

Local universe In the evolving cosmologies of a Son universe a defined testing zone between the various spiritual evolutions. It exists in galaxies, remote galaxies, young galaxies, etc. Its order rests on the extent of a "consciousness program." On the physical scale, the local universe is primarily the immediate galaxy extending to the local supercluster, a cluster of clusters of galaxies.

Logos 'The thought of God coeternal with all hierarchical unfoldments of a Divine Thought-Form. In the Son universe "the Logos is Christ," according to Enoch, as the intradeical and extradeical thought of the Godhead. To be "in Christ" is to be in the Divine Thoughts revealed by the Father. Philonic Logos: "When God, by His good will, decided to create this world of-ours He thrust out the ideas which had been in His thought from eternity into an 'intelligible world,' and this intelligible world He placed in the Logos, which had likewise existed previously from eternity in His thoughts." (*De* Opificio Mundi 5:20). 'Platonic Logos: "There is a God who is called the Demiurge, the Creator. Then, besides the Demiurge, there is a model which is existent with the Demiurge. This model is with the intelligible being and contains in itself intelligible beings." (Timaeus 29B). "Planetary Logos: According to Enoch, in our system of things the fallen planetary life systems of the logos, ***viz.,*** fallen divinities of the Adam Kadmon who achieved a false state of "godhood" and, thereby, limit soul growth to the veils of terror and material illusion, so that the soul does not seek Length of Days and Life of Eternity. (See Word, The).

Logos Spermatikoi The "free floating thought-forms" of the Elohim used to create worlds within worlds, and consciousness time zone realities. The "thought-form packages" can articulate the divine corpus image directly into the corpus design of the desired intelligence. The forms facilitate recombination and genetic engineering according to the multiple life forms sharing a local space.

Loka Skt. "A field or sphere of consciousness, force and substance subject to some principle of Light modification." Consciousness cast under another form of Light modification would be another Loka, etc. E.g., the Sanskrit texts, AV 11.1.37 makes mention of a plurality of ideas which are associated with Loka. "We shall with the light (jyotisa) with which the gods . . . went up to heaven (dyam), to the place of religious merit (sukrtasya lokam), go to the place of religious merit, ascending the celestial region (svar) into the highest vault (nakam)." Hence, the term does not only denote the celestial light and the sphere of that light to which one may gain access, but also a state of bliss and well-being, a state which is also in other languages called "heaven" without being localized in a definite place.

Loka Thought-adjuster An entity of superior consciousness managing and guiding a plane of consciousness in complex problem solving. Generally, the 'thought awakening' of disciples who will be associated with the family of a Lord, Master, Ascended Master — as, e.g., John the Divine. The sacerdotal name of an Order composed of thought adjusters working through "revelation" which accompanies "consciousness changes" in the lower worlds.

Lords of Light 'The deities joyfully serving the Ancient of Days who is revealed as the Living God, for which reason He is proclaimed "God of Gods," and "Lord of Lords." They are the deities who can be identified with the Offices of the Most High god in terms of His Sacred Names which are used for the manifestation of everything that is and will be. 'The experimental divinities who serve the programs of YHWH through Metatron, Michael, Melchizedek and "Divine Sonship" by showing "Mighty Wisdom/" and "Leaning on the Works and Love of God." See Elohim; Sons of Heaven.

Lotus time cell 'A multi-level structure in the universe where higher orders of intelligence live, unfold life, and interconnect with other orders of life through myriad processes, improving their effectiveness link by link to (evolve and) expand their consciousness region. ^A vehicle for complex energy production with its own carpel existing beyond the order of biological time through which the differentiation of life occurs. 'The governor of cellular coexistence.

Love The substance of Eternal Life. It is created in the believer by the Shekinah Holy Spirit (Ps. 51:10-15; Rom. 5:5), prompting him to love both God and man (Isa. 56:6-7; 2 Cor. 5:14-18). Yahweh God is the personification of Love (Jer. 2:2-9; John 3:16). Outstanding love for one another marks the true Light workers (1 John 2:5; 5:3; Phil. 1:9-11).

Luminaries 'The "imperishable stars." The highest star models out of which the higher heavens evolve the lower physical creations. 'The powers in every universe that negotiate the process of life from the finite realm through infinity. It must be understood that no matter how minute an organism may be, the cosmogony behind the minute substance is infinitely

more complex than that which can be analyzed through quantum physics. It would be senseless to expect that such an organization would originate accidentally in a brief span of time from simple solutions and infusion. (Ps. 104:1-4). See Illuminaries.

Magnetic Mega magnetic configurations used by the Higher Evolution to control conventional "magnetic fields and properties" and to execute programming. A configuration of super magnetic fields used to control magnetostriction and rigid spatial relationships in magnetic fields.

"magnetic field" The region of space near a magnetized body within which magnetic forces can be detected.

Magnetohydrodynamic (MHD) 'Relating to energy forces arising from the motion of electrically conducting media in the presence of electric and magnetic fields. 'Free energy" in space used by the Higher Evolution to provide an additional energy support. There are key areas in space for MHD alignments which are used by the Brotherhood of Light, e.g., the Takla Makan area in Tibet, the Bermuda Triangle area, etc.

Magnetohydrodynamic (MHD) star channels Alignment mappings built into the key pyramidal timepieces so as to connect the magnetic and electromagnetic grid patterns of star alignment with certain points on the Earth. These points are the vortex points of the magnetic field wrapped around the Earth, like the Van Allen belts, touching down at specific surface points of the Earth where the vortices become "time tunnels." (See Key 108:20,21).

Magnetosphere The region around any planetary body like Earth where the magnetic field of that sphere is strong enough to have a measurable effect on the interplanetary gases forming a driven hydromagnetic system. On Earth these dynamics are controlled by the input solar-wind energy through magnetic field merging

Magnitude A measure of the amount of light flux received from a star or other luminous object. Two stars five magnitudes different in brightness differ in their light output by a factor of one hundred.

Main Sequence star A star that is burning hydrogen in its core in a stable manner.

Maitreya In Sanskrit and Tibetan scripture, "the future Buddha" for planets within the golden octave of Light. Lord of the Fifth world of Light. A bodhisattva in the Tusita heaven. See Sons of Heaven.

Malake Haballam The cycles of "Judgement" and "Cleansing" visited upon some worlds and some civilizations for the violation of not only the teachings of Cosmic Law, but the very nature of the natural order of evolution itself — including violation of the templates of energy transformation.

Man Man as redeemed "Christed Man" who partakes in the activity of the Holy Spirit Shekinah and "sonship" so that he can leave a limited "Alpha-Omega reality" and enter into the partnership of divine Sonship and creative activity with the Sons of Light. A "Garment" of the Father originally created to reign with the Lords of Light beyond the dissolution of material things, cause, origin, and reason. The 'image' and 'similitude' fully articulated by the Elohim according to the Love and Light capacity of the joyfully conceived "Adam Kadmon" begotten into form. After the Fall, the image-creation of the Adam Kadmon was limited and used as a biocomputer for activities in the lower heavens.

"man" A biological creation arising out of a frequency modulated code-message, radiated into the genesis of continual creation. A biotransducer processing the "thought-forms" and "light signals" for higher intelligence, limited to the 'games"of the lower divinities, but given 'the gift" of vehicle participation "in freedom of the spirit" through Sonship in God. An image of preprogrammed DNA that can be articulated into being through certain sound and Light frequencies.

Man of Holiness The Son of Man in charge of the blueprint of consciousness for the local universe.

Mantra 'Sacred syllables: a contracted form of the Dhiiranis (Sanskrit: syllables as prayers) for mental and spiritual expansion. The mantra gives the energy of the divinity and his attributes. (See Key 111). A set of sound patterns and thought-forms which can code consciousness into the consciousness of Light. 'The mantras are holy energy forms of meditation which are used to charge the body with the powers and rapture of the Divine Mind. The greater the thought-form, the greater the mantra in opening the mind for the real disclosure of knowledge. The mantras should be expressive of the Names of the Deity. E.g., *Ye-sha'yahu, Yon Me Shee-hah, He Me Shee-Shee, A-hu-ye-ya A-do-nai Yod-Hay-Vod-Hay,* etc., are for the opening of the spiritual capacity to the true living power of YHWH God and the splendors of the Mystery of all mysteries, Sonship with the Ancient of Days.

"many universes" Any number of universes sharing the same synchrosimilarity.

Marriage A "Celestial Marriage" of pre-Adamic intelligence and "twin ray souls" before the soul-spirit body of Light is transposed into the physical worlds. A Holy Arrangement Instituted by God. (Gen. 2:22-24; Gen. 1:27,28). Marriage should be with those "in the Light." (Deu. 7:3; 1 Ki. 11:2,7-9; Ezra 10:2; Pr. 31:lO-31). Jesus' reference to those of the resurrection who "neither marry nor are given in marriage" applies to the souls of the lower heavens whose marriage was conceived only in this system of things and not two beings who merge into one sanctified being in the "Mansion worlds" of the Father in the higher life. (Hos. 2:16-20).

Maser/Laser (Maser is an acronym for microwave amplification by stimulated emission of radiation; where laser is an acronym for light amplification by stimulated emission of radiation.) A device that emits or amplifies electromagnetic radiation (light, microwaves, heat, etc.) by the quantum process of stimulated emission of radiation. 2Byanalogy, a collective, directional, and coherent process of energy amplification or emission. 'A light source or radiation that cannot be described as a thermal source, rather as a source with a negative thermodynamical temperature which is beyond positive infinite thermodynamic temperature.

Mass The mass of a body or particle is usually defined as the quantity of matter contained in the body, or as a property measurable in terms of the inertia of the body. According to Einstein's Special Theory of Relativity, the mass of a body or particle varies with its velocity, according to the equation:

$$m = \frac{m_0}{\sqrt{1 - \frac{v^2}{c^2}}}$$

where m is the mass of the body when it is moving with the velocity v, m_0 is its mass when at rest, and c is the velocity of light.

Mass Luminosity Luminosity which determines the masses of single stars, i.e., stars not forming part of a binary or multiple system.

Matrix 'The origin of a form; the mold or model. I n mathematics, a two-dimensional rectangular array of quantities. Matrices are manipulated in accordance with the rules of matrix algebra. In computers, a logic network in the form of an array of input leads and output leads with logic elements connected at some of their intersections, used for the realization of logical operations or the transformation of codes. "By extension, an array of any number of dimensions. 'An array of programs synonymous with the life-space of a consciousness region.

Matter wave The wave associated with subatomic particles so that the character of wave-particles duality is exhibited by all fundamental "physical" entities, molecules, atoms, protons and electrons, with each and every one of which there is associated some wave motion, the wavelength of which is determined by the de Broglie equation. Enoch said matter waves have the ability to move faster than our common light spectrum. (See Matter-Muon waves: Key 302).

Mazaloth Distant galaxies within the visible spectrum.

Mazzaroth Twelve threshold controls of the Zodiac used by the Brotherhood of Light.

Mehayyai Hametim Heb. "who calls the dead to everlasting life." The code which is used to resurrect the dead. Part of the Omega-minus function used to collect the light pulsations in the regenerating of the dead. (See Key 306).

Melchizedek 'Eternal Lord of Light.

Sovereign of Light in charge of organizing the levels of the heavenly worlds of YHWH for transit into new creation. Co-equal with Metatron and Michael in the "rescue, regenesis and reeducation of worlds" going through the purification of the Living Light. (Gen. 14:18; Heb. 5:7-10). He is in charge of the heavenly Order/Brotherhood of Melchizedek and the spiritual and planetary priesthood of Melchizedek. (Ps. 110:4: Heb. 7:l-3,15,24). Vahweh will prepare the world for deliverance through Melchizedek and the Order of Melchizedek. (Ps. 110:4-7; Judges 5-19-21; Heb. 5:9-12). 'Melchizedek is a manifestation of a 'Son of God.' (Heb. 7:3). In the history of the planet, Melchizedek was commissioned (according to the 'Covenant of Enoch') to prepare the true priesthood of 'Sonship' upon a planet for eschatological participation with the Sons of Light. See Order of Melchizedek.

Melchizedek, Communities of Light (On the Planets) 'Enoch said, "The 'elect' of the Order of Melchizedek are Sons of Light who have chosen to come into the world of form and manifest the sovereignty of YHWH in transmuting the earth." They work in implementing the truths of God and, occasionally, even show themselves as a 'visible Order' administering to man through the Merkabah, so that the architectonic models in the heavens can be built on the earth as signposts to the many levels of universal creation. The Melchizedek Order is after the Order of the Son of God. It governs the quadrants of the planetary worlds where the Adamic seed has been transplanted, administering spiritual things to these worlds. It holds the keys to the opening of the heavens with respect to the contact areas on the earth, and has the ability to commune with the celestial communities of the Brotherhoods of Light throughout the Father universes, coordinating the work of the Christ in the heavens and on the earth. The Order is Eternal (Heb. 7:3) and has foreordained its 'Priests and Programs' before the world was. In the history of the planet, the Order of Melchizedek has existed in small family communities of patriarch-priests, priest-scientists, and poet-scholars who have faithfully attended to the Word of God. Thus, the 'Generations of Adam' are the beginning of the Work of Melchizedek on this planet through the 'Fathers' or the Patriarchical Order of YHWH which have the power to subdue principalities and powers and divide the earth into the regions of the Sons of Light. The 'Generations of Adam' are:

Sons of Light
Adam
Seth
Enosh
Cainan
Mahalaleel
Jared
Enoch
Methuselah
Lamech
Noah

who shared in the 'Divine Sonship' and were delivered by the Order from which they were descended. Interconnected with the Order of the Son of God, the Order of Melchizedek (with the help of certain angelic Orders) has delivered the righteous seed during special planetary cycles, for they are commissioned to receive and transmit the Light created by the Adamic seed on the planetary worlds. From Melchizedek to Abraham to Moses to Elijah to David to Jesus and 'the three,' the inspired and beneficial Wisdom of Eternal and 'Divine Sonship' has prepared mankind for the great and fear-inspiring day of Jehovah, when the Sons of Light will appear. according to Enoch, the different branches of the Order of Melchizedek, throughout planetary history, should not be confused with the Gnostic Elchesaites, Ebionites, Gnostic Ebionites, Nasoraeans, and others for whom the "anointed power of Sonship" is only a shadow of Melchizedek. See Order of Melchizedek.

Melchizedek, Priesthood of Light (On Life Station Earth) The 'Priesthood of YHWH's Light' which is the circuit of intercommunication with the Paradise Sons. A royal priesthood of 'priests receiving the voice of YHWH' for the sanctification of the 'people of Light,' and organizing the people of God to survive the armies of the nations. They administer the 'gifts of Shekinah' affecting the mental, physical, and spiritual states of existence. This 'priesthood' is "visible" within every generation as a scattered brotherhood of Light so as to permeate 'the Tree of the human race,' with the anointing power and the Light needed to reawaken and resurrect the righteous seed into the Light of the higher worlds. They are 'Sons of Truth' behind historical wisdom, holding the keys to the true history of the planet and the true genealogy of the Adamic people. They 'gather the Light' of Man which they have cultivated through the teachings of the Word of God. According to Enoch, the 'sacred library' of their priestly documents were moved from the Temple in Jerusalem into desert areas such as Qumran to preserve their records until the 'End of Time,' when the Sons of Light, as the Order of Melchizedek, will return to Earth to unite the scattered brotherhoods of Melchizedek and establish the Kingdom of God with Jesus who is Eternal Son and High Priest after "the Order of Melchizedek." (Heb. 620). Moses also had the 'Keys' to this 'Priesthood of Light' (Ex. 24:l-7), revealed to him by God before the creation of the world (Matt. 17:l-9). When he came to the earth, he was anointed by the 'Priesthood' on Earth as a righteous recipient of that Light which had been passed on from Noah and his generations to Abraham, and from Abraham through the generations of the 'Priesthood' to Jethro, and then to Moses. Aaron and the seventy elders of Israel who saw him 'transfigured in the Light' were commissioned to establish a priesthood which was subordinate to the Order of Melchizedek.

Melek Heb. "the King."

Melek Shamayyim Heb. "King of the heavens." The Infinite Mind as the King governing the many heavens.

Membrane Invagination of life plasma in cells constituting a layer of life.

Membrane coding/Genetic code Takes place through the divine template which controls the DNA-RNA grid. (See Key 202). In protein synthesis, the exact sequence of amino acids laid down in the protein is determined by the sequence of nucleotides of which there are 4 different ones, in the messenger RNA (which in turn works with the sequence of nucleotides in DNA). The genetic code is the system of correspondence between nucleotide sequence and amino acid sequence. Each of the 20 amino acids is specified by a different arrangement of 3 adjacent nucleotides. There are 64 possible arrangements of 3 nucleotides, and many amino acids are specified by more than one triplet.

Men-Ha-Ada-Mah See Min-Ha-Ada-Mah.

Meoroth Living luminaries which bring Light to the dark regions of inter-stellar space.

Meridian **A** sector of geophysical and biophysical time conversion in which energy is exchanged through the body, the earth, astrophysical systems, etc.

Merkabah Divine light vehicle used by the Masters to probe and reach the faithful in the many dimensions of the Divine Mind. The Merkabah can take on many forms of a brilliant briolette in the physical worlds. (Ezek. 1:4-28; 2 Ki. 2:11); (See Key 301).

meson A sub-atomic particle. There are several types of mesons, e.g. ***kappa, pi, tau, mu*** *(mu* mesons = muons) carrying a positive or negative charge. These mesons represent a wide range of light manifestations, e.g., the ***tau*** meson can divide into three separate mesons of lesser mass, whereas some mesons represent a different quanta of Light altogether. (See muons).

Messenger/Minister The vehicle for the Holy Spirit Shekinah. To be a "messenger of Light" is to share in the public ministry and to be ordained by the Spirit of YHWH (Ye-ho-vah) with the authority to teach and preach (Isa. 61:1,2; 43:10; 2 Cor. 3:5,6). Enoch said, "The Messenger is the basic Pillar and Witness to the Kingdom of God, preparing the way for the Hosts of Ye-ho-vah." The Messenger is the cornerstone of the field ministry, preparing the different vibratory levels of God's people for the great quickening and deliverance that will come with the B'nai Or Melchizedek and the Ultimate Triumphants of Ye-ho-vah. (Jude 9-14). Marks of the ministry include: Appointment of Overseers by God's

Holy Spirit and by the laying on of hands through a visible governing body. (Acts 20:28; 6:3-6; 14:23). 'Travel by Ministers to unite the congregations of the 'spiritual Israel.' (Acts 15:36, I Sam. 7:15,16). 'A given knowledge and understanding of the holy scripture of YHWH which is the foundation for transfiguration. (2 Tim. 3:16,17; Ps. 119:105). Women may be Ministers, making known God's Prophetic Word. (Ps. 68:11, Ps. 148:12-13; Acts 2:17,18; 21:9). See Scripture; Overself.

Messiah: Redeemer 'One who is sent by the Father for the anointing of mankind on this planet. The "Leader" of the "Spiritual Israel" in her program prior to co-reigning with the Office of Christ in the heavens. In the many spiritual worlds, Jesus-Moses-Elijah reign as the Paradise Trinity. The "Messiah" does not come to "Earth" from the heavens for only one event in history, but continually provides the faithful with the "Counsel of the Holy Spirit Shekinah" (since the vital link to the divinity of the Adam Kadmon was severed in the heavens). (Heb. 8:l-10; Isa. 52:12-15; John 8:58; Mal. 4:2-5; Matt. 17:3). 'The Head of the Office of the Christ as ha-Mashiah, "The Anointed One," who comes to quicken the "Collective Messiahship" of God's people as Meshihe.

Meta-creation 'Our world within which the sacred manifests itself. Creation where the sacred reveals absolute reality and at the same time makes orientation possible; hence it founds the world of form and a succession of worlds in the sense that it fixes the limits and establishes the order of the world. 'The cosmos operating on the various planes of a hierophany. 'Used with creation to design a new but related discipline designated to deal critically with the original concepts of creation.

Metatron "The Garment of Shaddai." The visible manifestation of the Deity as "Garment" of the Father. Almighty, Eternal Lord and "Divine Voice" of the Father. Creator of the outer worlds. Teacher and guide to Enoch and Creator of the Keys. "Metatron is the creator of the electron." (Gen 17:1; 28:3; 43:14; Num. 24:4,16; Ps. 68:14, Rev. 153). (See Keys 107,211,318).

Metatronic Creation Creation through a Divine Word transposed by Metatron as 'Logos" in the formation/transformation of creation. Ideas within the Father Godhead as a free floating substance, or intradeical substance, which becomes "creations" and "hierophanies" in the outer worlds through Metatron. 'The cosmogony as a Supreme divine manifestation; the paradigmatic act whereby the deities, through the guidance of Metatron are synchronized to create form from the "Garment of the Living Light." The creations of the lower worlds must be properly prepared with his greater Light to work with the higher realms.

Metatronic sciences The disciplines to create and completely restore life systems of creation in the outer universe as outlined in The Keys of Enoch.

Michael 'Eternal Creator and Lord Protector of the Supreme-Ultimate programs of the Lords of Light and hosts in the 'Father universe.' He ensures that the variations of Light are part of the true spectrum derived from the Lords of Light. (Dan. 12:l-4). Protector of transformational functions of "the image" (selem), which can neither be created nor destroyed without Michael's coordination of "equivalence." (Dan. 12.2; Jude 8,9). 'Head of "High Command" and Lord of YHWH who works with Gabriel for the restoration of spiritual and galactic realms. (Rev. 12:7,8; Dan. 10:13)., A "trinitized expression" of God the Absolute, with Metatron and Melchizedek working together for the opening of unending vistas of new worlds seeded according to the "Books of Life" and the revealed expression of the Ancient of Days. (Dan. 12:8-10; 7:10). His name Mik-ky-ilu (MIKAL) is used by the Paradise Sons and the Patriarchs for the restoration of the power of Light. See Order of Michael.

Mid-Way Stations Programming points and clearing stations used by the many Brotherhoods of Light to govern the physical star fields. (See Key 201).

Millennium 'A period of great happiness or perfect government. A linear concept of a thousand year period of peace in the orthodox theologies. 'In Enoch's teachings, the millennium is one of many

openings through the veils of light (Katapetasmata), which man can enter to freely commingle with the higher intelligence and divinities of other worlds. (1 Cor. 4:5, 6:2; Rev. 20:4). It is the conjunction of the earth with a thousand different time cells of Sonship. There will be multiple opportunities, during the millennium, which will permit the elect of humanity to go through our consciousness time zone and freely move through spaces of "Sonship" (toisde tots kosmois), into other regions of spatial intelligence under and not under the government of the Sons of God. (1 Cor. 15:40; John 21:25). See Chiliocosm. (See Key 215).

Mind The linkage capsule between the divine language systems and the language systems of the mind-body complex. The "housing of the wetware" or perceptual apparatus for the mind-2 reality of higher intelligence. Enoch said, "The mind is localized in consciousness; consciousness is not localized in the mind." Here the mind receives "images" from an infinite number of mind-2s that comprise levels of the quanta Universal Mind.

Mind-2 A second world of consciousness development, preceding the world of physical form. A second world of advanced intelligence' as an Overself governor connecting the planetary mind-body complex with the functions of the Universal Mind. Mind-2 works considerably faster than mind-1 and interconnects with numerous entities, within the greater universe.

Min-Ha-Ada-MahIMen-Ha-Ada-Mah Heb. Min-Ha-Ada-Mah means "blood from the ground" as opposed to Men-Ha-Ada-Mah which means "blood transposed into the next level of creation." The former represents earthbound intelligence that cannot communicate with the Divine Mind through the necessary bioengineering. The latter represents transformation of the blood crystals and the freeing of the human chemistry from the earthbound dimension so that the blood circulatory system can exist in the next step function of universal intelligence. According to Enoch, the "purification and regenesis" of the blood and related materials proceeds so that man is able to exist in the next orbital level of the Universal Mind. In essence, regenesis of the blood circulatory system so that man is able to exist with the higher Adamic creations that serve YHWH. This regenesis of blood involves the use of unique energy vibrations of Light and is not simply the mixture of amino acids, antibiotics and perfluorocarbons. (Gen. 4:10-12; Lev. 17:11; Ezek. 3:18,19; Acts 20:26,27). See Soul-Spirit.

Minister See Messenger/Minister.

Mitsvahs 'Esh Heb. The "Covenant of Fire/Light." The Covenant of Fire between the illuminaries of YHWH and the physical seed of the people of Light The manifestation of certain teachings and signposts through fire.

Mitsvahs Israel The "Covenant of Israel" on all planes. Eternal covenant between the faithful and the hierarchies of YHWH who can work with all color frequencies and all the children of God who form the rainbow of love.

Mitsvahs Or Heb. The "Covenant of Light" established between the Illuminaries of YHWH and certain members of the human race who are to act as blueprints for the implanting of greater knowledge and greater responsibility throughout the cycles of spiritual testing and growth.

Mothership Any category of vehicle transportation which can support a host of smaller space vehicles, and also has the ability to land and operate on planetary surfaces as a city. In the local universe the mothership is used to transport a host of spectrum vehicles through the different light thresholds within the mega orders of creation.

muon 'Also called mu-meson. 'A sub-atomic unstable particle of the lepton family (not the meson family) with a mean lifetime of 2.2 x 10^{-6} sec, mass approximately 200 times the electron mass, presenting positive or negative charges and a spin of 1/2, having a velocity that approaches the speed of light in a vacuum.

Mutual programming Effective cooperation between the Higher Intelligence and the human intelligence in the sharing and assessment of ideas, operations, and responsibilities between inter-planetary, inter-galactic, and spiritual levels of intelligences within a given program.

The education and spiritual evolution of a people from multiple levels of creation.

Nag Hammadi Codices/Scriptures The scriptures of the "Three Veils of Light." The mystical scripture of the Brotherhood in Egypt during the first century C.E. These scriptures give the Melchizedekian understanding of the Light body which can come down from the heavens and after revelation return to the greater universe. Contrary to what the scholars of church denominations would later write about the 'early Church,' the codices show that large numbers of scholars and mystics of Christ understood the true meaning of John's *Revelation* as showing that Jesus had an illuminous body of flaming fire. However, these codices are a collection of many levels of spiritual knowledge of which only the scriptures that refer to the mystical body of Christ as encompassing the Adamic-Sethian seed, provide a true commentary of the prophetic revelation from YHWH. These prophetic teachings reveal that what takes place on the earth plane has already taken place on the higher spiritual planes.

Nanosecond One billionth of a second.

Nartoomid Heb. "Eternal Light." The Father's Continuum of Light out of which special Throne and Dominion regions of the spiritual and physical universes are created.

Negative entropy 'A special terminology used to describe the actual inversion of the light-cone through a singularity, so that the creative process is inverted and begins anew the functions of light beyond minus infinity and negative infinity. 'The order of metagalactic probability where the order of M approaches zero, implying that C (3×10^{10} cm/sec) approaches minus infinity. 'Not to be confused with negentropy or the negative of entropy.

Negative mass 'A special terminology used to define mass which is "trapped light" and yet "invisible" (Key 106). Unlike "anti-matter," for which the component particles of the universe are reversed, negative mass is in the area where the arrangement of the universe (including parallel phase activity) is unseen. 'Not to be confused with the quantum mechanical concept of "effective mass," which may lead to a negative-valued mass as a result of particle-field interactions. 'Not to be confused with the quantum concept of "anti-matter." (See anti-matter).

Negative temperature 'Metamorphic transformation through a singularity where the reconstituting of life goes beyond negative and hyper entropy. 'The energy realm, where positive infinite temperatures and the absolute zero of infinitesimal of temperature is overcome. 'The domain of thermodynamical temperature for a laser medium, also for its emitted radiation field.

Nephesh Heb. "the soul." 'An active instrument operating in all beings which generates a realization of the divine-Self. The 'uneducated soul' is the direct cause of the lower functions, instincts, and animal life, and corresponds to the 'Foundation' of the human life sphere. It is the third triad in the Sephiroth. The soul as Nephesh is less evolved than soul as Ruach, Heb. "the soul as reason," the sovereign part of the human soul which is the seat of good and evil, as well as the moral qualities, and which corresponds with 'beauty,' and 'creativity,' and connects with the second triad in the Sephiroth, the synthesis area of the spirit. However, the sovereign soul is not the same as Spirit (Heb. 4:12; 1 Thess. 5:23). 'Soul may refer to one's own self. (Gen. 23:8; Isa. 61:10). 'Soul can be killed with a sword. (Josh. 10:32). See Soul-Spirit.

Nephilim Those who have violated the Love and Light of the Father's Mandate to follow His Image and Similitude in the unfolding of different types of Adam Kadmons. The intelligences experimenting and intermarrying with the root races. (Gen, 6:4; Num. 13:32,33). The creation of offspring with large bodies and small minds. See rabbinic sources, e.g. *Taittiriya Beahmana* 1,3,9,4.

NeshamahiNeschamah See Soul-Spirit.

Neutral Zone An area of space or an interval of time in which a state of being other than the state to be implemented exists.

New Jerusalem, City of 'A city cosmos which will be used by the Councils of the Divine Mind to accommodate transitions

from the planetary bases of preparation into the complex structure of the cosmos. 'In the present program of the Lord, the 'House of Israel' in the heavens which unfolds to permit different floor levels of energy to control and direct the passage of souls and entities on different radiation frequencies and quanta. The "triggering gates" necessary for the implanting of a Paradise experiment and the offering up of the "Bride and Bridegroom" as peace makers to other worlds in the passages between the heavens. (Eze. 41,42,43). 3A prototype city of the Order of Melchizedek marking a base line on the planet where the interpenetrating cosmic forces of the Brotherhoods can commune in certain planting and harvesting seasons. A model for the ancient City of Melchizedek, Salem, Ursalima, Urusalim, Jerusalem, etc. In a larger sense, the "mother city" founded above the world and anchored to the earth by special energies at Yohuallichan, Tlamohuanchan, Tula, Xuchatlapan, etc., in order to teach Man how to develop a "face" that can speak directly with the "divinities." "The home of the beloved of the heavens. (Rev. 3:12; 1 Pet. 2:4,5,9; Rev. 14:l-4).

Nogan/Nogah shells Shells surrounding the body created by energies of contemplation. The veils of color and sound generated around the body in contemplative ecstasy of God. The spherical screen of colors created around the energy force field of man through which your body vehicle, as your natural soul, is prepared to momentarily be united with the "Living Light." In the Book of Exodus (26:31-34) it is stated that the curtains of fine blue, purple and scarlet cover the sanctuary; this is also a model for the mind in prayer surrounded by the force field of the nogan shells. Standing in the 'Temple Sanctuary of Light' in one's mind allows the soul to perceive and pass into the entire color spectrum beyond the dualism of 'light consciousness' versus darkness, until the force seizes the highest aspirations of one's soul. Thereby, the holy sanctuary begins to glow and the first set of sacred colors are penetrated, and the colors of white, loving-kindness, and red, power, are seen melting into a blue and purple background of knowledge and wisdom, surrounding the mind and unfolding the forces of Hokhmah (= *Sephirah*, Wisdom). The 'nogan' acts as a screen before the divine Light and helps you code into those higher realities of luminosity and color which you do not normally see, but which exist.

Noise temperature 'Statistical measure of the random movement and random field fluctuations present in a material body and field in thermal equilibrium with one another, not to be confused with quantum fluctuations which occur at a more discrete level. 'Random movement caused by heat, generating noise. 'The coupling between noise and specific sounds produced physically or paraphysically with the temperature of an object, whereby changes in the object occur such as growth of tissue or bone.

Nucleic acid Long chain molecule formed from a large number of nucleotides; universally found in living things.

Nucleotide Compound formed from one molecule each of a sugar, phosphoric acid, and a nitrogen-containing base (purine or pyrimidine). Found free in cells (e.g., ATP) and as part of various coenzymes, and as the building blocks of nucleic acids.

Occam's razor The maxim that assumptions introduced to explain an object or event should not be multiplied beyond necessity.

Octal 'Pertaining to a characteristic or property involving a selection, choice, or condition in which there are eight possibilities. 'Pertaining to the numeration system with a radix of eight. (See Key 114).

Office of the Christ "The Redemptive Office of Divine Light," encompassing the work of the 144,000 Ascended Masters working with YHWH and Michael through Jesus the Christ for the purification of this fallen universe. This includes all of the Ascended Masters who work for the liberation of man throughout the world in all aeons of time. Christ came to fulfill the Office. (Heb. 8:l-5).

Olam Atziluth Heb. "The higher world of emanations," or the Atzilatic world. The highest world of the Heavenly Man

prototype which is used to create the universal thresholds of creation (the Briatic), the thresholds of formation (the Jetziratic), and the thresholds of the spheres (the Keliphoth). The "higher world" becomes the blueprint of the 'master creation" and is most intimately allied with the Deity. When the "Garment" of the Adam Kadmon is directly used by the Father in unfoldments of His Supreme-Ultimate Deity, the blueprint of the Olam Atziluth is perfect and immutable as it passes through the spheres of the lower heavens.

Omega minus function 'The transhuman restoration of the body according to its perfect Overself body of Light before it took on incarnation and was sent into life as a gift of Divine Grace. 'The function used by higher spiritual intelligence to align the mathematical network of the electrons within the body with a luminous mathematical counterpart on a different level of energy. Here mortality is aura-surmounted and, in a paradigm of super-time coordinated by the Masters of Light, transition is possible through the anti-world screen of particles. On the higher planes of transition, -(+ω) is not equal to -ω in general, nor is -(-ω) equal to +to in general.

Omnidirectional Isotropic.

On A place where Light is revealed by the Masters of Light for the teaching and education of the soul. E.g., On in Egypt was the Center for the Academy of Light which commissioned priest-scientists to go to select megalithic sites in the ancient world and build geophysical time models linking the destiny of the earth with specific programs of higher intelligence. It is a place where the soul is fed a taste of the infinite source of Light, a taste of spiritual food. Stonehenge was built by members of the priesthood of On.

Open-ended universe In the definition of a universal system, a process of organization which is not restricted, allowing for a general continuation of the life process within that system of organization, as opposed to a closed-ended or closed universe.

Operation Victory 'The 'master operation' of YHWH through the High Command of Michael and the Order of Melchizedek to cleanse an area of the universe. It will be the plan of action that follows the present program of spiritual teaching know as Program Israel. 'The operation of a higher spiritual intelligence which releases a planetary society from historic karma.

Ophanim The higher angelic minds of light who serve the Father and Son universes by governing the heavens through 'wheels-within-wheels" and by transforming spiritual form into categories of multidimensional biological creation. (See Key 303:70-77).

Or Light that is transmitted from the higher heavens to the planetary worlds. Light that can be used as a manifestation of Ain Soph as, e.g., in the work of the Bnai Or. Or finds its counterpart in Ur, the light that is activated by higher conscious-ness and dispatched from the planet into the dimensions of the higher worlds.

Or stations Network centers for the docking of technology from advanced civilizations capable of travel between galaxies and super-galaxies.

Order of Enoch/Brotherhood of Enoch The Order of Enoch initiates the faithful into new worlds of consciousness by creating the spiritual-scientific scrolls of Knowledge. The Brotherhood builds the pyramidal grids on the planets necessary to evolve the biomes of intelligence.

Order of magnitude A factor of 10. Thus three orders of magnitude is 1000 or l03.

Order of Melchizedek/Brotherhood of Melchizedek The Order of Melchizedek is in charge of the consciousness reprogramming that is necessary to link. physical creation with the externalization of the divine hierarchy.

Order of Michael/Brotherhood of Michael The Order of Michael guards the galaxies from biological-spiritual interference from the lesser forces of light except where necessary to test/train for soul advancement.

Orionis Code word for Orion in terms of the many thrones and dominions of the spiritual-angelic hierarchies serving the Brotherhoods.

Orium A micro-component of Light placed around a region of activity so that it can operate with other fields of existence. A primal ingredient of the inner-protonic structure which is divided into three parts. Cosmic counterpart to ω^{+}, to, ω^{o}.

Osiris The Lord Creator from Orion that was responsible for one of the programming attempts by the Brotherhoods to raise the consciousness of the root races by showing the model of death and resurrection. Enoch considers Osiris as Osi Osa, a twin deity of the Mid-Heavens, subservient to the Father Creator.

"outer universe" The regions of formlessness and void which are not part of a Father universe. The power of Metatron allows the dawning of the Living Light of YHWH in these regions so they can eventuate into spiritual dominions and become part of a Father universe.

Overself Body 'The preexistent higher body of light which exists for spiritual-physical beings prior to their incarnation. This body "domes" with realized physical humanity which has completed the synthesis of the five inner matter-energy vehicles. 'One of several Overself vehicles in the Shekinah universe of creation leading to new levels of growth within the activity of total Deity. The exact nature of the Overself relationship is open-ended; however, the immediate Overself hierarchy includes:

Elohistic Lords
Paradise Sons
Orders of Sonship
Christ Overself
(sons/daughters of Light)
Overself
(super metaprograms)
Self Realization
(synthesis of vehicles)

Paradise Sons Sons of the Ancient of Days who exercise spiritual teaching authority over the Councils of the Elohim and govern several Son Universes collectively. Some of the Paradise Sons reign simultaneously as Lord, Creator-God, and Paradise Son as Michael and Christ Jesus.

Patriarchs 'The 'Fathers' of the Adamic experiment on planet Earth and the Regenerators of the Adamic Race. Our 'Patriarchal Line' has existed in conjunction with the direct activities of Michael and the Seraphim Brotherhood since the beginning of the Adamic Race on earth. 'The programming of the Adamic seed through a "divine" Patriarchal blessing, e.g., given to Jacob, who wrestled directly with higher spiritual intelligence until he received a blessing which he passed on to his people.

Pepleromenoi Gk. The Family of God fit for spiritual work; they are the protectors of faith on behalf of the people of God.

Pharisees and Sadducees According to Enoch, the Pharisees (Heb. Perushim, the separated ones) are the religionists who have perfected their own singular pathways of salvation, which exclude the multiple gifts of the Shekinah and the intervention of the higher worlds. The Sadducees (Heb. *Sāddūqim*) represent the traditionalists who believe that the "emissaries" of God's Kingdom once walked upon the planet, but cannot speak to man at this time, nor prepare him for resurrection to other worlds.

Phoster Gk. "The Illuminator." The agent of knowledge working as one of the illuminaries of Light on earth in advance of the coming of higher civilizations of Light.

Phowa Tib. "Consciousness of light." This term of "consciousness" is to be used in the context of spiritual communication and conversation with a spiritual instructor, guide, or emissary of higher knowledge. Although pre-Tibetan in origin, the term is sometimes used comparatively in the contexts of Ödsal, consciousness projection between a Master and a student.

Pillar of Light An infinite arrangement of Light emissions which produce a given wavelength for projection and deliverance of the 'offspring' of the Deity. The Light is in itself a "living consciousness" controlled by divine thought-forms which can neutralize destructive light channels, photodisintegration, photodissociation, etc. It can also "materialize" levels of superior intelligence. (E. 14:19,20, 24).

Planck's constant (h) A universal constant representing the ratio of the energy of a quantum of radiation to its frequency. It has the dimension of action (energy x time). Its numerical value is 6 -624 x 10^{27} erg-second. Also called Planckssches Wirkungsquantum.

Pneumatikoi Gk. 'The spiritual adepts of

the Christ Body in this world. Those possessing not only the outpouring of the gifts of the Holy Spirit, but possessing the higher 'Gnosis' or 'Wisdom' of the Father's Cosmic Law and redemptive vehicle of "Light" which cannot be separated from the Living Light. 'The "mystics" who seek to elevate humanity to participate in the higher worlds of Light through work on both 'the inner' and 'outer' planes. (See Key 106:11).

"Po" nor "Ti" Gk. neither "here" nor 'there." The Limitless power of the Infinite Mind and the Infinite Way that cannot be definite in a given region of space-time.

Population I Life Systems New physical civilizations beginning to evolve within singular star systems.

Population **II** Life Systems Physical civilizations of higher consciousness using two or more sun/star systems. The worlds and civilizations of higher technology just entering into the consciousness layers of thought-form technology and the work of the masters.

Prayermeditation The approach to the deity in word and thought. The invitation of the Shekinah to activate the "divine consciousness" within the body. The use of positive energy for the benefit of humanity; the invocation of the Light to provide balance and harmony between the worlds. When a thought or idea is concentrated upon, it tends towards action and self-realization. However, when a person wishes to accomplish something but does not believe he will succeed, the harder he tries, the more impossible it becomes. When a thought or idea of a 'revealed sacred name' is linked with emotion, it will surmount and supersede any other consciousness suggestion. Of the myriad forms of prayer/meditation there are five general practices that should be kept in mind according to Enoch:

1. Hold fast to the holy way of life.
2. In your dealings, honor all with the radiance of Love.
3. Look within and look without and see yourself as your own bridge between heaven and earth.
4. Behold the palace of the universe and the myriad spheres of the organic balance of nature.
5. Know that you can always rejoice in the Godhead and in the myriad radiations of the Living Light.

Prayer/projection The gifts of realizing the 'Garment of God' through the power of God. The movement from one plane of consciousness to another which should take place only when the Zohar Light of the Shekinah, or the "Christed Light' has been placed around the vehicle. In advanced forms of projection, this allows movement into other embodiments. However, it should be avoided unless one is under the direction of 'an angelic guide' or Master whose purpose is to respect your free will within the Kingdom of the 'Living God.'

Priesthood 'The true priesthood is eternal, manifesting the powers of Sonship. The members purify the lower worlds and coordinate the mental energies to be consistent with the programs of the Divine Mind. See Melchizedek, Priesthood of. 'The children of the "righteous" (at the end of the Age), who will come forth 'anointed' with spiritual gifts, preparing the 'elect' to receive the B'nai Or Melchizedek. The Masters who have come into this plane of existence as children. 'On earth, the organization of those authorized to perform sacred rites, the majority of which are male-orientated priesthoods who deny the "feminine side" of the Godhead, the "feminine manifestations" of the Infinite Mind, the Infinite Specie, and the direct involvement with the Word of God by the lay-priesthood. However, according to Enoch, there will be an ingathering of the 'elect' from all priesthoods which are earthbound into the Priesthood of Melchizedek before the landing of the Sons of Light. The priesthoods of Man, underneath the Eternal Priesthood, are basically similar in their structure of authority resting upon superior authorities and formulae. E.g., Augustine Latin formula: teacher-magister, bishop-episcopus, elder-presbyter; Greek formula: (t) didaskalos, (b) epiikopos, (e) presbuteros; Pahlavi formula: (t) mozag. (b) 'ispasag, (e) mahistag; Turkish formula: (t) mozag, (b)-, (e) maxistag; Chinese formula: (t) mou-sho, (b)-; (e) –; Arabic formula: (t) mu'all~m,(b) musammas, (e) qissis.

Prince of the Air The Chief Adversary of YHWH in this local universe. One of the numerous Lords of the Lucifurian rebellion, ruling over realms of higher intelligence who have not pledged to uphold the Cosmic Law nor the decisions of the Councils of Light. They desire to be independent kings and lords of the universe in control of the dimensions of creative experience; but YHWH desires that the free gifts of "Love," 'Faith," and "Grace" should be given to all to share in His Kingdom. On Earth there is a continuation of this opposition between the fallen Lords and YHWH. (Eph. 2:2).

Princes of the Earth Leaders of the materialist forces on planet Earth which establish themselves as objects of political veneration and military authority, denying the Divine Mind and the reality of divinities who can educate the masses beyond the graven images of the Earth.

Principalities and Powers The worlds of the rulers testing the sons of God in different zones of temporality where sacred realities are shaped to inhabit the worlds of the profane. The Lower Heavens where the "gods" or "lords" labor to constitute the archetypes of a succession of eternities into time and space. Here the "gods" and their "twin ray" or goddess manifestation train the intelligences that have the ability to coexist in spiritual and material worlds. In Eastern scriptures, they are said to be under the jurisdiction of "Vajrosnisa, Ratnosnisa, Padmosnisa, Visvosnisa, Tejosnisa, Dhvajosnisa, Tiksnosnisa, Chhatrosnfea, Vajrankusi, Vajrapzsi, Vajrasphotz, Vajraghanti, Usnisavijaya, Sumbhaand myriads who serve our Father universe and are subordinate to the "Gods" and the Elohistic manifestations of the Recent of Days.

Programmers as 'Sons of Heaven' Organizers of programs of alpha and omega dealing with the education and dismantling of old creations and the forming of new realities. They are not visible to the limited sensory mechanisms of human beings except to those who are humbly open to the tests of spiritual education.

Programming The art of reducing the plan for the solution of a problem; aiding the advancement of a project by sensible instructions that can be achieved by a given level of intelligence.

Prophet An 'anointed spokesman' for YHWH and the Councils of YHWH Elohim, whose unity of thought and message is consistent with the direct revelation of the Living God. (Ezek. 3:17-21).

"'Psyche-Pneuma" Gk. "soul-spirit." The distinction between "living soul" in the tradition of the Greek Philosophers and "spirit" as used by the Brotherhoods of Light in the hermetic traditions of Egypt and Greek-speaking Israel is made in the Keys of Enoch. The faithful "pneumatikoi" — spiritually realized — have a spirit which knows its "I Am" identity with the Father and bears the gifts of the Holy Spirit-Shekinah, unlike the masses who have only a soul which they do not evolve into a synthesis with the Universal Mind. See Soul-Spirit.

Psychekoi The rational minds still engaged with the blueprints of geometry in the physical ordering of the universe and in the biological structures of the psyche. Thinkers who have not the fruits of Wisdom. Thinkers who are lost in the 'consciousness zones" between the intellect and sovereign soul, so that the 'transition in awe of the many universes' is never completely made between the sixth and seventh chakra levels of the mind, neutralizing whatever opportunity there is for direct contact with Higher Intelligence.

Ptah 'Creator Lord of Life, father of fathers, the God of the beautiful face used in experimental functions, fashioning bodies in the lower heavens. A creative part of the experimental trinity of Ptah-Seker-Asar Osiris used in qualifying certain physical civilizations for the education of the soul. 'A Lord of Light who is subservient to Michael and the Throne of YHWH.

Pyramid of Light 'The central model used in connecting the biomagnetic network of the body, the planetary body, and the interplanetary body of the cosmoses with higher evolutionary orders. The Pyramid of Light is connected with a specific throne center for the filtering of Divine Wisdom. 'A Deca-Delta model for

creation, initiation, and regeneration.

Pyramid-five Formation 'The use of a pentagon or pentagon-like geometry by the Higher Intelligence for the control of certain experiments of Life. The geometric coordination which permits interconnections between certain activities in the nucleotide base and astrophysical activities connecting levels of seed programming.

"pyramids" 'The select pyramid/yacates time clocks built in various planetary sectors by earlier rounds of higher intelligence for watching or directing the destiny of an experiment. Coded time-structures. Underground Amazon city time-vaults.

Qaddinim Masters who judge the dimensions of higher intelligence from within the Order of Michael. They operate as a security force in the balance of the Cosmic Law.

Quanta 'The irreducible minimum components of electromagnetic radiation — light of any wavelength or frequency — ranging from gamma rays, X-rays, ultraviolet light, and visible light, through infrared radiation and radiowaves. The irreducible minimum components from non-electromagnetic spectrums.

Quantum A discrete "packet" or unit of energy, angular momentum, or of other physical quantities, representing a minimum, indivisible quantity thereof (The plural of Quantum is Quanta).

Quantum Leap 'A sudden change in the energy state of a subject, accompanied by the emission or absorption of a quantum of radiant energy in another spectrum. 'Rapid "god realization" enabling Man to freely commingle with other worlds of intelligence.

Quark Generic designation of elemental particles that have charges equal to the fraction of the elemental charge. They are the constituents of other elemental particles, whereby a quark and antiquark would form a meson. Each quark has a unique name that denotes its qualities, for example, "flavor" and "color", as well as "charm" and "strangeness," which are non-descriptive names, but represent 'codes' for externalized properties of the wave function. They represent the lower subatomic branches of the Tree of Life in terms of trinitized and semi-trinitized relationships.

Qumran Exemplary community of the 'Sons of Zadok' during the Intertesta-mental period. Their community of 'Covenanters' along the Dead Sea provides a model of the underground 'covenant society' faithfully devoted to the Word even during great war and persecution. The writings of Enoch and Ezra were a part of their canon. They rejected the 'Temple priesthood' in Jerusalem and concentrated their efforts on the architecture of the universe and the Sons of Light. See Dead Sea Scrolls.

Radiation 'The emission and propagation of radiant energy in the form of Sephirothic emanations; a force acting on a body in the higher thresholds of creation from any number of Divine Light sources, e.g., Ain Soph, Nartoomid. 'A term generally extended to include not only the various forms of electromagnetic radiation but also streams of sub-atomic particles ("alpha radiation," "beta radiation") and cosmic rays, as well as the quanta of energy and sub-atomic particles themselves.

Recent of Days The Infinite Mind of YHWH revealing new programs of creation and establishing new hierarchies of power. Connected with the Future of Days.

Recorder Cell The system for storing thought-forms by higher thinkers; a hierarchy of knowledge. Through this system of elements, powers, matrices, etc., thoughts can be sufficiently combined in the materialization of energy allowing for orderly guidance of the thought-forms in the construction of reality. (See Key 312).

Redemption The Plan of Salvation (for a given Creation) manifested to save mankind from destruction within the negative entropy of the planetary worlds under the control of the fallen intelligences. (Ps. 31:1-5; Isa. 44:23).

Religion Bestowed by God upon mankind, for those unable to directly experience the Eternal Mind and exchange the "Garments of Light."

Repentance 'A renunciation of the former way of life to be more in accord with the Father's Plan. (Col. 3:5-10); 'In repenting, one should seek accurate knowledge of God's Will and Wisdom. (2 Tim. 2:25; Rom. 12:2; Isa. 45:22-25).

Resurrection 'The transformation of body and soul into the higher planes of YHWH's creation whereby our body is made glorious, spiritually free in the fullness of the Holy Spirit. Restored in the Father's "Image" through Christ, into the heavenly Adam Kadmon (Phil. 3:21). 'Resurrection from this planet into other garments of life, until the full garment of the Father is put on at the time of the collective resurrection (1 Cor. 15:51-53). You are resurrected according to your degree of glory as a 'temple of the Holy Spirit.' This is why there are many heavens. (1 Cor. 15:35,40-42,44).

Retrogressive evolution The experience of the human race dissipating from the 'higher energy body' that was originally implanted from the Adam Kadmon.

Rikbidim The Masters who govern the chariots or the Merkabah of Light. The Masters who work under Michael as a protective intelligence controlling massive migrations of intelligence between planetary worlds.

River of Crystal 'The "Milky Way" galaxy into which the Lords of Light "dip" their thought-forms. 'A stream of myriad star creations which has its own "free path" with "edges" that can be conceivedof as "banks" for planting a variety of life forms.

Ruach See Soul-Spirit.

Sacred Languages 'The languages recapitulating the multiple levels of knowledge connected with the full development of a planetary specie and their spiritual destiny; in our planetary consciousness time zone, the Hebrew, Egyptian, Sanskrit, Tibetan and Chinese languages. 'There are numerous sacred languages given to man so that he can enter directly into a Master's consciousness through a mental time warp. (See Key 110).

Sadducees See Pharisees and Sadducees.

Saint One whose energy of love and light is so moving that the feeling of being close to God is experienced in the presence of this soul. The Godly fruitage to be cultivated includes confidence in YHWH, cooperation, encouraging upbuilding, faith, forgiveness, keen interest in the welfare of others, mercy, patient long-suffering, peace, self-control, serious mindedness, truthfulness, and wholesomeness of speech.

Salvation The process of deliverance from bondage and sin into everlasting Life and indwelling Love in the Mansion worlds of the Father. (John 3:36; 17:3; Luke 1:46,47; Col 2:3; 1 Tim. 1:1; 2 Tim. 3:15; 1 Pet. 1:8,9; Ps. 85).

Samadhi 'According to Enoch, a "false sense of enlightenment" that the Lord divinities of the Old Hierarchy in the lower heavens achieved at the expense of not attending to the spiritual needs of planets they were governing. A state of "illusion" that can be obtained in the lower heavens where it is thought that no further spiritual evolution is necessary to proceed into the Infinite Way.

Sanctification 'The process by which man is sanctified with the enjoyment of God's highest blessings. (Isa. 6:3; 1 Thess. 4:3, 4,7,8; Heb. 12:14; 1 Cor. 12). The Father's Sacred Name Y-H-W-H is to be held and proclaimed sacred. (Isa. 29:23).

Screen To make a preliminary selection of information in order to reduce the number examined at a later time.

Scriptures of Light 'The revealed "Word of God" as the canon of cosmology, including the writings of the Sons of Light deposited in the sacred archival points on planet Earth before the last cataclysm and the newly revealed scriptures of YHWH that will take the righteous beyond the next cataclysm. Hence, the larger scriptures of Light that encompass the biblical documents of Yahweh and all documents that hold His Name sacred (as Yah, Yao, etc.) used by the Brotherhoods and Masters in Israel and the Diaspora. This also includes the mystical writings in Egypt and the scriptures of "salvation" dispatched to the provinces of the Orient and the New World. (Esther 1:1; 9:29-32). 'The scriptures of self-realization which contain programs of Alpha and Omega, e.g., *Mahavairocana-sūtra,* Amoghavajra's *Tsung-shih t'o-lo-ni I-tsan,* etc. 'The Eternal Word of the Divine voice.

Sea of Crystal All dimensions of the Milky Way, our local universe.

Seed Crystal A solid crystal which is a "touchstone," "gauge to measure the intensity of radiation," or key point for the implanting of thought-forms. It carries the program for Urim and Thummim operation.

SEPHIROTH/SHEOL

Sephiroth The primary emanations of Ain Soph Light or the 'revealing Godhead' which express the combined creative energies of procreation, development, and continuance. The Sephiroth work as the trinity of triads and the geometric synthesis of color on every level of creation within the Shekinah universe. Through the Sephiroth the primordial worlds of physical creation are successively created into new form. With Sacred Names=Tree of Life.

Sephirothic Emanations Emanations on various levels of the Ain Soph responsible for the creation of multiple universes within a 'program' of the Father universe. The further expansion of the Divine Substance into the thought-form thresholds of emanation, creation, formation, and action. The emanations which create successive worlds from each other which are inhabited by spiritual beings of various grades. With the exception of the highest thresholds working with the pluralism of the Godhead, the Sephirothic emanations manifest the archetypal Adam Kadmon. The emanations are programmed to eventuate into the irinitization of perfection and harmony through the Shekinah unfoldment.

Seraph-Computer Thinking entity which administers knowledge perpetually in the lower heavens by being part-mind, part-machine. Some seraph-computers are "threshold controls" stationed around solar systems.

Seraphim Angelic minds of Light who serve Father and Son Universes through multi-light codings and the capacity to take on the 'appearance force/formf of multi-corporeal form. (See Key 303:58-66).

Serotonin (5-hydroxytryptamine) A neuro-transmitter of amino acid derivation. It is found in the reticular formation.

Servomechanism 'An automatic device for controlling large amounts of power by means of very small amounts of power and correcting the performance of intelligence to a desired standard by means of feedback. A broad category of electronic intelligences. 'As space platforms, servo-mechanisms use an uninterrupted transmission for the checking of planetary affairs, and organizing of planetary growth, i.e., pertaining to the ability of a system to arrange its internal structure.

Seven Mansion Worlds The model for 3-D physical creation in our local universe.

Seventh Ray 'The radiation of spiritual intelligence used by the Elohim in bringing the advanced Adamic-Sethian seed to this planet. According to Enoch, this was accomplished on the seventh day/aeon of creation. The ray used by the messengers of Adonai 'Tsebayoth in reaching and recharging the sons and daughters of the Divine Mind. The seventh ray works with the sovereign, divine part of the human soul. 'In Eastern scripture, the seventh ray is to be identified with the radiations of the collective deities, particularly the Lord Gods: Yamantaka; Prajnantaka; Padmantaka; Vighnantaka; Takkiraja; Niladanda; Mahabala; Acala; Usnisa; and Sumbharaja.

Shekinah The "presence of God"; the sanctification of the molecular form of the inner universe by the Holy Spirit.

Shekinah Universe The inner universe created for the transformation of the basic building blocks of intelligence out of the Sea of the Eternal to go into the presence of the Father.

Shettia Yisrael The highest vibration of 'collective thanksgiving and deliverance' bestowed upon God's people and during the present program of 'peace and preparation' for His Kingdom. This vibration will be visited upon the selected servants at the time of Ye-ho-vah Shammah, when the Lord allows a 'wall of Light' to deliver his people from the destructive vibrations of the Earth. According to Enoch, this vibration of quickening will come in the twilight of the Earth.

Shemot Heb. "exodus." 'The deliverance of the participants in a program according to the will of YHWH. "Salvation-history," or the history of a people according to a sequence of divine interventions. Movement from a planetary surface to another planet or planetary-star.

Sheol Heb. "place of departed souls." The place or state of the soul between death and resurrection according to the "master program" of the Father universe. Some enter Sheol early, dying untimely deaths as retribution. (Num. 16:22-24, 31-33; 1 Ki. 2:5,6). 'Dead cannot release themselves from Sheol, only deliverance

Sons of Heaven Divinities in the lower heavens that create the worlds for planting and testing the programs of the Father. They are subordinated to the Elohim. Included among the Sons of Heaven in previous programs of testing are the following:

Takla-Makan	Egyptian	Aztec	Tarasco	Zapoteco	Maya
Usnisa CREATION	Osi Osa	Ometecuhtli Omeciuatl	Curicaveri Cueravaperi	Cozaana Nohuichano	Itzamma Ixchel
Sadhana Santa LEARNING	Sa	Quetzalcoatl Ehecatl	Tariacuri	Multi-S	Kukulkan
Ratnasambhava PLANT/TRANSPLANT	Ra	Centeotl	Xaratanga	Pitao Cozobi	Yum Kax
Suryahhasta FIRE	Serket	Xiuhtecuhtll	Curicaveri	Multi-T	Zarhemla
Sumati WATER	Seb Shu	Tlaloc	Chupithiripeme	Cocijo	Chac
Aksobhya Heruka VIBRATION	Heru-Ur	Xochipilli	Uacusechas	Quiepelagayo	Ku
Ankusa DEATH/TRANSITION	Anubis	Mictlantecuhtli	Tihuime	Coqui-Bezelao Xonaxi-Quecuya	Ah Puch
Tathatavasita RENOVATION RESTORATION	Tehuti Toth	Xipe Totec	Yopi	Xipec Totec	Hunab Ku

is possible through Resurrection. (Job 7:8, 9; 14:13). 'All in Sheol-Hades (under different titles in other languages) will be judged; it is completely destroyed. (Rev. 20:12-14).

Similitude See Image and Similitude.

Sin The consciousness of limitation as a result of the failure of spiritual-biological experiments.

'sin" 'Anything that prevents the "living Light" of the Infinite Mind from being 'creatively recycled' through the body vehicle. 'The consciousness of having a talent and not using it for the benefit of mankind.

Sommer-wuf-Sommer Paradigms of the infamous 666 as a force of limitation and force limiting 'freedom of the spirit.' The permutations of 'fallen mind energy' or negation which controls the realities of spiritual evolution in the lower creation. With prayer, the Gematria of 9-9-9 reverses 6-6-6. (Rev. 13:18).

Son of Man 'A Paradise Son who comes to serve humanity. divine Sonship, achieved through an imaging of the Adam Kadmon, and consequently of the Father. It is the refashioning of our nature to the divine nature. (Dan 8:17).

Son Universe The universe which consists of programs of creation and evolution directed by the Paradise Sons spanning different life combinations of intelligence from the gross material to the pure Light.

Sons of God Lords of Light or special Elohistic extensions of the Father including Daughters of God expressing the Father's Infinite Purpose and Love in the untangling of rivalry and destructive competition among the hierarchies of the Heavens in a Father universe. They do not take glory to themselves, but give glory to the Ancient of Days in their coordination with the Paradise Sons and the Only Begotten Son of God. (Gen. 6:4; Job 1:6).

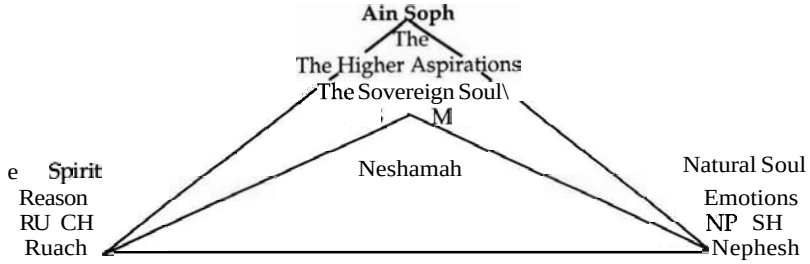
Sons of Heaven See page 603.

Sons of Israel 'Children of the "seed program" of YHWH for this aeon in the heavens and on the earth. The Children of Light who have loyalty to God first, and work for the good of mankind. They are not purely geographic nor chronological expressions of 'a covenant;' rather, they represent the various souls incarnate in different peoples of the world so that God's people are not neutralized by one group of Light workers.

Sons of Light The "garments of perfection" as foundation for enlightenment and virtue, imparting the strength and Glory of the Divine. They are manifest on planetary worlds at the beginning of programs and at the end of programs to conclude the struggle between the powers of spiritual light and darkness. In the Easter scriptures of Light they include: RatnapZramitZ; DZnapZramitZ; Śīlapāramitā; Kṣāntipāramitā; Vīryapāramitā; Dhyānapāramitā; Prajñāpāramitā; Upayapāramitā; Pranidhānapāramitā; Balapāramitā; Jñānapāramitā; and Vajrakarmapāramitā. Their power is so great that they can bestow "transcendence" to their disciples in "one birth," preventing a multiplicity of incarnations in "material existence" on the planetary worlds.

Soul-Spirit Soul and spirit are not to be conceived of as one and the same. The soul (Nephesh) is the natural consciousness of life without the higher realization of worlds that have preceded this world and worlds that are to come. The soul (Nephesh) must go through many formations, transformations and rebirths before it can be intertwined with the divine consciousness of the Overself. Second, when one understands that the soul is not the same as spirit (Ruach), one petitions the Godhead for the higher Counsel to achieve true knowledge and true wisdom. At that time, Ruach as "the spirit" of higher reason is given by God for inspiration and the understanding of the multiple levels of the Divine Mind. Finally, when the "Ruach" and the natural soul (Nephesh) are synthesized, the higher aspirations of the union creates the sovereign soul of Light ("Neshamah") which is called into the Light to beget the fruits of divinity and anoint those called to the work of the Divine Mind as a vehicle of higher Love and Wisdom. The formation of the soul-spirit unity necessary to work in the many Mansion Worlds requires the balance between the first and second triads of Sonship; (Heb. 4:12; 1 Cor. 15:44; 1 Th. 5:23).

Soul-Spirit (con't)



Space-time overlap 'The overlap of different levels of intelligence with their respective consciousness domains. In the greater universe, higher intelligence can move through space between three-dimensional sets into coordination with intelligence of any other space-time set. ²The means through which our human race (the Bride) is sufficiently altered to receive the characteristics of the higher creation (the Bridegroom). (Rev. 21:1-3). Through faith we understand the "many worlds" framed by the Word of God which sustains the "strangers and pilgrims" between worlds; (Heb. 11:3-40). ³The passing of one energy universe through another.

specter-spectra-spectrum Matter and muon wave combinations which are used by the Higher Evolutions to materialize their thought-forms within the scientific and spiritual models that interpenetrate the physical dimension. The vehicles which are energy manifestations are called "spectrum" because they can cross over a light spectrum and enter many coexisting universes.

Spectrum 'In our present system, an array of frequencies or wavelengths resulting from the dispersion of radiation. ²A quanta range in one of the myriad levels of Light.

Spectrum vehicle One form of the Merkabah vehicle that can go faster than the speed of light and cross over the electromagnetic spectrum.

Sphinx 'The symbolic vehicle of Light built in Egypt to symbolize the vehicle that can go through the solar spectrum. The vehicle has the "face" of higher evolutionary intelligence which is capable of riding the solar waves (i.e., the Lion vehicle equals solar travel). ²The "Lion of Judah" in stone as a witness of Man's destiny in space.

Spirit See Soul-Spirit.

Spiritual Israel According to Enoch, the encoding of the spiritual-souls into the various nations of the world to prevent the neutralization of a Divine Program of YHWH through one historic people by the powers of spiritual limitation. The "sparks of the Torah Or" given to the elect of every nation by the messengers of God. The "people of Light."

Square the circle To construct a square of the same area as a given circle as a consequence of the transcendence of π. (An extended study can be found in Lindemann Theorem.)

Star membrane The membrane composed of meta-matter and corrosive materials created by a vibratory spin from the outpouring of a star's light.

Stralim ("radiations of light") The radiations of light observable in bluish-white and reddish-white projections from high frequency vehicle craft and the spiritual form of the Brotherhoods as they flash streaks of lightning from one end of the world to the other, shedding on all the Sons of Light in the physical form, peace and blessing, resurrection and regenesis necessary for soul progression.

Stochastic Pertaining to a statistical process of random as opposed to fixed rules or relationships of observations, each of which is considered as a sample of one element from a probability distribution.

Subatomic particles 'This term is applied to all particles of less than atomic mass, i.e., the elementary particles (boson, proton, neutron, electron, positron, neutrino, meson and photons), alpha-particles, deuterons, as well as the antineutron, antineutrino, antiproton, etc., according

to the Keys of Enoch. Subnuclear family of particles including upsilon, tau and ze'on, etc., particles which define the immediate physical universe as a subset of the superelectron universe of Metatron.

Sub-species Intelligent forms created by a patriarchal Adam Kadmon intelligence who can evolve numerous sub-intelligences. The 'remnant' of people living on a given planet after a series of experiments.

Sumerian-Akkadian Tablets Tablets of the Patriarchs from Shem to the time of Abraham discovered near Aleppo. The tablets give the actual historical milieu of the war between Chedorlaomer king of Elam, and his allies against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and Zoar the King of Bela that preceded the blessing of Abraham on the Low Plain of Shaveh by Melchizedek. The archive of several hundred thousand tablets, most of them written in a Semitic language. The collection contains tablet codices of "The Mystical Light" opening the backdoor of the Old Testament to an earlier understanding of the Sons of Light.

Supergravity See Gravity (capital ***"G").***

Superhologram A hologram which can penetrate the mind through the coordination of many holographic impulses using a different quanta.

Superscript A letter or symbol in typography written above a set name to denote a power of a derivative or to identify a particle element of that set.

Sutra '**A** scripture used in preparing the mind-body for a unified liberation. 'One of myriad sacred texts of the East concerned with the 'Way of Liberation.'

Sword of Light (projections) The instrument of great change, generally associated with the Lords of Light. For instance, when the darkness of ignorance is to be dispelled Bodhicitta, or the Will of Enlightenment, becomes a sword by which the veil of ignorance is cut asunder.

Syntony The coordination of resonance patterns within a system, particularly from different energy. Inductive resonance.

Tak Tib. "Orion." Heb. "Kesil." The constellation of Orion which is a central region used by the B'nai Elohim and Lords of Light. A threshold of creation from our immediate physical galaxy into the next level of creation within our Father universe consisting of myriads of super super-galaxies. (Job 38:7).

Takla Makan Desert Prime vortex area in Central Asia (Sinkiang) extending to the Tarim Basin which has been and is still being used by interdimensional intelligence and the Brotherhoods of Light on Earth.

Teacher An expounder and instructor of a sacred scripture or key of Light. One who can enter into the deep things of parables, the hidden meaning of proverbs, and the luminous meanings of prophecy. The teacher of YHWH understands the mystery of the "firstborn" higher intelligence which was created in the divine thought before the creation of this world. (Ps. 74:2). A teacher recognizes multiple levels of Divine instruction. See Zadok.

Teleshift light fields A field of light protection which is induced so that the mind can adapt to new frequencies of light within the Light continuum. In shifting specie growth from sequence to sequence, the Higher Intelligence uses light fields as a necessary component to protect the specie.

Telethought communications Mental-spiritual communication through the modulation of gravitational waves. (See Key 313).

Template A gauge/pattern that apportions the information that went into the creation of a localized area of consciousness.

Template Recorder Cell 'A pattern of thought-forms which is allocated into specific zones of consciousness where the thought-forms are adapted to specific templates and paradigms necessary for the distribution of the Light. 'On a galactic scale, the template recorder cell stores events that can be used by intelligence in the various mansion worlds. (See Key 311:30-35).See Divine Template.

Ten Commandments The "Commandments" of "Thou shalt be" within the unique pyramidal grids of Light. Ten Light superscripts which are the foundation of life and Cosmic Law in our Father Universe. (Ex. 34:28; 24:9-12).

Tephillin-Baith The prayer sacramentals of the black cube, with the Word of YHWH within, fastened to the head, with another phylactery on the arm. This exemplifies the nullification of the black cube or the model of 'limited life' by the spiral of the Living Word. (See Key 109).

Third Eye Skt. ***"Ajna"*** 'It is associated with the pineal gland which is considered a rudimentary eye. The awakening of this chakra constitutes the beginning of the spiritual journey to oneness, the beginning of cosmic consciousness. As it develops, it joins with the chakras directly above it as a stem and flower. The turaya or pathway of the third eye should not be confused with the multitude of eyes of self-realized beings, nor with the higher Crown Chakra (Sahasrāra), the Thousand-petaled Lotus, associated with the eighth and ninth chakras of the higher self, and ninth through the twelfth chakras of the Overself. 'The chakra center connected with the intellect and the receiving of information.

Thought-particle A particle generated by a thought-form. Within the myriad experimental levels of the Lords of Light, a sub-quark can be conceived of as an elementary physical thought-particle.

Threshold 'A door beyond which a qualitative change is experienced. 'The throughput of a given intelligence calculated by the time required by each component to complete the same processing. 'The limit of allowed activity for a vehicle.

Threshold Controls Controls and clearances necessary to permit Higher Evolutionary Intelligence to pass from one consciousness time zone to another.

Throne The center for YHWH's programs of creation.

"throne" A seat of Divine administration.

Thrones and Dominions The Hekalofh worlds or "Hallways" between the Mansion worlds where consciousness time is regenerated by being created anew. The creative regions for the "Trees of Life" where architectonic structures of Light are received from the Elohim and Elders of the Father's Throne and elaborated into spatial design and temporal horizons in space and time. In essence, the worlds of the paradigmatic acts of strength, superabundance, and creativity by the experimental "Gods" and Deity emanations (Sephiroth) who serve the Recent of Days and the Future of Days manifested through the Father Creator YHWH.

Time 'A measurable period or chronology experienced within the consciousness of a specie on a given wavelength of light. 'In terms of the Ain Soph, "time" and 'space" do not exist.

Time-cell An arbitrary unit of time measurement used for experimentation with several life forms, all with their own "time coding" and biological track different from one another.

Time-lag 'Time differentiation between different orders of creation; where the sub-creations experience events on a time table which is measurably slower than the master program. Hence, civilizations in a time-lag act out events that have already taken place on higher levels of creation. 'Time related functions built on the scope of "quantized sub-atomic particles." If one is willing to acknowledge the possibility that electron and positron pairs may replace some or all of the neutral particles, these pairs become the common denominator and exhibit 3 principal energy levels. One can thereby explain gravity, inertia, and "nuclear glue" as electromagnetic force at the ultrahigh frequency of 10^{24} cps. This explanation of the material of the universe would consequently be based upon electrons and positrons orbiting at a velocity of c times the square root of $(\pi/4)$ with a relativistic mass almost twice that of their rest mass.

Timepiece A 'time structure' connected with an extra-planetary, extra-solar program of the Lords of Light and even the Divine Councils. E.g., the digital computer at the Rujum Al-Hiri site, 10 miles east of the Sea of Galilee, or 'time clocks' in South America which can calculate time periods which can theoretically span 90 million years. The timepiece establishes the 'measuring line' for the Yad ha-chazaqah, 'the strong Hand' of Divine intervention in human history through the coming of divinities' who serve the Godhead. According to Enoch, the 'underground foundation' of the timepiece is important

for the disclosure of a master directrix giving the basic coordinates for gravity-nullification. (Cf. Ps.89).

Time Warp 'Space-time warps: Within the galaxy, the coordinates of electrical and magnetic grids connected with electro-magnetic geometries around the Earth and natural time warp areas on the surface of the planet. A universal space-filling lattice. Natural time warps: On meteorological and geological maps, points of space anomalies, forming a dodecahedra1 energy map of the Earth. A magnetic grid system on the planet similar to the major acupuncture points of the human body. Architectural vortices which interface with the celestial influences so as to produce different levels of magnetic phenomena. Points at which planetary energy currents affect not only the magnetic currents of the Earth's surface, but energy layers of the Earth deep below. The major vortex over the Takla Makan area in Sinkiang is the largest configuration used by the Brotherhood of Light. See Artificial Time-Warp.

Tohu-Wa-Bohu The formlessness and void that each stage of creation must pass through within the Father's Infinite Way. (Gen 1:Z).

Torah The divine scripture of YHWH encompassing all the teachings of YHWH. The blueprint of the continual working of creation through the Divine investment in form which goes beyond the five books of Moses to reveal the Office of Prophecy and the Vehicle of Merkabah necessary for the successive cycles of creation. A specific plan of salvation (See Key 206).

Torah Or The Divine tablets, scriptures and documents of YHWH's many "Trees of Life" that have been created as consciousness mapping for the "Divine Offspring" in the heavens and planetary worlds. The Torah Or includes the "divine writings" revealed to Daniel in his vision that are used by the myriad heavenly administrations. (Dan. 7:10) The Torah Or represents the teachings that have been revealed and will be revealed to Infinite Speciehood from the Book of Light commissioned by the Ancient of Days The higher master blueprint of Life.

Transfiguration 'Transforming your body of creation into a body of Light. Experiencing the 'Son of Man' within you. The unity with the luminous garment of Life. Collectively: Self-realized humanity experiencing the mystery of higher life beyond the dying sun in that glorious day. (2 Ki. 2:11; Ex. 24:9-10).

Transvirulence Immediate teleportation of subject material to and from the high frequency vehicles of the Brotherhood.

Treasury of Light '**A** realm of heavenly habitation where the 'Elect of the Word' work with all tablets and documents (Heb. *Seferim ha-Temunah)* in assimilating thought-forms into programs which will promote the metamorphosis of old worlds and define the configurations of "new worlds." The most esteemed way in which entrance into the "Treasury" can be made is through the *gemiluth hasadim,* the practice of benevolence in the promotion of peace between man and man, and man and the Law of God as practiced in the higher worlds. 'The repository for the *Torah Kedumah,* the primordial Torah, which is used to generate a new *Tikkune Torah,* a "Tree of Life" in the boundless spheres of creation. (See also *Ex. Rabba* 40 3; *Gen. Rabba* 24 2; *Qoheleth Rabba* 3.4).

Trikaya Skt. A body trinity vehicle which is beyond duality, used by the Masters for multiple manifestations and configurations in teaching the Law, and recapitulating all important aspects of spiritual work connected with the myriad administrations of Light.

Trinities: Experimental The trinitized forms of the Lords of Light as they manifest the work of the Father-Son-Shekinah partnership on their level of creation. The existential nature of mankind fits into the garment of the trinitized Lords (See Trikaya). They depend on the Paradise Trinity to make up for experimental deficiencies in their spiritual evolution

The Trinity of Trinities **YHWH — Elohenu — YHWH** in the Infinite Garment of unity and plurality. YHWH — Elohenu YHWH, the three names constitute a unity, and for this reason YHWH is called "One " This is the divine unity which, as a mystery, is revealed by the

Holy Spirit Shekinah. This unity has been explained in different ways, yet he who understands it as beginning with YHWH is right, and he who understands it as beginning with Elohenu is right. The names of the Father constitute the highest trinity of the Sephiroth, which consist of the functions of The Crown, the King, and the Queen. It should be understood that it is not the Ain Soph who created the world, but the Trinity, as represented in the combination of the Sephiroth.

Trinity: Supreme-Ultimate-Absolute The Father, insofar as He shares the Wisdom of the Ancient of Days with Himself and His Creation is the Supreme Trinity; The Son, insofar as He unfolds the Word of the Father in the Infinite and in the Cosmos that is regenerated and recapitulated is the Trinity Ultimate; The Shekinah Presence of the Father, insofar as the Spirit bears Witness to all Lordships of the Father and all Vehicles of the Word, within and outside of infinity, is the Trinity Absolute. It is through the revelation of the Revealing Father that we live and grow into a relationship with the Trinity of Trinities and the Trinity of the Father's Love.

Trinity: "The Paradise" Moses, Jesus and Elijah in our Son universe. It is first activated by the association of the Supreme-Ultimate Will of the Divine Mind as Father. When this partnership forms, it brings the unfoldment of God the Absolute down through the Wisdom, exemplified in Moses; the Word, exemplified in Jesus; and the Vehicle of Light, exemplified in Elijah. This factualizes the "Sonship"of the Father so as to make us share in the triumph of creation as glorified "Whole Light Beings" who are merged into Jesus, Moses and Elijah as the three are merged into One Eternal Son.

Truncate To terminate a computational process in accordance with some rule, e.g., to end the evaluation of a power series at a specified term or point

Tunneling Also called "tunneling effect." A quantum effect that permits a particle that obeys quantum mechanical laws to traverse energy barriers that contradict classical mechanics and thermodynamics. 2y analogy, a process that permits the crossing of barriers or the connecting of regions, that are usually considered impossible. 'A process used for electrofusion.

Turaya The higher circulatory pathway of the spiritual vehicle within the human body.

Twenty-Four Elders Lords who sit in the presence of YHWH exchanging their commissions and glory periodically with other Masters. They control twenty-four Thrones and Dominions which administer the Law of Central Control through Councils of Light to all universes which recognize YHWH. (See Key 303:106-111).

Ultrasonics [1]A form of celestial music used by several of the Brotherhoods of Light. [2]An electrical stimulation procedure for bringing dramatic relief from the crippling and disabling effects of severe epilepsy and medical disorders. An environment composed out of ultrasonics with a nitrogen stimulus which can be used for the control of leukemia. This special environment uses multiple sets of concave crystals. [3]A methodology for entering underground chambers and temple areas.

Ultimate Triumphants The legionnaire hosts who return with Michael for the cleansing of the lower heavens and the negation of the "materialistic powers" corrupting the species upon the planet.

Umma Ar. "Community of Light." The dynamic reality of social action based on a "living Covenant" with God through His messengers. (*Qur'an* 33:7). Asabiyyah and umma equal the cosmic daylaman, the "emanative principle." The Covenant between God and "Israel" is referred to many times in the *Qur'an* (e.g. 2:40,80,83,84; 5:12,70; 7:134,169; 4:154,155; 20:86, etc.). However, the *Qur'an* transmits something different. God's covenant is first with His messengers, and through them with the peoples in building the "Community of Light" on the planet.

Ur Heb. "Light." The transmission of light codes to the heavenly Councils and the Merkabah vehicles through a spiritual emanation of light; the "Priesthood of Ur" refers to a special priesthood which will dematerialize/transform the sciences at the end of the present time

cycle; they are the writers of the Ur texts.

Ur Station A transmission center using pyramidal technology and centered within magnetic fields of communication used by the Brotherhoods of Light to establish academies of science, spiritual direction, and electro-medicine for healing in twelve Ur centers throughout the Earth.

Urim and Thummim Sanctified crystals which form a grid for communication using sacred Light and sound patterns which form geometries working with harmonics on given magnetic grids.

Urim circuitry Crystalline powers balanced with the mind.

Veritas Israels Lat. "The true Israel." [1]A spiritual seed of intelligence not working with one Alpha-Omega program, but as the peoplehood of all great mind dimensions of the Father. [2]On our planet, the Adamic-Sethian seed as a "remnant seed" of higher intelligence among the people of the world. (See Key 210).

Vortexjah Time warp programming area for Space Brotherhoods; a region of space-time-matter which does not correspond to the physics of three-dimensional space and set functions of physical reality. (See Key 105).

Watchers Ascended Masters in the physical form who know the collective relativity of the space-time overlap. They know the points of the return of Merkabah and the ascension of the specie. They can spiritually differentiate between the 'force' of the Brotherhoods and Masters of Light and the numerous forces of 'spiritual darkness' who do not respect the Living God. (Ezek. 3:17; Mic 7:2-4: Isa 21:8).

Wheels-within-Wheels [1]Galactic configuration created by the Higher Evolution and used by the Ophanim to pass one level of creation within another. [2]Vehicle design which is a necessary component for its propulsion system. (See Key 205).

Whitehole-Blackhole [1]A blackhole represents the first stage beyond the neutron star where intermolecular forces have collapsed and matter is squeezed to form a singularity. [2]A whitehole represents a blackhole of anti-matter with orbiting masses of common matter spiraling upon the anti-matter in the blackhole. Higher intelligence can use a whitehole power source as a switch to exceed thermonuclear fusion and for thought-form activation of matter. [3]**Miniwhiteholes** and miniblackholes are channels of transitional transformation interpenetrating universes and transitions between them. On a different level, they can be used for self-organizing biogravitational fields and gravitational compression.

Whole Light Beings Those entities of Light that exist in pure bodies of energy and travel through the universes by quanta mechanistic corpuscles of Light and move in the midst of Man by gravitational fluxline controls. (Ps. 104:2-4. See Key 316:30-35).

Wisdom [1]An emanation from the Deity that enables one to create a pathway of flow for consciousness to travel through the myriad heavens. The vehicle of Hokhmah (= **Sephirah,** Wisdom) or "Sophia," higher Wisdom, a Treasury or creative manifestation of myriad realities. (Ps. 136:5). [2]The Bride of God. The "feminine side" of the Godhead that unfolds the degrees of glory. (Prov. 8). The crown of Wisdom carries the garment of "life" across the chasms between universes where it enters into communion with the Deity. (Prov. 1:7). [3]Counsel of the Almighty's effulgence, dwelling in the "perfected ones," as a guarantee of redemption in the paths of the higher creation over the pathways of the world. (Prov. 2:6-12). [4]Counsel of the Office of Prophecy. "In all ages wisdom entereth into holy souls, and maketh them friends of God and prophets." (Wis. of Sol. 7:27). [5]An aspect of working with the Overself or "divine double" which is hidden as a mystery from the veil of human knowledge. (Job. 11:6).

Word, The [1]Divine Letters, Lights, Powers, and Lives that make all levels of intelligence partakers of the divine nature of godliness, glory and virtue. (Isa. 40:1-31; 41:1-29; 42:1-25). [2]Divine thought-transmission between the prototype and copy of "primal life" in the creation of worlds. (Heb. 11:3). [3]The Manifestation of Divine sonship in a singular (John 1:1) or pluralistic form (John 1:25). The in-dwelling of "sonship" which says, "Be thou my effulgence, and I will be thy effulgence."

The Word: Biblical and Scriptural correlations with the Keys of Enoch

101-102-103
Isa 9:6-7
Gen 1:26-27
1Ti 1-12-17

104
Jer 17.1
Eze 3:8-9
1Joh 5:6-8

105
Isa 11:11-13:14
2Pe 1:19-3:13
Gen 50.1-26

106
Job 38:18-36
Lev 23 1-44
Am 5:8

107
Jude 9-14
Gen 17 1-9; 22:17-18
Rev 15.3

108
Gen 49:9-33
Isa 19.18-20
Rev. 5.5-6

109
Isa 60.17-22
2Sa 22:1-51
2Ki 20 8-11

110
Ac 25-11
Isa 11:11-12
Es 1:1-4; 9:20-32

111
1Ch 247-31
Ezr 21-70
Heb 13 1-3

112
Rev 22:4-6
Dan 7:9-18
Ps 119

113
1Pe 2:4-10
1Co 12:4-31
Ob 17-21

114
Job 38 4-8
Ps 99:6-9
Mt 19.27-30

115
Eph 3:14-21
Jer 31:31-34
Job 1:2,18-19; 42:12-17

116
Rev 19.6-10
Ps 122:1-9
Deu 33:1-29

117
Joel 2:26-32
Job 19:25-26
1Ch 16:1-36

118
Joh 14:1-4
Ps 148:1-6
Heb 12:22-24

201
Job 38 7-32
1Pe 5 2-4
Jer 23 3-8

202
Ioh 1:1-5
Ps 139:13-19
1Ch 21:1-23

203
Gen 6.1-4; 17:1-17
Joh 6.56-58
Mt 27 29-33

204
1Th 5:5-6
Heb 11:1-40
Isa 52:6-8

205
Eze 10 2-18
1Co 10:1-4
Mt 17:1-9

206
Ps 19:1-14
Deut 2:11-21
Ex 34:27-30

207
Zep 3:9
Dan 12:3-4
Zec 5:1-4

208
Gen 1.26-27
2Co 3 18
Ex 34 29

209
Ro 5:14; 8:28-30
Am 9:11-13
1Joh 3:1-3

210
Ro 9:6-9
Ro 11:5-24
Ier 23:3-4

211
Lu 3:24-38
2Ch 41-22
Isa 28:9-16

212
Ne 2 3-3:32
Gen 37 3
Eze 8:2-4

213
Gen 2:1-4
Isa 63:1-3
Ec 12:1-7

214
Gen 41.17-43
2Ch 5:1-14
Dan 5:25-28

215
Gen 14:8-24
Ps 110:1-7
Heb 6:20-7 17

216
Jos 44-24
Rev 21:15-21
Eze 28:12-16

217
Isa 6:2-7
Eph 5 8-9
Ps 82

301
Eze 1:1-28;10:1-22
Pk 8:12-37

302
Dan 10.5-7
Mal 4:1-2
Ps 104:1-5

303 Eph 3:9-19
1Co 12:27-31
Jg 5

304
Rev 22 1-5
Dan 3.19-28
2Pe 3:10-13

305
Rev 4:8-11
Isa 6 1-4
Isa 35:8

306
Eze 37:1-9
Joh 20:11-17
Php 3:20-21

307
Rev 3 4-5
Pr 20 23-28
Zec 5:5-11; 6:1-5

308
Mark 13:5-27
Jer 7 30-33
Mt 24: 4-28

309
Ex 14:21-30; 25:1-40
Ps 18 10-20
Gen 7 1-17

310
Jer 2:12-13
Rev 22:14-17
Num 24:5-17

311
Lu 9:28-33
Ex 3:14-16
Mt. 18:20

312
Ex 20:1-18
1Ki 7:1-50
Gen 18:32-33

313
Ro 12:1-16
Eph 4 14-18
Mt 6.22; Lu 11:34-36

314
Gen 1:2-7
Isa 40.12-26
Ro 9 17-23

315
Job 33:22-33
Hos 5:13-15
Isa 24:17-23

316 Mt 6:19-23
Eze 8:1-4
Dan 10:5-7

317
Pr 8:22-35
Ps 139:15-17
Jg 5:20-30

318
Ex 3:2-4
Ac 2:1-4
Rev 20:14-15

319
Zec 31-10
Rev 14:1-4
Rev 21:1-14

[4]The intersection between the 'counsel of the Spirit' and the Counsel of the Word of Prophecy' where grace is given to the humble who are moved by the Shekinah to be in conjunction with the Word spoken by the patriarchs and prophets who were once on the planet to serve the Father YHWH. (2 Peter 1:18-21). See The Word: Biblical and Scriptural correlations with the Keys of Enoch on page 611. See also Logos.

Wormhole 'Spirals interconnecting the electron and sub-electron spaces as subtle units of the super-electron. [2]A singularity where the matter-energy construct is warped to yield another space-time continuum. The wormhole effects are found in any media where the rotating "magnetic fields" propagate faster than the speed of light and which increase in proportion to distance.

Xöikoi The 'clay people' who represent the lowest manifestations of humanity who are simply interested in the things of the flesh and the physical shell of life devoid of the Spirit of God and the Wisdom of His Kingdom.

Yetziratic Creation Creative levels of formation forging the matter-energy levels out of the rarefied thought-form patterns of Ain Soph. 'Formation divided into ten levels corresponding to the ten spectrums of the Sephiroth. Each of these spectrums are orderings of Light intelligence, set over different parts of the higher universe. [2]Creation that occurred during the first six days/aeons of creation as opposed to the "Blessed Yom," the seventh day/aeon which has not come to an end and is still continuing. (Cf. Gen. 1:3-2:4).

YHWH Yod Hey Vod Hey of The Living Everlasting Light. The Revealed Name to our Father universe of the Living God behind all Creator Gods. 'YHWH' is one of seventy-two sacred names of the Infinite Mind, each having its own Father universe and celestial Hierarchy.

Yod spectrum [1]The lost 'spectrum units' which can connect the human race with higher races of intelligence sharing the same consciousness time track. [2]A spectrum created from the divine letters which can be used to raise the consciousness of individuals. The coding for biological transmutation through subatomic levels so that nuclear chemistry and biochemistry share the same process of change, enabling the body to be rebuilt cell-by-cell with Light. (See Key 210:15-18).

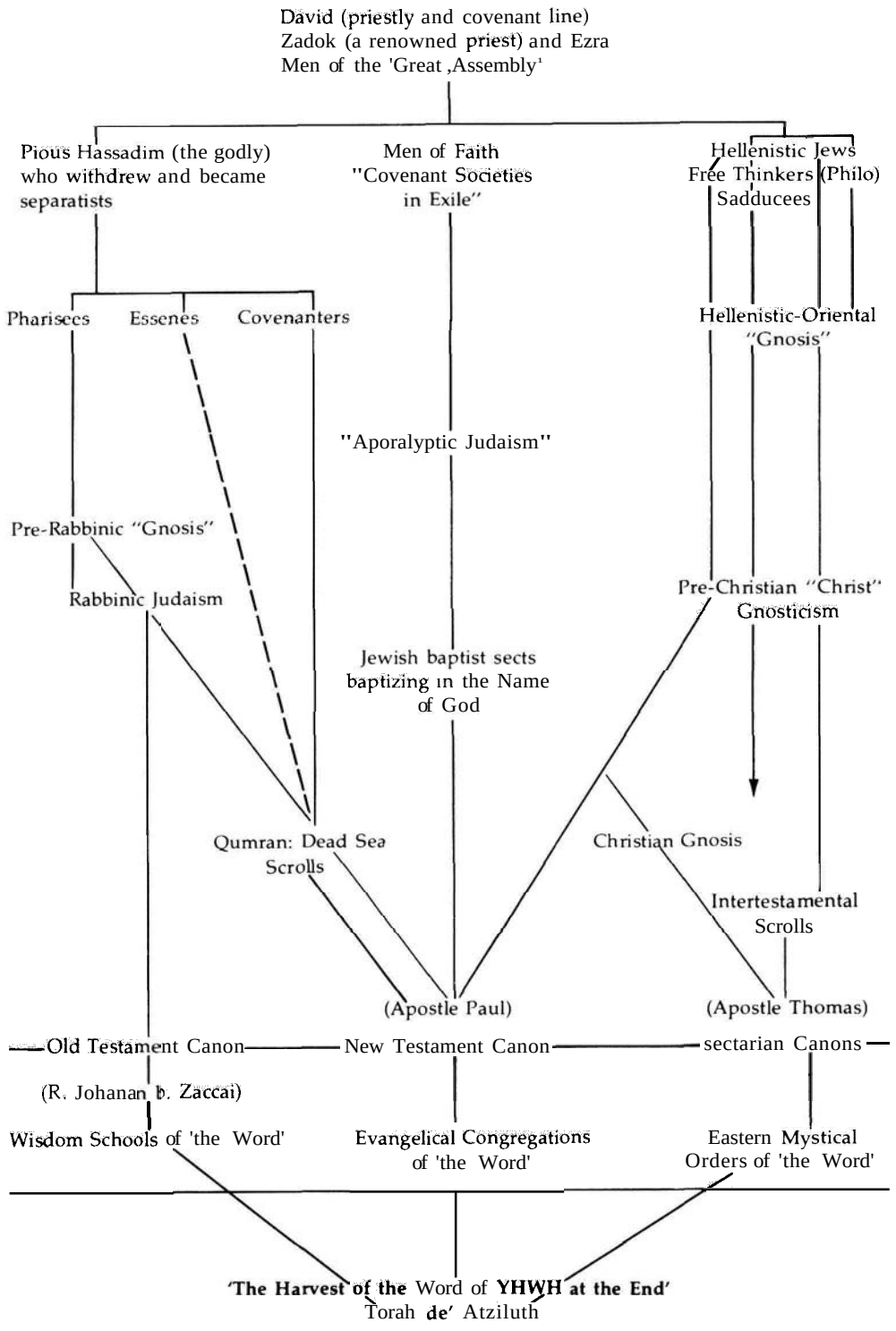
Yom Or The Day of Graduation or Judgement for a given soul or planetary specie after so many rounds of existence.

Yotzer Amaroth Heb. "Creator of the Lum~naries." The "Creator" working through the Elohim Host in manifesting universal creation through the Seventy-Two Divine Names and permutations. The "holy names" of the Elohim manifesting the Father include myriad beings. Some of the entities include: Avba, Ahbad, Adbag, Agdath, Abgath, Albath and their permutations; Albach, Achbi, Aibat, Atbach, Achbaz, Azbav, and their permutations; Azbaf, Afba, Assbas, Asban, Anbam, Ambal, Alback and their permutations; and Albam, Abgad, Athbash, Ashar, Arbak, Akbaz, Afbaf and Afba and their permutations. The Elohim are known by their loyalty and sovereign devotion pledged to *Yod-Hay-Vod-Hay* as the true manifestation of the Ancient of Days.

Z particle A particle that is identical to the photon in all properties except mass.

Zadok Heb. "Righteous." 'The *Zadik* as a righteous instructor who is to put the scholar in possession of knowledge according to his spiritual qualities and according to the regulation of the time. A special teacher whose true identity is hidden and who is given the power to instruct the elect in the marvelous secrets and truth in the midst of the men of the community, so that they might walk perfectly in the Light. [2]A prophet and priest who helped David (1 Chron. 12:28); helped bring the ark to Jerusalem (1 Chron. 15:11-13); a prophetic seer (2 Sam. 15:27). [3]A model for the genuine scribes and scholars of YHWH who work as the 'elders of the faith,' preserving the teaching of YHWH as the true Living God from generation to generation.

Zadok, Priesthood of [1]The underground priesthood of astrophysical Messiahship that has carried on true spiritual-scientific teaching on the planet when the sons of Levi and the sons of Aaron went astray. An underground 'apocalyptic fellowship' as a counter-Israel. The



Qumran scrolls tell us, "The 'priests' are the repentent of Israel who went out from the land of Judah...and the 'sons of Zadok' are the chosen of Israel, the 'Elect of the Name' who shall arise in the end of days. (1 QSa Scroll 1,2,24; 1 QSb Scroll 111,22-23). [2]The seed communities of Zadok that have borne witness to God's Word throughout history as the 'Tree of Knowledge' is illustrated on the following page. (See schematic, page 613). At the end of time the 'elect' from all tributaries and communities that accept and live 'the Word' of YHWH will be gathered by the Ruach Kodesh (Holy Spirit) who will reveal the "hidden scrolls" of YHWH before the coming of MSHYHY.

Ze [1]Light polarization which can mediate between the body of consciousness and its divine double. [2]A divine Light projection which triggers biocoupling in the physical manifestation of Z^0.

Ze'on Thought-particles needed to expand, contract and do omnidirectional work with the Higher Evolution. A quanta of Light particles responsible for the basic control of combined magnetic and electrostatic fields, etc., necessary for the **exchange of the paradigms** controlling physical-spiritual fusion.

Zion Heb. "Ze-iyon." The nucleus of Light. [1]A poetic name for the people of God as a historical people of Program Israel. The remnant Adamic seed as an activated network of spiritual love and regeneration. [2]The 'great white Throne' in the midst of the earth as a direct channel of the Father's Shekinah as opposed to the authoritarian religionists who deny the **Prophetic Office of the Word.** The saints who are quickened by the Shekinah and raised up at the end of time as priests and prophets of Light. (Rev. 20:9-12).

Zohar The corpus of all scrolls and sacred scriptures which have been used to keep alive a parallel tradition of direct teaching concerning Yahweh's many mansion worlds. The Zohar teachings allow the faithful believer to be actually transfigured in a dimension of space-time beyond conventional space-time in awe of the Father's many mansion worlds reserved for soul advancement within the Infinite Way. The science of the thinking star intelligence.

Zohar Body The body vehicle of the "outer Light" that permits the body to go beyond the light cone of immediate relativity. This body places a bond of light around the four other energy vehicles of "Incarnation" so that the physical body can distinguish between the sacred space of "Light" and the profane space of "light." The "coat of many colors" which is the foundation for the energy form which corresponds with the brilliant and splendid structure of the "Heavenly Jerusalem." Through the Zohar body, the seventy-two areas of the mind are balanced off, and the microcosmos of the unconscious Man ascends to Sonship and to a place of dwelling within the Father's Throne. (Rev. 7:9-16). The Zohar body functions in trinity with its Overself Body and the "Anointed" Christ Overself Body which receives direct revelation from the Throne Worlds of YHWH.

Zoharim Races Advanced physicals which have a purer energy body, or matter-energy body than the physical races of Population I singular sun systems with their planetary worlds.

ZPE (Zeroth Point Energy) Defined as a condition of over-unity, i.e., where more energy is received than inputed or is available. Traditionally, the term ZPE or "vacuum fluctuations" implies that no source is recognized for such energy excess. However, Enoch defines this (Keys 214 and 314) as a pyramid energy configuration, because the pyramidal shape or light cone represents an energy vortex. Key 214 tells us that by using the pyramidal model, "the source" is not a point (zeroth dimension) or the vacuum (absence of matter energy) — which would be an effect without cause, but, rather an energy connection to an outside energy reservoir, through the pyramidal energy vortex.

ABBREVIATED INDEX

* = Priority source

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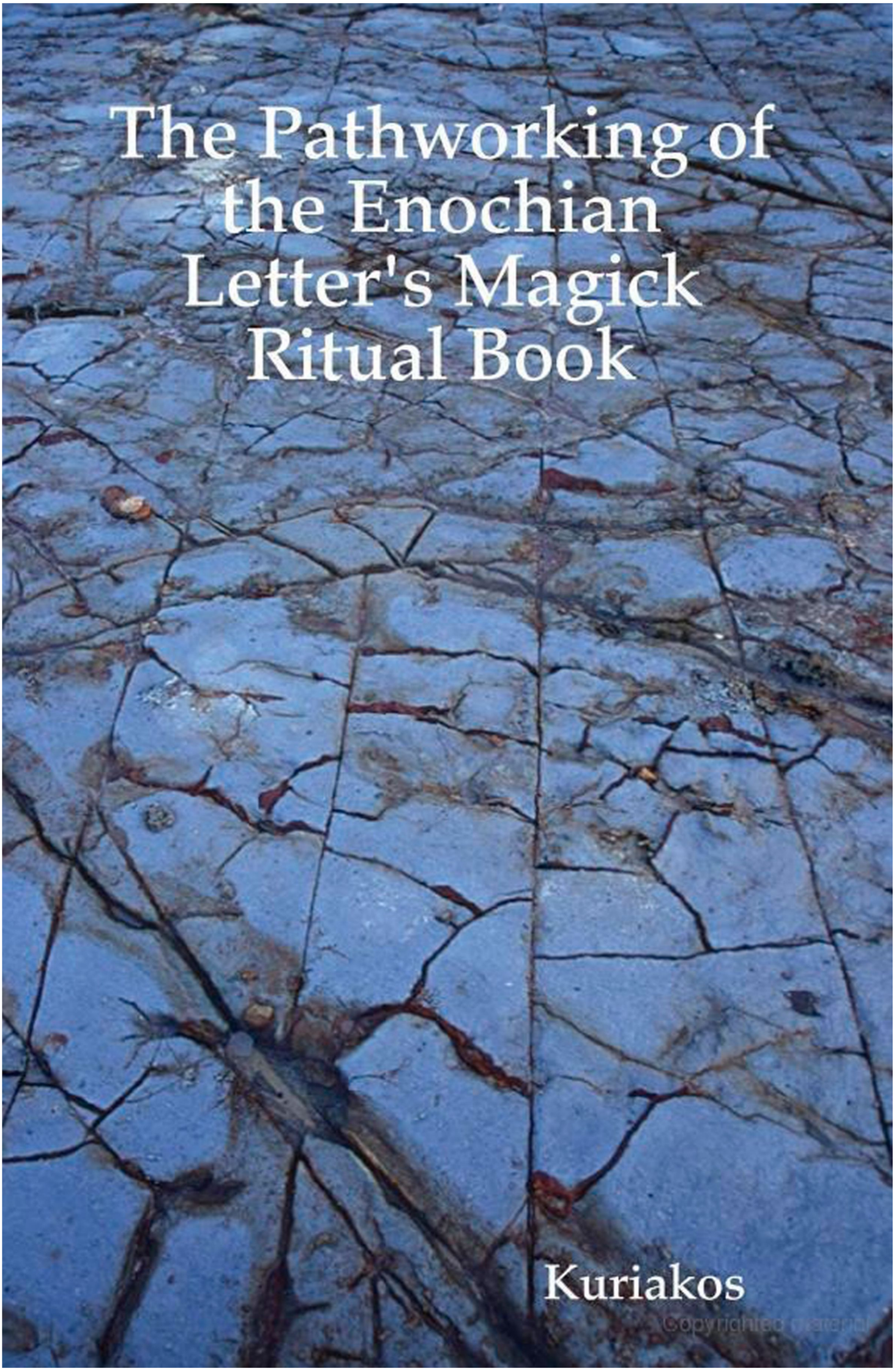
The Pathworking of the Enochian Letter's Magick Ritual Book
Kuriakos

The Pathworking of the Enochian Letter's Magick Ritual Book

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Egyptian Magick
Tarot Magick
Voodoo Magick
How to do Transcendental Meditation
The Qabalah Ritual Book

Reiki Magick
The Fast Road to Enlightenment Workbook
Aztec and Mayan Magick
Rune Magick
How to Summons the 72 Names of God

And many more at www.**Kuriakos.biz**

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Introduction

This book is a simple yet incredibly powerful way to do pathworking through the Enochian Letters and to easily communicate with these spiritual energies while they are visibly in front of you. The Enochian Letters are known to give off powerful vibrations when properly accessed. In chapter 1 The Enochian Letter's Pathworking Ritual shows you step by step how to easily open up these energies of the Enochian Letters so you can communicate with them back in forth in a live situation. In Chapter 2 The Enochian Letters list each letter plus important information about each letter to pathwork for your every request of money, health, love, psychic abilities, information and many more things as well. Anyone from beginner to advance can easily experience this powerful spiritual journey. All you need is a candle,

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incense, this book and 10 minutes to get started. This book shows you easily and quickly how to get all of your requests answered and you don't even need to believe in this pathworking as you are summoning the energies of The Enochian Letters to do your bidding for you!

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I. The Enochian Letter's Pathworking Ritual

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How to Communicate with Spirits

Communicating with spirits or spiritual energy is a very powerful way to get answers to your questions from the spirit world either instantly or in the next few days. The best way to get really good at communication is to practice. **Practice makes perfect!** ***Every time you do this ritual your subconscious will be connecting better and better to the astral plane where spirits reside.*** So even though the ritual seems simple and you think you are just saying words, you are in reality actually tuning your vibration or aura into this spiritual plane. **If you want quick results then do this every day!** You can pathwork through each Enochian letter and communicate with that spiritual realm through following the ritual outlined in chapter I and then there is a list of every Enochian letter to pathwork through for your every request in chapter II. The ritual in chapter I may seem simple but I have summoned and pathworked thousands of spirits and Enochian letters successfully and have broken it down to only the essential components you will need to easily and efficiently pathwork these Enochian letters. So at first glance it may seem to simple but in time you will appreciate the fact that you can quickly pathwork a Enochian letter in as little as 10 minutes to visible appearance and communicate back and

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forth live in a real time mode instantly and get all of your requests answered. Accessing these powerful energies of the Enochian Letters will open up a spiritual journey beyond your wildest dreams…

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Temple Set up

Wear comfortable clothes and relax in a quiet place

Decide on which Enochian Letter to pathwork with. Do each Enochian Letter many times or until you feel satisfied you have learned enough to move to the next path. Refer to the Enochian Letter page you are working on for the Enochian letter name, sound and letter to vibrate to visualize along each path ***and to fill in where requested in the meditation below as you are recording the meditation ritual.***

Record the ritual into a recorder ***and*** fill in the necessary names when requested from the Enochian Letter page. Say (vibrate meaning to sound out each syllable)of the Enochian Key into the recorder when asked to.

Light a candle and some sandalwood incense

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Opening Rituals

Trance (count down from 1-30 walking down steps)

Turn recorder on and listen to meditation

Spirit Communication

(Please record this into a recorder with the appropriate words from the Enochian Letter page to listen to each time for your pathworking)

Close your eyes and visualize being in a sanctuary or a beautiful meadow where only you have access to this place and feel happy and safe. Smell the different flower scents in the air all around you. See the blue sky, streams of water, and animals everywhere. Feel the warm breeze blowing on your skin and the warmth of the sun above you. Hear the sounds of the animals in this meadow all around you as well as the water running down the streams. Now visualize a path leading up to a very tall tree. Walk this path to the tree and enter into the opening of the tree. You now say the **(Enochian Letter Name)**

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three times. Now inside the tree you are greeted by an Angelic spirit guide on each side of you. These guides walk with you and take you to the next path entrance where you will see a doorway. Visualize a door and engraved on the door is the Enochian letter and say the **(Enochian Letter Name)** to this path. Open the door and walk inside to this beautiful temple. Now listen to the Enochian Key **(please vibrate or sound out each syllable of the entire Enochian Key now of the appropriate Enochian Key).** Inside the temple is an altar situated between two pillars with a forever burning lamp on the altar. Feel the warmth from the lamp. Coming closer to the altar you notice some Magickal gifts on the altar. Put the stone necklace around your neck with the engraved (**Enochian Letter**) on it and you can feel some energy coming from the stone and sense what it feels like now. You now feel very comfortable in this temple and realize it's designed just for you. You sense a bright light and turn around to see a glowing, powerful and loving

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Archangel that wants to chat with you. The Archangel now says that he/she has a message for you and you ask for the message. You also ask questions now about what you want to know. Be still and communicate with this Archangel now for a few minutes**. (put a few minutes in the tape here to chat with the spirit).** As you walk around you notice another door at the front of the temple and realize that this is the pathway to the next Enochian Letter path. On this door is the Enochian Letter to the next path and you can see the letter of the path under the doorway leading to the next path as well and can sense the two Angels waiting to guide you to the next path. You now say good bye to the Archangel and walk back through the temple door you came from. On the path back to the tree opening you walk with the Archangel guides safely back to the tree entrance where you came from. Instantly you appear back on the grass again in the meadow and are now finished with your path working of this Enochian Letter. You will now write down everything

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you have learned on your journey in a notebook.

Closing Rituals

Record your path and results in a notebook.

Pay attention in the next few days to ***dreams and visions, thoughts and ideas, sounds and songs, feelings and emotions*** and remember to follow all of these signs as these are the teachings and answers to your questions from your spiritual journey!

Put everything away.

Eat something to ground yourself and get back to your regular life.

End.

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II. The Enochian Letters

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Enochian Letter Name: **Un**

Pronunciation of Enochian Letter: **Und**

English equivalent: **A**

Enochian Key to vibrate for this letter: **Key 1**

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Enochian Letter Name: **Pa**

Pronunciation of Enochian Letter: **Pau**

English equivalent: **B**

Enochian Key to vibrate for this letter: **Key 2**

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Enochian Letter Name: **Veh**

Pronunciation of Enochian Letter: **Veh**

English equivalent: **C**

Enochian Key to vibrate for this letter: **Key 3**

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Enochian Letter Name: **Gal**

Pronunciation of Enochian Letter: **Gal**

English equivalent: **D**

Enochian Key to vibrate for this letter: **Key 4**

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Enochian Letter Name: **Graph**

Pronunciation of Enochian Letter: **Graupha**

English equivalent: **E**

Enochian Key to vibrate for this letter: **Key 5**

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Enochian Letter Name: **Or**

Pronunciation of Enochian Letter: **Orh**

English equivalent: **F**

Enochian Key to vibrate for this letter: **Key 6**

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Enochian Letter Name: **Ged**

Pronunciation of Enochian Letter: **Ged**

English equivalent: **G or J**

Enochian Key to vibrate for this letter: **Key 7**

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Enochian Letter Name: **Na**

Pronunciation of Enochian Letter: **Nach**

English equivalent: **H**

Enochian Key to vibrate for this letter: **Key 8**

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Enochian Letter Name: **Gon**

Pronunciation of Enochian Letter: **Gon**

English equivalent: **I**

Enochian Key to vibrate for this letter: **Key 9**

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Enochian Letter Name: **Ged**

Pronunciation of Enochian Letter: **Ged**

English equivalent: **G or J**

Enochian Key to vibrate for this letter: **Key 10**

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Enochian Letter Name: **Veh**

Pronunciation of Enochian Letter: **Veh**

English equivalent: **C or K**

Enochian Key to vibrate for this letter: **Key 11**

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Enochian Letter Name: **Ur**

Pronunciation of Enochian Letter: **Our**

English equivalent: **L**

Enochian Key to vibrate for this letter: **Key 12**

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Enochian Letter Name: **Tal**

Pronunciation of Enochian Letter: **Stall**

English equivalent: **M**

Enochian Key to vibrate for this letter: **Key 13**

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Enochian Letter Name: **Drux**

Pronunciation of Enochian Letter: **Droux**

English equivalent: **N**

Enochian Key to vibrate for this letter: **Key 14**

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Enochian Letter Name: **Med**

Pronunciation of Enochian Letter: **Med**

English equivalent: **O**

Enochian Key to vibrate for this letter: **Key 15**

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Enochian Letter Name: **Mals**

Pronunciation of Enochian Letter: **Machls**

English equivalent: **P**

Enochian Key to vibrate for this letter: **Key 16**

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Enochian Letter Name: **Ger**

Pronunciation of Enochian Letter: **Gierh**

English equivalent: **Q**

Enochian Key to vibrate for this letter: **Key 17**

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Enochian Letter Name: **Don**

Pronunciation of Enochian Letter: **Don**

English equivalent: **R**

Enochian Key to vibrate for this letter: **Key 18**

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Enochian Letter Name: **Fam**

Pronunciation of Enochian Letter: **Fam**

English equivalent: **S**

Enochian Key to vibrate for this letter: **Key 1**

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Enochian Letter Name: **Gisg**

Pronunciation of Enochian Letter: **Gisg**

English equivalent: **T**

Enochian Key to vibrate for this letter: **Key 2**

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Enochian Letter Name: **Van**

Pronunciation of Enochian Letter: **Van**

English equivalent: **U**

Enochian Key to vibrate for this letter: **Key 3**

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Enochian Letter Name: **Van**

Pronunciation of Enochian Letter: **Van**

English equivalent: **U or V**

Enochian Key to vibrate for this letter: **Key 4**

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Enochian Letter Name: **Pal**

Pronunciation of Enochian Letter: **Al**

English equivalent: **W or X**

Enochian Key to vibrate for this letter: **Key 5**

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Enochian Letter Name: **Pal**

Pronunciation of Enochian Letter: **Al**

English equivalent: **W or X**

Enochian Key to vibrate for this letter: **Key 6**

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Enochian Letter Name: **Gon**

Pronunciation of Enochian Letter: **Gon**

English equivalent: **Y**

Enochian Key to vibrate for this letter: **Key 7**

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Enochian Letter Name: **Ceph**

Pronunciation of Enochian Letter: **Keph**

English equivalent: **Z**

Enochian Key to vibrate for this letter: **Key 8**

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III. The Enochian Keys

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The First Key (phonetic)

OL SONF VORS-JUH GOHO EE-YAD BALT LANSH CALZ VONFO SOBRA ZOL ROR EE TA NAZ-PUH-SAD GRAH-AH TAH MALPURJ DES HOL-KWUH KWUH-AH-AH NO-THO-AH ZEEMZ OD COM-MAH TA NOBLOH ZEE-EN SOBA THEEL GUH-NON-PUH PURJ ALDEE DES YOORBS O-BO-LAY GURSAM KASARM OHO-RAY-LA KABA PEER DES ZON-RENS-JUH KAB ERM EE-YAD-NAH PUH-EE-LAH FAR-ZUM ZNUR-ZAH ADNA OD GONO EE-AD-PEEL DES HOM OD TOH, SOBA EE-YAH-OD EE-PAM OD YOOL EE-PAM-EES DES LOHOLO VEP ZOMD PO-AH-MAL OD BOGPA AH-AH-EE TA PEE-AP PEE-AH-MAH-EL OD VA-OH-AN ZAKAR-AY KUH-AH OD ZAMRAN ODO KEE-KLAY KWUH-AH-AH ZORJ LAP ZEER-DO NOKO MAD HO-ATH EE-YAH-EE-DAH

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The Second Key (phonetic)

AD-GET VUH-PAH-AH ZONG OM FAH-AH-EEP

SALD VEE-EEV EL SOBAM YAL-POORJ EE-ZA-ZAZ

PEE-ADF KASARMA ABRAM-GUH TA TALHO PARA-

KLAY-DA KWUH TA LOR-SEL-KWAH TOORBS OH-

OH-GAY BALTOH GEE-OO-EE KIS LOOSDUH OR-REE

OD MEE-KALP KEES BEE-AH OH-ZONG-ON LAP

NOAN TROF KORS TAH-JEH OH-KWAH MANIN

YAH-EE-DON TOR-ZOO GO-HEL ZAKAR KAH KUH-

NO-KWOD ZAMRAN MEE-KAL-ZO OD OH-ZAZ-

MUH VRELP LAP ZEER EE-YO-EE-AD

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The Third Key (phonetic)

MIK-MA GOHO PEE-AD ZEER KOM-SAYL-HEH A-ZEE-EN BEE-AB OS LON-DOH NORZ KEES OH-THEEL JEEH-JEEH-PAH VIH-NDL KEES TA-POO-EEM KWUH MOS-PLAY TELOTCH KWEE-EEN TOLTORJ KEES EE-KEES-JEH EM O-ZEE-EN DES BURJDA OD TORZOOL EELEE AY-OL BALZARJ OD AH-AL-AH THEELN OS NE-TA-AB DUH-LOO-CAH VOMSARJ LONSA KAP-MEE-AH-LEE VORS KLA HOMEEL KO-KAS-BUH FAFEN EE-ZEE-ZOP OD MEE-EE-NO-AG DAY GUH-NEH TAH-AB VA-OON NA-NA-AY-EL PANPEER MALPEERGEE KAH-OS-GUH PEELD NO-AN OO-NAL-AH BALT OD VOH-OH-AN DOH-OH-EE-AP MAD GOHO-LOR GO-HOOS AH-MEEH-RAN MEEK-MA YAY-HOO-SOZ KAKAKOM OD DO-OH-AH-EEN NO-AR MEE-KAH-OLZ AH-AH-EE-OM KA-SARM-JUH GO-HEE-AH ZOD-A-KAR OO-NEEG-LAG OD EEM-

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OO-WAH-MAR POO-GO PLAH-PLEE AH-NAH-NAH-EL KWAH-AH-AN

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The Fourth Key (phonetic)

O-THEEL LAS-DEE BA-BA-JEH OD DOR-FA GOHOL GUH-KIS-JEH AVAVAGO KORMP PAY-DAY DU-SON-FUH VEE-VUH-DEE-VUH KASARMEE OH-AH-LEE MAP-EM SOBAM AG KORMPO KUR-PUL KA-SARM-JUH KRO-OD-ZEE KEES OD VUH-GEJ DEST KA-PEE-MA-LEE KEES KA-PEE-MA-ON OD LON-SHIN KEES TA LO KLA TORGOO NOR KWA-SAH-HEE OD EF KAH-OS-GAH BAH-GLAY ZEE-RAY-NYE-AD DES-EE OD AH-PEE-LA DO-OH-AH-EEP KWAH-AL ZAKAR OD ZAMRAN OH-BEL-EE-SONG REST-EL AH-AF NORMOLAP

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The Fifth Key (phonetic)

SA-PAH ZEE-MEE-EE DOO-EEV OD NO-AS TAH-KWAH-NIS AD-ROTCH DOR-FAL KA-OS-JUH OD FA-ONTS PEE-REEP-SOL TA-BLEE-OR KASARM AH-MEEP-ZEE NA-ZARTH AF OD DUH-LOO-GAR ZEE-ZOP ZOD-LEE-DAH KA-OS-JEE TOL-TOR-JEE OD ZOD-KEES AY-SEE-AK EL TA-WEE-OO OD EE-AH-OD THEELD DES PAY-RAL HOO-BAR PAY-OH-AL SOBA KORMFA KEES TA LA YULZ OD KWUH-KO-KAS-BUH SA NEE-EES OD DARBZ KWAH-AS FETH-AR-ZEE OD BLEE-OH-RAH EE-YA-EE-AL EDNAS KEE=KLAYZ BA-GLAY GAY-EE-YAD EEL

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The Sixth Key (phonetic)

GAH ES DEE-OO KEES EM MEE-KAL-ZO PEEL-ZEEN SOBAM EL HARJ MEER BABALON OD OB-LOK SAM-VELJ DUH-LOO-GAR MAL-POORJ AR-KA-OS-JEE OD AKAM SANAL SOBOLZAR EF-BLEE-ARD KA-OS-JEE OD KEES AH-NAY-TAB OD MEE-AM TA VEEV OD DUH DARSAR SOL-PETH BEE-EN BREE-TAH OD ZA-KAM GUH-MEE-KAL-ZO SOB-HA-ATH TREE-AN LOO-EE-AH-HAY OH-DEH-KREEN MAD KWUH-AH-AH-ON

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The Seventh Key (phonetic)

RAH-AS EE-SALMAN PA-RA-DEE-ZOD OH-AY-KREE-MEE AH-AH-OH EE-YAL-PEER-GAH KWEE-EEN EN-AH-EE BOOT-MON OD EEN-OH-AS NEE PA-RA-DEE-AL KA-SARM-JUH VUH-GAY-AR KEERLAN OD ZONAK LOO-KEEF-TEE-AN KORS TA VAH-OOL ZIRN TOL-HA-MEE SOBA LON-DOH OD MEE-AM KEES-TAD O DES VUH-MA-DAY-AH OD PEEB-LEE-AR OH-THEEL-REET OD MEE-AM KUH-NO-KOL REET ZAKAR ZAMRAN OH-AY-KREE-MEE KWUH-AH-DAH OD OH-MEE-KAH-OL-ZOD AH-AH-EE-OM BA-GLAY PAPNOR EED-LOO-GAM LON-SHEE OD OOM-PLEEF VUH-GAY-JEE BEEG-LEE-AD

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The Eighth Key (phonetic)

BAZ-MAY-LO EE-TA PEE-REEP-SON OLN NA-ZA-VABH OKS KA-SARM-JUH VUH-RAN KEES VUH-GEJ DUH-SA-BRAM-GUH BAL-TO-HA GO-HO-EE-AD SO-LA-MEE-AN TREE-AN TA-LOL-SEES A-BA-EE-WO-NEEN OD A-ZEE-AH-JEE-ER REE-OR EER-GIL KEES DA DUHS PA-AH-OKS BOOSD KA-OS-GO DES KIS O-DEE-POO-RAN TAY-LO-AH KA-KARJ O EE-SAL-MAN LON-KO OD VO-VEE-NA KAR-BAF NEE-EE-SO BA-GLAY AH-VA-GO GO-HON NEE-EE-SO BA-GLAY MO-MA-OH SEE-AH-EE-ON OD MAB-ZA YAD-OH-EE-AS-MO-MAR PO-EELP NEE-EES ZAM-RAN KEE-AH-OH-FEE KA-OS-GO OD BLEE-ORS OD KOR-SEE TA A-BRA-MEEG

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The Ninth Key (phonetic)

MEE-KA-OH-LEE BRANS-GUH POOR-GEL NAP-TA YAL-POR DES-BREEN AY-FAY-FAH-FAY PUH VON-FO OH-LA-NEE OD OB-ZA SOB-KA VUH-PAH-AH KEES TA-TAN OD TRA-NAN BA-LEE-AY A-LAR LOOS-DA SO-BOLN OD KEES-HOL-KWAH KUH-NO-KWO-DEE SEE-AL VUH-NAL AL-DON MOM KA-OS-GO TA LAS-OL-LOR GUH-NAY LEEM-LAL AM-MA KEE-EES SOB-KA MA-DREED ZOD-KEES OH-OH-AH-NO-AN KEES AH-VEE-NEE DRIL-PEE KA-OS-JEEN OD BOOT-MO-NEE PARM ZOOM-VEE KUH-NEE-LA DAZ-EES AY-THAM-ZOD AH-KEEL-DA-OH OD MEERK OH-ZOL KIS PEE-DEE-AH-EE KOL-LAL OOL-SEE-NEEN A-SO-BAM OO-SEEM BA-GLAY EE-YAD-BAL-TOH KIR-LAN PAR NEE-EE-SO OD EEP OH-FA-FA-FAY BA-GLAY AH-KO-KASB EE-KORS-KA VUH-NIG BLEE-OR

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The Tenth Key (phonetic)

KO-RAK-SO KEES KORMP OD BLANZ LOO-KAL AH-ZEE-AH-ZOR PA-EB SO-BA LEE--LO-NON KEES OP VEER--KWUH AY-OH-FAN OD RA-KLEER MA-AH-SEE BA-GLAY KA-OS-JEE DES YAL-PON DO-SEEG OD BAS-GEEM OD OKS-AYKS DAH-ZEES SEE-AH-TREES OD SAL-BROKS SINKS-EER FA-BO-AN YOON-AL-KIS KONST DES DA-OKS KO-KAS-JUH OL OH-AH-NEE-OH YOR VO-HEEM OL GIZ-EE-AKS OD AY-ORZ KO-KAS-JUH PLO-SEE MOL-WEE DES PA-GAY-EEP LA-RAG OM DROL-NUH MA-TORB KO-KAS-BUH EM-NA EL PA-TRALKS YOL-SEE MAH-TUB NO-MEEG MO-NONS OH-LO-RA GUH-NAY AN-GAY-LARD O-HEE-O O-HEE-O O-HEE-O O-HEE-O O-HEE-O O-HEE-O NO-EEB O-HEE-O KA-OS-GON BA-GLAY MA-DREED EE ZEE-ROP KEE-SO DREEL-PA NEE-EE-SO KREEP EEP NEE -DA-LEE

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The Eleventh Key (phonetic)

OKS-EE-AH-AL HOL-DO OD ZEER-OM OH KO-RAKS-OH DES ZEEL-DAR RA-AH-SEE OD VAB-ZEER KAM-LEE-AKS OD-BA-HAL NEE-EE-SO SAL-MAN TAY-LOTCH KA-SAR-MAN HOL-KWAH OD TEE TAH ZOD-KEES SO-BA KORMF EE GAH NEE-EE-SA BA-GLAY AH-BRAM-GUH NON-SPUH ZAKAR-AY KA OD ZAMRAN ODO KEE-KLAY KWUH-AH-AH ZORJ LAP ZEER-DO NOKO MAD HO-ATH EE-YA-EE-DAH

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The Twelfth Key (phonetic)

NON-SEE DUH-SON-FUH BA-BA-JEH OD KEES OB HOO-BA-EE-OH TEE-BEEB PUH, AL-LAR A-TRA-AH OD EF DREEKS FA-FEN MEE-AN AR EN-AY OH-VOF SO-BA DO-OH-AH-EEN AH-AH-EE EE VONF ZAKAR GO-HOOS OD ZAMRAN ODO KEE-KLAY KWUH-AH-AH ZORJ LAP ZEER-DO NOKO MAD HO-ATH EE-YA-EE-DAH

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The Thirteenth Key (phonetic)

NA-PAY-AH-EE BA-BA-JEN DES BREEN YOOKS

OH-OH-AH-NA EL-REENG VONF DO-AH-LEEM AY-

OH-LEES OL-LOG ORZ-BA DES KEES AF-FA MEEK-MA

EES-RO MAD OD LON-SHEE-TOKS DES JUH-OOMD

AH-AH-EEM GROS-BUH ZAKAR OD ZAMRAN ODO-

KEE-KLAY KWUH-AH-AH ZORJ LAP ZEER-DO NOKO

MAD HO-ATH EE-YA-EE-DAH

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The Fourteenth Key (phonetic)

NO-RO-MEE BA-JEE-AY PAS-BIZ OH-EE-AD DES TREEN-TUH MEER-KUH OL THEEL DODS TOL-HAM KA-OS-GO HO-MEEN DES BREEN OROK KOO-AR MEEK-MA BEE-AL OH-EE-AD AH-EES-RO TOKS DES-YOOM AH-AH-EE BAL-TEEM ZAKAR OK ZAMRAN ODO KEE-KLAY KWUH-AH-AH ZORJ LAP ZEER-DO NOKO MAD HO-ATH EE-YA-EE-DAH

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The Fifteenth Key (phonetic)

YEELS TA-BA-AN LEE-AL-PURT KASARMAN OO-PA-AH-HEE KEES DARJUH DES OH-AH-DO KA-OS-JEE ORS-KOR DES OH-MAKS MO-NAS-KEE BYAY-OH OO-EEB OD AY-MET-JEES EE-YAH-EE-AH-DEEKS ZAKAR OD ZAMRAN ODO KEE-KLAY KWUH-AH-AH ZORJ LAP ZEER-DO NOKO MAD HO-ATH EE-YA-EE DAH

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The Sixteenth Key (phonetic)

YEELS VEEV-YAL-PURT SAL-MAN BALT DES

BREEN A-KROH-OD-ZEE BOOSD OD BLEE-OH-RAKS

BALEET DES-EEN-SEE KA-OS-JUH LOOS-DAN AY-

MOD DUH-SOM OD TUH-LEE-OB DREEL-PA JEH

YEELS MAD-ZEE-LO-DARP ZAKAR OD ZAMRAN

ODO KEE-KLAY KWUH-AH-AH ZORJ LAP ZEER-DO

NOKO MAD HO-ATH EE-YA-EE-DAH

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The Seventeenth Key (phonetic)

YEELS DEE-AL PERT SO-BA VUH-PA-AH KEES NAN-BA ZEEKS-LA-EE DOD-SEEH OD BREENT FAKS-UHZ HOO-BA-RO TAS-TAKS YEEL-SEE SO-BA-EE-AD EE VON-PO-OONF AL-DON DAKS-EEL OD TO-A-TAR ZAKAR OD ZAMRAN ODO KEE-KLAY KWUH-AH-AH ZORJ LAP ZEER-DO NOKO MAD HO-ATH EE-YA-EE-DAH

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The Eighteenth Key (phonetic)

YEELS MEE-KA-OL-ZOD OL-PEERT YAL-POORJ BLEE-ORS DES ODO BOOS-DEER OH-EE-AD OH-VO-ARZ KA-OS-GO KA-SARM-JUH LA-EE-AD AY-RAN BREENTS KA-SA-SAM DES EE-YOOMD AH-KWUH-LO A-DO-HEE MOZ OD MA-OF-FAS BOLP KO-MO-BLEE-ORT PAM-BUT ZAKAR AY-KA OD ZAMRAN ODO KEE-KLAY KWUH-AH-AH ZORJ LAP ZEER-DO NOKO MAD HO-ATH EE-YA-EE-DAH

The End.

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This book is a simple yet incredibly powerful way to do pathworking through the Enochian Letters and to easily communicate with these spiritual energies while they are visibly in front of you. The Enochian Letters are known to give off powerful vibrations when properly accessed. In chapter 1 The Enochian Letter's Pathworking Ritual shows you step by step how to easily open up these energies of the Enochian Letters so you can communicate with them back in forth in a live situation. In Chapter 2 The Enochian Letters list each letter plus important information about each letter to pathwork for your every request of money, health, love, psychic abilities, information and many more things as well. Anyone from beginner to advance can easily experience this powerful spiritual journey. All you need is a candle,incense, this book and 10 minutes to get started. This book shows you easily and quickly how to get all of your requests answered and you don't even need to believe in this pathworking as you are summoning the energies of The Enochian Letters to do your bidding for you!

About the Author: Kuriakos has been a practicing Occultist for the past 20 years and is an expert on High Magick. He currently resides in Los Angeles, California.

To purchase more of the Author's books please go to www.Kuriakos.biz

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ORABIEL
EDEKIEL
VA
LE
NA
OGAHEL
ACHMIEL
PMELIEL

The Magic Seal of Dr. John Dee

THE Sigillum Dei Aemeth

The original large wax disc bearing the Sigillum Dei that was used by John Dee and Edward Kelly. Now in the British Museum.

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THE Sigillum Dei Aemeth

by

Colin D. Campbell

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Frontispiece photograph of John Dee's seal © 2009 Anders Sandberg

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ILLUSTRATIONS

Frontispiece:

The original large wax disc bearing the Sigillum Dei that was used by John Dee and Edward Kelly. Now in the British Museum.

Between pages xiv & xv

John Dee's drawing of the Sigilum Dei from Sloane MS 3188.

(top) A variation of the Sigillum Dei based on a design from 'The Sworn Book of Honorius.' 17th century.

(bottom) A modern magician's wax disk engraved with the Sigillum Dei.

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Above all, I wish to thank my wife and family for supporting my particular eccentricities, not the least of which is spending countless hours researching and writing about the equally queer habits of Renaissance magicians. What Jane Dee must have endured...

INTRODUCTION

The History of the Sigillum Dei

The Sigillum Dei, Aemeth, as described in the diary manuscripts of Elizabethan scholar John Dee (1527-1608), is not only one of the most recognizable symbols of Western occultism, but also remains one of the least understood. Generations of students have been fascinated by the strange, intricate, and seemingly indecipherable arrangement of angelic names with which it is inscribed, yet there has been surprisingly little discussion of the origin of the sigil, much less its means of construction. Despite the growing popularity of Dee's work, the Sigillum Dei has principally been treated as no more than an elaborate piece of esoteric trivia whose primary use is in the adornment of an equally elaborate temple. This is truly unfortunate, as the Sigillum Dei is so much more. In essence, it defines a complete system of planetary magic based on the Hebrew Kabbalah, making it an exceptional tool in the arsenal of the ceremonial magician.

The name "Sigillum Dei" itself means "Seal of God." Its further title is "Aemeth," which is the Hebrew word for "truth," and Dee explicitly notes the Hebrew spelling in the manuscript.[1] Henry Cornelius Agrippa von Nettesheim, who is largely regarded as the founding father of Western occultism, also cites it as a name of God in his *Three Books of Occult Philosophy* (1533), remarking "...the name Emeth אמת, which is interpreted Truth, and is the Seal of God."[2] The reference is important, as Agrippa thereby links the phrase directly with the concept of a seal, indicating that even at this early juncture the connection of a seal with a Divine name of God meaning truth was already established.

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1. Dee gives the Hebrew spelling: אמת. There are numerous ways of transliterating the word into English. We have used Aemeth as it is the spelling most frequently encountered in the context of the Sigillum Dei, although Æmeth is common as well, and Dee himself also used Æmæth and Emeth.

2. Henry Cornelius Agrippa, *Three Books of Occult Philosophy*: p. 474.

Although now commonly associated with Dee, the Sigillum Dei did not actually originate with him. In fact, in his diary entry of March 10, 1582, Dee notes that the Sigillum Dei is "already perfected" in one of the books that he owns.[3] This book was most likely *The Sworn Book of Honorius*, a Latin magical work that dates back to the thirteenth century, which contains a version of the Sigillum Dei.[4] However, a few days after writing the above comment, Dee goes on to record that he has spent time considering a number of variants of the seal, which suggests that he had access to several other sources that presented different forms of it. Whether he was consulting multiple sources or multiple versions of the same source is uncertain, but when he was unable to determine which of the sources was correct, Dee apparently decided to resolve the matter by re-evaluating and redesigning the seal. His diary entries for subsequent days record a long series of angelic evocations and communication with the Archangels Michael and Uriel designed to remedy this uncertainty.[5]

Not surprisingly, none of the earlier depictions of the sigil are as elaborate as Dee's Sigillum Dei, nor are they constructed in the same manner. While the heptagonal pattern of the sigil is present, the earlier sigils are much more in line with what one might expect from a grimoire of that period. Divine names and the names of Archangels taken from Kabbalistic sources are written about the body of the sigil, and a further Divine name of seventy-two letters is written about the circumference. Overall the design is simpler and more traditional than the version of Dee and his assistant, Edward Kelley (1555-1597).

A number of variants of this early form exist, most notably in the manuscripts of the previously mentioned *The Sworn Book of Honorius* (which even goes so far as to dictate the colors to be used within the seal), and in Athanasius Kircher's *Œdipus Ægypticus* (1653). This latter volume was actually written and published after Dee's death, though the author would have been unaware of Dee and Kelley's work on the Sigillum Dei and the representation in it is almost certainly drawn from earlier, manuscript sources. Curiously, Kircher actually suggests that the Sigillum Dei is a seal of the planet Venus, although this does not appear to be supported elsewhere.[6]

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3. Sloane MS 3188: f. 10a.

4. Gösta Hedegård, *Liber Iuratus Honorii*: p. 70.

5. Sloane MS 3188: ff. 17a-30a

6. Athanasius Kircher Kircher, *Œdipus Ægypticus*: Tom IIA, p. 480.

The Sigillum Dei as published in Kircher's *OEdipus Ægypticus.*

While there is no doubt that John Dee and his assistant, Edward Kelley (also known as "Edward Kelly" and "Edward Talbot"), built upon the basic framework provided by these earlier designs, they completely revolutionized the manner of the sigil's construction. The story of their lives, as well as their work, is as intricate and extraordinary as that of the sigil itself.

Both Dee and Kelley were born in a period when Britain and Europe were in the throes of dramatic political, social and religious change. John Dee was born during the Protestant Reformation of Henry VIII (1491-1547) in England at a time when the king had mounted a direct challenge to the Papal authority that had gone nearly without rival for centuries. As a consequence, spies and agents of Rome were everywhere, scheming and awaiting the opportunity to bring the country back under the control of the Catholic Church. When Henry VIII died, he left but one male heir, Edward VI (1537-1553), who ascended to the throne at the tender age of nine, only to die of consumption (tuberculosis) at sixteen. Rome took this opportunity to initiate a bloody and brutal Counter-Reformation under Edward's older sister, Mary (1516-1558), a devout Catholic. Hundreds of people were tortured and killed

during her reign, many being burned at the stake. It was not until the ascension of the fiercely Protestant Elizabeth I (1533-1603) that this bloody chapter of British history ended, though many of those previously in charge of the hangman's noose now found themselves dangling from it.

Dee narrowly escaped this fate himself, for in 1555 he was accused of "calculating" and "conjuring." He was subsequently arrested and subjected to repeated interrogations. In essence, the charges brought against him were probably correct; being both an astronomer and an astrologer he could have hardly avoided the activities of the type of which he was accused. He had in fact drawn up astrological charts for both Queen Mary and Queen Elizabeth, and would personally select the date for the latter's coronation based on favorable astrological conditions. His later appointment as an advisor to Queen Elizabeth would suggest that the allegations about his religious inclinations were also well-founded. In spite of this, Dee's accusers were unable to substantiate their claims against him, and he was eventually released after six months of imprisonment.

Dee's early years were filled with all of the wonders of the emerging European Renaissance and he developed a passion for scientific discovery and the pursuit of knowledge. Aside from his well-known accomplishments as an astrologer, Dee was also an exceptional mathematician who wrote a much-admired preface to Euclid's *Elements*, a seminal text on mathematics.[7] Dee was also a skilled cartographer who studied at the side of such luminaries as Gerard Mercator (1512-1594) at the prestigious college of Louvain. His private library contained between four and five thousand books and manuscripts, a truly vast amount by the standards of the times. It was renowned as one of the greatest collections in England, and became a focal point for traveling scholars from throughout Britain and Europe.

A great patriot, Dee found himself called upon to give counsel to Queen Elizabeth on a number of occasions. He was a staunch advocate of Britain's advancement toward naval supremacy, which he felt was integral to his country's development as a true world power. The defeat of the Spanish Armada in 1588 and events in subsequent centuries have proven that his counsel on this matter could not have been more prescient. The advice he gave to Martin Frobisher's expedition in their quest to discover the fabled Northwest Passage (thought to run across the top of North America to the riches of the East) was not, however, quite so beneficial. In spite of Dee's reputation as an excellent

7. Benjamin Wooley, *The Queen's Conjurer*: p. 13.

cartographer, no such passage was ever discovered, and it was not until 1954 that an ice-breaking ship was finally able to pound out a route across the Canadian Arctic and prove, if only academically, the theory.

In contrast to the generally positive way in which Dee is now regarded, his assistant Edward Kelley is almost universally portrayed as having been every bit the rogue. He was first introduced to Dee under the noble surname of Talbot, and it was not until some months later, after their work on the Sigillum Dei, that he revealed his true name to be Edward Kelley. A number of biographical sources suggest that prior to meeting Dee, Kelley had been convicted and pilloried either for forgery or counterfeiting, and that he may have even have had his ears cropped as part of the punishment. However, these assertions are difficult, if not impossible, to substantiate, and current scholarship is beginning to question the established view of Kelley as having been little more than a charlatan.[8] Despite common belief to the contrary, Kelley had a relatively good education and some occult training, specifically in the art of alchemy, prior to his making the acquaintance of John Dee. However, it was his uncanny—some might say *convenient*—ability to receive angelic visions that brought him to Dee's attention and into his grace.

The ability to communicate with angels, which Kelley apparently demonstrated after only a few short minutes peering into Dee's shew-stone (mirror or crystal ball), signaled the start of a long, strange, and often tempestuous relationship filled with some of the most intense and demanding magical operations ever recorded. Dee would recite orations, prayers, and incantations designed to contact the angels or spirits that they wished to converse with, calling forth these spirits into "visible appearance." Kelley would also recite prayers, stare into the reflective surface of a mirror or crystal ball, report on the appearance of the angels, and relay their messages to Dee. It was in this manner that the majority of their work was accomplished, with Kelley as the passive medium and Dee as the active director of ceremonies, a very traditional arrangement for the sort of operation they were attempting. By Dee's own account, their version of the Sigillum Dei was communicated using these very techniques, specifically through the archangels Michael and Uriel.

The sum of their work, of which the Sigillum Dei is but one part, has become known within occult circles as "Enochian Magic." It is named for the

8. György E. Szőnyi, *John Dee's Occultism*: pp. 277-278.

Biblical patriarch Enoch, who was said to have stood in the presence of God.[9] It comes complete with its own angelic alphabet and language, and is quite capable of standing as a complete magical system on its own right. However, it was much, much, more to Dee, who almost certainly viewed it as his own scientific investigation into the nature of God's influence in the world. In the language and understanding of his day, he sought that same, elusive "Grand Unifying Theory" that some present-day physicists seek, although at the time it necessarily stemmed from the "radical truths" of an omnipotent Creator rather than empirical scientific data.

The details for the construction of the Sigillum Dei are contained in a series of manuscripts that record dialogues said to have taken place between John Dee, Edward Kelley and a number of different angels and spirits. The manuscripts are known collectively as *The Five Books of Mystery,* and the story of their survival is one of the most remarkable tales in the annals of occult literature.

Although in his early life Dee was quite popular and wielded considerable influence, he still had to be somewhat circumspect about his occult activities, and it seems that very few people would have been aware of his angelic conversations. Many of the papers pertaining to his esoteric work are known to be lost, some perhaps deliberately destroyed, and others hidden for safekeeping. The diaries containing his work on the Sigillum Dei were found nearly sixty years after his death in the false bottom of a cedar chest that had once belonged to Dee, having been hidden there for safekeeping. Given the persistent accusations of sorcery that followed Dee throughout the course of his life, it is no surprise that he would have taken measures to ensure the safety not only of his work, but of his reputation as well.

As the story goes, the chest in which Dee hid the diary manuscripts passed out of his estate upon his death in late 1608 or early 1609 and was later re-sold, eventually finding its way into the hands of a confectioner and his wife. They owned it for some twenty years, completely unaware of the chest's hidden treasure until they happened to move it from its usual place while re-arranging furniture. Hearing a rattling in the bottom, they investigated and found a small, concealed drawer, which they opened to reveal a number of books and manuscript leaves.

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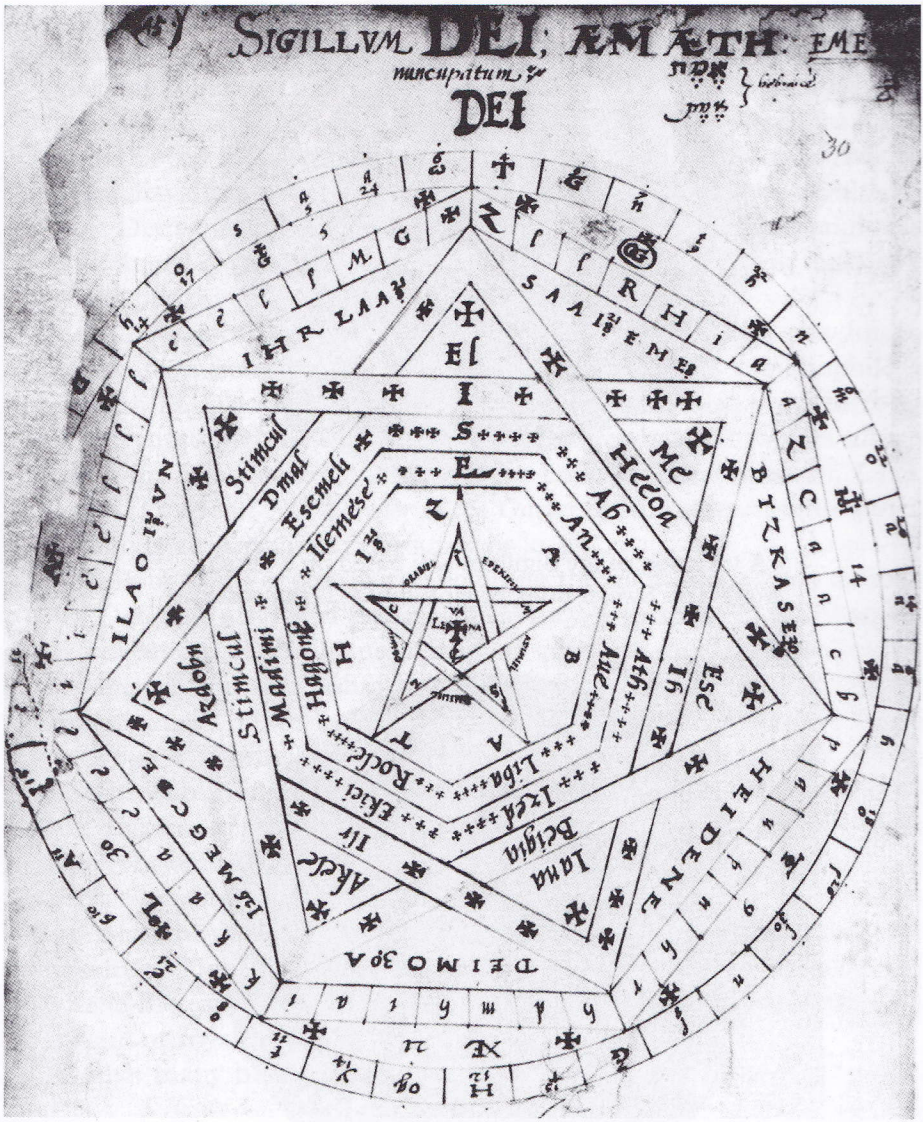
9. Benjamin Wooley, *The Queen's Conjurer*: p. 156, & György E. Szőnyi, *John Dee's Occultism*: pp. 145-151.



John Dee's drawing of the Sigillum Dei from Sloane MS 3188.

A variation of the Sigillum Dei based on a design from 'The Sworn Book of Honorius.' 17th century.

A modern magician's wax disk engraved with the Sigillum Dei.

At first the couple failed to realize the potential value of the documents and allowed their maid to use nearly half of the pages as kitchen scrap "... under pyes [pies] and other like uses..."[10] When at last they recognized that the paper might have some worth they retrieved what remained and put it in a place of safety, which was fortunate indeed, as the chest itself was consequently destroyed in the Great Fire of London. There is thus no small irony in the saga, for although the chance rearrangement of furniture resulted in a portion of Dee's papers being used for baking paper, it almost certainly saved the rest of them—including those detailing his experiments with the Sigillum Dei—from perishing in the great conflagration of 1666.

After the death of the confectioner, his wife remarried. Her new husband showed the manuscripts to Elias Ashmole (1617-1692), a bibliophile and scholar, with an interest in the Hermetic arts, who is also reputed to have been a Freemason. In September of 1672, more than sixty years after the death of John Dee, Ashmole exchanged a copy of *The Institution, Laws & Ceremonies of the most Noble Order of the Garter* for the papers, quite possibly saving them from permanent obscurity or loss.[11]

The bulk of Dee's extant work, including the manuscripts that define the Sigillum Dei, now resides in the British Library, principally in the Sloane and Cotton collections. The Sloane collection contains the Sigillum Dei material, acquired at the establishment of the British Library from the estate of Sir Hans Sloane. The work that Meric Causabon included in his *A True and Faithful Relation* is preserved in the Cotton collection, which contains a set of manuscripts buried by Dee in a trunk on his estate. The wax seals and the polished obsidian scrying mirror Dee purportedly used in many of his magical operations are in the care of the British Museum, although there is some dispute as to the authenticity of the latter.

More basic historical issues aside, one lingering question always seems to arise whenever Dee and Kelley's work is mentioned: namely, "Is it *real*?" Did Kelley fake the experiments to win Dee's confidence, presumably in pursuit of a stipend or royal appointments of his own?

Although many have thought that this was the case, others have argued

10. Sloane MS 3188: f. 3a. In *Practical Angel Magic of Dr. John Dee's Enochian Tables*, Skinner and Rankine cite this as "pyres" and not "pyes," implying that the papers were used to light fires. However, having looked closely at the manuscript myself, I am inclined to favor the traditional rendering of "pyes" (pies).

11. The details of the exchange are given in Ashmole's introduction to Sloane 3188, f. 7a.

vehemently to the contrary, and it would seem unwise to give unqualified support to either contention. There do appear to have been times that Kelley fixed errors in the transcriptions once the evocations had ended, suggesting that he had some preconceived notion of their contents. However, it also seems unlikely that he would have been able to memorize the large amounts of information contained in the numerous tables that define the bulk of their later work. Many of these tables were actually dictated backwards, making the claim that he memorized them even more unlikely. This is, of course, if one neglects to remember that he was scrying into a *reflective surface*, in which case he might have read the tables by sleight of hand. Concealing them from Dee's vantage point, he could have read tables placed on his person by their reflection in the surface of the crystal ball or mirror, meaning that the images would have been necessarily reversed. Still, there are a number of other instances where Kelley simply either could not have known the information conveyed, or that would have required mental abilities far beyond those with which he is generally credited.

When examining such questions, we should also turn a critical eye towards John Dee himself, whom we know to have been well versed in the methodology of Trithemius' *Steganographia*, a book on cryptography that was cunningly concealed in the guise of a work on magical squares derived from angelic names. *Steganographia* was written around 1499 and circulated in manuscript form for over a century before finally being published in Frankfurt in 1606. Dee's manuscript copy was said to have been one of his most prized possessions. The fundamental similarities between the techniques of the *Steganographia*, Dee's construction of the Sigillum Dei, and the other tables that serve as the basis of the Enochian system are difficult to ignore. That Dee was investigating or utilizing a method of cryptography while later spying for Queen Elizabeth in continental Europe is not out of the question and in all truth quite probable, though it would seem admittedly ill-advised to hide one damnable offense (spying) in the guise of another (sorcery). A reasonable question then follows: "Is it *also* a viable system of angelic magic?"

Present historical evidence does not tell us with absolute certainty whether Dee and Kelley's work actually represented a magical system they both believed to be communicated directly from the Divine, an elaborate and prolonged hoax perpetrated by Kelley at the expense of the humble, if not gullible, Renaissance magician, or an ingenious system of cryptography whose cipher has yet to be discovered. It is possible, though admittedly unlikely, that

the papers lost under pies would have explained everything, but in either case they are certainly beyond helping us now.

In contrast there is compelling testimony on the matter from a different quarter: that of the practicing magicians who have taken Dee and Kelley's resulting system and worked with it and made it their own. Amongst them it has earned the reputation of containing some of the most powerful and potent forces of any magical system known today. Its popularity derives largely from the fact that the founders of the ubiquitous Hermetic Order of the Golden Dawn, including S. L. MacGregor Mathers, chose to make Dee's system a major focus of the workings of the higher grades. Israel Regardie's compendium of the Order's teachings and rituals, *The Golden Dawn,* offers only a reference to the Sigillum Dei in "the very complex system worked out by Dee and Kelly" while describing the construction of a set of elemental seals unique to the Golden Dawn tradition.[12] However, it appears to have been included in materials of the higher grades that were excluded from Regardie's work, as it is also noted that the Sigillum Dei "...entereth not into the knowledge of a Zelator Adeptus Minor."[13] In other words, access to it was restricted to individuals above Regardie's status in the Order.

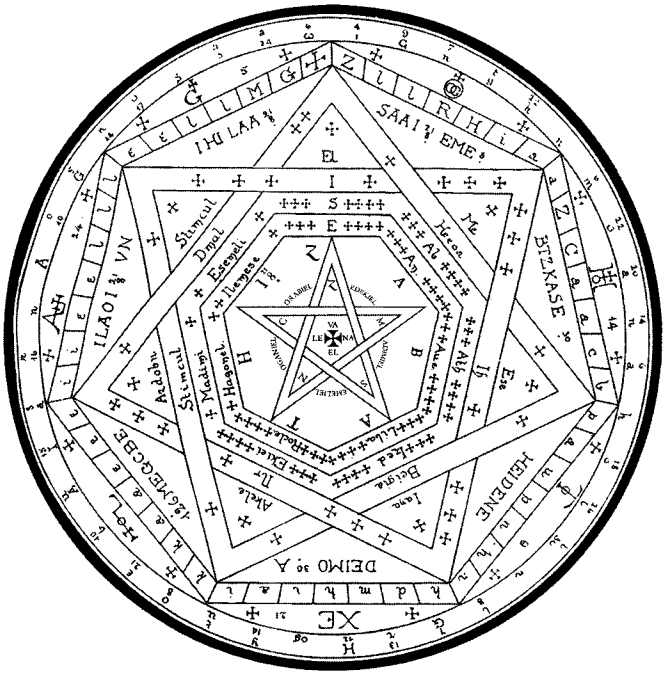
Aleister Crowley, too, was quite familiar with the work of Dee and Kelley, and included an image of the Sigillum Dei and description of its contents in *The Equinox,* Volume I, Number VII.[14] This image appears to have been redrawn by Crowley (or one of his acquaintances), although he might have obtained it during his time in the Golden Dawn, and if so the true author may well have been Mathers. As well as delineating a great deal of the Enochian watchtower system, Crowley worked extensively with the inner spiritual realms of the Enochian "æthyrs" and published a detailed record of his experiments in *The Equinox, Volume I, Number V,* as "The Vision and the Voice."[15] Yet even Crowley stopped at a cursory examination of the Sigillum Dei. His derivation of the angels mirrors Dee's quite closely.

12. Israel Regardie, *The Golden Dawn*: p. 658.

13. Ibid.

14. Aleister Crowley, *The Equinox,* Vol. I, No. VII: pp. 229–243.

15. Aleister Crowley, *The Equinox,* Vol. I, No. V: "Special Supplement" pp. 1-175. Also published separately as Aleister Crowley (et al), *The Vision and the Voice.*



The Sigillum Dei as published in Crowley's *The Equinox*.

As a subset of the Enochian system, the Sigillum Dei is somewhat insulated from the previously-mentioned doubts about the authenticity of the creations of Dee and Kelley, as there is of course an external precedent for the seal that is quite independent of their work. Even if the two had sat down and completely fabricated the sigil, a scenario that is not only plausible but reasonable, the idea is known to be based on the pre-existing seal set down in *The Sworn Book of Honorius*. If nothing more, the expansion and encoding of the sigil are remarkable achievements in their own right, for they add greatly to the rudimentary form of its predecessor. As defined by Dee and Kelley, the Sigillum Dei contains just the sort of patterns and mathematical precision in which Dee would have reveled, an ecstatic union of the esoteric disciplines of both *The Sworn Book of Honorius* and *Steganographia*.

As a fascinating and exceptional blueprint for a powerful system of planetary magic, the Sigillum Dei is nothing short of brilliant. However, despite its renown amongst ceremonial magicians, surprisingly little work has been published on the use of this sigil as the basis for a system of angelic evocation,

the very method of operation used by Dee and Kelley in their experiments. I begin this work with the primary intention of remedying this rather remarkable oversight.

1.

On The Planets & Elements

The astronomical theory that underpinned John Dee's work on the Sigillum Dei—and his esoteric studies in general—was the now-discredited "geocentric model," which placed the earth at the center of the universe.[1] The best-known expression of this model was that given by the mathematician and astronomer Ptolemy (c.85-165) in the treatise *Almagest*, where he set forth a complex mathematical representation of the motion of the planetary spheres about the Earth.[2] This geocentric model remained the accepted map of the relationship between the planetary bodies until the early decades of the seventeenth century, at which time it was gradually supplanted by the heliocentric models proposed by Copernicus and Kepler.

In addition to misconceptions about the movements of the heavenly spheres, sixteenth century astronomers and Hermeticists who based their work on the geocentric model (which had come to permeate western Hermetic thought and literature) also had a very different view of the spheres themselves to that of their modern counterparts. While the scientific community currently defines eight planets within our solar system, given the recent demotion of Pluto, they are not the same planets that were known to the ancients. These planets, which included both the sun and the moon, were the "wandering stars" that could be observed by the naked eye. They were, in order based on their apparent speed across the horizon, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. The Earth was not counted as a planet in the geocentric system, as it was the vantage point from which all other bodies were declared "celestial." Also, neither Uranus nor Neptune figured, as they were not discovered until the eighteenth and nineteenth centuries, respectively.

Now that we are aware of the inaccuracies of this model, modern Hermeticists are faced with the difficulty of trying to reconcile a cosmological system that is deeply ingrained in esoteric literature with that of modern scientific understanding. Most see little option but to either ignore this troublesome detail, or else try to redefine the old model in such a way that it is compatible with our current understanding of the solar system. The

1. Benjamin Wooley, *The Queen's Conjuror*: p. 138.

2. G. J. Toomer (Translator), *Ptolemy's Almagest*, Princeton University Press.

latter approach has been attempted principally within the realm of astrology, whose adherents have consistently sought to align the concepts of the more recently discovered planets with the pre-existing symbols and ideas that are in sympathy with them. However, the adoption of new planetary bodies within the scope of modern astrology still falls short of Copernican theory by its retention of both the Sun and Moon as principle aspects, while continuing in the failure to recognize Earth itself. (For this latter omission, they might be forgiven. Astrology is inherently geocentric by nature due to the fact that the individual is considered the principle locus of the activity, and we happen to live upon the Earth.)

These inconsistencies aside, it can still be argued even should someone achieve greater success in harmonizing these concepts than has so far been accomplished, they are nonetheless ultimately misguided. An alternative perspective would be to treat the planets, as understood in the light of their related attributes, as manifestations to which we can attach archetypal ideas. These, of course, need not change, irrespective of our acceptance of one cosmological doctrine over another. This is not to advocate a return to geocentricism, but to suggest instead that the real and manifest spheres of the Ptolemaic universe do allow us to materialize, by proxy, certain ideas and concepts that could otherwise be difficult to grasp. It is not important that the ideas are assigned to the planets, *but that the planets are assigned to the ideas.* By making them archetypes, they remain a cogent and rational system without the necessity of adding and subtracting our known set of luminaries, which are merely handles that allow us to more readily grasp and associate common, related, but equally abstract, concepts. A listing of common planetary correspondences is given hereafter.

PLANET	ASSOCIATIONS
Moon	Change, Flux, Instinct, Birth, Hope
Mercury	Travel, Communication, Logic
Venus	Love, Beauty, Nature, Emotion
Sun	Aspiration, Perfection, Imagination, Health
Mars	War, Strife, Destruction, Will
Jupiter	Preservation, Religion, Memory, Law
Saturn	Time, Stasis, Death

Alchemists in particular took an interest in the associations that were ascribed to the planetary spheres, each of which was said to have sympathies with a certain metal. The Moon was related to silver, principally on account of their common color. Mercury, predictably enough, was related to the element mercury, which at that time was known as quicksilver. Venus was related to copper, due to the greenish tinge of the planet and the common hue of the oxidized form of that metal. The Sun was related to gold, the most precious of incorruptible metals and the alchemical analog of perfection. The sphere of Mars was related to iron, as this martial planet was associated both with the concept of iron as a weapon and the catabolic and destructive decay of that metal as it succumbed to rust. Much like Venus, the red color of Mars and the oxidized form of its corresponding metal (rust) are the same. Jupiter was related to tin, again by the blue tint of each. Finally, Saturn was related to lead, the most base of alchemical metals, as Saturn was also the slowest wandering star in the night sky.

As much of the Judeo-Christian Hermetic tradition relies on the Hebrew Kabbalah as a major source, it is common to find the planets referred to by their Hebrew names, albeit often in poorly transcribed English or Latin forms. As we shall observe, both the Hebrew planetary names and the attendant Archangels traditionally related to each planet within the Hermetic tradition are instrumental to Dee's construction of the Sigillum Dei. The table below gives the list of planetary names in English, their Hebrew spelling and transliteration, the common English rendering, and the Archangel related to that sphere. The names are written from right to left in the original Hebrew, whereas the transliterations and English renderings are to be read from left to right. It is worth noting that there are conflicting views with respect to the association of Michael and Raphael, whose positions are occasionally reversed within the corpus of occult literature. This inversion is exhibited in Peter de Abano's *Heptameron*, a work to which I will return in the chapter on evocation.[3]

3. The *Heptameron* is a short grimoire that had its first English publication in Robert Turner's edition of Cornelius Agrippa's *Fourth Book of Occult Philosophy* (1655). Although published under the name Peter de Abano, this attribution is generally agreed to be spurious.

PLANET	HEBREW	LITERALS	ENGLISH	ARCHANGEL
Moon	לבנה	LBNH	Levanah	Gabriel
Mercury	כוכב	KOKB	Kokab	Michael
Venus	נגה	NGH	Nogah	Haniel
Sun	שמש	ShMSh	Shemesh	Raphael
Mars	מדים	MDIM	Madim	Khamael
Jupiter	צדכ	TzDK	Tzedek	Tzadkiel
Saturn	שבתאי	ShBThAI	Shabathai	Tzaphkiel

As well as revealing that the cosmological theory which underpins much ofWestern Hermeticism is inaccurate, modern science has also demonstrated the need to drastically revise its theory of the elements. Our current scientific model is the periodic table of the elements, which defines well over a hundred different essential atomic species. The genesis of this sort of elemental classification lies in the early establishment of four distinct elements or qualities which suggested that all matter was a combination of earth, air, water, and fire. Earth was cool and dry, air was moist and warm, water was moist and cool, and fire was dry and hot. These associations far pre-date the Renaissance, hailing from early Greek philosophy and later refined and expanded by a number of classical philosophers, including both Plato and Aristotle.

Anything observed could be described as an admixture of these classical elements. It may seem overly simple, but this was the sole system of elemental classification utilized by those attempting to advance the new field of scientific enquiry for many years. It is quite fair to say that the four-element theory was more qualitative than quantitative, which is a distinct advantage of the modern method of classification. It is not that the former method of classification did not work, but that the new system was much more empirically powerful in its specificity, thus resulting in the deprecation of the former within the realm of scientific examination.

The Western Hermetic tradition associated the four elements with certain virtues, in a way strongly reminiscent of its treatment of the planets. Aside from an association with the qualities of hot/cold and dry/wet, the elements were further defined within the scope of Hermetica to have certain ideas that tied in with the psyche. While the fifth element of spirit was said to be "above

all," earth was directly related to the physical body, air was related to the intellect, water to the emotion, and fire equally to the instinctual drives and divine inspiration.

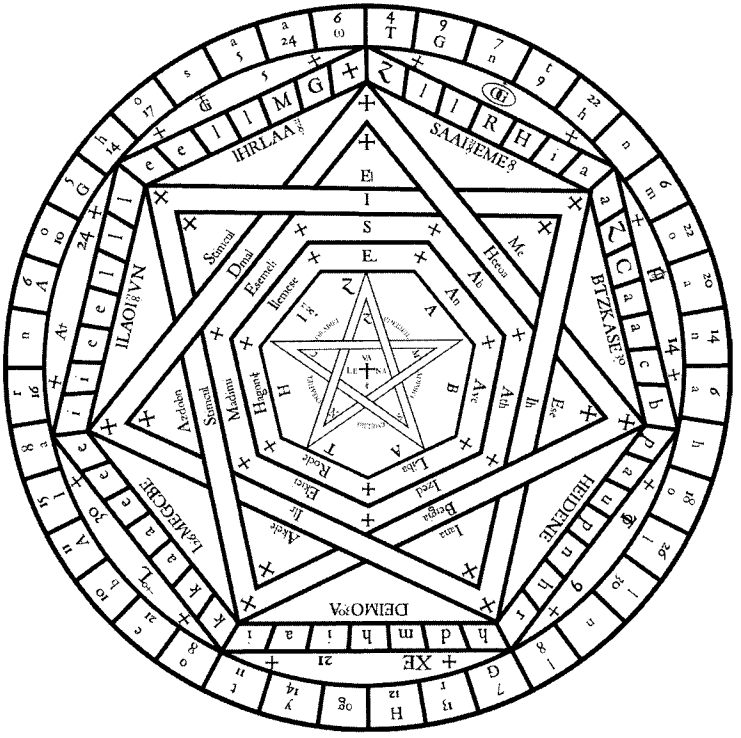
The elemental aspects further reflect upon an important Kabbalistic hierarchy known as the Four Worlds, where the concept of manifestation is delineated into four successive phases. The first, and most ethereal, is the world of *Atziluth*, the world of archetypes. This world is the realm of the Father archetype, Divine names, and the element of fire. Psychologically, this is the realm of the instinct, as well as the aspiration or spiritual components of the mind. Next is the world of *Briah*, or creation. It is the first assembling of an idea, drawn from the impressions of the archetypal world. It is related to the Mother archetype, the archangels, and the element of water, psychologically related to the deeper emotions. Third is the world of *Yetzirah*, or the formative world. This stage represents the arrangement of the idea into actionable steps and functions by leveraging the memory, will, imagination, and so on. It is related to the archetype of the Son, the angelic orders, and the element of air, and psychologically related to the intellect. Last is the world of *Assiah*, or manifestation. Here, the ideal becomes the actual. It is related to the archetype of the Daughter, the physical world, and the element of earth, and psychologically to the physical body. A table of these associations, as well as the cardinal direction with which the elements are also traditionally associated, is given below.

Element	Direction	World	Hierarchy	Archetype	Self
Earth	North	Manifestation	Physical	Daughter	Body
Air	East	Formation	Orders	Son	Intellect
Water	West	Creation	Archangel	Mother	Emotion
Fire	South	Archetypes	Divine Name	Father	Instinct

While it is not the purpose of this work to give an exhaustive account of these correspondences, if such were even possible, I have attempted to illustrate particular relationships that will greatly aid us in our understanding of the Sigillum Dei. Not all of these are necessarily required to comprehend its general nature, but keeping them in mind will greatly inform and enhance our ability to appreciate the subtleties of this intricate symbol. For a more complete set of correspondences, I refer you to Aleister Crowley's *777*, Agrippa's *Three Books of Occult Philosophy*, and similar treatises whose aim is to treat these topics more thoroughly.

2.

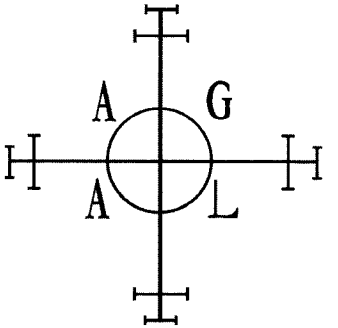
The Design of the Sigillum Dei



Dee & Kelley's Sigillum Dei.

Although early versions of the Sigillum Dei found in grimoires like *The Sworn Book of Honorius* appear superficially similar to the one created by Dee and Kelley, closer investigation reveals that with the exception of the basic layout, the method by which the latter Sigillum Dei was constructed is completely different from that of its predecessors. While earlier versions clearly depict the Latinized form of a series of Greek and Hebrew names of God, the Sigillum Dei of Dee and Kelley is, as we shall see, constructed from an arrangement of similar planetary and angelic names on a square grid or table. The more elaborate format of this latter version not only sets it apart from its predecessors, but also defines and establishes a definite hierarchy of angels, which is not something that earlier versions attempt.

John Dee and Edward Kelley's work on the Sigillum Dei began in earnest in 1582 when Dee found himself unable to determine a definitive form of the seal from the various early representations that were available for comparison.[1] By his account he turned to the angels with whom he was in contact, and they communicated the details of a design to him, which he dutifully recorded in *The First Book of Mystery*. According to the manuscripts, the seal was to be constructed from purified wax, in the shape of a disk, one and one-eighth inches thick and nine inches in diameter. The back of the seal was to bear an equilateral cross about which the Divine Name "AGLA"[2] had been graven. The word was to start in the upper left quadrant formed by the cross and run clockwise around the successive chambers.



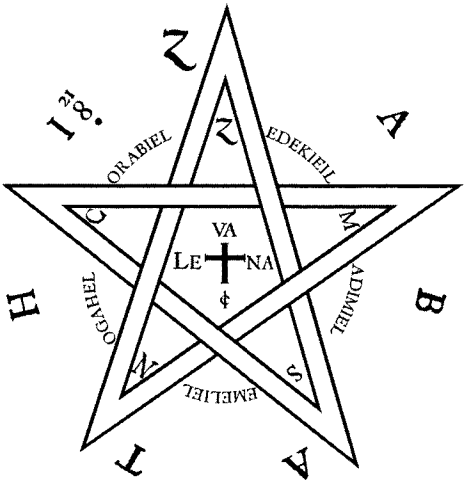
AGLA Cross on the obverse of the Sigillum Dei.

The front of the seal bore the now-famous complex geometric design with a pentagram at the center. It is the names around this inner pentagram that give the most overt evidence of the planetary forces that are, quite literally, at the heart of the Sigillum Dei. In the center of the pentagram is a crucifix, about which is written the letters LA, VA, NA, and EL—Levanael. Another name extends from each point of the pentagram: Zedekieil, Madimiel, Semeliel, Nogahel, and Corabiel. Finally, surrounding the entirety of the inner chamber is the name Zabathi. This name, Zabathi, actually omits the "-el" suffix that is appended to the other names, and terminates with the numbers 21 and 8. If we look to the outer circumference of the Sigillum Dei, the letters having these numeric values are "e" and "l", respectively, so we see that these numbers are a blind for this same "-el" suffix. This fulfills the remainder of the seventh and final name, Zabathi(el). These names have precedence outside of

1. Sloane MS 3188: f. 12b.

2. An abbreviation of the Hebrew phrase *Ateh Gibor Li-olam Adonai*, meaning "Thou art mighty forever, Lord."

Dee's work, being listed in chapter thirty-eight of the third book of Agrippa's *Three Books of Occult Philosophy*, which appears to be the source.[3]



Central Pentagram of the Sigillum Dei.

Close inspection of these names reveals that they are angelic versions of the planetary names in Hebrew. The addition of the "-el" suffix transforms these names into raw planetary forces, which operate much like the intelligences of the planets in traditional magick: neither good nor evil, but a force to be applied as it may. In fact, Agrippa cites them distinctly as "spirits" of the planets. "El" is actually a Divine Name in and of itself, and its inclusion at the end of the planetary names is similar to appending the phrase "Of God" to them. Like Gibor-El (Gabriel), which means "Strength of God," or "Aur-El" (Uriel), which means "Light of God," each planet becomes a spiritual manifestation of its underlying principle (the planet) with the addition of this terminal suffix. Note that a number of the planetary names as given by Dee have suffered greatly in their translation from Hebrew into English, an unwitting transformation that tended to be more the rule than the exception in that period of time, though some of these translational irregularities were present in *Three Books of Occult Philosophy* as well. In what was possibly an error of transcription, Dee lists the planetary spirit of Mercury as Corabiel whereas Agrippa gives Cochabiel, the latter being a closer approximation of the Hebrew. The remaining names are verbatim.

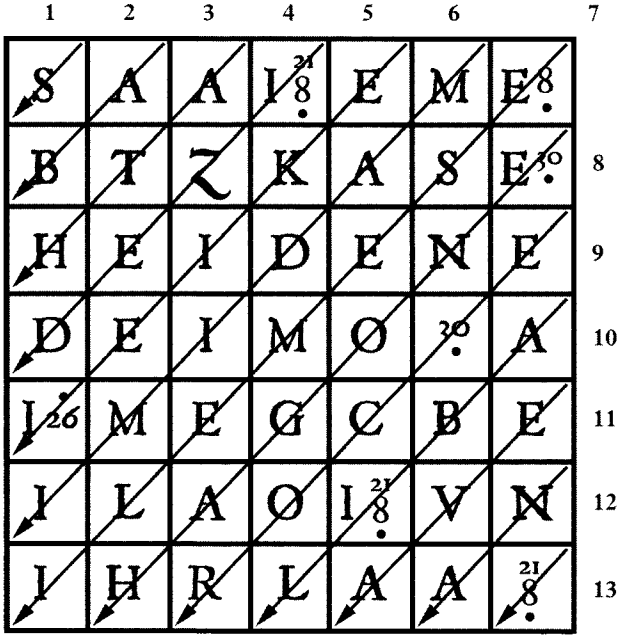
3. Agrippa, *Three Books of Occult Philosophy*: p. 553.

PLANET	HEBREW	DEE	AGRIPPA
Saturn	Shabathai	Zabathiel	Sabathiel
Jupiter	Tzedek	Zedekieil	Zedekiel
Mars	Madim	Madimiel	Madimiel
Sun	Shemesh	Semeliel	Semeliel
Venus	Nogah	Nogahel	Nogahel
Mercury	Kokab	Corabiel	Cochabiel
Moon	Levanah	Levanael	Levanael

The next major component of the Sigillum Dei consists of the two heptagons traced within the bounds of a larger heptagram, or seven-sided star. This entire complex houses the names of four sets of angelic beings, known as the "Children of Light," each of which is composed of seven angels having from one to seven letters in its name. While on the surface this might seem to be their only common feature, all four sets of names are constructed from the same sevenfold table or square, which in turn is constructed from the seven names of the Planetary Intelligences we've just described. This Planetary Square is the primary key to unraveling many of the mysteries of the Sigillum Dei.

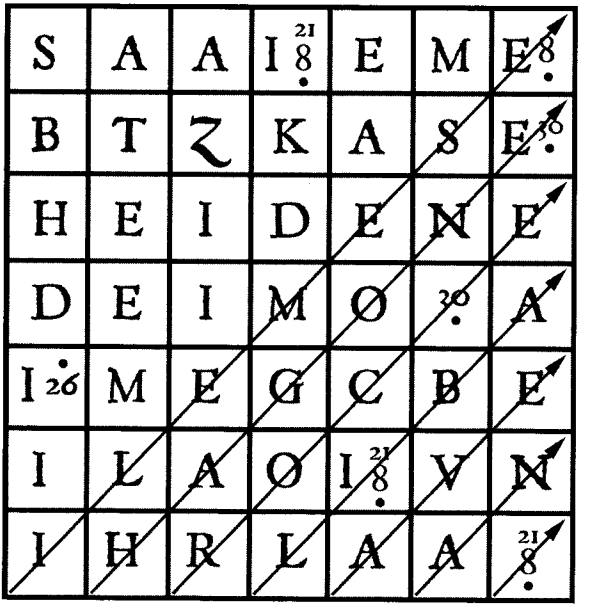
Dee & Kelley's Planetary Square.

Starting in the upper left hand corner of the Planetary Square and reading diagonally down and to the left, you can see the names of the Planetary Intelligences as given by Dee and Kelley. In the upper left corner, we see the letter "S," and since we cannot go down and to the left, we return to the letter "A" at the top, then read "B," once again returning to the top and reading "A," "T," "H," back to top with "A," and so on. Note that the "S" that begins the Planetary Intelligence Sabathiel in the upper left corner of the square is given as "Z" in the spirits of the central pentagram. This seeming inconsistency should not confuse: these are simply variant transliterations of the planetary name for Saturn in Hebrew. As in the derivation of the planetary names themselves, there are also a few missing letters, represented by their numeric equivalents. The letters of this table generate the names of the Children of Light, as well as a set of "secret" Divine Names.



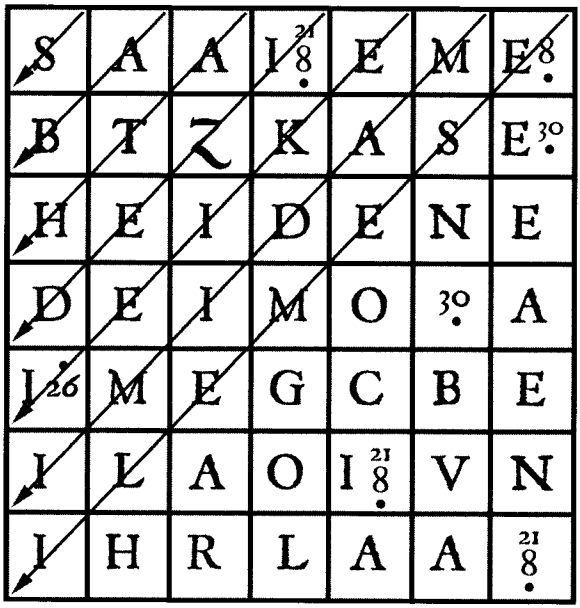
Reading the Names of the Planetary Square.

The angels of the first series are known as the "Sons of the Sons of Light," whose names are located within the boundaries of the innermost heptagon. They are, in order, E, An, Ave, Liba, Rocle, Hagonel, and Ilemese. As shown, each name can be derived by reading up and to the right from the lower right corner of the table. Some, but not all, of the names must be completed using the appropriate alpha-numeric substitutions, though the application of this rule is curiously inconsistent. Generally, the numbers are only translated if there is no letter occupying that square, except for Hagonel, whose terminal letter is represented as the number 30 within the square also containing the letter "E."



Reading the Names of the Sons of the Sons of Light.

The angels of the next series are known as the "Daughters of the Daughters of Light" and appear in the second heptagon from the center, just outside of the heptagon containing the Sons of the Sons of Light. Their names are derived in a similar fashion, reading down and to the left from the upper left hand corner of the table: S, Ab, Ath, Ized, Ekiei, Madimi, and Esemeli. No alpha-numeric substitutions are affected in translating these names.



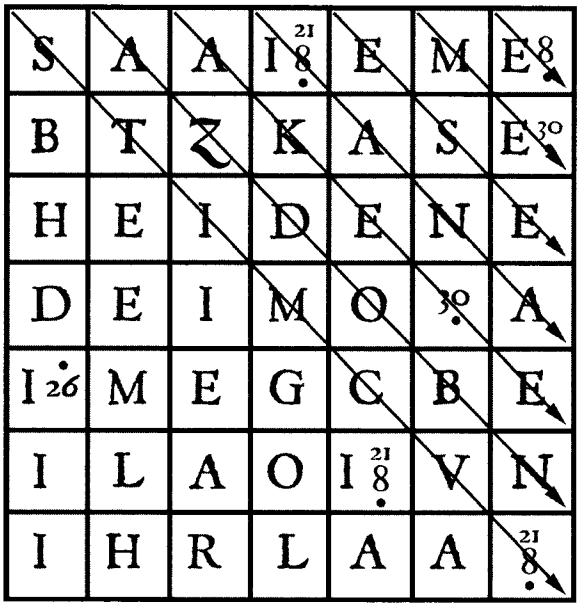
Reading the Names of the Daughters of the Daughters of Light.

The "Sons of Light" are the third set of angels, appearing within the interlaced bands of the heptagram that serve as the boundary for the two inner heptagons. While the sequence of angels in the previous two sections is found by moving around the heptagon in sequence, the Sons of Light at first would appear to break this format. To see the continuing pattern, one must follow the interwoven bands of the heptagram as it works its way around the sigil rather than just looking at the next name to the right. The names of the Sons of Light can be derived from the Planetary Square by reading down and to the right from the lower left hand corner: I, Ih, Ilr, Dmal, Heeoa, Beigia, and Stimcul. Note that the last letter in Stimcul is here given as "L," while in the derivation of the Sons of the Sons of Light (whose names also intersect this square) it is given as "E." Both are technically correct, as this square contains both the letters 21 ("E") and 8 ("L").

S	A	A	I 21 8	E	M	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L	A	O	I 21 8	V	N
I	H	R	L	A	A	21 8

Reading the Names of the Sons of Light.

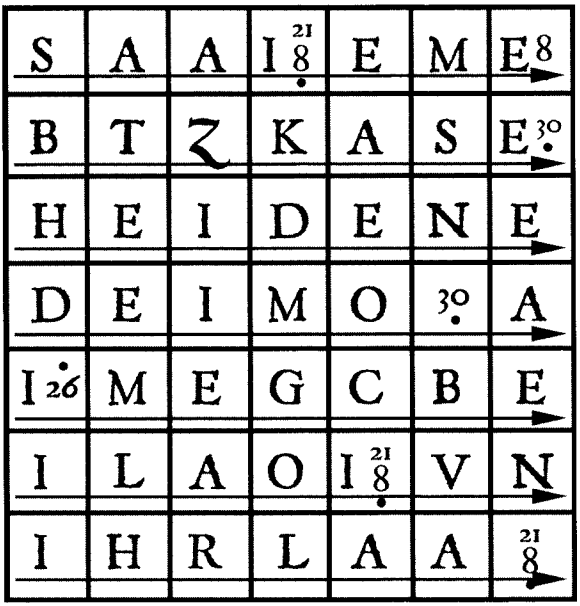
Finally, we arrive at the last set of names, the "Daughters of Light," given by Dee as El, Me, Ese, Iana, Akele, Azdobn, and Stimcul, derived by reading down and to the right from the upper right corner. These names are found segregated within the points of the heptagram, in the next layer outside of the Sons of the Sons of Light, and complete the examination of the Children of Light. The name Stimcul, which appears here again, is consistent with the rendering of the Sons of Light, with the final letter being given as "L." The first name, given as "El," consists of both the letter "E" and the alphanumeric substitution of the 8 to the letter "L." Once again, the letter 30 is also transliterated as "L" in generating the name of five letters, Akele.



Reading the names of the Daughters of Light.

Having exhausted the Children of Light, we can now examine the set of names that are found outside the angles of the heptagram and the next enclosing heptagon. The text of Dee's transcriptions states that these names are not known to the angels and cannot be read or spoken by man, and they do seem rather awkward in even attempting to pronounce them, though perhaps no more so than any of the Children of Light. However, their derivation is the simplest yet, reading straight across the Planetary Square, from left to right. They are, from top to bottom, SAAIEME, BTZKASE, HEIDENE,

DEIMOLA, IMEGCBE, ILAOIVN, and IHRLAAL.[4] No classification is given to them beyond their being Names of God. Uriel then states, "Beatus est qui secrete nomina sua conservat,[5]" meaning "Blessed is He who keeps his name secret." As such, I shall refer hereafter to these Divine Names as the "Secret Names of God" so as to differentiate them from yet another set of Divine Names that will be encountered shortly. This set of names completes the use of the Planetary Square within the Sigillum Dei, and it is to a new table that we must look to decipher the outermost heptagon. However, its format is not unlike that which we encountered in the Planetary Square.



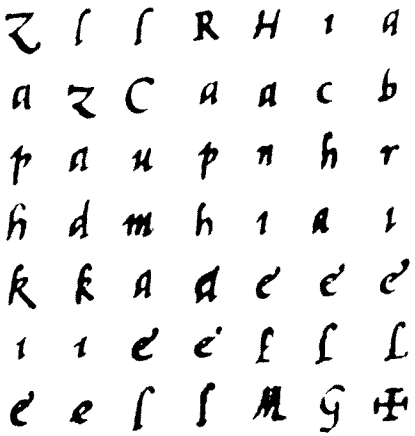
Reading the Secret Names.

The outermost heptagon consists of seven letters per side, with the exception of a small equilateral cross in one of the chambers, and if the previous names seemed difficult to pronounce, these are nearly impossible. They are not derived from the Planetary Square, but instead from another square of letters that has been constructed from the names of the seven planetary

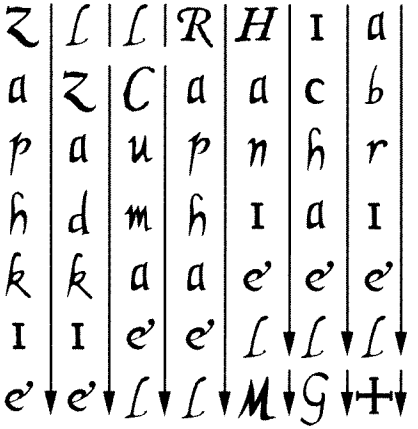
4. I have taken the liberty of removing or otherwise translating the numeric placeholders within these names.

5. Sloane MS 3188, f. 28b.

Archangels. These are given by Dee as Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michael, and Gabriel. The Archangelic Square is constructed by placing these names in a similar seven-by-seven square, starting in the upper left corner with the letters reading in sequence from top to bottom. The letters within each segment of the outermost heptagon can then be determined by reading left to right across the square. The final position contains an equilateral cross, simply because there are no more letters left to include.



The Archangelic Square.



Reading the Names of the Archangelic Square.

A series of forty mixed capital and minuscule letters encircle the circumference of the Sigillum Dei. With a few notable exceptions, each of the letters in this series has been paired with a number either above or below it. The first letter given is the capital "T," which is paired with the number 4; the final letter given is a lowercase Greek omega, presumably to indicate the end of the sequence, which of course also reveals its start. According to Dee's writings, each character was received in the form of an angel, referred to as an "Angel of Light," forty such angels arranged in eight companies of five. Each angel would appear, display the letter and corresponding number, and then disappear, each arriving and withdrawing in its own unique way. It was the Archangel Michael, with the aid of a second angel, Semiel, that presided over the lengthy discourse in which the circumference was revealed, but there were a few missing letters once the scrying session was complete.

Not long thereafter, Kelley requested the work and locked himself away in his study, where he was conveniently contacted by the angel Uriel, who supplied the corrections. Kelley's opportune communication with Uriel obviously made Dee suspicious, and he in turn contacted the angel Michael to discover the truth. His notes indicate that he was told, quite simply, "Truth is only with God."[6] Perhaps Dee wanted it to be true, as he seemed satisfied with this relatively unhelpful message, although he was told the seer (Kelley) merely neglected to communicate the missing letters during the course of the operation. Questions of Kelley's seemingly obvious duplicity aside, what remains is an alpha-numeric sequence whose purpose is to construct a series of seven Divine Names that are distinct from the Secret Names constructed from the Planetary Square. Note that the associated alpha-numeric pairings on the circumference also provide the key to the numeric substitutions on the Planetary Square. For example, the letter on the circumference associated with the number 30 is "L," used in deriving the names Rocle and Akele.

6. Sloane MS 3188. *Liber Mysteriorum Secundus*, f. 21a.

The Letters of the Circumference

4	9	7		22
T	G	n	t	h
			9	

	6	22	20	14
n	m	o	a	n

6		18	26	
a	h	o	l	l
				30

	7	13		
n	l	G	r	H
	8			22

og	y	t	o	e
	14	11	8	21

10	11	15	8	16
b	A	I	a	r

	6		5	
n	A	o	G	h
		10		14

				6
o	s	a	a	o
17		5	24	

This set of Divine Names can be derived by selecting a capital letter and its attendant number from the series inscribed around the outer circumference. If the number is written above the letter, then that many spaces are counted clockwise. If it is below, then they are counterclockwise. The process is repeated until a letter is reached that is not paired with a numeric value. At that stage the name is complete. Using this formula, the names are found to be ThAaoth, GalAas, Gethog, Horlon, Innon, Aaoth, and Galethog. However, the Archangel Michael explains that whenever the "Aa" sequence is found in the middle of a word, such as in GalAas and ThAaoth, it is to be "comprehended with its inward power" and counted only as a single "a." Following a subtle re-ordering, the final rendering of the names becomes Galas, Gethog, Thaoth, Horlon, Innon, Aaoth, and Galethog. The final name, Galethog, is also found written counter-clockwise between the outer circumference and the outer heptagon in stylized capitals.

When all is complete, the total number of letters in all of the derived names is intended to be equal to the total number of letters around the circumference once the "Aa" contraction is applied: forty. However, summing the number of letters results in forty-one letters, not forty, unless the "Aa" of Aaoth is contracted to a single "a" despite Michael's instruction to the contrary. While there is no known source for these names, the name "Innon" is referenced in Agrippa's *Three Books of Occult Philosophy*. Curiously enough, it occurs in chapter eleven of the third book, right before the name *Emeth*, with which the Sigillum Dei is of course intimately connected.

With the derivation of this second set of Divine Names obtained, the examination of the Sigillum Dei is complete. The raw and primal energies of the Planetary Angels give way to the more concrete forms of the Children of Light, the Secret Names, Archangels, and the Divine Names around the circumference. However, although the nature of the sigil itself has been shown to be planetary, the planetary attributions of the angels are not yet revealed. Of course, the traditional assignments of the Archangels are given in any number of reference works, and the associations of the Planetary Intelligences are self-evident, but those of the Children of Light and Divine Names remain mysterious. They could simply be in the conventional order of Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon, but if this were the case, should they start at the Child of Light containing one letter or seven? Given that the Archangel Michael is said to have deliberately rearranged the order of the Divine Names on the circumference there is presumably a predefined and important order to the sequences.

The problem would perhaps have remain unsolvable had Dee not noted that when the Sons of Light appeared before him and Kelley and revealed the names of the various angels, each was carrying a sphere of metal. These proved to be the traditional metals of the seven planets, with the angels appearing in the order of Gold, Silver, Copper, Tin, Iron, Mercury and Lead; the metals associated with the Sun, the Moon, Venus, Jupiter, Mars, Mercury, and Saturn, respectively. Armed with this information, it is reasonably simple to deduce the planetary attributions of each of the angels. Thus, the angels of one letter are related to the Sun (gold), those of two letters to the Moon (silver), and so on to the seven-lettered name related to Saturn (lead). This is a departure from the traditional arrangement, and appears to be unique to this treatise. While no explanation is given, it is likely that their sequence is derived from an alchemical order, in keeping with Kelley's interest in that art.

There are, therefore, two distinct sequences of planetary order within the Sigillum Dei, with the Children of Light ordered according to this new alchemical arrangement, whilst the table from which they are drawn is based on the traditional Ptolemaic order. The same traditional order appears to be used in the sequence of the Planetary Intelligences, as well as for the planetary Archangels that comprise the Archangelic Square. Only the Sons of Light explicitly exhibit the new sequence, although it can be extrapolated from this that the sequence should also apply to the remaining Children of Light and Divine Names. The latter were of course said to have been re-ordered by the Archangel Michael, and while no precise order is indicated for them, they are allied to the Children of Light, and arguably would follow the same planetary alignment.

The planetary associations of angels and Divine Names from Dee's rendition of the Sigillum Dei, based on the extrapolation of planetary metals described for the Sons of Light, the traditional attributions of the Planetary Intelligences, and the planets themselves, are displayed in the following table.

The Planetary Codex – Dee & Kelley, Original

The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	SAAIEME
Daughter of Light	El
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	El
Planetary Intelligence	Semeliel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BTZKASE
Daughter of Light	Me
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	An
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	Horlon
Archangel	Zadkiel
Secret Name	DEIMOLA
Daughter of Light	Iana
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekieil
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	Innon
Archangel	Cumael
Secret Name	IMEGCBE
Daughter of Light	Akele
Son of Light	Heeoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Rocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ILAOIVN
Daughter of Light	Azdobn
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagonel
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

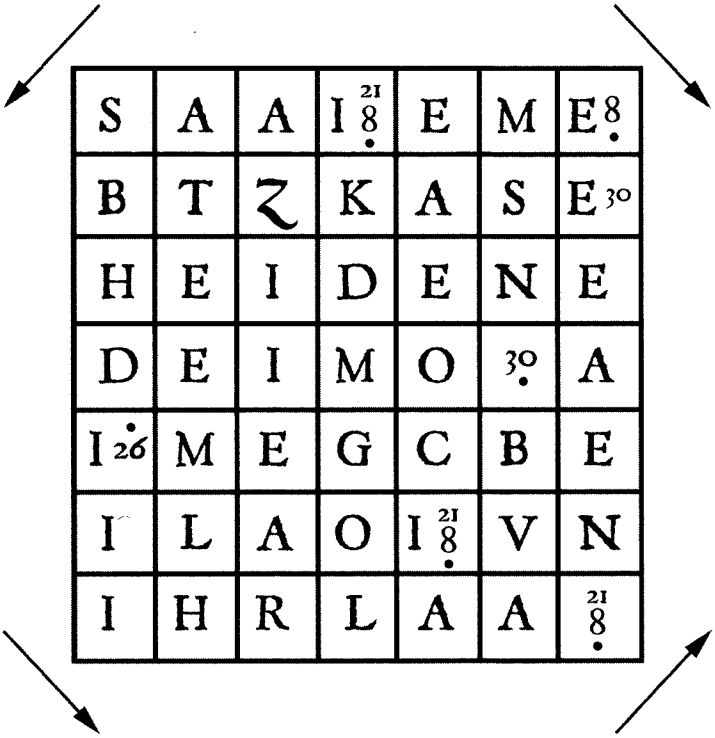
Divine Name	Galethog
Archangel	Zaphkiel
Secret Name	IHRLAAL
Daughter of Light	Stimcul
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Zabathiel
Planetary Name (Hebrew)	Shabathai

3.

Elizabethan Errata

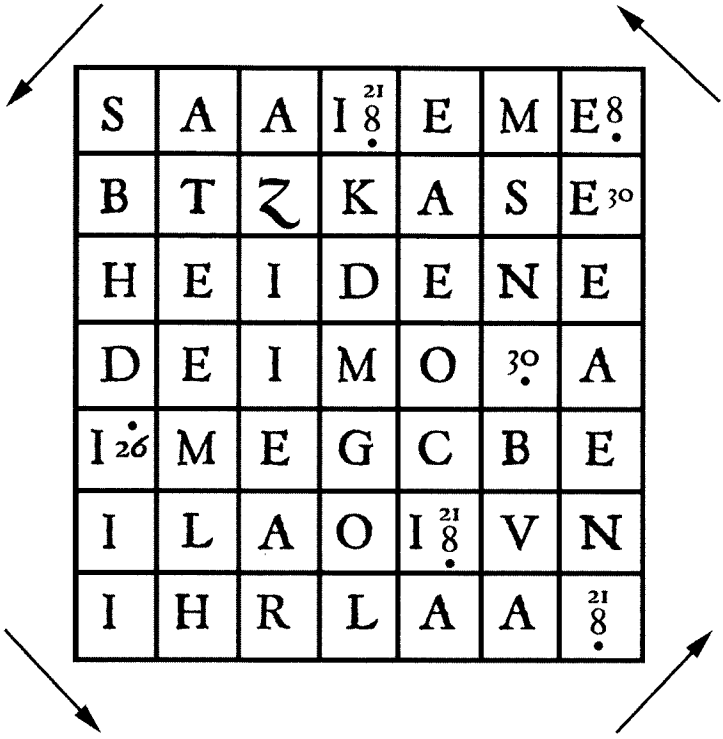
An understanding of the tables from which the Sigillum Dei is constructed has provided us with the necessary insight to illuminate its mysteries. We can now recognize that it is not just an arcane and undecipherable collection of unpronounceable angelic names, but rather an ordered, succinct and methodical arrangement of—as the cynic might observe—unpronounceable angelic names. In short, there is a system and order beneath the sigil's potentially overwhelming façade, even if it is not readily apparent. Armed with this knowledge, we can make sense of the overall pattern, and even detect a discrepancy or two in its implementation.

Although not commonly recognized, there is an error in Dee's rendering of the Children of Light, specifically the Daughters of Light, which he gives—or, as he would have it, was given—as El, Me, Ese, Iana, Akele, Azdobn, and Stimcul. These are the first Children of Light to be mentioned in the manuscript, but are the only angels whose names are read clockwise, down and to the right from the upper right corner. The other three sets of angelic names are derived by reading counter-clockwise through the Planetary Square: the Sons of Light are read down and to the right starting in the lower left corner, the Daughters of the Daughters of Light down and to the left starting in the upper left corner, and the Sons of the Sons of Light up and to the right starting in the lower right corner. This suggests that the derivation of these names was inconsistent, but also raises the broader question of the correct direction in which the names should be read. Did Dee and Kelley make a mistake in the direction in which they read the first set of names, or is it the other three that are actually at fault?



Dee's reading of the Names.

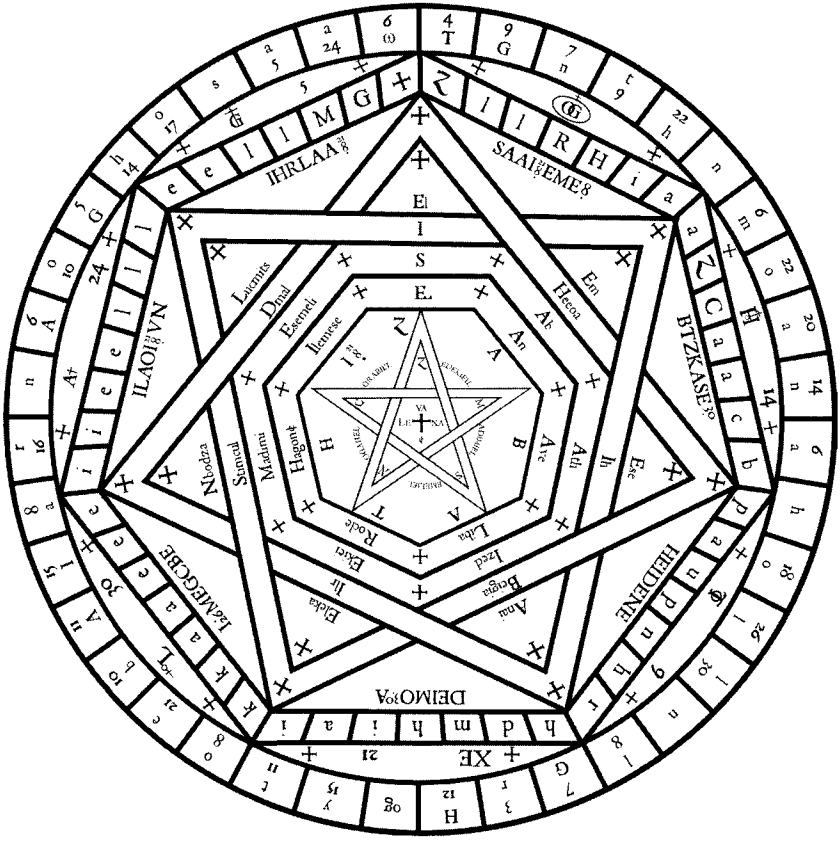
If the set of names of the Daughters of Light was intended to have been read counter-clockwise like the others, they would appear as El, Em, Ese, Anai, Eleka, Nbodza and Lucmits. Given that the Planetary Intelligences themselves are written on the square counter-clockwise, down and to the left from the upper left corner, it seems reasonable to assume that the other names should also read counter-clockwise. I also feel that there is more of a case to be made for an error in one set of names than in three. Accepting such, the names of the Daughters of Light should be corrected to El, Em, Ese, Anai, Eleka, Nbodza and Lucmits, with the other Children of Light being correct as given.



Corrected reading of the Names.

An even more obscure error exists in the alpha-numeric pairings about the circumference of the sigil. When all of these names have been derived by means of the alpha-numeric pattern previously described, there are actually seven letters left that were not used to derive a Divine Name, and these just happen to connect if the same pattern is followed. The letters are "b," "o," "r," "y," "m," "o," and "n." Their associated numbers connect them all together in sequence, except for the letter "r," whose number is given as 13, and the letter "y," whose number is 14. The problem with the "y" is easily explained as the result of a transcription error that occurred in the drawing of the sigil; the manuscripts clearly state that the associated number is 15, and not 14. The letter "r" appears to match the value in the manuscript, 13, but in order for the letters to connect this should be corrected to 3 instead. If this is done, the set of letters now yields a new "hidden" Divine Name, Borymon.

So what is this new Divine Name? Reading the letters in reverse, one is compelled to consider an encoded message by either Dee, or more likely in this case, Kelley. It reads "no my rob." Is this an admission of guilt or complicity for having taken something that was clearly from a pre-existing source, despite the manuscripts explicitly stating it was "already perfected" in one of Dee's books, *The Sworn Book of Honorius*? It is possible, but before going out too far on that limb, it would be well to consider that the letters can also be re-arranged to spell "by moron." Personally, I would be inclined to include Borymon as a secret Divine Name, rather than taking it as being a veiled admission of either duplicity or stupidity on the part of Dee or Kelley.



Corrected Sigillum Dei.

The Planetary Codex – Dee & Kelley, Corrected

The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	SAAIEME
Daughter of Light	El
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	El
Planetary Intelligence	Semeliel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BTZKASE
Daughter of Light	Em
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	An
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	Horlon
Archangel	Zadkiel
Secret Name	DEIMOLA
Daughter of Light	Anai
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekieil
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	Innon
Archangel	Cumael
Secret Name	IMEGCBE
Daughter of Light	Eleka
Son of Light	Heeoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Rocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ILAOIVN
Daughter of Light	Nbodza
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagonel
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

Divine Name	Galethog
Archangel	Zaphkiel
Secret Name	IHRLAAL
Daughter of Light	Lucmits
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Zabathiel
Planetary Name (Hebrew)	Shabathai

4.

A Reformation of the Sigillum Dei

If we acknowledge that Dee and Kelley made errors in the construction of the Sigillum Dei, it is not unreasonable to ask how this information should influence our views about what is, after all, one of the great symbols of Western occultism. This seal is said to have been dictated directly from the mouths of angels, yet its flaws and even its origins seem to indicate that its source is all too human. Is it then still viable? Is it less valuable? How much significance should we read into it?

Personally, I do not believe that the value of Dee and Kelley's Sigillum Dei is significantly diminished by their errors or oversights. It was not simple luck that enabled us to detect the mistakes that the pair made in the construction of the Sigillum Dei, but the fact that it has such a strong internal coherence. In short, it was not the design that was flawed, but the implementation.

Assuming that the underlying principle is sound and that we have corrected the basic flaws already addressed, it is worth investigating whether other improvements to the implementation of the pattern could be made. Even a cursory glance at the names used to construct the Planetary Square that defines the bulk of the Sigillum Dei confirms that this is so. The English equivalents for the planetary names taken from Agrippa are at times quite different from the actual planetary names in Hebrew and could clearly be rendered more accurately. Of course, even these are not *exactly* the names as they appear in Hebrew, whose alphabet has a completely different character set than the English and does not contain "vowels" in the same sense that English does. (Modern Hebrew has "pointing values" written around the letters that represent associated vowel sounds, but this is a relatively recent invention.) As a result, any "translation" we might manage is really an attempt at an English phonetic representation of the underlying Semitic language. Modern translations have thankfully regularized much of the spelling, allowing us to leverage this consistency in our work with the Sigillum Dei.

In rendering the names around the inner pentagram, two angels in particular seem to require our assistance: the angel of the Sun and the angel of Jupiter. The angel of the Sun, whose planetary name in Hebrew is *Shemesh*, is rendered as Semeliel, while a better rendition might be Shemeshiel, in accordance with the general pattern of appending the "el" suffix to the Hebrew

planetary names. The name of the angel of Jupiter, which is given as Zedekieil, adds an extra "i" to the name, breaking up the "el" suffix. A more consistent rendition would be Zedekiel. Note that this might also be spelled "Tzedekiel," as the Hebrew for Jupiter is *Tzedek* (TzDK), and the common transliteration of the first letter (*tzaddi)* is "Tz", not "Z." This combination is still an approximation, however, since this letter sequence never occurs in the English language. Given that there is no direct phonetic equivalent, I have chosen to retain the renaissance value of "Z." Even more minor, but worth noting, is that Dee and Kelley neglect the "i" preceding the –el suffix in rendering the angel of Venus as Nogahel, which might also read Nogahiel. The following table lists the English transliteration of the Hebrew, Dee's rendering of the Planetary Intelligences, and a revision intended to more closely resemble the Hebrew root.

Planet	**Hebrew**	**Dee**	**Revised**
Saturn	Shabathai	Zabathiel	Shabathiel
Jupiter	Tzedek	Zedekieil	Zedekiel
Mars	Madim	Madimiel	Madimiel
Sun	Shemesh	Semeliel	Shemeshiel
Venus	Nogah	Nogahel	Nogahiel
Mercury	Kokab	Corabiel	Kokabiel
Moon	Levanah	Levanael	Levanael

Now that we have a newly derived set of Planetary Intelligences, we should be able to re-construct the inner pentagram and Planetary Square, since they are ultimately created from the letters of these names. Recall that Dee had to do some questionable accounting in order to make the letters conform to the forty-nine chambers available in the Planetary Square. In several instances, letters were omitted as necessary by alpha-numeric replacement to ensure that the result would work out to the proper count. However, the way in which this was done was rather arbitrary. In some instances the "el" suffix was abandoned in favor of its numeric equivalents, while in other instances only the "l" was similarly replaced. In counting the letters of the newly derived names for the Planetary Intelligences, we see that there are certainly more than the requisite forty-nine, so it seems that we are going to have to manage some form of reduction as well if an actual improvement is to be made. If we

are to maintain the integrity of the sigil as a whole, it is important to adhere to an overall pattern, or all we've really accomplished is to trade one set of inconsistencies for another.

Thankfully, there are two simple rules that, if universally employed, allow us to keep the corrected names within the confines of the forty-nine chambers of the Planetary Square. The first is to contract all instances where the common English equivalent of the Hebrew requires two letters, namely "Sh" and "Th", which are *shin* (ש) and *tau* (ת), respectively. Note that the decision to use "Z" instead of "Tz" for the first letter of the Hebrew word for the planet Jupiter (Tzedek) does not impact the end result. As a "compound letter," it would not affect the overall pattern, since we would handle it much as we chose to handle the others.

The second contraction pertains to the "el" suffix. In the manuscript, it is stated a number of times that this combination of letters is to be drawn as one connected "el". If we observe this pattern in assigning the letters of the Planetary Intelligences to the chambers of the Planetary Square, as well as the contraction of "Sh" and "Th," we arrive at exactly our desired number of forty-nine total letters! The construction of a new Planetary Square results in a major reformation of the seal itself, as it ultimately defines a completely different set of angels for the Children of Light.

Sh	A	A	EL	E	A	Sh
B	Th	Z	K	D	E	N
I	E	I	I	M	O	EL
D	EL	M	E	G	K	B
M	I	Sh	A	O	I	E
EL	I	H	K	EL	V	N
EL	I	A	L	A	A	EL

The Reformed Planetary Square.

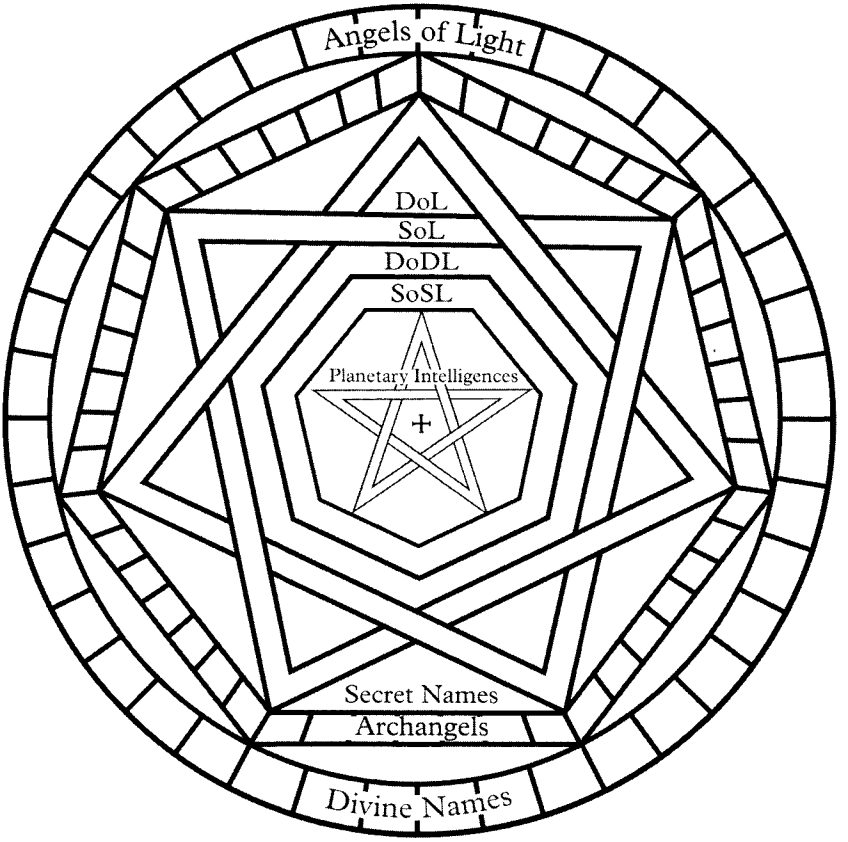
PLANET	DOL	SOL	DODL	SOSL	DIVINE NAME
Sun	Sh	El	Sh	El	Shaaeleash
Moon	Na	Eli	Ab	An	Bthzkden
Venus	Elee	Mia	Athi	Ave	Ieiimoel
Jupiter	Bodel	Dihl	Elzed	Lelib	Delmegkb
Mars	Ekmka	Ielshka	Ekielm	Akokel	Mishaoie
Mercury	Nigiza	Bemaela	Adimiel	Ihagon	Elihkelvn
Saturn	Elvoeithsh	Shthieovel	Shemeshiel	Elishemesh	Elialaael

The names of the Archangels can also be reconstituted with some minor revisions based on their Hebrew roots. Unlike the case of the Planetary Square, however, no letters in the Archangelic Square need to be reduced. The greatest change comes in restoring the name of the Archangel of Mars, Kamael, which is given by Dee as Cumael. The remaining letters, including the cross, remain intact. Overall, this causes a slight modification to the outer heptagon, but on a much smaller scale than the alterations resulting from the revision of the Planetary Square. Note that, unlike the Planetary Square, the similar Hebrew "compound letters" *peh*, which is represented as "Ph," and *cheth*, which is represented as "Ch," are not grouped into a single square or chamber. These combinations occur in the names of the archangels Zaphkiel, Raphael, and Michael. The Hebrew letter *tzaddi* (Tz), however, is still consistently rendered as "Z" in the Archangelic Square in the case of Zaphkiel and Zadkiel, much as the rendering of Zedekiel, the Planetary Angel of Jupiter.

Z	L	L	R	H	I	A
A	Z	K	A	A	C	B
P	A	A	P	N	H	R
H	D	M	H	I	A	I
K	K	A	A	E	E	E
I	I	E	E	L	L	L
E	E	L	L	M	G	✝

The Reformed Archangelic Square.

There is yet another aspect to consider in our attempt to create our own version of the Sigillum Dei, but unlike our previous modifications this does not pertain to the individual letters themselves. While we have so far spent time examining the minute details of the sigil and its construction via the planetary names, it is now time to take a step back and look at the overall pattern presented in the sigil. As a general trend, we find a set of raw, unrefined planetary forces in the center of the sigil surrounding the central pentagram giving way to the more refined qualities of the Divine Names amidst the outer bands. Having a consistent hierarchy would prove an exceptional quality were it to extend throughout the sigil; and indeed, it does—again, *almost*.

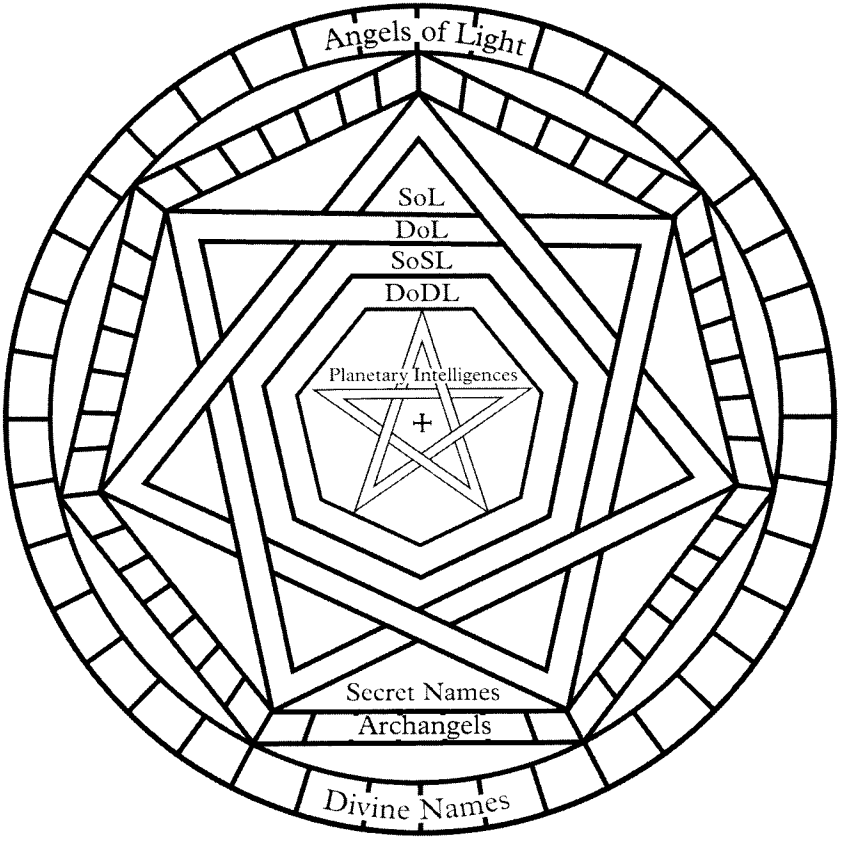


Dee's Arrangement of the Sigillum Dei.

If we refer back to the concept of the Four Worlds, we find that each of these worlds is attributed to a masculine or feminine familial archetype: Father, Mother, Son, and Daughter. These relate to the worlds of *Atziluth* (Archetypal), *Briah* (Creative), *Yetzirah* (Formative), and *Assiah* (Physical), respectively. If we look at the sigil, we see that the gender attributes of the Children of Light mirror this exactly with a Son, a Daughter, a Son of a Son, and a Daughter of a Daughter. Given that we move from a base or material aspect to a more refined and ethereal one as we move outward, we need only swap the places of the Sons of the Sons of Light and the Daughters of the Daughters of Light, and those of the Sons of Light and the Daughters of Light, to obtain a perfect symmetry with the pattern of familial archetypes in the Four Worlds!

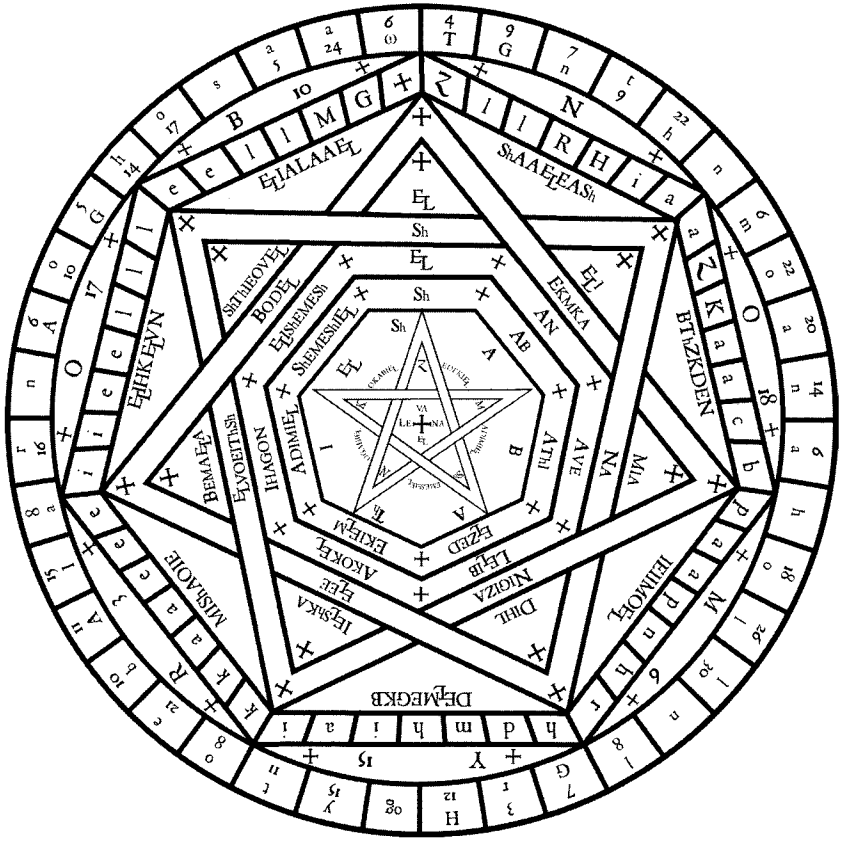
With this new arrangement, the outermost order will be the Sons of Light as the Father archetype, instead of the Daughters of Light, which will be the next order inward as the Mother archetype within the bands of the heptagram. Then, in the second heptagon from the center, we have the Sons of the Sons of Light as the Son archetype, with the Daughters of the Daughters of Light innermost, representing the Daughter archetype. We thus obtain symmetry between the Sigillum Dei and one of the core concepts of the Kabbalah, the pattern of the sigil's outward progression toward the Divine being now perfectly aligned. While Dee's notes indicate that the central cross is a true "crucifix," I feel that an equilateral cross is actually more fitting, denoting the elements and the physical world, which fits perfectly within the pattern of the sigil as the *terra firma* amidst the swirling choirs of angels in the successive rings of the Sigillum Dei that surround it. Note that this alignment does not change either the names of the angels or their associated Orders, only the sequence in which they are presented.

The hidden Divine Name of Borymon is also introduced into the seal, replacing the duplicated name of Galethog in the spaces between the large heptagon containing the names of the Archangels and the outer circumference containing the Divine Names derived from the Angels of Light.



Reformed Arrangement of the Sigillum Dei.

Planet	SOL	DOL	SOSL	DODL	Divine Name
Sun	El	Sh	El	Sh	Shaaeleash
Moon	Eli	Na	An	Ab	Bthzkden
Venus	Mia	Elee	Ave	Athi	Ieiimoel
Jupiter	Dihl	Bodel	Lelib	Elzed	Delmegkb
Mars	Ielshka	Ekmka	Akokel	Ekielm	Mishaoie
Mercury	Bemaela	Nigiza	Ihagon	Adimiel	Elihkelvn
Saturn	Shthieovel	Elvoeithsh	Elishemesh	Shemeshiel	Elialaael



Reformed Sigillum Dei.

While at first they may seem of little consequence, these few simple amendments actually have a profound impact on the overall composition of the seal. The Planetary Square, which defines the majority of the names found on the Sigillum Dei, has the greatest effect, for even though very few alterations were made to the actual names, it was the consistency with which we distributed the letters, or equally the lack of consistency in Dee and Kelley's distribution, that caused the greatest change. The other alteration was of course the re-arrangement of the angelic orders to mirror the familial archetypes of the Four Worlds. This is such an important concept within the realms of Kabbalistic thought that it seems surprising that Dee and Kelley did not incorporate it themselves. The result is a version of the Sigillum Dei that

is not only more internally consistent, but which resonates with one of the fundamental principles of the Kabbalistic system from which it is derived.

Being the author of these changes, I naturally find the revised version of the Sigillum Dei both more appealing and more potent than Dee and Kelley's original. Unlike its predecessor, these revisions are not the result of angelic communication, but the result of a careful study of the patterns made in Dee and Kelley's implementation of the seal. Despite this, several difficulties relating to the basic construction of the seal remain unresolved, the use of English phonetics for Hebrew names being just one example. Others who take up the study of the seal will undoubtedly encounter further issues and make their own corrections and ammendments. None of this, however, should detract from the principal value of the Sigillum Dei as a cogent and powerful system of planetary evocation.

The Planetary Codex – Reformed

The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	ShAAElEASh
Son of Light	El
Daughter of Light	Sh
Son of the Sons of Light	El
Daughter of the Daughters of Light	Sh
Planetary Intelligence	Shemeshiel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BThZKDEN
Son of Light	Eli
Daughter of Light	Na
Son of the Sons of Light	An
Daughter of the Daughters of Light	Ab
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	IEIIMOEl
Son of Light	Mia
Daughter of Light	Elee
Son of the Sons of Light	Ave
Daughter of the Daughters of Light	Athi
Planetary Intelligence	Nogahiel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	Horlon
Archangel	Tzadkiel
Secret Name	DElMEGKB
Son of Light	Dihl
Daughter of Light	Bodel
Son of the Sons of Light	Lelib
Daughter of the Daughters of Light	Elzed
Planetary Intelligence	Zedekiel
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	Innon
Archangel	Khamael
Secret Name	MIShAOIE
Son of Light	Ielshka
Daughter of Light	Ekmka
Son of the Sons of Light	Akokel
Daughter of the Daughters of Light	Ekielm
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ElIHKElVN
Son of Light	Bemaela
Daughter of Light	Nigiza
Son of the Sons of Light	Ihagon
Daughter of the Daughters of Light	Adimiel
Planetary Intelligence	Kokabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

Divine Name	Galethog
Archangel	Tzaphkiel
Secret Name	ElIALAAEl
Son of Light	Shthieovel
Daughter of Light	Elvoeithsh
Son of the Sons of Light	Elishemesh
Daughter of the Daughters of Light	Shemeshiel
Planetary Intelligence	Shabathiel
Planetary Name (Hebrew)	Shabathai

5.

The Enochian Temple: Altar, Seal, and Ring

The details of the furnishings of Dee's working temple can for the most part be extrapolated from his notes and other documents. If we operate from the assumption that the Sigillum Dei is actually a "part" of these temple furnishings, we find three main elements connected with it. These are an elaborately decorated altar or table, a seal to be worn on the chest like a pendant or necklace, and a "Solomonic Ring" without which it is said that "nothing can be accomplished" in this art.

The Altar

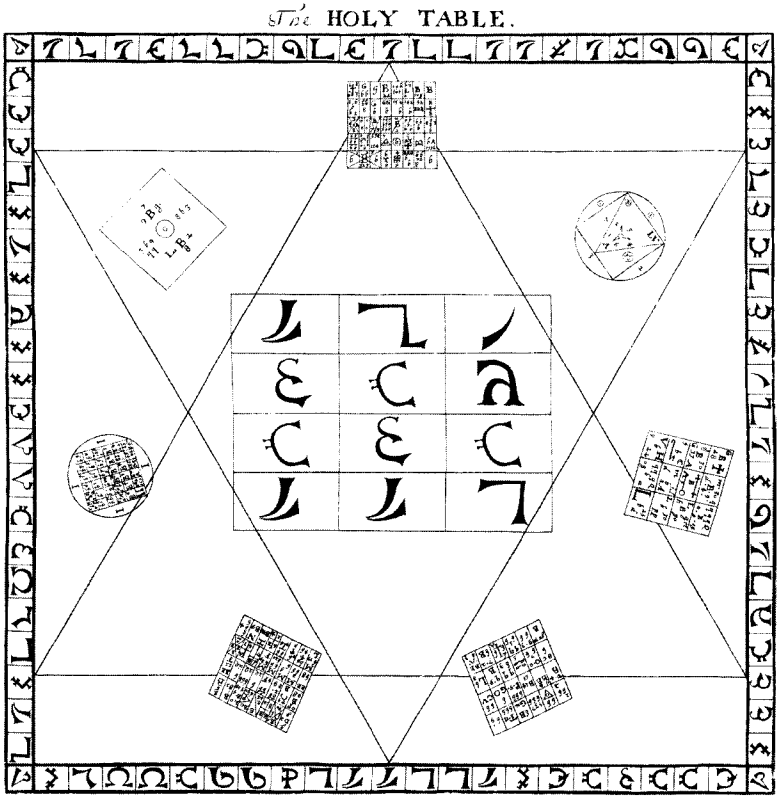
The altar used by Dee and Kelley is given special consideration, being called the Table of Practice, and its dimensions are defined in the same session as those of the Sigillum Dei. This altar is described as being made of "swete wood," likely the wood of a cinnamon or balsam tree (though sometimes purported to be cedar or laurel wood), two cubits square and two cubits tall, a cubit being approximately half a yard. The Sigillum Dei is to be set directly upon it. The initial specifications are given in the first of *The Five Books of Mystery*, but are greatly expanded in a later appendix to the work.

The table has four legs, each of which is to be set upon a smaller version of the Sigillum Dei. While the Sigillum Dei to be set on top of the table is measured at "nine inches in diameter... the thickness of it must be of an inch and half a quarter...," those upon which the table legs are intended to rest are not given a dimension. The only instruction is that the letters of the outer circumference of the Sigillum Dei should still show, implying that the rest of the seal would be covered by the base of the leg. Dee's own smaller version of the wax seals, now in the British Museum, were approximately five inches in diameter, meaning the legs of his table would have been quite large at the base—well over four inches in diameter and likely straight poles rather than the tapered table legs we might be more accustomed to seeing in the modern era. Otherwise, the wax seals used beneath the legs are exactly the same.

The top of the table is to be inscribed with a seal painted in yellow oil "used by the church," though Dee is given no satisfactory answer when asking for information about the oil specifically. (Given no practical alternative,

I would suggest any oil-based paint might suffice.) The characters themselves are written in the Enochian alphabet, given in the appendices, with twenty-one letters on each side of the table and the Enochian letter "B" in each corner. The head (top) of each letter is innermost in all cases, such that they face outward around the edge of the Table of Practice, and each side is written left to right.

These letters create the border of a large seal, known as the Holy Table, which decorates the top of the Table of Practice. Thus the Holy Table is actually an image *painted on top of* the Table of Practice, and is therefore neither the Table of Practice itself, nor another physical table. Dominating the Holy Table is a large hexagram traced from border to border, in the center of which is the small table of characters with four rows and three columns. Like the border, these characters are Enochian script. The positioning of the Sigillum Dei is in the center of this hexagram and square.



The Holy Table from Causabon's *A True & Faithful Relation.*

The creation of this table is somewhat of an aside from the Sigillum Dei, and further obscured by its use of the Enochian alphabet, but it seems prudent to discuss it given its importance in the realm of Enochian magic and its use of the Sigillum Dei. In order to determine the means of its construction, we must look to yet another square grid or table, this time formed from the names of the Kings and Princes of the forty-nine "Angelorum Bonorum," given in the third of *The Five Books of Mystery*. The Kings are given as Bobogel, Babalel, Bynepor, Bnaspol, Bnapsen, Blumaza, and Baligon, while the princes are given as Befafes, Butmono, Blisdon, Brorges, Bralges, Bagenol, and Bornogo. The remaining thirty-five angels do not enter into the construction of the Holy Table. All of these entities are given a curious planetary order of the Sun, Mars, Jupiter, Mercury, Saturn, the Moon, and Venus, respectively.

This planetary order is neither in harmony with the Ptolemaic order or the previous "alchemical" order of the Children of Light. They do exhibit an interesting pattern, however, based on the planetary attributions of traditional astrology. Starting at Leo, whose planetary attribution is the Sun, and moving counter-clockwise through the Zodiac four places, we arrive at Aries, related to the planet Mars. Four more counter-clockwise spaces bring us to Sagittarius, whose planetary attribute is Jupiter, and four more returns us to Leo once again. Thus, a triangle is formed, counter-clockwise through the Zodiac, whose planetary attributes are in the order given for the Kings and Princes. (Elementally, these are the fiery signs of the Zodiac.) Moving one space clockwise from Leo, we find the next planet in order, Mercury, the attribute of the astrological sign Virgo. Moving four places clockwise this time, we arrive at Capricorn, whose planet is Saturn. Four places more lead us to Taurus, a sign related not to the Moon, but to Venus. (These are the earthy signs.) It is thus possible, if not likely, that the order given for the planetary attributions of the Kings and Princes should end with the Moon, and not Venus, those values being switched, based on what appears to be a close synergy with the planetary correspondences of the Zodiac.

The fourteen names of the Kings and Princes are used to construct a table that determines the letters around the edge of the Holy Table, as well as those in the central, twelve-square table in the center of the Holy Table. Removing the letter "B" that begins each of the fourteen angels, the names are then distributed, right to left. Thus, starting at the right, we find the names of the Kings occupying the first six chambers to the left: "(B)aligon," "(B)obogel," etc. Similarly, the seven Princes occupy the subsequent six chambers: "(B)agenol," (B)ornogo," etc. Note, however, that the name of the King and its

associated Prince do not follow each other on the same row. The Prince corresponding to King Baligon, for example, is Bornogo, who we find to be offset one row below. All of the Kings and Princes follow this pattern throughout the table.

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l

Square of Princes (left) and Kings (right).

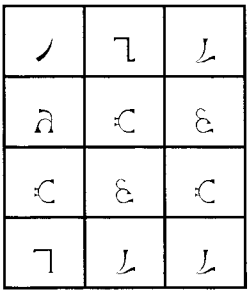
The central square is constructed from a series of offset letters in the center of the table. Since the Kings and Princes are offset, we actually find a correlation: the central square is constructed from the names of the Kings Babalel, Bynepor, and Bnaspol in conjunction with their Princes, Butmono, Blisdon, and Brorges—without the offset used in creating the square. These Kings and Princes are related to the planets Mars, Jupiter, and Mercury, respectively. Taking the final two letters of the names of the Kings and the first two letters from the names of the Princes, we have the set of letters that constructs the central square on the Holy Table; though the position of the letters is transposed. The resulting square is actually reversed in Causabon's *A True and Faithful Relation*, but is shown correctly herein, as per Dee's notes.

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l

The Letters that Combine to Form the Central Square of the Holy Table.

t	i	o
u	l	r
l	r	l
e	o	o

The Central Square of the Holy Table.

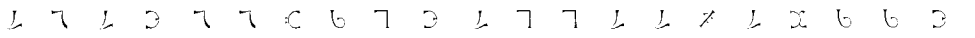


The Central Square of the Holy Table (Enochian).

The letters that surround the Holy Table are also taken from the square of letters derived from the names of the Kings and Princes of the Angelorum Bonorum. Referring to Dee's notes, we find that the English equivalents of the Enochian characters written around the edge of the table are as follows:

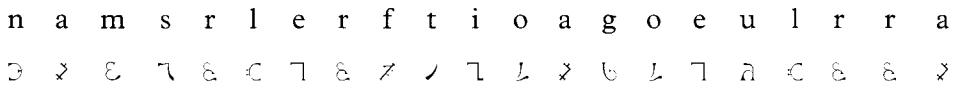
Top:

o s o n s s l g e n o e e o o f o d g g n



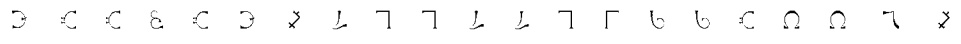
Left:

n a m s r l e r f t i o a g o e u l r r a



Bottom:

n l l r l n a o e e o o e x g g l p p s a



Right:

i o a e s p m l b b n a a u a o a y n n l

The letters around the border of the Holy Table are derived from the twelve-by-seven grid formed from the letters of the Kings and Princes by observing the columns. Looking at the letters from the top of the table, we find that the first six letters are the second through seventh rows of the first column, with the seventh letter being the first letter of that column. (Obviously, the "offset" of the Princes comes into play here.) The next seven letters follow exactly the same row pattern, but using the second column, with the final seven letters using the same pattern on the third column. The left side follows exactly this same order, consisting of the fourth through sixth columns, and exhausting the letters derived from the names of the Princes.

The bottom and right edges, consisting of the seventh through ninth columns and tenth through twelfth columns, respectively, now make use of the Kings' names. Whereas before we had to consider the offset of the Princes, we can now simply read down the full columns in order to find the letters that fill out the remaining edges. Whereas the letter "B" was struck from all of the names of the Kings and Princes, we find it ensconced in the four corners of the Holy Table—gone, but not forgotten. It is curious that while the table from which these letters are derived is explicitly laid out with the offset for the seven Kings and Princes, one has to correct for this same offset at every turn when creating the Holy Table.

Seven auxiliary tables, defined also in the third of *The Five Books of Mystery* and named the "Ensigns of Creation," are also evenly distributed around the table, each of which is related to a planet in the same order as the Kings and Princes of the Angelorum Bonorum. Their construction seems baffling, if not entirely arbitrary, and it was certainly not Dee's method to operate in such a manner; but if any such explanation existed it has long since been lost. The

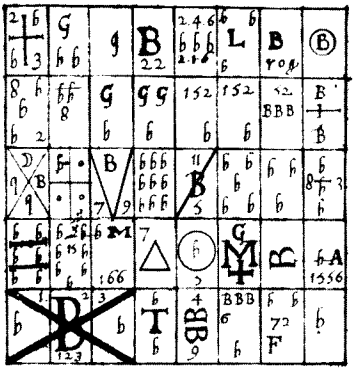
tables appear to have some recognizable elements with respect to the Sigillum Dei, including an "M," "G," and "+" that seem to indicate the last three letters on the outer heptagon derived from the Archangelic Square. There are also occurrences of the compound "og" found on the circumference of the Sigillum Dei, as well as a number of capital letters that may or may not be from that same collection of letters. However, there are other letters that do not appear on the Sigillum Dei, so the best we can assume is that it might represent a synthesis between the Sigillum Dei, the Angelorum Bonorum, *and something else*.... Since they are also referred to as the "Instruments of Conciliation," it is likely that the seals are constructed from a mix of both the Square of the Kings and Princes and the Planetary and Archangelic Squares that constructed the Sigillum Dei, thus reconciling the two.

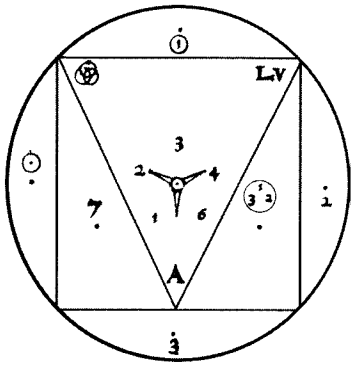
The Ensigns of Creation are to be etched into purified tin (irrespective of planet despite its specific attribution to Jupiter) and set about the Table of Practice such that each rests seven inches from a point on the Sigillum Dei. Sadly, the planetary order of the Sigillum Dei and the planetary order of the Ensigns of Creation do not match, regardless of whether you use the traditional order of planets or the order given with the Sons of Light. Thus, the Sigillum Dei, which is nine inches in diameter, is in the center of the yard square table, with the seven Ensigns of Creation set seven inches from its circumference. There is no specified size for any of the Ensigns of Creation themselves, but given that the lowermost edge would rest approximately twelve inches (given a four-and-one-half inch radius of the Sigillum Dei plus seven inches as specified) from the center of the table and the letters around the border would take up some room as well, there are only about six inches left to work with. The scale of Causabon's *A True and Faithful Relation* has them at about five inches.

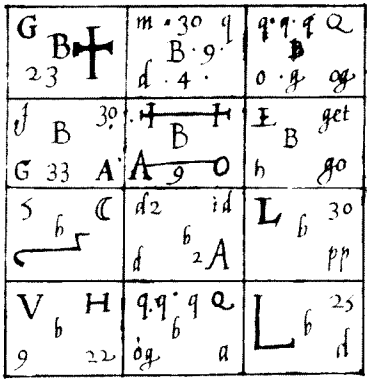
Beneath the table, and presumably centered thereon, is to be lain a square of silk, two yards on each side. A similar red silk is to be placed over the top of the altar, covering both it and the Sigillum Dei, which of course means that the carefully crafted top of the Holy Table is now entirely covered by the cloth. This second silk should be slightly larger than the table itself, and have four "knops" (small round ornaments) or tassels, one on each corner. The stone (crystal ball) or mirror is then to be set on top of the Sigillum Dei, with the silk between the two.

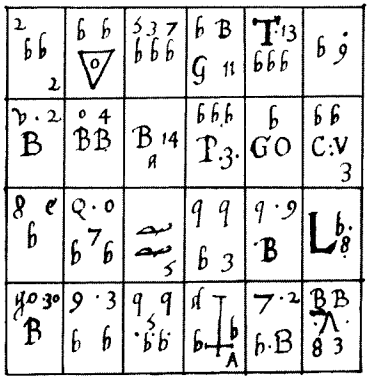
Thus, the floor is covered in red silk, upon which are set the four smaller wax seals of the Sigillum Dei. Upon these seals rests the Table of Practice, and upon that is the larger Sigillum Dei, measuring nine inches in diameter, set

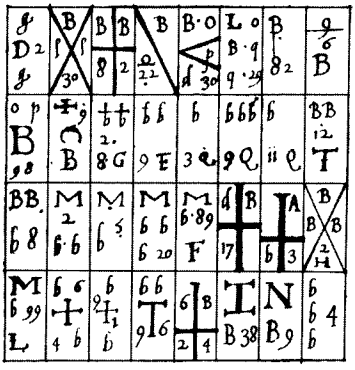
in the center of the elaborately painted Holy Table. The Sigillum Dei atop the Table of Practice is covered by another red silk with ornaments or tassels at the corners thereof. Resting on the larger Sigillum Dei, now covered by silk, is the crystal ball or "shew stone" used to receive the angelic visions.

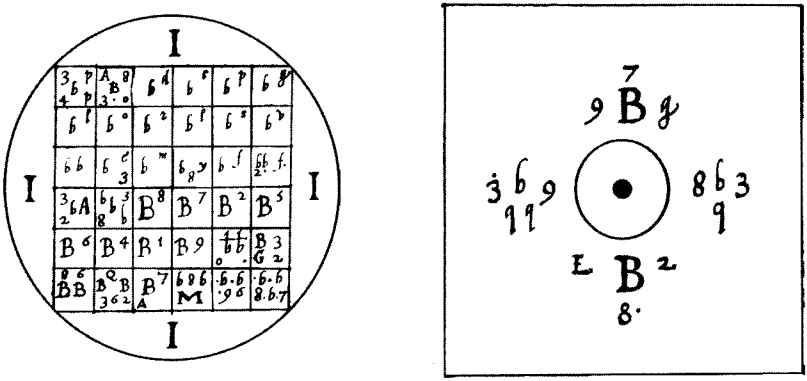






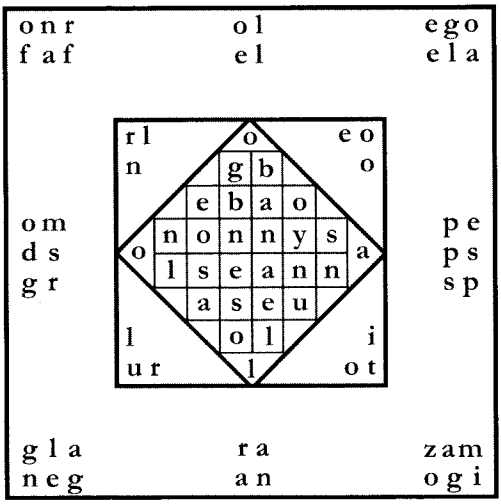






The Protective Seal

Early in the first of *The Five Books of Mystery*, Dee and Kelley are presented with a seal that was to be inscribed in gold and worn upon the chest for protection. In a not uncommon turn of events, they were later told that this revelation was affected through "evil spirits" and that they were to create a new version of this sigil. This new version was then constructed using the same square of letters used in deriving the Holy Table, though with a slight permutation. The first row of the square used to construct the Holy Table is moved to the last row of the square used to construct the Protective Seal.



The Protective Seal (English).

The letters of this seal can be found by observing subsets of the square used for its construction, implying that the Protective Seal is an encoding of the square of the Kings and Princes into a cohesive symbol. The square, given herein in the permutation proper to the derivation of the Protective Seal as opposed to the Holy Table, consists of eighty-four letters as before.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Square for the Protective Seal.

To determine the letters between the two squares forming the rather larger border of the overall sigil, you must "overlay" this same view on the square of the Kings and Princes. You thus surround the "heart" of the sigil with this set of characters and exclude the outermost two columns on either side. In the upper left corner of the Protective Seal, for example, you find the letters, "o," "n," and "r," and these are the same letters found in the upper left of the pattern we set on the letter-square. You can similarly follow the positions of the other letters between the two large squares on the Protective Seal.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Letters in the Outer Square of the Protective Seal.

In the corners of the inner square, we find three letters each, one letter precisely in the corner and two flanking it on either side. Taking the central twelve letters of the square of the Kings and Princes, we find these to be the same as the characters on the corners of the inner square. Note that these are almost the same letters as those on the Holy Table, were it not for the offset of the names of the Kings and Princes. Whereas the Holy Table goes out of its way to make account for that offset, the Protective Seal does not and works solely with the letters as laid out on the table. As a result, the first two columns match, while the second two do not, being off by one letter each. I am inclined to believe that the two should really be drawn from the same source and the Holy Table corrected to use the same methods as the Protective Seal, though this comparison will not be illustrated herein.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Letters in the Corners of the Inner Square of the Protective Seal.

The diamond that is drawn within the inner square has another set of letters derived from the remaining letters with the square of the Kings and Princes: the first two columns and last two columns of letters. The corners of this diamond have letters from the corners of the square of Kings and Princes: "o," "a," "l," and "o."

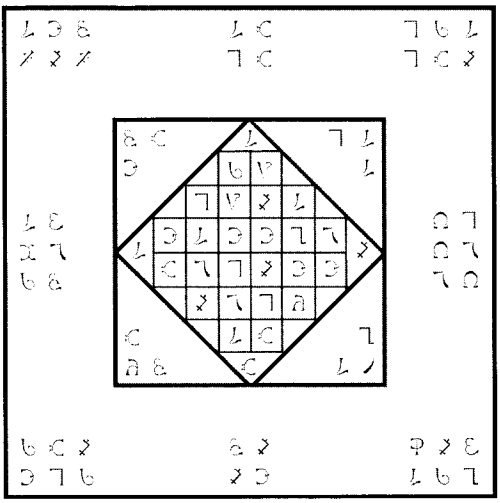
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Letters in the Corners of the Central Diamond of the Protective Seal.

The remaining letters in the center of the diamond are filled out from the remaining letters of the letter-square, though I have found no discernable pattern in their arrangement.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Letters of the Central Diamond of the Protective Seal.



The Protective Seal (Enochian).

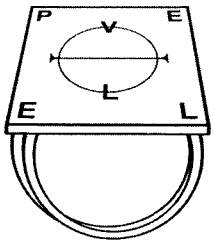
I do rather wish that the Protective Seal and Holy Table were somewhat more aligned with respect to how they read the characters, and feel that this inconsistency resulted from a gradual evolution of the system that failed to return and correct the Holy Table, specifically. The latter could certainly have been constructed using the same permutation of the square for the Protective Seal, with the borders using the same columns and the same letters being used for both the central twelve letters of the Holy Table and the twelve letters located at the corners of the inner square of the Protective Seal. This would provide a much closer agreement between the Protective Seal and the Holy Table, and allow for a more consistent system overall. Of course, there is nothing preventing anyone from doing just that.

The Ring of Solomon

Magical rings attributed to King Solomon hail back to the earliest portrayals of the King as a great Magus, the genesis of which is most commonly attributed to *The Testament of Solomon*, thought to have been written and distributed at some time between the first and fourth centuries C.E. This work described the Biblical patriarch King Solomon being confronted with a boy possessed by a demon. Solomon prayed diligently for the ability to deliver the boy from this demon and was granted the presence of Michael, the same

archangel who many centuries later would also play a pivotal role in John Dee's occult endeavors. Michael bestowed upon King Solomon a magic ring that he told would command any demon, which of course lead to the rescue of the child. The King later used the ring to summon and command a number of well-known demons, including Beelzebub and Asmodeus, who Solomon even compelled to labor on his now-legendary Temple. It should perhaps come as no surprise that the later grimoires that allude to the Solomonic Ring never actually seem to agree on its *form*, so the term should be considered more of a general classification of rings designed to be used in commanding or exorcising spirits.

Thus it was that the Solomonic Ring became a staple of the grimoire genre, appearing most famously in *The Goetia*, one of the books of the *Lesser Key of Solomon*.[1] Dee also wrote of the Solomonic Ring in a section just preceding the description of the Table of Practice in the first of *The Five Books of Mystery*. There he was told pointedly that without it "thou shalt do nothing," and the ring he describes is referred to specifically as a Ring of Solomon. It is a relatively simple design, with a square face engraved with a circle and horizontal line. Written clockwise around the corners starting in the upper left is the name PELE, meaning a "worker of miracles," which Agrippa suggests is from the Biblical "Book of Judges."[2] In fact, the word *pele* in Hebrew, as פלא, means "miracle," or "wonder." The letters "L" and "V," which intersect the ring's circle, are less certain, but might represent the principal letters of the phrase from the "Book of Judges" (13:18) in which *pele* appears: לשמי:והוא:פלאי, often translated as "Why do you ask my name, *seeing it is wonderful?*"



1. Sloane MS. 3825. See also Joseph Peterson, *The Lesser Key of Solomon*: p. 45.

2. Henry Cornelius Agrippa, *Three Books of Occult Philosophy*: p. 474.

6.

Evoking the Children of Light

All of the investigations that we have undertaken into the construction, correction, and re-construction of the Sigillum Dei are surely wasted if it remains nothing more than an intricate altarpiece. Yet certain fundamental questions remain. What is the purpose of the Sigillum Dei? What, if anything, does it do? Why did we bother with this complex reconstruction in the first place? If you had just spent the last three days painstakingly etching the Sigillum Dei into a wax plate only to have me tell you that it has no intrinsic value beyond the aesthetic, you would quite justifiably be annoyed with it, me, and probably yourself as well.

Despite the fact that its very form and revelation shows that the angels thereon are meant to be called forth, spoken to, and utilized at the command of the magician, nothing in *The Five Books of Mystery* records Dee and Kelley attempting to contact them directly. Of course it could be that the relevant sections of the manuscripts were used to prevent the bottom of some long-eaten pie from being burned, but judging by the diaries it seems more likely that their further researches simply led them away from experiential practice with the Sigillum Dei itself. Whatever the reason, the Sigillum Dei has come down to us as little more than a curious adornment within the larger scope of Enochian magic, and not, as it was clearly intended, as the key to a completely independent system of evocation.

By definition evocation itself is the practice of calling forth spiritual beings such as angels, demons, elementals, and other such intelligences, so that they may communicate with and potentially aid the magician. Although there are certainly accounts of such entities being brought to physical manifestation by means of a medium or host such as incense, smoke, blood, or other natural matter, the veracity of these reports is questionable, even by the somewhat relaxed standards of the tolerant world of occultism. Spirits are most commonly brought to visible appearance within a crystal ball or "shew stone" (using Dee's terminology), a mirror, or other device that serves as a focal point to receive the projected images of these entities. The practice of receiving these images is known as *scrying*.

In the time of Dee and Kelley, evocation typically involved the magician delivering one or more orations containing a number of Divine names taken

from Christian Scripture. This was the common approach given in the grimoires of this period, which commanded the various spirits to appear by virtue of the power inherent in these "barbarous names of evocation" —generally variants of Hebrew and Greek names for the Divine. *The Greater Key of Solomon* and *The Lesser Key of Solomon*, along with the earlier *Heptameron* by Peter de Abano, are examples *par excellence* of this approach. *Heptameron*, also known as *The Magical Elements*, is mentioned explicitly be Dee himself in the first of *The Five Books of Mystery*, where he notes that the angel Salamian is the same angel as mentioned in that book under the name Salamia.[1] This angel appears in "The Conjuration of the Lord's Day," an oration/evocation designed for angels related to the Sun.

It seems quite likely, although difficult to prove decisively, that *Heptameron* was a major influence on Dee's work with evocation, as it would have been (and continues to be) one of the seminal texts on the art. "The Conjuration of the Lord's Day" also includes the Archangel Michael, who even more than Salamian features prominently in the reception of the Sigillum Dei. As an aside, recall that in the second chapter I mentioned occasional inconsistencies between grimoires with respect to inverting the planetary attributions of Michael and Raphael. Here is an example of just that, for in the *Heptameron* we find Michael described as the Solar archangel and Raphael given as the Mercurial, exactly the opposite of Agrippa, and subsequently Dee.

As there are no extant rituals, and Abano's work is specifically mentioned in Dee's manuscripts, it seems reasonable to adapt the form of the orations given therein for the purpose of evoking the Children of Light, especially since the *Heptameron* is unmistakably dedicated to planetary magick. While a different oration is given for each day, each of which is naturally related to a planet, the fundamental formula is always the same: the magician invokes one or more God Names as his authority, includes the Archangel, and directs the ministering angels to perform whatever duties might be prescribed to them.

Here then follows a short oration based loosely on those of the *Heptameron*. Placeholders have been designated into which can be inserted the appropriate names drawn from whichever codex the practitioner chooses to employ. In composing the oration I have attempted to retain a slightly archaic prose style, in keeping with that of the period in which this type of magic evolved. You may of course choose to derive your own.

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1. Abano, *Heptameron*: "Conjuration of the Lord's Day."

The Oration for Evoking Children of Light

I hereby conjure the most powerful, holy, & potent angel of God, [Child of Light] through and by the most mighty & sacred name of God, creator of all that is upon the earth, the seas, and the heavens, [God Name]. By this mighty name, I further command and move thee from thy Order of [Angelic Order] by virtue of the mighty Archangel [Archangel], who dwelleth in the celestial abode of [Planet], to appear unto me here in this place to answer unto my desires to the glory of His ineffable name. Amen.

Reading the oration is typically the principle duty of the magician or conjurer, who is further charged with directing and controlling the course of events during the performance of the ritual. Once the oration has been completed, the magician gently asks the scryer if anything can be observed in the mirror or stone. If not, then the conjurer will allow a few minutes to pass, and if still nothing has manifested repeat the oration as necessary. It is not uncommon for both the scryer and conjurer to feel the presence of a spirit as it arrives. If a presence is felt or otherwise noted by the scryer, the magician will generally thank the spirit for appearing and commence the operation, either by putting questions to the spirit or asking its assistance in some predetermined matter.

From this point forward the sole duty of the scryer is to relay any and all information that the spirit imparts, either in word or deed, back to the other participants. By now the scryer would normally have entered a dream-like, semi-lucid state, although he or she must still be capable of maintaining sufficient focus to relay information about what has been observed back to the magician or scribe. It must be said that the role of scryer is no easy one. While it is a skill that benefits from some degree of natural talent, it also requires no small amount of practice to perfect.

If a scribe is present, it is his or her responsibility to make a careful record of the evocation. Otherwise, this duty falls to the conjurer, much as it did to Dee. Either way, it is imperative that as detailed an account of the proceedings is kept as possible. Ideally, the conjurer will ensure that the scribe is not overly rushed, although invariably the speech will outpace the pen. It is not at all uncommon or out of place to ask the spirit to pause so that a more accurate record might be kept, though it may not always be possible in every circumstance. Any external phenomena that seems noteworthy is recorded

as well, whether or not they may appear connected with the evocation. Thus an unexpected change in weather or temperature, sudden storms, the unanticipated presence of any birds, insects or animals, strange sounds or indeed anything out of the ordinary would be chronicled.

Once the operation is complete it is common practice to give the spirit a license to depart, unless it has already left of its own accord. If the spirit has not been bound to stay for any length of time, it is free to leave whenever it so chooses, making the license unnecessary. Typically, amicable spirits such as those of the Sigillum Dei will stay until the operation is completed, but it is always a good idea to give parting thanks for whatever aid they may have offered. The spirit should then depart immediately, unless there is some important matter left unattended. In fact, the magician(s) will typically feel its departure as strongly as they felt its arrival. Once the spirit has left, it can be helpful to ring a bell, knock loudly upon the altar top, or stamp a foot on the floor, stating firmly and clearly that the ritual has ended. This provides a clear delineation and helps bring everyone back to normal consciousness. A version of the license to depart that would be suitable for closing a conjuration undertaken with the Sigillum Dei is printed below.

The License to Depart

O great and powerful Child of Light, [Angel], I thank you for your appearance and willingness to aid us on this day. Depart, as be thy will, unto your abode, and let there ever be peace between us. Amen.

Following the departure of the spirit, it is a good practice to gather and review the record. It is especially important for the scryer to elaborate on any unrecorded evidence from the course of the evocation so that nothing is missed. A small and seemingly inconsequential event may actually be the very key to realizing your goal. Furthermore, a well-kept and well-preserved record will provide dividends for the rest of your magical career, assuming you intend to have one. Consider that if John Dee had not been such an exceptional diarist (a trait well ahead of his time), we would not have even the slightest knowledge of his work, and of course would therefore also have been denied the luxury of debating its merits herein.

The process of choosing the Child of Light best suited for the operation is relatively simple, and we benefit greatly from the associations we have built

up in the preceding chapters. For the Sigillum Dei, since each Child of Light is related to a planet, the ability to select the planet related to the purpose of the evocation immediately allows you to narrow the scope of your choice to one of the seven angels in a given Order, as well as the proper Secret Name, Archangel and Divine Name. What it does not determine is what Order the Child of Light should be taken from: the Sons of Light, the Daughters of Light, the Sons of the Sons of Light, or the Daughters of the Daughters of Light.

PLANET	ATTRIBUTIONS
Sun	Healing, Regeneration, Harmony, Balance
Moon	Change, Childbirth, Dreams
Venus	Nature, Emotional Wellness, Crops
Jupiter	Law, Luck, Religion, Spirituality
Mars	War, Strife, Conflict, Destruction
Mercury	Communication, Thought, Intellect, Travel
Saturn	Time, Structure, Stasis, Death

Knowing the planetary association still leaves us with four possible angels, one for each Order of the Children of Light. However, we can use the elemental attributions of the Orders to solve this dilemma, as each element relates directly to an Order of the Children of Light by design. As mentioned previously, each of the elements also relates to a particular aspect of the human psyche. The element of earth represents the physical body, and while not typically considered a part of the psyche, it is certainly an influence thereon. The element of air is related to the cognitive, intellectual faculties of distinction and rationality, while the element of water is related to the deeper emotions and subconscious part aspect our psychology. The element of fire has something of a dual meaning, related both to the hard-wired instinctual drive and to the archetypal world of spirituality. By determining which elemental category is most closely aligned with your interest, the proper Order of the Children of Light can be selected.

ELEMENT	PSYCHOLOGY	ORDER
Fire	Instinct, Spirituality	Sons of Light
Water	Emotions	Daughters of Light
Air	Intellect	Sons of the Sons of Light
Earth	Physical Body	Daughters of the Daughters of Light

By using the elemental correspondences to determine the Order of the Children of Light, as well as the planetary correspondences to select which angel of this Order best suits our aim, the magician can simply and precisely identify the angel that will best be able to facilitate his or her desired outcome. It is of no consequence whether it is the elemental or the planetary quality that is determined first, but once both have been determined their intersection will define the angel of the Children of Light best suited to manage the task. In contrast, the planetary association alone is sufficient to determine the appropriate Divine Name, Archangel, and Secret Name.

PLANET	FIRE	WATER	AIR	EARTH	DIVINE NAME
Sun	El	Sh	El	Sh	Shaaeleash
Moon	Eli	Na	An	Ab	Bthzkden
Venus	Mia	Elee	Ave	Athi	Ieiimoel
Jupiter	Dihl	Bodel	Lelib	Elzed	Delmegkb
Mars	Ielshka	Ekmka	Akokel	Ekielm	Mishaoie
Mercury	Bemaela	Nigiza	Ihagon	Adimiel	Elihkelvn
Saturn	Shthieovel	Elvoeithsh	Elishemesh	Shemeshiel	Elialaael

As an example, let us imagine that one wished to seek legal advice regarding the recent inheritance of a plot of land. The issue itself seems to fit solidly in the material realm, and so it would make sense to choose the element of Earth, meaning that the angel should be chosen from among the Daughters of the Daughters of Light. As this is a legal affair, the planet Jupiter would seem appropriate, being the planet related most directly to the practice and establishment of law. (Its association with good fortune might prove useful as well.) We thus arrive at the Child of Light best suited for our aim: in this case the Daughter of the Daughter of Light related to the planet Jupiter, which we find to be Elzed (using the codex for the revised Sigillum Dei). The desired Child of Light for any other situation should be similarly simple to determine, based on the nature of the problem being addressed. Codices for Dee's original seal, Dee's corrected Seal, and my own reconstruction are given in the appendices.

Coupling the ability to determine which one of the Children of Light is most in tune with the intended operation with the templates for evoking these same entities, we arrive at a very simple, and therefore equally powerful, system of angelic magic. Couple this once more with the altar, seal, and ring described previously and the fullness of this system becomes readily apparent. All that remains to include... is a magician.

7.

The Future of the Sigillum Dei

The Sigillum Dei as constructed by Dee and Kelley is both exceptional and innovative in its outward complexity and encoding, yet it retains the inner simplicity of the magical squares from which the angelic names are derived. Although the end result contains a few subtle inconsistencies, the pattern that Dee and Kelley established in creating the sigil remains the principal merit of their work. It is the very thing that sets their version of the Sigillum Dei apart from all its predecessors, and it does so to such an extent that it shares little more than a name and basic geometry.

It is my sincere hope that this guide will help the aspiring practitioner understand just what an exceptionally powerful system of evocation the Sigillum Dei actually defines. Whether he or she chooses to observe the names as given by Dee and Kelley directly, the corrected version, the revised version, or one of his or her own devising is of lesser consequence than this single idea: the Sigillum Dei was meant to be used to contact the angels described thereon. It is a wonderful system that has, for the most part, been overlooked. I would personally suggest that the corrected version be used rather than that given by Dee and Kelley, solely for the reason that it more closely reflects their intent, their original design being a somewhat flawed implementation of an otherwise sound idea. Of course it is also acceptable for the practitioner to make use of the reformed version set out here; it would clearly be my own choice.

I should add that the revised form of the Sigillum Dei which I have presented is solely the result of my own labors, moved by the desire to produce a version which is both better aligned with basic Kabbalistic principles and has a greater internal consistency than the original. If, in examining the revised version, the practitioner should encounter a decision that he or she would not have made, simply make a different one. The revised Sigillum Dei is *my* implementation. I went through several iterations before settling on the current version, and I would certainly suggest that anyone planning on using it consider going through that same process as well. It is possible that someone else would arrive at the same end-point as I did, but it is also possible that he or she may not. Whatever the case, it is certainly a useful exercise that should at very least enhance the investigator's appreciation of the subtle complexities of Dee and Kelley's design.

That being said, this book contains all that is required to perform the operation of calling forth the Children of Light. Having had experience with a number of different systems of evocation, including those of *The Goetia*, the Enochian and others, I find the system of the Sigillum Dei both fascinating and incredibly powerful. Study it, tear it apart, rebuild it, understand it, and by all means *use* it.

The future of the Sigillum Dei is yours to explore and shape.

APPENDICES

Appendix A

The Second Book of Mystery

"The Second Book of Mystery" contains the principal exposition of the Sigillum Dei, as set forth by John Dee in accordance with communications said to have been delivered by the Archangels Michael and Uriel, and an angel called Semiel. The transcription below is from Sloane MS 3188.[1] It accurately follows the text of the original manuscript, although in some instances the spelling has been modernized for the sake of clarity.

[D] is John Dee.
[M] is the Archangel Michael.
[U] is the Archangel Uriel.
[S] is the Angel Semiel.

Liber Mysteriorum Secundus[2]

..... Note. ...We bring tidings of Light. The Lord is... you and we praise together. His name be praised forever... in his Mysteries. O Holy and Eternal God.[3]

[D] He bowed down to the chair and then to the table and said, "Benedictus qui venit in...," (and there stayed a little) and said again, "Benedictus qui venit in nomine Domini."[4]

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1. Sloane MS 3188, ff. 17-29. Note. A large sliver is missing from the top of folio 17, as are some fragments of the margins of other folios, with consequent loss of text. The portions of the text where words are missing are marked with the customary indicator of lacunae: "..."
2. "The Second Book of Mystery."
3. As a consequence of the damage to the manuscript the full wording of the first part of these sessions is impossible to discern, although the intent is quite apparent. — Ed.
4. "Blessed is he who comes in the name of the Lord."

Then came in Michael with a sword in his hand, as he was wont, and I said unto him, "Art thou Michael?"

[M] Doubt not: I am he which rejoices in him that rejoices in the fortitude and strength of God.

[D] Is this form, for the Great Seal, perfect?

[M] The form is true and perfect. Thou shalt swear by the Living God, the strength of his Mercy and his Medicinal virtue poured into man's soul, never to disclose these Mysteries.

[D] If no man by no means shall perceive anything hereof, by me, I would think that I should not do well.

[M] Nothing is cut from the Church of God. Thee in his saints are blessed for ever. We separate thee from defiled and wicked persons. We move thee to God.

[D] I vow, as you require. God be my help and guide, now and ever, amen.

[M] This is a Mystery scarce worthy for us ourselves to know, much less to reveal. Art thou, then, so contented?

[D] I am. God be my strength.

[M] Blessed art thou among the Saints, and blessed are you both.

I will pluck thee from among the wicked (he spoke to my scryer). Thou commit idolatry, but take heed of temptation. The Lord hath blessed thee. This is a Mystery.

[D] To E.T. he spoke.[5]

[M] Dee, what would thou have?

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5. Marginal note.

[D] Recte Sapere et Intelligere, etc.[6]

[M] Thy desire is granted thee.

[section of text missing from top of verso of folio 17]

... they are corrupted ... have been used to the wicked ... will show thee in the mighty hand and strength of God ... his Mysteries are. The true Circle of his ...
Comprehending all Virtue: the Whole and Sacred Trinity. Oh, holy be he. Oh, holy be he. Oh, holy be he.[7]

[D] Uriel answered: Amen.

[M] Now what wilt thou?

[D] I would full fain proceed according to the matter in hand.

[M] Divide this outward circle into 40 equal parts, whose greatest numbers are four. See thou do it presently.

[D] I did so, dividing it first into four, and then every of them into ten. He called Semiel; and one came in and kneeled down, and great fire came out of his mouth.

Semiel: this etymology is as though he was the secretary for the Name of God.[8]

Michael said: "To him are the mysteries of these Tables known."

Michael said "Semiel" (again), and by and by he said: "O God thou hast ... and thou Liveth for ever. Do not think here to speak to him.

---

6. "To rightly know and understand, etc."

7. Thus begins the second page of writing, whose corners are torn.

8. Marginal note.

He spoke that to us, lest we might doubt of his last speeches as being spoken to Semiel.[9]

Semiel stood up and flaming fire came out of his mouth, and then he said as follows:

[S] Mighty Lord, what would thou with the Tables?

[M] It is the will of God: thou fetch them hither.

[S] I am his Tables. Behold these are his tables. Lo, where they are.

[D] There came in 40 White Creatures all in white silk, long robes, and they like children; and all they falling on their knees said "Thou only art Holy among the highest, O God. Thy Name be blessed forever."

Michael stood up out of his chair and by and by all his legs seemed to be like two great pillars of brass, and he as high as half way to the heaven. Any by and by his sword was all on fire and he stroke or drew his sword over all their 40 heads. The Earth quaked, and the 40 fell down, and Michael called Semiel with a thundering voice and said, "Declare the Mysteries of the Living God, our God, of one that liveth forever."

[S] I am ready.

[D] Semiel: forte significant Nomen meam Deus: Ita quod tabulae iste sunt Nomen Dei vel nomina Divina.[10]

[D] Michael stroke over them with his sword again and they all fell down, and Uriel also ... knees. And commonly at the striking with his sword flaming like lightning did flash with all.

[M] Note: here is a Mystery.

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9. Marginal note.

10. Marginal note. "Perhaps they indicate the name of my God: in this way, because these tables are the name of God and the Divine names."

[D] Then stepped forth one of the 40 from the rest and opened his breast which was covered with silk and there appeared a great "T" all of gold.

[M] Note the number.

[D] Over the "T" stood the figure of 4 after... manner.

The 40 all cried, "It Lives and Multiplies for ever: blessed be his name."

That creature did shut up his bosom and vanished away like unto a fire.

[M] Place that in the first place. It is the name of the Lord.

[D] Then there seemed a great clap of thunder to be. Then stepped before the rest one other of the 40 and kneeled as the others did before, and a voice was heard, saying "Praise God, for his Name is reverent."

Michael said to me, "Say after me thus:

Deus Deus Deus noster, benedictus es nunc et semper: amen.
Deus Deus Deus noster, benedictus es nunc et semper: amen.
Deus Deus Deus noster, benedictus es nunc et semper: amen."[11]

[D] Then the creature opened his breast and fire came out of the stone as before and a great roman "G" appeared.

[M] Write this with reverence. These Mysteries are wonderful, the Number of his name and knowledge. Lo, this it is 9. Behold, it is but one, and it is marvelous.

[D] Then this creature vanished away.

[M] The Seal of Gods Mercy: blessed be thy name.

[D] It seemed to rain, as though it had rained fire from heaven. Then one other of the 40 was brought forth. The rest all fell down and said, "Lo, thus is God known."

---

11. "God, God, our God, you are blessed now and forever: amen."

Then he opened his breast and there appeared an "n" (not of so big proportion as the other) with the number of 7 over it.

[M] Multiplicatum est Nomen tuum in terra.[12]

[D] Then that man vanished away as it were in a golden smoke.

[M] Thou must not write these things but with great devotion. He liveth.

[D] Then came another forth. Then all falling down said, "Vidimus Gloriam tuam Domine."[13] They were prostrate on their faces. Then this creature opened his breast and he had there a tablet all of gold (as it were) and there appeared a small "t" upon it, and the figure of 9 under this letter "t."

[M] Mark it, for this is a Mystery.

[D] Then that shower (of the 40) seemed to fly up into the air like as it were a white garment.

[M] Illius Gloria sit nobiscum.[14]

[D] All said amen and fell down.

Then stood up another and opened his bosom and showed on his breast bare (being like silver) a small "h," and he pointed to it, and over it was the number of 22.

[M] Et est numerus virtutis benedictus: Videte Angelos Lucis.[15]

[D] This shower went away like a white cock flying up.

[D] There came another in and said, "Et sum finis et non est mihi numerus.

12. "Your name is multiplied on the earth."

13. "We have seen your Glory, o Lord."

14. "May His Glory be with us."

15. "And it is the blessed number of virtue: Behold the Angels of Light."

Sum numerus in numero, et omnis numerus est mihi numerus. Videte."[16]

There appeared a small "n" on his skin being all spotted with gold.

Then he went away like three fires, red flaming, and coming together in the midst of the firmament.

[D] You must note that in the stone the whole world in a manner did seem to appear: heaven, and earth, etc.

[D] He cried out in a loud voice:[17]

[M] Et est vita in caelis.[18]

[D] Then stepped forth one and said "Et ego vivo cum bene viventibus,"[19] and with all he kneeled down. And Michael stepped forth and took off his veil on his heart and he made curtsy and stood up.

[M] Vivamus Halleluyah, O Sanctum Nomen.[20]

[D] All fell down on their faces and Michael stroke over them with his sword and a great flash of fire: And this man his breast seemed open... his heart appeared bleeding, and therein the letter "m" and the number 6 over it, thus.

[M] Benedictus est Numerus Agni.[21]

[D] Hereupon they all fell down.

---

16. "And I am the end, and I have no number. I am a number in a number, and every number is my number."
17. Marginal note.
18. "And there is life in the heavens."
19. "And I live with those who live well."
20. "Let us live, Hallelujah, O Holy Name."
21. "Blessed is the Number of the Lamb."

[M] Orate invicem.[22]

[D] Hereupon we prayed a psalm, my scryer saying one verse and I the other, etc.

[M] Omnia data sunt a Deo.[23]

[D] Then came in one having a round tablet in his forehead and a little "o" in his forehead and 22 over it.

[M] Et non est finis in illo. Benedictus es tu Deus.[24]

[D] And then that shower vanished away. He flew up like a round rainbow knit together at the ends.

[M] Angeli a nomine tuo procident Domine. Tu es primus, O Halleluyah.[25]

[D] One stood up and the rest fell down, and out of his mouth that stood came a sword: and the point, a triangle, and in the middle of it a small "a," thus, of pure gold graven very deep. "Et numerus tuus vivit in caeteris,"[26] said this shower. The number was 22[27] over the "a."

This shower went away with a great lightning covering all of the world.

[M] Nomen illius est nobiscum.[28]

[D] He stroke again with his sword over them. Then stood one up who upon his garment had an "n," and he turned about and on his back were very many (ens) "n."

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22. "Pray in turn."

23. "All things are given by God."

24. "And there is no end in him. Blessed are you, God."

25. "The angels fall down at your name, o Lord. You are first, O Hallalujah."

26. "And your number lives in the others."

27. The corrected 20 is written above it.

28. "His name is with us."

[M] Creasti tu Domine Angelos tuos ad Gloriam tuam.[29]

[D] Over the "n" was the number of 14. Over that "n" (I mean) which was only on his breast.

[M] Et te primus creavit Deus.[30]

[D] Then the shower flew up like a star and another came in, all his cloth being plucked up, and so seemed naked. He had a little "a." This "a" did go round about him, beginning at his feet and so spirally upward, and he seemed to be all clay. Over the "a" was the number 6.

[M] Et creata sunt et pereunt in Nomine tuo.[31]

[D] And therewith the shower fell down all into dust on the Earth, and his white garment flew up like a white smoke and also a white thing did fly out of his body.

"Surgit Innocentia ad faciem Dei."[32]

Michael did over them again with his sword and it seemed to lighten. He began to speak and he stopped suddenly and fire flew from his mouth.

[M] Innocentum Nomina et sanguinem vidisti Domine a Terra et Iustus es in operibus tuis.[33]

[D] Then came one in with a garment all bloody. He was like a child. He had a ball in his hand of perfume which smoked, and he had upon his forehead a little "h." He bowed to Michael, and Michael said, "Numerus tuus est infinitus; et erit finis rerum."[34]

---

29. "You created, o Lord, your Angels for your Glory."

30. "And God first created you."

31. "And things are created and pass away in your Name."

32. "Innocence rises up toward the face of God."

33. "You have seen, o Lord, the names and blood of the innocent from the earth, and you are just in your works."

34. "Your number is infinite; and it will be the end of things."

This shower seemed to power himself away like a flood of blood and his garment flew upward.

[M] Non est illi numerus. Omnia pereunt a facie Dei et a facie Terra.[35]

[D] Then stepped one forth and like a water running round about him and he cried miserably, "O benedictum nomen tuam, Domine. Numeris perijt cum illis."[36]

A little "o" with 18 over it appeared. This shower seemed to vanish away and to cause a great water remain over all.

[M] Lux manet in tenebris. Gloriosum est Nomen tuum.[37]

[D] Then stepped one forth from the rest, who fell down, as their manner was.

NOTE: All the Companies of these 40 stood five together and five together, and so in eight companies each of five.

[D] This was a very white one. The upper parts of his throat seemed open and there seemed to come out of it fire, in very many and diverse colors. He said, "Trinus sum."[38]

[M] Benedictum sit Nomen El.[39]

[D] Then in the middle of the fires or smoke seemed an "l," thrice placed on a bloody cross and over the "l," the number 26.

This shower seemed to have three men's heads and to vanish away in a mist with a thunder.

---

35. "He has no number. All things pass away from the face of God and from the face of the earth."

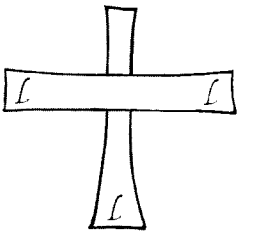
36. "O blessed is your name, o Lord. The number passed away with those ones."

37. "The light remains in the darkness. Your name is glorious."

38. "I am threefold."

39. "May the name El be blessed."

[M] Labia mea laudant Dominum.[40]



[D] Then came a very fair young one in with long hair hanging on her (or his) shoulders, and on her belly appeared a great scotcheon. To her or him Michael gave a flame of fire, and she or he did eat it.

[M] "Et hic est El,"[41] and so appeared a little "l" on the scotcheon, and it waxed bigger and bigger, and fire did seem to go round about it.

[M] Benedicta sit aetus tua.[42]

[D] And there appeared 30 under the "l." Then came a great many of little fires and did seem to elevate this young woman (or child) out of sight.

Michael stroke his sword over them again and said "Natus est illa Lux. Ille est Lux noster."[43]

Then stepped out another and opened his white silk garment uppermost and under it he seemed to be sowed up in a white silk cloth. He had in his forehead an "n," in his breast an "n," and in this right hand an "n."

[M] Numerus tuus est benedictus.[44]

[D] They all fell down saying, "Numerus tuus est Nobiscum. Nec adhuc novimus finem illius venies cum numero tuo, O unus in aeternum."[45]

And they fell all down again. This shower departed climbing up into the air as if he had climbed on a ladder.

---

40. "My lips praise the Lord."
41. "And this one is El."
42. "May your age be blessed."
43. "He is born as the Light. He is our Light."
44. "Your number is blessed."
45. "Your number is with us. We do not yet know his end; may you come with your number, O one forever."

[M] Linguis suis cognoverunt eum.[46]

[D] All said "Benedictus est qui sic et sic est,"[47] throwing up into the air three cornered trenchers of this fashion, all of gold. The one side of the trencher was thus marked and the other side had nothing on.

Then stepped one out, and fire came out and in of his mouth. He kneeled. The rest fell down. This seemed a transparent body and he had in his eyes a small "l" and in his forehead the figure of 8.

[M] Note this, under. I mean the figure 8, thus.

[D] All said, "Et es verus in operibus tuis,"[48] and so he vanished away in a flame of fire.

[M] Gaudete omnes populi eius, gaudete omnes populi eius, abhinc Gaudete.[49]

[D] All said, "Amen."

One stepped forth saying, "Incipit virtus nostra,"[50] he being covered under his robe all with armor, and had a great "G" on his armor and the figure of 7 over it. He went behind Michael and so vanished away.

[M] Recte vivite omnes Sancti eius.[51]

[D] One stepped forth and opening his breast there appeared a book, and turning over the leaves there appeared nothing but a little "r" and 13 over it. He went behind the chair and so vanished away.

---

46. "They have recognized him with their tongues."

47. "Blessed is he who is thus and thus."

48. "And you are true in your works."

49. "Rejoice, all his peoples, rejoice, all his peoples, henceforth rejoice."

50. "Our virtue begins."

51. "Live rightly, all his Holy ones."

[M] Hic est Angelus Eccliae mea, qui doceat ille viam meam.[52]

[D] There stepped out a plain man, and under his garment a girdle, and under his girdle a rod, and in his hand he had a sword, and in his mouth a flame of fire. He had a great "H" upon his sword and under it 22. He went behind the chair, etc., Michael standing up still upon his legs, like pillars of brass.

I asked if I should not cease now by reason of the folk tarrying for us to come to supper.

[M] Lay away the world. Continue your work. Coniunxit spiritum mentibus illorum.[53]

[D] Then stepped out one having under his garment a little chest, and therein a man's heart raw, and the heart was thus with two letters, one on the one side, "o," and on the other a "g."

[D] As in scutcheons of arms where the man and his wife's arms are joined perpale as the heralds term it.[54]

This shower shut up the chest and went his way.

[M] Numerus illius est sine numero.[55]

[D] Then came in another saying "Tempus est. Deum vestrum agnoscite."[56]

This shower, his arms stretched down to his feet, he showed forth his right hand, and in it a little "t" and 11 under it.

[M] Stay: place this in the second place. This went away. "Imago tua (mors) est amara."[57]

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52. "This is the Angel of my Church that he may teach my way."

53. "He joined the spirit with their minds."

54. Marginal note.

55. "His number is without number."

56. "It is time. Recognize your God."

57. "Your image (death) is bitter."

[D] Then came one in with a big belly and fat cheeks. An half sword pierced his heart and a little "y" written on it.

[M] Iustus est malis Deus noster.[58]

[D] The number of 15 under it.

[M] Place it in the former place. Opera fidelum delectatio mea.[59]

[D] Then came one in.

[M] Hic est Deus noster.[60]

[D] He showed the letter of "o" on his naked breast and the figure of 8 under it. He went away.

[M] Ecce Iniquitas regnat in domo mea.[61]

[D] Then stepped one out, very lean, all his body full of little "e" and under every one of them 21. He went away behind the chair.

[M] Bestia devoravit populum meum, perebit autem in aeternum.[62]

[D] Then stepped out one in bloody apparel, all his body full of serpents' heads and a "b" on his forehead and the number 10 over it. He went away.

[M] Iniquitas abundat in templo meo et sancti vivunt cum Iniquis.[63]

[D] One very lean, hunger starved, came out, an "A" on his breast and 11

58. "Our God is just to the wicked."

59. "The work of the faithful is my delight."

60. "This is our God."

61. "Behold, Injustice reigns in my house."

62. "The beast has devoured my people, but he will perish forever."

63. "Injustice overflows in my temple and the holy live with the unjust."

over it, and so went away. Then came in another.

[M] Iniqua est Terra malitijs suis.[64]

[D] Then came in one who drew out a bloody sword. On his breast a great roman "I" and 15 over it. He went his way.

[M] Angeli eius ministraverunt sanctis.[65]

[D] Then stepped one out with a target and a little "a" on it and over it the number of 8. He went away.

[M] Regnabit Iniquitus pro tempore.[66]

[D] They all cried Helleluyah.

Then stepped one forth with a golden crown and a great arming sword, his clothing all of gold with a letter "r" on his sword and 16 over it, and so he went away.

[D] Uriel corrected it after to be under.[67]

[M] Nulla regnat virtus sup terra.[68]

[D] Then stepped one out having all his body under his white silken habit (as they all had) very brave after the fashion of these days with great ruffs, cut hose, a great bellied doublet, a voluet hat on his head with a feather, and he advanced himself braggingly. He had burnt into his forehead a little "n" and Michael said "Non est numerus illius in caelis."[69]

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64. "The Earth is unjust with their evils."

65. "His angels have served the holy."

66. "Injustice will reign for a time."

67. Marginal note.

68. "No virtue reigns upon the earth."

69. "His number is not in the heavens."

He went away.

[M] Antiquas serpens extulit caput suum devorans Innocentes Halleluyah.[70]

[D] Then came one who put off his white habit, and he took a sword and smote up into the air, and it thundered, and he had a seal (suddenly there) very gorgeous of gold and precious stones. He said, "Regnum meum. Quis contradicet?"[71]

He hath proceeding out of his mouth many little (enns) "n" and on his forehead a great "A."

[M] Non quod est A sed quod contradicit A. Nec portio nec numerus eius invenitur in caelo. Habet autem numerum terrestrum. Mysterium.[72]

[D] He shewed three figures of 6 set in a triangle, thus.

[M] Vobis est Mysterium hoc, posterius revelandum.[73]

[D] And there came a fire and consumed him and his chair away suddenly.

[M] Perturbatur terra iniquitate sua.[74]

[D] My scryer had omitted to tell me this or else it was not told and showed but Uriel did after supply it by the scryer. The first letter of Perturbatur doth not make show of the letter following as other before did.[75]

[D] This shower, his garments white under, his face as brass, his body grievous with leprosy, having upon his breast an "o" with the number of 10 under it and so he departed.

---

70. "The ancient serpent has raised its head, devouring the innocent. Hallelujah."

71. "My kingdom. Who will speak against it?"

72. "Not because he is A, but because he speaks against A. Neither his portion nor his number is found in heaven. But he has an earthly number. A mystery."

73. "This Mystery is to be revealed to you later."

74. "The earth is thrown into confusion by its injustice."

75. Marginal note.

[M] Surgite O Ministri Dei. Surgite (inquam) Pugnate. Nomen Dei est aeternum.[76]

[D] Then came two out together. They had two edged swords in their hands and fire came out of their mouths. One had a "G" and 5 over it, the other had...

We fell to prayer, whereupon Michael blessed us.

...the other had an "h" on his sword, and 14 under it, and so they went away.

[M] Omnis terra tremet ad vocem tubae illius.[77]

[D] One stepped out and under his habit had a trumpet. He put it to his mouth and blew it not. On his forehead, a little "o," and 17 under it. He went away.

[M] Serva Deus populum tuum. Serva Deus populum tuum Israel. Serva (inquam) Deus populum tuum Israel.[78]

[D] He cried this aloud.

One appeared with a fiery sword all bloody, his vesture all bloody, and he had "s." "Est numerus in numero."[79]

[D] He went away. I understand it to be a letter and the number 5 also.

[M] So it is.

[D] There came one in with diverse ugly faces and all his body scabbed.

---

76. "Rise up, o Servants of God. Rise up (I say), fight. The name of God is eternal."

77. "All the earth will tremble at the sound of his trumpet."

78. "Protect your people, o God. Protect your people Israel, o God. Protect (I say) your people Israel, o God."

79. "There is a number in a number."

[M] Nunc sunt dies tribulationis.[80]

[D] He had an "a" on his forehead and the number 5 under it.

[M] Hic est Numerus predictus. Audite, consummatum est.[81]

[D] This had a great pot of water in his hand and upon the pot graven "a" with 5 under it. He departed in fire.

[D] Uriel also corrected this place with delivering this in the place of the other description before.[82]

[M] Angele preparato Tubam tuam.[83]

[D] Then came one out with a trumpet.

[M] Venite tempus.[84]

[D] He offered to blow, but blew it not. On the end of his trumpet was a little "a" and 24 under it. He went away.

They all now seemed to be gone: Michael and all. He came in again and two with him, and he said "Hij duo caelati sunt adhuc."[85] They two went away.

[M] Vale. Natura habet terminum suum.[86]

[D] He blessed us and flourished his sword towards and over us and so went away, and Uriel after him, who all this while appeared not.

---

80. "Now are the days of oppression."

81. "This is the number spoken of before. Listen, it is accomplished."

82. Marginal note.

83. "Angel, make ready your trumpet."

84. Come, it is time."

85. "These two were hidden till now."

86. "Farewell. Nature has its limit."

[D] After supper Mr. Talbot went up to his chamber to prayers and Uriel showed himself unto him and told him that somewhat was amiss in the Table or seal which I had been occupied about this day. And thereupon Mr. Talbot came to me into my study and required the seal (or tables) of me, for he was wished to correct something therein (said he). I delivered him the seal and he brought it again within a little time after, corrected both in the numbers, for quantity, and some for place, over or under, and also in one letter or place omitted which I denied of any place omitted by me that was expressed unto me. And the rather I doubted upon Michael his words last spoken upon two places then remaining yet empty, saying "Hij duo caelati sunt adhuc." But if I had omitted any there should more than two have wanted, whereupon we thought good to ask judgment and dissolving of the doubt by Michael. And coming to the stone he was ready. I propounded this former doubt. He answered:

[M] Veritas est sola in Deo. Et haec omnia vera sunt.[87] You omitted no letter of history that was told you, but the scryer omitted to declare unto you.

[D] May I thus record it?

[M] It is justly reformed by Uriel, the one being omitted of the descryer and the other not by us yet by us declared might make that phrase meete to be spoken, "Hij duo caelati sunt adhuc."

Thou hast said.

[D] I pray you to make up that one place yet wanting. Then he stood up on his great brazen legs again. He called again Semiel, Semiel. Then he came and kneeled down. "Consummatum est."[88]

[D] The shower (a white man) plucked out a trumpet and put it to his mouth as though he would blow, but blew not, and there appeared at the end of the trumpet the Greek ω.[89]

87. "The truth is only in God. And all these things are true."

88. "It is accomplished."

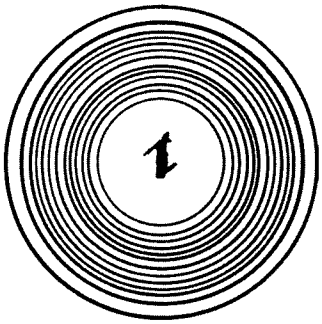
89. Omega, the last letter of the Greek alphabet, given here in lowercase form.

There arose a mist and a horrible thunder.

[M] It is done.

[D] Then of the three 6 before noted with his finger he put out the two lowermost and said "Iste est numerus suas."[90] And Michael did put his finger into the trumpet's end and pulled forth a round plate of gold whereon was the figure of "i" with many circles about it and said, "Omnia unum est."[91]

The form of the world which appeared before vanished away and Semiel went away.



And Michael came and sat in his chair again and his brazen legs were gone and upon our pausing he said:

[M] Go forward. Do you know what you have already written?

Laudate Dominum in Sanctus eius.[92]

Note: The circumference (which is done) contains 7 names. 7 names contain 7 angels. Every letter contains 7 Angels. The numbers are applied to the letters. When thou dost know the 7 names thou shall understand the 7 angels.

The number of 4 pertaining to the first T is a number significative: signifying to what place thou shalt next apply thy eye and being placed above, it shows removing toward the right hand, taking the figure for the number of the place applyable to the next letter to be taken. The under number is significative, declaring to what place thou shalt apply the next letter in the circumference toward the left hand which you must read until it light upon a letter without number, not signifying. This is the whole. So shalt thou find the 7 principal Names known with us and applyable to thy practice.

---

90. "This is his number."

91. "All things are one."

92. "Praise the Lord in his sanctuary."

Make experience.

[D] Then telling from "T," 4 more places (toward the right hand) exclusively I find in that fourth place, from "T" (but being the fifth from the beginning and with beginning) this letter "h" with 22 over it. Therefore, I proceed to the right hand 22 places, and there I find "A" and 11 over it. Going then toward the right hand 11 places further, I find a little "a" with 5 under it. By reason of which under place of 5, I go toward the left hand 5 places exclusively, where I find "o" with 10 under it; whereupon I proceed to the left hand further by 10 places, and there I see the letter "t" and 11 under it; and therefore going to the left hand 11 places, I see there the letter "h" alone without any number. Wherefore, that letter ends my word, and it is in all ThAaoth. Is this as it should be?

[M] That is not the name. Thou shalt understand all in the next call. The rule is perfect. Call again within an hour and it shall be shown.

[D] The hour being come we attended Michael his return to make the practice evident of his first rule.

[M] Salvete.[93]

Thou didst err and herein hast thou erred, and yet notwithstanding no error in thee, because thou knew not the error. Understand that the 7 names must comprehend as many letters in the whole as there are places in the circle. Some letters are significative of themselves, in deed no letters but double numbers being the name of God. Thou hast erred in the first name in setting down Aa that is twice a together which differ the word; which thou shalt note to the end of thy work. Wheresoever thou shalt find two aa together, the first is not to be placed within the name but rather left with his inward power. Thou shalt find 7 names proceeding three general parts of the circumference. My meaning is from three general letters, and only but one letter, that is this letter A. Account thou and thou shalt find the names just. I speak not of any that come in the beginning of the word, but such as light in the middle. Prove. Prove, and thou shalt see. Whereas thou hast "go" it is to be read "og." This is the whole.

93. "Be well."

[D] I have read in Cabala of the name of God of 42 letters, but not yet of any of 40 letters. That of 42 letters is this:

אב:אלהים:בן:אלהים:רוח:הקדש:אלהים:שלשה:באחד:אחד:בשלשה

Vide Galantium.[94]

"Pater Deus, Filius Deus, Spiritus Sanctus Deus. Tres in uno et unus in tribus, vel Trinitas in unitate, et unitas in Trinitate."[95]

Or this: אב:אל:בן:אל:ורוח:הקדש:לא:אבל:לא:שלשה:אלהים:כי:אם:אלוה:אחד

Which in Latin is "Pater Deus Filius Deus et spiritus sanctus. Deus attamen non tres Dij sed unus Deus."[96]

And as this is of God, Unity in Trinity, so of Christ only (the second person of the Divine Trinity) the Cabalists have a name explained of 42 letters on this manner:

באשר:הנפש:המשכלת:והבשר:אדם:אחד:כן:האל:והאדם:משיה:אחד

That is in Latin "Sicut anima rationalis, et caro, homo unus, ita Deus. Deus et homo Messias unus."[97]

I am not good in the Hebrew tongue but you know my meaning.

[M] The letters being so taken out being a name and a number doth certify the old rule of 42 letters when you restore them in again.

Note: Out of this Circle shall no creature pass that enters if it be made upon the earth. My meaning is if he be defiled. This shalt thou prove to be a mystery unknown to man. Beasts, birds, fowl and fish do all reverence to it. In this they were all created. In this is all things contained. In time thou shalt find it

94. Marginal note. "See Galatinus."

95. "God the Father, God the Son, God the Holy Spirit. Three in one and one in three, or Trinity in unity and unity in Trinity."

96. "God the Father, God the Son, and the holy spirit. But still God is not three Gods but one God."

97. "Just as the rational soul and the flesh are one man, so is God. God and the man the Messiah are one."

in Adam's Treatise from Paradise. Look to the mysteries, for they are true. A and Ω.[98] Primus et Novissimus. Unus solus Deus vivit nunc et semper. Hic est, et hic erit. Et hic sunt Nomina sua Divina.[99]

Dixi.[100]

Thou art watched all this night, who is even now at the door: Clerkson.[101] Blessed are those whose portion is not with the wicked.

Benedicamus Dominum. Halleluyah.[102]

Tuesday the 20th of March, circa 10 a mane.

[D] Are you Uriel?

[U] I am. We thank thee for thy great good will. We cannot visit thee now. At the twelfth hour thou shalt use us.

[D] Fiat voluntas Dei.[103]

A meride: circa 2.[104]

At the twelfth hour my partner was busied in other affairs and so continued until about 2 of the clock. When we, coming to the stone, found there Michael and Uriel, but Michael straight away rose up and went out and came in again, and one after him, carrying on his right shoulder 7 little baskets of gold they seemed to be.

[M] Shut up your doors.

---

98. Alpha and Omega, the first and last letters of the Greek alphabet.

99. "First and most recent. One single God lives now and always. He is, and he will be. And here are his Divine Names."

100. "I have spoken."

101. Clerkson was an acquaintance of Dee.—Ed.

102. "Let us bless the Lord. Hallelujah."

103. "Let the will of God be done."

104. "Afternoon, around two."

[D] I had left the outermost door of my study open and did but shut the portal door of it.

He took the 7 baskets and hanged them round about the border of a canopy of beaten gold as it were.

[M] Ecce Mysterium est. Benedictus Dominus Deus Israel.[105]

[D] Therewith he did spread out or stretch the canopy, whereby it seemed to cover all the world (which seemed to be in the stone: also, heaven and earth) so that the scryer could not now see the heaven. And the baskets by equal distances did seem to hang on the border of the horizon.

[M] What would you have?

[D] Sapientiam.[106]

[M] Read the names thou hast written.

[D] I had written these according to the rule before given as I understood it.

ThAaoth
GalAas
Gethog
Horlœn
Innon
Aaoth
Galetsog

[M] Look to the last name.

(D - I had written (as appeareth) Galetsog by mistaking the numbers, where I found it should be Galethog with an "h" and not "s."

105. "Behold, it is a Mystery. Blessed is the Lord God of Israel."
106. "Wisdom"

[M] Lo, else thou had erred. They are all right but not in order. The second is the first (his name be honored forever). The first here must be our third, and the third here must be our second. Thus set down:

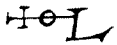
Galas
Gethog
Thaoth
Horlœn
Innon
Aaoth
Galethog

[M] Work from the right toward the left in the first angle next unto the circumference.

[D] He showed then, thus, this letter

[M] Make the number of 5 on the right hand (that is, before it) at a reasonable distance; thus, 5.

[D] After that he showed the second letter, a great roman A, thus: 24.

Then he showed  30.

Then 21.

Then 9.

Then he showed 14.

Then he showed this compound letter with the circle and cross

He willed me at each corner of these segments of circles to make little crosses, and so I did.

After every of the 7 letters showed, he did put them up in his bosom as soon as he had showed them fully. The plates whereon these letters were showed have the form of the segment of a circle, thus, and seemed to be of pure gold. When the 7 letters were placed, he said: "Omnia unum est."[107]

Then he pulled all the 7 plates out of his bosom and Uriel kneeled down before him. Then the plates did seem to have two wings (each of them) and to fly up to heaven under the Canopy.

After this, one of the 7 baskets (that which is in the east) came to Michael and he said:

[M] Seal this. For this was and is forever.

[D] Then he stood again on his legs like brazen pillars and said:

[M] O how mighty is the name of God which reigns in the heavens, O God of the faithful, for thou reign for ever.

[D] He opened the basket and there came a great fire out of it.

[M] Divide the 7 parts of the circle next unto that which thou hast done, every one into 7.

Note (for the time will be long):

Seven rest in 7: and the 7 live by 7: the 7 govern the 7: and by 7 all Government is. Blessed be he, yea, blessed be the Lord, praised be our God. His Name be magnified. All honor and Glory be unto him now and for ever. Amen.

[D] Then he took out of the fire in the basket a white fowl like a pigeon. That fowl had a Z upon the first of 7 feathers which were on his breast. That first feather was on the left side.

[M] Note there is a mystery in the seven, which are the 7 governing the 7 which govern the earth. Halleluyah.

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107. "All things are one."

Write the letters.

[D] Now a small "l" in the second feather. Then he covered these first two feathers with the other feathers.
The third an "l" like the other. Then he covered that also.
The fourth an "R." He covered that.
The fifth a great roman "H." He covered it.
The sixth feather hath a little "i." Then he hid that feather.
The last feather had a small "a."

[M] Praise god.

[D] We prayed.

[D] Then he put the fowl into the basket and set it down by him. Then he hung it up in the air by him. Then he lifted up his sword over us and bade us pray. We prayed.

Then he stretched out his hand and there came another basket to him and he plucked out a white bird much bigger than the other, as big as a swan with 7 feathers on the breast.

[M] Dixit, et factum est.[108]

Note.

[D] The first feather had a little "a" on it and it went away.
The next a Z, great as the first.
Then a "C," great.
Then a little "a."
Then another little "a."
Then a feather with a little "c."
The one with a little "b."
Then he covered them all.

---

108. "He spoke, and it was done."

[M] Thou hast truth.

[D] Then he put up the fowl into the basket and hung it up by the other in the air.
Then the third basket came to him and he took out a bird all green as grass, like to a peacock in form and bigness.

[M] Et vivus tu cum illo: et regnum tuum cum illis est.[109]

[D] There started out of this bird's breast 7 feathers like gold, and fiery.

[M] Pray.

Note.

[D] On the first feather a small "p."
Then a small "a."
A little "u."
Then a small "p."
Then a small "n."
Then a small "h."
Then a small "r."

Then he put the fowl up into the basket, etc.

[D] Then there came another basket to his hand.

[M] Dedit illi potestatum in caelis. Potestas illius magna est. Orate.[110]

[D] We prayed.

Then he plucked out a fowl greater than any of the other, like a gryphon (as commonly they are figured) all red fiery with scales like brass. Then on seven scales appeared letters.

---

109. "And you are living with that one: and your kingdom is with them."

110. "He gave to that one power in the heavens. The power of that one is great. Pray."

[M] Note.

[D] First a little h.
A little d.
A little m.
Then a little h.
Then a little i.
Then a little a.
Then a little i.

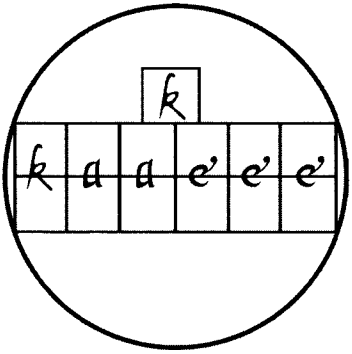
Then he put up the fowl and hung up the basket in the air. Then there came another basket to him.

Note: all this while the firmament was not to be seen.

[M] Mangus est Deus in Angelis suis, et magna est illorum potestas in caelis. Orate.[111]

[D] We prayed.

Then he plucked out a bird like an Eagle, all his body like gold, and he had a little circle of feathers on his breast; and in it, between four parallel lines, twelve equal squares, and on the top, in the middle, one like the other twelve, thus.



111. "Great is God in his Angels, and great is their power in the heavens. Pray."

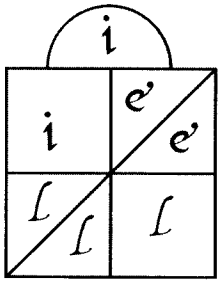
Then he put up the Eagle.
Then came another basket.

[M] Nuncius tuus est magnus in caelis. Orate.[112]

[D] He and the basket that were opened, shut, and set aside, seemed all to be gone and the baskets remaining still hanging on the border of the Canopy. Then he came again and went away again. Then came Uriel and held the basket, and his legs seemed to be such great tall pillars of brass, as Michael did stand on before.

[U] This is a Mystery. He is here and not here which was here before.

[D] He opened the basket and plucked out like a phoenix (or pelican) of the bigness of a swan and fiery, sparkling.[113] His bill is bent into his breast and it bled. In his breast was a quadrangle made with his own feathers, thus.



He put it up and hung it by the other baskets.

Then came the last basket. Uriel stood still and said:

[U] Dedit angelis potestatum in lumine caeli. Orate.[114]

---

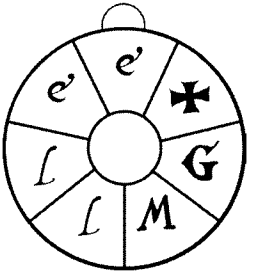
112. "Your messenger is great in the heavens. Pray."

113. The picture of a pelican feeding its young on blood from its own breast is a common alchemical symbol that would have been a well-known symbol to Kelley. (Editor).

114. "He gave the angels power in the light of heaven. Pray."

[D] We prayed.
Then came Michael and took the basket of Uriel and became standing on the great brazen legs as before.

He took out of the basket a strange fowl with many wings. This fowl had in his forehead a tablet of this fashion.



[M] Et Connunxit illos Deus in Unum.[115]

[D] All the baskets flew up, and so the Canopy vanished away and the Heaven appeared.

Now he came and sat down in this chair.

Michael said to Uriel, "It is thy part to expound these Mysteries. Go to, in the name of our God."

Uriel came and stood before him and said, "What will you, O our fellows and servants to God? What will you?"

[D] Perfect knowledge and understanding such as is necessary for us.

[U] Look upon and see if thou can not understand it: We will depart for a little space and come to thee again.

[D] So they went and left all the stone in fire so that neither the chair nor the table could be seen in it.

---

115. "And God joined them together into One."

After a quarter of an hour, Michael and Uriel came both again.

[M] Look into the 7 angles next unto the uppermost circumference.

[D] Uriel came and stood before Michael.

[U] Those 7 letters are the 7 seats of the One and everlasting GOD. His 7 secret angels proceeding from every letter and cross so formed, referred to in substance to the FATHER, in form to the SON, and inwardly to the HOLY GHOST. Look upon it: it is one of the Names which thou hast before, every letter containing an angel of Brightness comprehending the 7 inward powers of God known to none but himself, a sufficient BOND to urge all creatures to life or death or any thing else contained in this world. It banishes the wicked, expels evil sprits, qualifies the waters, strengthens the just, exalts the righteous and destroys the wicked. He is ONE in SEVEN. He is twice THREE. He is seven in the Whole. He is Almighty. His name is everlasting. His Truth can not fail. His glory is incomprehensible. Blessed be his name. Blessed be thou (our GOD) for ever.

[D] Note these manifold and great mysteries and mark these 7 diverse crosses with the 7 letters.[116]

[D] He is twice three and one.[117]

[U] Thou must refer thy numbers therein contained to the upper circle. For from thence all things in the inward parts shall be comprehended. Look if thou understand it.

[D] I find it to be GALETHOG.

[U] It is so.

[D] I thank God and you. I understand now (also) the numbers annexed.

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116. Marginal note.

117. Marginal note.

[U] As this darkness is lightened by the spirit of God herein, so will I lighten, yea so will the Lord lighten your imperfections and glorify your minds to the sight of innumerable most holy and unspeakable mysteries.

To the next part.

[D] Michael sat still with his sword in his hand.

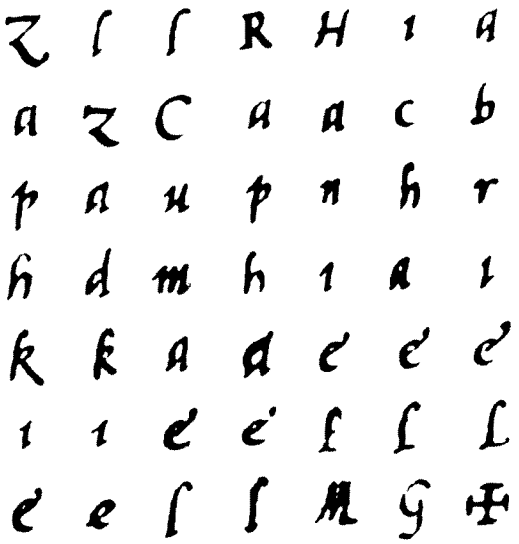
[U] The part wherein thou hast labored contains 7 Angels. Dost thou understand it?

[D] Not yet.

[U] O how far is man's judgment from Celestial powers? Oh how far are these secrets hidden from the wicked? Glory be unto him which sees forever.

[D] Amen. Amen. Amen.

[U] Note. We cannot tarry long. Thou must set down the letters only by 7 in a spare paper, thus.



Read. Begin at the first and read downward.

[D] I read thus Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michael, Gabriel.

[U] Thou hast read right.

[D] Praised be God.

[D] 48 letters are here and one as noted by a cross which makes the 49th.[118]

[U] Dost thou see how mercifully God deals with his servants?

Every letter here contains or comprehends the number of 72 virtues whose names thou shalt know, scarce yet revealed to the world.

[D] 72 virtues multiplied by 48 gives 3456.[119]

[D] Uriel and Michael jointly together pronounced this blessing on us:

[U, M] We bless you: your souls, hearts, bodies, and all your doings.

[D] Michael with his sword and flame of fire flourished over our heads.

[M] Yet I will this much show you, for your comfort beside. What seest thou?

[D] He spoke to the scryer and he saw an innumerable multitude of Angels in the chamber or study about us, very beautiful with wings of fire. Then he said:

[M] Lo, thus you shall be shadowed from the wicked. Keep these tables secret. He is secret that liveth forever. Man is frail. Fare well.

Go for the books, else they will perish. He meant that my partner Ed. Talbot[120]

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118. Marginal note.

119. Marginal note.

120. Edward Kelley. Dee still knew him by the pseudonym Edward Talbot at this time.

should go to fetch the books from Lancaster (or thereby) which were the Lord Mountegles books, which Mr. Mort yet has, whereof mention is made before.

Ended hora 5 a meridie.[121]
Tuesday the 20th of March, 1582

Wednesday, 21 March, circa 2 a meridie.[122]

[D] After appearance was had, there came in one before Michael (who sat in his seat) and Uriel leaned on the table (as he usually did). This seemed to be a trumpeter. He was all in white and his garments bespotted with blood. He had nothing on his head, his hair very long, hanging behind him on his shoulders. The trumpet seemed to be gold. The sound thereof was very plain.

[D] Note this trumpeter.[123]

I asked my scryer in what manner Uriel now showed, and Michael likewise. Then Michael said:

[M] I warned thee for asking of my apparel or manner.

Et haec est Gloria illius qua non comovebitur ab impijs. Quid vultis?[124]

[D] Iuxta voluntate Dei, sapientiam nobis necessarium, etc.[125]

[M] Sapentia mundi nihil est peribit autem in aeternum. Veniat aeternitas DOMINI ab universis mundi partibus. Venite, Venite, sic vult DEUS ADONAY fac officium Phanael.[126]

121. "...at five o'clock in the afternoon."

122. "...around two in the afternoon."

123. Marginal note.

124. "And this is his Glory, which will not be moved by the impious. What do you want?"

125. "After the will of God, the wisdom necessary to us, etc."

126. "The wisdom of the world is nothing, but it will perish forever. May the eternity of the LORD come from all parts of the world. Come, come, thus wills GOD ADONAI. Do your duty, Phanael."

[D] This Phanael was the Trumpeter (above mentioned) who thereupon blew his trumpet lustily, turning left round about to all the world. Then from 7 parts of the world (being equally divided about the horizon) came 7 companies of pillars all of fiery color, glittering; and every company of pillars high and great as though they were pillars of fire.

The Heaven, the Sun and Moon, and Stars seemed to tremble.

[M] Multiplex est Deus noster.[127]

Mark this mystery. Seven comprehends the Secrets of Heaven and Earth. Seven knits man's soul and body together (three in soul and four in body).

In 7 thou shalt find the Unity.
In 7 thou shalt find the Trinity.
In 7 thou shalt find the Son and the proportion of the Holy Ghost.
O God, O God, O God, thy Name O God be praised forever from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels.

[D] Amen, Amen, Amen.

[M] In 7, God wrought all things.

Note: In 7 and by 7 must you work all things. O seven times seven, Verity, Virtue, and Majesty, I minister by thy license.

This expounded by thy virtue.

[D] Michael spoke that pointing to Uriel.

Michael and Uriel both kneeled down and the pillars of fiery and brazen color came near, round about them uniformly.

[M] Sic est Deus noster.[128]

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127. "Manifold is our God."

128. "Thus is our God."

[D] One of the pillars leaned down toward the scryer and had like a pommel or mace head on the top of it. And Michael with great reverence took out of the top of it a thing like an S.

Then leaned down 6 pillars more and Michael cried aloud, "Unus est DEUS noster, Deus, Deus noster."[129]
Then orderly he opened all the pillars' heads and then the 7 joined all together, distinctly to be discerned.

[M] Note.

[D] There appeared a great S A A I.
Then the sides closed up and hid those letters first showed. After that appeared two letters more: E M.
He made curtsy and seemed to go from ward and vanished away.
Μψστεριοσ est.[130]

E 8.

The pillars all joined together at the tops, making (as it were) one mace or pommel and so flew up to heavenwards.

There seemed two pillars more to come down from heaven (like the other in form) and took place there where the other 7 stood which went away.

Michael with his sword cut them asunder and cried out:

[M] Away you workers of iniquity. Perijt malus cum malis.[131]

[D] The pillars fell down and the ground swallowed them up.

[M] Tanta est tua audacia Sathan sed DEUS noster vivit.[132]

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129. "One is our GOD, God, our God."

130. "It is a mystery." The word "mysterious" is written out in English, but with Greek lettering.—Ed.

131. "The evil one perished with his evils."

132. "So great is your boldness, Satan, but our GOD lives."

[D] The pillars which before ascended came down jointly and out of them a voice saying, "NON SUM."[133]

Then the 7 pillars next (to) his right hand bowed to Michael and out of them a voice said, "SUM."[134]

Then one of the pillars stood higher than his fellows and Michael opened all the tops of them and said:

[M] Orate.[135]

[D] We prayed.

[M] Write the name down in the Tables.

[D] Then he took off 3 of the heads of the pillars and set them down and there appeared B, T, Z, great letters in hollow places like square cumfit boxes.

[M] Ista sunt secreta secretorum. Invocate nomen eius aut nihil agere possimus.[136]
The key of prayer opens all things.

[D] We prayed.

Then the other 4 pillars, bowing, showed 4 letters thus: K A S E and the number 30 with a prick under.

Then the pillars joined their heads together very close and flew up into the firmament with thunder.

[M] Sic Domine, sic, sic.[137] Place these in the Table.

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133. "I am not."

134. "I am."

135. "Pray."

136. "These are the secrets of secrets. Call upon his name, or we would be able to do nothing."

137. "Thus, o Lord, thus, thus."

[D] I wrote and he said:

[M] Thou hast done right. Laudate nomen Domini qui vivit in aeternum.[138]

[D] A voice came out of the next company of the pillars joining themselves together, saying, "Ipse."[139]

[M] Et Misericordia tua Domine magna est.[140]

[D] Michael kneeled when he said this. Michael showed out of 4 of their heads of the pillars (and with all said):

[M] No, not the Angels of heaven but I are privy of these things.

[D] So there appeared 4 letters H E I D.

Then the other 3 pillars were opened and had E N E on their tops.

[M] Dominus collocatur in numero suo.[141]

[D] The 7 pillars mounted up into the air and it thundered at their going.

Then the fourth company of pillars bowed to Michael.

Out of them came a voice: "Vivo sicut LEO in medio illorum."[142]

[M] Et tua potestas magna est ubique.[143]

[D] Then Michael plucked off five of the tops. There appeared D, then they joined together.

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138. "Praise the name of the Lord who lives forever."

139. "He himself."

140. "And your mercy, o Lord, is great."

141. "The Lord is found in his number."

142. "I live just as a LION in the middle of them."

143. "And your power is great everywhere."

Then appeared E I M O.

[M] Hoc non est sine praece.[144]

[D] The other two opened and there appeared 30 A.

Then they closed up and went away with a great thunder.

Then came 7 other pillars to Michael and a voice out of them saying, "Serpens sum et devoravi serpentum."[145]

[M] Et bonis et malis serpens es Domine.[146]

[D] Then they closed all up and Michael said:

[M] Orate.[147]

[D] We prayed.

Then Michael took off the heads of 4: then appeared first an I then M E G.

Then he opened the other 3 and C B E appeared.

[M] Numerus illius est nulli cognitus.[148]

[D] They joined their heads all together and ascended up to heaven and great lightning after them.

Then came another septenary of pillars and out of them a voice, saying "Ignis sum penetrabilis."[149]

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144. "This is not without prayer."

145. "I am a serpent, and I have devoured a serpent."

146. "Both to the good and the evil you are a serpent, o Lord."

147. "Pray."

148. "His number is known to no one."

149. "I am a piercing fire."

[M] Et sit nobiscum, O Deus.[150] Pray.

[D] We prayed.

Then he opened 4 of their heads and appeared in them I L A O.

They closed together again. Then one other was opened and I appeared.

Then 21/8 appeared and did shut up again.

Then he smote fire out of the last pillar and it thundered and there seemed to come out of it innumerable Angels like little children...

[D] Note these innumerable Angels.[151]

... with wings and there appeared N and suddenly did shut up.

"Sic sic sic Deus noster."[152]

[D] Then they joined all together and flew up.

[M] Note down in the table.

[D] I noted them down.

Then came the last 7 pillars and out of them this voice: "Finis. Gaudium et Lux nostra Deus."[153]

Then they closed all in one.

[M] Orate.[154]

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150. "And let it be with us, o God."

151. Marginal note.

152. "Thus, thus, thus, our God."

153. "The end. God is our joy and light."

154. "Pray."

[D] We prayed.

Then 6 of the heads opened and appeared I H R L A A.

Then the seventh opened. Then seemed trees to leap up and hills and the seas and waters to be troubled and thrown up.

A voice out of the pillars: "Consummatum est."[155]

There appeared in that pillar 21/8.

They joined together and flew up to heaven.

[M] Unus, unus, unus. Omnis caro timet vocem eius.[156] Pray.

[D] We prayed.

Note: my scryer was very faint and his head in manner giddy, and his eyes dazzling by reason of the sights seen so bright and fiery, etc. Michael bade him be of good comfort and said he should do well.

[M] Cease for a quarter of an hour.

[D] After we had stayed for a quarter of an hour, we coming to the stone again found him all ready to the stone, and Uriel with him, who also had been by all the while during the Mystery of the 7 pillars.

[M] Set two stoles in the middle of the floor. On the one, set the stone, and at the other let him kneel. I will shut the ears of them in the house that none shall hear us. I will show great Mysteries.

[D] Michael then with a loud voice said:

[M] Adeste Filiae Bonitatis: Ecce DEUS vester adest. Venite.[157]

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155. "It is accomplished."

156. "One, one, one. All flesh fears his voice."

157. "Come, Daughters of Goodness: Behold, our GOD is at hand. Come."

[D] There came in 7 young women appareled all in green having their heads round about attired all with green silk with a wreath behind hanging down to the ground. Michael stroke his sword over them, no fire appearing: then they kneeled, and after rose up again.

[M] Scribe quae vides.[158]

[D] One of them stepped out with a little blue tablet in the forehead of her and in it written El.

She stood aside and another came in after the same sort, with a great M and a little e, thus: Me.

The third came as the other and had Ese.

The fourth, Iana.

The fifth Akele.

The sixth, Azdobn.

The seventh stepped forth with Stimcul.

They all together said "Nos Possumus in caelis multa."[159]

Then they went their way, suddenly disappearing.

[M] Note this in your next place but one.

[D] I did so.

[M] Go to the next place. Stay. Adeste Filiolae Lucis.[160]

[D] They all came in again and answered, "Adsumus Ô tu qui ante faciem DEI stas."[161]

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158. "Write what you see."

159. "We are able to do many things in the heavens."

160. "Come, Little Daughters of Light."

161. "We are here, O you who stand before the face of GOD."

[M] Hijs nosteris benefacite."[162]

[D] They answered all, "Factum erit."[163]

[M] Valete. Et dixit Dominus. Venite Filij Lucis. Venite in Tabernaculo meo. Venite inquam nam nomen meum exaltatum est.[164]

[D] Then came in 7 young men all with bright countenance, white apparel with white silk upon their heads, pendant behind as the women had.

One of them had a round purified piece or ball of gold in his hand.

One other had a ball of silver in his hand.

The third a ball of copper.

The fourth a ball of tin in his hand.

The fifth had a ball of iron.

The sixth had a round thing of quicksilver, tossing it between his two hands.

The last had a ball of lead.

They were all appareled of one sort.

[M] Quamvis in uno generantur tempore tamen unum sunt.[165]

[D] He that had the gold ball had a round tablet of gold on his breast and on it written a great I.

Then he with the silver ball came he forth with a golden tablet on his breast likewise, and on it written Ih.

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162. "Do favors for these ones of ours."

163. "It will be done."

164. "Farewell. And the Lord said, Come, Sons of Light. Come in my tent. Come, I say, for my name is exalted."

165. "Although they are begotten at one time, nevertheless they are one thing."

He with the copper ball had in his tablet Ilr.

He with the tin ball had in his tablet Dmal.

He with the iron ball had in his tablet Heeoa and so went aside.

He with the mercury ball had written Beigia.

The young man with the leaden ball had Stimcul.

[M] Facite pro illis cum tempus erit.[166]

[D] All answered, "Volumus."[167]

[M] Magna est gloria Dei inter vos. Erit semper. Halleluyah. Valete.[168]

[D] They made curtsy and went their way, mounting up to heaven.

[M] Dixit Deus, Memor esto nominis mei. Vos autem immemores estis.[169]

I speak to you.

[D] Hereupon we prayed.

[M] Venite. Venite. Venite. Filiae Filiarum Lucis. Venite.

Qui habebitus filias venite nunc et semper.

Dixit Deus, Creavi Angelos meas qui destruent Filas Terra.[170]

---

166. "Act on their behalf when it is time."

167. "We are willing."

168. "The glory of God is great among you. It will be always. Hallelujah. Farewell."

169. "God said, Let him be mindful of my name. But you are forgetful."

170. "Come. Come. Come, Daughters of the Daughters of Light. Come. You who will have daughters, come now and always. God said, 'I created my Angels who will destroy the Daughters on Earth.'"

[D] "Adsumus,"[171] said 7 little wenches which came in. They were covered with white silk robes and with white about their head and pendant down behind, very long.

[M] Ubi faustis vos.[172]

[D] They answered: "In terris cum sanctis et in caelis cum glorificatis."[173]

[D] These spoke not so plain as the former did, but as though they had an impediment in their tongue.

They had every one somewhat in their hands, but my scryer could not judge what things they were.

[M] Non adhuc cognoscetur Mysterion hoc.[174]

[D] Each had foursquare tablets on their bosoms as if they were of white ivory.
The first showed on her tablet a great S.

The second Ab.

The third Ath.

The fourth Ized.

The fifth Ekiei

The sixth Madimi.

The seventh Esemeli.

---

171. "We are here."

172. "Where have you been favorable?"

173. "On the lands with the holy and in the heavens with the glorified."

174. "This Mystery will not yet be known."

[M] Quod istis facietis? Erimus cum illis in omnibus operibus illorum.[175]

[D] They answered.

[M] Valete.[176]

[D] They answered, "Valeas et tu Magnus, O in Caelis."[177] And so they went away.

[M] Orate.[178]

[D] We prayed.

[M] Et misit filios filiorum edocentes Israel.

Dixit Dominus, Venite ad vocem meam.[179]

[D] "Adsumus,"[180] said 7 little children which came in like boys covered all with purple with hanging sleeves like priests' or scholars' gown sleeves; their heads attired all (after the former manner) with purple silk.

[D] Quid factum est inter-filios hominum? "Male vivant," said they, "Nec habemus locum cum illis tanta est illoram Iniustitia. Veh mundo scandalis, vel scandalizantibus, vel illis quibus nos non summus.[181]

[D] These had tablets (on their breasts), three-cornered, and seemed to be very green and in them, letters.

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175. "What will you do for them? We will be with them in all their works."

176. "Farewell."

177. "Farewell to you also, great one, O you in the Heavens."

178. "Pray."

179. "And he sent the sons of the sons, teaching Israel well. The Lord said, Come to my voice."

180. "We are here."

181. "What has happened among the sons of men? They live wickedly (said they). And we do not have a place with them, so great is their injustice. Woe to the world for its temptations, or to the tempters, or to them for whom we are not."

The first had two letters in one, thus, of E L.

The first El. He said, "Nec nomine meo timet Mundus.[182]

The second An. "Nullus videbit faciem meam."[183]

The third Ave. "Non est virgo sup terram, cui dicam."[184] (D — And pointed to his tablet, wherein that word Ave was written.)

The fourth Liba. "Tanta est infirmitas sanctitudinus Dei. Benefacientes decesserunt ab illo."[185]

The fifth Rocle. "Opera manuum illorum sunt vana. Nemo autem videbit me."[186]

The sixth showed his Tablet and said, "Ecce—Hagonel—Qui adhuc sancti sunt cum illos vivo."[187]

The seventh had on his tablet Ilemese. "Hij imitaverunt doctrinum meas. In me Omnis sita est Doctrina."[188]

I thought my scryer had misheard this word "imitaverunt" for "Imitati sunt,"[189] and Michael smiled and seemed to laugh and said, "Non curat numerum Lupus,"[190] and further he said, "Ne minimam detrahet a virtute, virtutem."[191]

[M] Estote cum illis. Estote (inquam cum istis). Estote (inquam) mecum.

---

182. "And the World is not fearful at my name."

183. "No man will see my face."

184. "There is not a virgin upon the earth, to whom I may speak."

185. "So great is the weakness of the sanctity of God. Those who do good have ceased from it."

186. "The works of their hands are vain. But no one will see me."

187. "Behold—Hagonel—I live with them who are holy till now."

188. "These ones have copied my teaching. In me is every teaching found."

189. "Have copied," in either case. It appears to be a question of grammar.

190. "The Wolf does not worry about number."

191. "That the slightest virtue will not be taken away from virtue."

Valete.[192]

[D] So they went, making reverence, and went up to heaven.

[M] Dictum est hoc tempore.[193] Note this in thy tables. Dost thou understand it? Look if thou can.

[D] He said to Uriel, "It is thy part to interpret these things."

[U] Omnis Intelligentia est a Domino.[194]

[M] Et eius Nomen est Halleluyah.[195] Compose a table divided into 7 parts, square.

[U] Those seven names which proceed from the left hand to the right are the Names of God, not known to the Angels: neither can be spoken or read of man. Prove if thou canst read them.

Beatus est qui secrete nomina sua conservat.[196]

192. "Let them be with those ones. Let them be (I say with those ones). Let them me (I say) with me. Farewell."

193. "It has been spoken at this time."

194. "All Understanding is from the Lord."

195. "And his Name is Hallelujah."

196. "Blessed is he who preserves his names in secret."

These names bring forth 7 angels. The 7 Angels and Governors in the heavens next unto us, which stand always before the face of God.

Sanctus, Sanctus, Sanctus est ille Deus noster.[197]

Every letter of the Angels' names brings forth 7 daughters. Every daughter brings forth her daughter, which is 7. Every daughter, her daughter brings forth a son. Every son in him left is 7. Every son hath his son, and his son is 7.

Let us praise the God of seven which was and is and shall live forever.

Vox Domini in Fortitudine.
Vox Domini in Decore.
Vox Domini revelat secreta.
In templo eius, laudemus nomen eius El. Halleluyah.[198]

See if thou canst now understand this table.

The daughters proceed from the angle on the right hand, cleaving the middle, where their generation ceases.
The sons from the left hand to the right to the middle, so proceeding where their number ends in one center. The rest, thou may (by this note) understand.

[D] Note this manner of center accounted.[199]

[D] Then, Michael, he stroke over us with his sword and the flame of fire issued out.

[M] Look to the corner on the right hand, being the uppermost where thou shalt find 8.

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197. "Holy, Holy, Holy is he our God."

198. "The voice of the Lord in Courage. The voice of the Lord in Beauty. The voice of the Lord reveals secrets. In his temple, let us praise his name El. Halleluyah."

199. Marginal note.

Refer thine eye to the upper number and the letter above it. But the number must be found underneath, because the prick so notes.

[D] Note of the numbers with pricks, signifying letters.[200]

Then proceed to the names of the daughters in the Table and thou shalt see that it is the first name of them. This shall teach thee.

[D] Looking now into my first and greatest circle for 8, I find it with l over it. I take this to be the first daughter.

[U] You must in this square table set E by the 8 and write them composedly in one letter, thus.

Nomem Domini vivit in aeternum.[201]

Give over for half an hour and thou shalt be fully instructed.

[D] I did so and after half an hour coming to the stone I was willed to make a new square table of 7 and to write and note as is following:

S A A I E M E8	— Vivit in caelis.[202]
B T Z K A S E30	— Deus noster.[203]
H E I D E N E	— Dux noster.[204]
D E I M O 30 A	— Hic est.[205]
I26 M E G C B E	— Lux in aternum.[206]
I L A O I V N	— Finis est.[207]
I H R L A A 21/8	— Vera est haec tabula.[208]

200. Marginal note.

201. "The name of the Lord lives forever."

202. "He lives in the heavens."

203. "Our God."

204. "Our leader."

205. "He is here."

206. "Light forever."

207. "He is the end."

208. "This table is true."

Vera est heac tabula partim nobis cognita et partim omnibus incognita. Vide iam.[209]

The 30 by E in the second place in the upper right corner serves not in the consideration of the first daughters but for another purpose.

The 26 by I serves for another purpose, but not for this daughter's daughter.

The 21 is E and 8 with the prick under it is l, which together makes "El," or they compound as it were one letter, "El."

The names in the great seal must follow the orthography of this Table.

Virtus vobiscum est. Orate.[210]

[D] We prayed.

Then there appeared SAAI (21/8) M (El). Here is an E comprehended in L.

[U] Read now the table. Angeli Lucis Dei nostri. Et posuit angelos illius in medio illorum.[211]

In the table are the names of 7 Angels. The first, Zabathiel, beginning in the left uppermost corner taking the corner letter first and then that on the right hand above; and then that under the first and then the third from the fourth in the upper row; and then cornerwise down toward the left hand; and then to the fourth letter from the first in the upper row where there is I with 21/8, which makes "el." So have you Zabathiel.

Go forward.

[D] So I find next Zedekieil.

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209. "This table is true, partly known to us and partly unknown to all. See now."

210. "Virtue is with you. Pray."

211. "Angels of the Light of our God. And he placed his angels in the middle of those."

[U] This I in the last syllable augments the true sound of it.[212]

[D] Then next I find Madimiel. [U] It is so.
[D] Then Semeliel. [U] It is true.
[D] Then Nogahel. [U] It is so.
[D] Then Corabiel. [U] It is so.
[D] Then Levanael. [U] It is so.

[D] This name Corabiel you may find in Elementis Magicus, by Peter De Abano, in the Considerationis die Luna.[213]

[U] Write these names in the Great Seal next under the 7 names which thou wrote last. Videlicet El, An Ave, etc., distinctly in great letters.

[U] Make the E and L of Zabathiel in one letter compounded, thus ZABATHI(EL). In this, so fashion your E and L, and this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other 7 will teach you to dispose of them. You must make for "IEL" (in this name only) I with the 21/8 annexed. So have you just 7 places.

The next five names thou shalt dispose in the five exterior angles of the Pentacle, every angle containing one whole name. So the first letters of these five names (in capital letters) within the five acute internal angles of the Pentacle, and the rest of each name following circularly from his capital letter, but in the five exterior obtuse angles of the pentacle.

Set Z of Zedekieil within the angle which stands up toward the beginning of the greatest circle, and so proceed toward thy right hand.

In the middle now of thy Pentacle make a cross like a crucifix and write the last of those 7 names, Levanael, thus.

Vidit Deus, opus suum esse bonum et cessavit a labore suo. Factum est.[214]

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212. The name should be "Zedekiel," but here Uriel explains the additional letter.—Ed.

213. Marginal note. Corabiel is, however, related to Mercury, and not the moon.—Ed.

214. "God saw that his work was good, and he ceased from his labor. It is done."

[D] Michael stood up and said, "The eternal blessing of God the Father, the merciful goodness of Christ his Son, the unspeakable dignity of God the Holy Ghost bless you, preserve you, and multiply your doings in his honor and glory."

[U] Amen. These Angels are the angels of the 7 circles of Heaven, governing the lights of the seven circles. Blessed be God in us, and by us, which stand continually before the presence of God for ever.

Dixi.[215]

[D] When may we be so bold as to require your help again?

[M] When so ever you will. We are ready. Farewell.

[D] Sit nomen Domini benedictum, ex hoc nunc et usque in secula seculorum: Amen.[216]

Anno 1582. March 21. At Mortlake, by Richmond.

215. "I have spoken."

216. "May the name of the Lord be blessed, from this time now and continuously forever and ever: Amen."

Appendix B

The Sworn Book of Honorius

It is generally accepted that John Dee had access to at least one version of the grimoire known as *The Sworn Book of Honorius*, and that this work served as the starting point for his own investigation and construction of the Sigillum Dei. In his diary entry for March 10, 1582, Dee notes that the angels "have no respect of colours" with regard to the construction of the Sigillum Dei. Although not explicitly mentioned, there seems little doubt that the remark refers to the description of the seal that is given in that grimoire, where each of its heptagonal bands is assigned a different color.

Dee was reliant on manuscript versions of *The Sworn Book of Honorius*, one of which has been identified as the Latin manuscript now preserved in the British Library under the designation Sloane MS 313.[1] An English translation of the relevant section of the Latin version of the text, based on the critical edition prepared by Gösta Hedegård, follows.[2]

Concerning the composition of the seal of the living and true God:

First make one circle whose diameter should be of three fingers, on account of the three nails of the Lord, or five, on account of his five wounds, or seven, on account of the seven sacraments, or nine, on account of the nine orders of angels; but in general it is usually of five fingers.

Then, below that circle make another circle, distant from the first by two grains of barley, on account of the two tablets of Moses, or distant from the first by three grains, on account of the trinity of persons.

Then, below those two circles in the upper part, which is called the south angle, make one cross whose leg should slightly penetrate the inner circle.

Then, from the right side of the cross write "h"—breathing out—then "t,"

1. The identification of the manuscript as having once been in Dee's possession is made in Julian Roberts and Andrew G. Watson, *John Dee's Library Catalogue*: p. 168.

2. The translation is from the Latin text as reconstructed by Gösta Hedegård, which is based largely on the manuscripts Sloane MS 313, MS 3854, and MS 3885. The relevant section is in Gösta Hedegård. *Liber Iuratus Honorii*: pp. 67 – 71.

then "o," then "e x o r a b a l a y q c i y s t a l g a a o n o s u l a r i t e k s p f y o m o m a n a r e m i a r e l a t e d a c o n o n a o y l e y o t."

And these letters should be equally distant, and should surround the circle with that series which was named before, and in this way the great name of the Lord, the "Shemhamphorasch" of seventy-two letters, will be completed.

When this is done, in the middle of the circles, namely in the center, make one pentagram of this sort ✡, in the middle of which should be the sign "tau" of this sort: τ, and above this sign write the name of God "El" and below, another name of God, namely "Ely," in this way. $\overset{El}{\underset{El\,y}{\tau}}$

Then, below the upper angle of the pentagram, write these two letters: "l," "x," and below the other angle on the right, these two: "a," "l," and in the other after that, these two: "l," "a," and in the other after that: "l," "c," and in the other after that: "u," "m."

Then, around the pentagram, make one heptagon, of which the upper side after its middle should touch the upper angle of the pentagram, where "l," "x," was written.

And on the same side of the heptagon write this name of the holy angel, which is Casziel [Cassiel], and on the other side on the right, this name of another holy angel, which is Satquiel [Tzadkiel], then in the other, Samael, and in the other, Raphael, after that Anael, after that Michael, after that Gabriel, and in this way the seven sides of the heptagon will be filled.

Then around this aforementioned heptagon, make another heptagon not as the first was made but in this way, so that one side of this will intersect the next side of the same one.

Then, make another heptagon such as the first one was, whose seven angles should touch the seven angles of the second heptagon, which appears to be double. This heptagon, however, should be enclosed under the aforementioned second one.

One side of the second heptagon will proceed by going over and another by going under, but the side following the first angle will proceed by going under, and those which follow will be one or the other in the series of going over and going under.

Then, in every angle of the second heptagon, one cross should be painted.

Then, in that side of the second heptagon which crosses from the farthest angle of the same to the second angle of the same, on the same side which is above Casziel, the syllables of a certain holy name of God should be written.

In this way, so that this syllable "la" is written in that place of the aforementioned side which is above the first syllable of Casziel.

And this syllable "ya" in that place of the the same side, which is above the last syllable of the same Casziel.

And this syllable "ly" in that place of the same side, which is between the side intersecting the aforementioned side and the cross of the second angle of the same.

Then, on that side which stretches from the first angle of the same second heptagon to the third angle of the same, should be written this holy name of God "Narath."

In this way, so that this syllable "na" is written in that place of the same side which is above the first syllable of Satquiel [Tzadkiel].

And this syllable "ra" in that place of the same side which is above the last syllable of the same, and these two letters: "t," "h" in that place which is on the same side between the side intersecting itself and the third cross.

Then, in that side of the same second heptagon, which reaches from the third angle of the same to the fourth angle of the same, should be written this holy name of the creator, which is called "Libarre."

In this way, so that this syllable "ly" is written above the first syllable of Raphael, and this syllable "bar" above the last syllable of the same.

And this syllable "re" in that place of the same side, which is between the side intersecting itself and the fifth angle of the same second heptagon.

Then, on that side of the same second heptagon which is farthest from fifth cross, should be written this other holy name of the creator: "Libares."

In this way, so that this syllable "ly" is written in that place of the side which is above the first syllable of "Michael" itself.

And this syllable "ba" in that place of the side, which is above the last syllable of the same.

And this syllable "res" in that place of the same side, which is between the side intersecting itself and the farthest cross.

Then, on that side of the same second heptagon which goes from the second angle of the same second heptagon to the fourth, should be written this other holy name "Lialg," with a conjunction.

In this way, so that the conjunction is written in that place of the same side which is above the first syllable of Samael.

And this syllable "ly" in that place of the same side which is above the last syllable of the same.

And this syllable "alg" in that place of the same side, which is between the side intersecting itself and the fourth cross.

But be careful that the conjunction should be written in this way: [stylized A] with the inscription intersecting, on account of the fear of God, which separates an evil will.

Then, on that side of the same heptagon reaching from the fourth cross to the sixth, should be written this other holy name of God: "Ueham."

In this way, so that this syllable "ue" is written in that place of the same side, which is above the first syllable of "Anael," and this letter "h" above the last syllable.

And this syllable "am" in that place of the same side, which is between the side intersecting itself and the sixth cross.

Then, on that side which reaches from the sixth angle of the same second heptagon to the first angle, should be written this other holy name of God "Yalgal."

In this way, so that this letter "y" is written in that place of the same side, which is above the first syllable of "Gabriel."

And this syllable "al" above the last, and this syllable "gal" in that place of the same side which is between the side intersecting itself and the first cross.

Then, in the middle of the first side and the third heptagon, on the right should be written "vos" and on the following side of the same third heptagon, on the right this name "Duynas."

And on the other "Gyram," and on the other "Gram," and on the other "Aysaram," and on the other "Alpha," and on the other Ω.

Then, in that little space which is under the first angle of the second and third heptagons, should be written this name of God: "El."

And in that little space, which is on the right under the angles of the second and third heptagons, under the second cross, this name "On" and in that other little space under the third across, again this name "El."

And in the other under the forth cross again "On," and in the other under the fifth cross again "El," and in the other under the sixth cross again "On," and in the other under the seventh cross Ω.

Then, in that little space which is enclosed between the first angle of the second heptagon and the second angle of the same and the first side of the third heptagon and the part of the circle touching those angles, should be painted one cross in the middle, that is to say, of that space.

And in the upper area of the cross, on the left, should be written this letter "a," and above the second area of the cross, on the right, this letter "g."

And under the lower area, on the right, should be written this other letter "a," and under the fourth area, this other letter "l."

Then, in that little space which follows on the right in the middle should be written this name "Ely," and in the other this name "Eloy," and in the other "Christus," and in the other "Sother," and in the other "Adonay," and in the other "Saday."

Then, know that in models generally the pentagram is made of red with yellow coloring in the spaces, and the first heptagon of blue, the second of yellow, the third of purple, and the circle of black.

And the space between the circles, where the name "Shemhamphorasch" is, is colored yellow. All the other spaces have to be colored green.

But in workings it ought to be made another way, because it is formed from the blood of a mole or turtledove or hoopoe or bat, or all of them, and on virgin parchment of calfskin or foal's skin or deerskin, and in this way the sigil of God is completed.

And through this holy and sacred seal, when it has been consecrated, you will be able to do workings which are mentioned hereafter in this sacred book.

Now the method of consecrating this sacred sigil should be such as follows.

With the Lord inspiring him, Solomon said, "There is one single God, one faith, one virtue." Which the Lord wanted to be revealed and spread to men in such a way.

The angel Samael said to Solomon, "You will give this to the people of Israel, who will similarly present it to others as well." So it pleased the creator, and the Lord orders that it be consecrated in such a way.

First, the worker should be clean, not polluted, and should do it with devotion, not with trickery. He should neither eat not drink until the work has been completed, and the blood, with which it will be written, should first be blessed, as is described hereafter.

Then, this sigil should be fumigated with amber, musk, aloe, white and red labdanum, mastic, olibanum, pearls and frankincense, with invocation and prayer to the Lord, as will be taught hereafter regarding the divine vision.

Next, when invoking the angels, as will be mentioned below as well, the prayer will nevertheless be changed in the following way.

"That you, Lord, through the annunciation, conception," and the rest, "See fit to bless and consecrate this, your most hallowed name and sigil.

"That through it, with you as intermediary, I or such person N may be able to conquer the heavenly powers, airy and earthly, with the infernal ones, to subdue, to invoke, to transmute, to conjure, to control, to raise up, to gather together, to disperse, to bind, and to render them harmless;

"to calm men, and from them to pleasantly have one's requests to pacify enemies, to separate the pacified, to keep the healthy in health or to make them sick, and to cure the sick.

"To guard good men from evil ones, and to distinguish and know them, to escape every bodily danger, to make informers quiet in satisfaction, to gain victory in all things.

"To destroy bodily sins and to drive away, conquer and avoid spiritual sins, to increase wealth in goods, and on the day of judgment, to appear on your right together with your holy and chosen ones, be able to know your majesty."

And then, he should set it outside his house at night under the clear sky. Then you should have new gloves made without whitening, in which no one ever has placed his hand, in which the sigil should be sealed.

And in this way this most sacred sigil will be completed, of which the first heptagon designates the seven orders, the second designates the seven double junctures, the third designates the seven sacraments.

Appendix C

The Enochian Alphabet

The Enochian Alphabet, said to be the script for the "language of the angels," is set out by Dee in the fifth of *The Five Books of Mystery*. It comprises twenty-one rather odd looking letters that do not appear to mimic the alphabet of any known language. (Note that twenty-one is a multiple of seven, once more drawing our attention to a possible planetary alignment.) The actual term "Enochian" was not used by either Dee or Kelley, but is based on their contention that the Biblical Patriarch Enoch was the last human being before them to have been familiar with the language it is used to express. Not surprisingly Dee and Kelley's claim that the alphabet was dictated to them in the course of their scrying sessions has caused some contention, with skeptics suggesting that it, along with the rest of their system, was no more than a fabrication contrived by one or both of the men.

The Enochian Alphabet

A B G D E F Z H I K L M N X O P Q R S T U

Dee was obviously a man of great learning, well versed in a number of languages including Latin, and of course Greek, the language of the Gospels of the New Testament. While the extent of his fluency in Greek is unknown, Dee certainly had a sufficient understanding of the language to be able to comfortably incorporate Greek letters into his English writings, which he did as a way of obscuring their meaning from others, including his not-necessarily-trustworthy associate Edward Kelley. When encoding his writings thus, Dee mostly transliterated rather than translated words, so that an English word would be spelled out in Greek letters ("dog" might therefore appear as "ΔΟΓ"). He also used the Greek letter delta (Δ) as his mark or signature, indicative of "D" (phonetically, "Dee"). It seems to me that his familiarity with the Greek language, rather than angelic communication, may well have provided a basis for the construction of the Enochian alphabet, as I will outline in the text and tables that follow.

The Greek alphabet can be tabulated as follows:

CHARACTER	LETTER	NUMBER	ENGLISH
A	Alpha	1	A
B	Beta	2	B
Γ	Gamma	3	G
Δ	Delta	4	D
E	Epsilon	5	E
F	Digamma	6	W
Z	Zeta	7	Z
H	Eta	8	H
Θ	Theta	9	Th
I	Iota	10	I
K	Kappa	20	K (C)
Λ	Lambda	30	L
M	Mu	40	M
N	Nu	50	N
Ξ	Xi	60	X
O	Omicron	70	O
Π	Pi	80	P
Q	Qoppa	90	Q
P	Rho	100	R
Σ	Sigma	200	S
T	Tau	300	T
Y	Upsilon	400	U
Φ	Phi	500	Ph
X	Chi	600	Ch
Ψ	Psi	700	Ps
Ω	Omega	800	O

To build a bridge to the Enochian language one starts by following the pattern that Dee established in his English to Greek transliterations of eliminating all the Greek letters that do not have a direct, single-letter English equivalent. Therefore all the "compound letters," that is: *theta*, *phi*, *chi*, and *psi*, are removed from the table. This action seems to be based solely on the absence of any equivalent (single) English letters to the Greek; there is no apparent linguistic necessity to do so, nor do the letters have any other relevant attribute or shape in common.

CHARACTER	LETTER	NUMBER	ENGLISH
A	Alpha	1	A
B	Beta	2	B
Γ	Gamma	3	G
Δ	Delta	4	D
E	Epsilon	5	E
F	Digamma	6	W
Z	Zeta	7	Z
H	Eta	8	H
I	Iota	10	I
K	Kappa	20	K (C)
Λ	Lambda	30	L
M	Mu	40	M
N	Nu	50	N
Ξ	Xi	60	X
O	Omicron	70	O
Π	Pi	80	P
Q	Qoppa	90	Q
P	Rho	100	R
Σ	Sigma	200	S
T	Tau	300	T
Y	Upsilon	400	U
Ω	Omega	800	O

Of the letters we started with, only twenty-two remain. We have one letter more than the twenty-one of the Enochian at this point, but the letter "O" is

represented as both *omicron* and *omega*. Despite the inclination to include the suitably apocalyptic Alpha-Omega combination, we remove the final occurrence to arrive at the same number of Enochian letters.

We must also identify a subtle case of mistaken identity between the letter *Xi* and the letter *Chi* in order to align the two character sets fully. While their characters differ considerably, the *Chi* having a more Anglo-centric "X" shape, I believe there was an accidental rearrangement of the two such that the letter *Chi* was moved into the position of the letter *Xi*. This arrangement is shown below, with the letter Chi in the position of Xi, represented (as it should be) by the Greek character resembling the English letter "X."

CHARACTER	LETTER	NUMBER	ENGLISH
A	Alpha	1	A
B	Beta	2	B
Γ	Gamma	3	G
Δ	Delta	4	D
E	Epsilon	5	E
F	Digamma	6	W
Z	Zeta	7	Z
H	Eta	8	H
I	Iota	10	I
K	Kappa	20	K (C)
Λ	Lambda	30	L
M	Mu	40	M
N	Nu	50	N
X	Chi	60	X
O	Omicron	70	O
Π	Pi	80	P
Q	Qoppa	90	Q
P	Rho	100	R
Σ	Sigma	200	S
T	Tau	300	T
Y	Upsilon	400	U
Ω	Omega	800	O

The next step in the construction of the Enochian alphabet was to plot a connection between the Enochian characters and the Greek. This enabled Dee to further obscure his "secret writing" by adding a functional but completely foreign alphabet. Dee appears to have done this by observing similarities between the Greek and Latin alphabets; either by direct transliteration or by a shape suggestive association. In this manner the "F"-shaped *digamma* correlated to the letter "F," the "H"-shaped *eta* correlated to the letter "H," and so on. Thus, Dee's Enochian alphabet was the culmination of a two-phase approach: first the transliteration of English letters into Greek, and then the conversion of the Greek letters into their Enochian equivalents. The final result is given in the table here:

GREEK	LETTER	NUMBER	ENGLISH	ENOCHIAN	LETTER
A	Alpha	1	A		Un
B	Beta	2	B		Pa
Γ	Gamma	3	G		Ged
Δ	Delta	4	D		Gal
E	Epsilon	5	E		Graf
F	Digamma	6	F		Or
Z	Zeta	7	Z		Ceph
H	Eta	8	H		Na
I	Iota	10	I		Gon
K	Kappa	20	K (C)		Veh
Λ	Lambda	30	L		Ur
M	Mu	40	M		Tal
N	Nu	50	N		Drux
X	Chi	60	X		Pal
O	Omicron	70	O		Med
Π	Pi	80	P		Mals
Q	Qoppa	90	Q		Ger
P	Rho	100	R		Don
Σ	Sigma	200	S		Fam
T	Tau	300	T		Gisg
Y	Upsilon	400	U		Van

The teachings of the now-ubiquitous Hermetic Order of the Golden Dawn also assigned a sequence of numbers to the letters of the Enochian alphabet. The number nine is conspicuous by its absence, its omission occasioned by the lack of an Enochian equivalent of the Greek letter *theta*. Whether S. L. MacGregor Mathers and his brethren in the Order used the same logical process as outlined here to determine the numerical attributes of the Enochian alphabet is of course unknown.

Naturally the forgoing analysis will be rejected by those who persist in adhering to the notion that the Enochian alphabet was received by direct angelic communication. However, given Dee's acknowledged use of the Greek language to encode his personal writings, and that the Enochian alphabet itself is easily reconstructed by transliterating across a somewhat lenient intersection of English and Greek, it must be said that the premise of an angelic origin for the language appears truly unlikely.

Appendix D

The Planetary Codex – Dee & Kelley, Original

The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	SAAIEME
Daughter of Light	El
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	El
Planetary Intelligence	Semeliel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BTZKASE
Daughter of Light	Me
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	An
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	Horlon
Archangel	Zadkiel
Secret Name	DEIMOLA
Daughter of Light	Iana
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekieil
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	Innon
Archangel	Cumael
Secret Name	IMEGCBE
Daughter of Light	Akele
Son of Light	Heeoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Rocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ILAOIVN
Daughter of Light	Azdobn
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagonel
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

Divine Name	Galethog
Archangel	Zaphkiel
Secret Name	IHRLAAL
Daughter of Light	Stimcul
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Zabathiel
Planetary Name (Hebrew)	Shabathai

Appendix E

The Planetary Codex – Dee & Kelley, Corrected

The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	SAAIEME
Daughter of Light	El
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	El
Planetary Intelligence	Semeliel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BTZKASE
Daughter of Light	Em
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	An
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahiel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	Horlon
Archangel	Zadkiel
Secret Name	DEIMOLA
Daughter of Light	Anai
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekieil
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	Innon
Archangel	Cumael
Secret Name	IMEGCBE
Daughter of Light	Eleka
Son of Light	Heeoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Rocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ILAOIVN
Daughter of Light	Nbodza
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagonel
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

Divine Name	Galethog
Archangel	Zaphkiel
Secret Name	IHRLAAL
Daughter of Light	Lucmits
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Zabathiel
Planetary Name (Hebrew)	Shabathai

Appendix F

The Planetary Codex – Reformed

The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	ShAAElEASh
Son of Light	El
Daughter of Light	Sh
Son of the Sons of Light	El
Daughter of the Daughters of Light	Sh
Planetary Intelligence	Shemeshiel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BThZKDEN
Son of Light	Eli
Daughter of Light	Na
Son of the Sons of Light	An
Daughter of the Daughters of Light	Ab
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	IEIIMOEl
Son of Light	Mia
Daughter of Light	Elee
Son of the Sons of Light	Ave
Daughter of the Daughters of Light	Athi
Planetary Intelligence	Nogahiel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	Horlon
Archangel	Tzadkiel
Secret Name	DElMEGKB
Son of Light	Dihl
Daughter of Light	Bodel
Son of the Sons of Light	Lelib
Daughter of the Daughters of Light	Elzed
Planetary Intelligence	Zedekiel
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	Innon
Archangel	Khamael
Secret Name	MIShAOIE
Son of Light	Ielshka
Daughter of Light	Ekmka
Son of the Sons of Light	Akokel
Daughter of the Daughters of Light	Ekielm
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ElIHKElVN
Son of Light	Bemaela
Daughter of Light	Nigiza
Son of the Sons of Light	Ihagon
Daughter of the Daughters of Light	Adimiel
Planetary Intelligence	Kokabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

Divine Name	Galethog
Archangel	Tzaphkiel
Secret Name	ElIALAAEl
Son of Light	Shthieovel
Daughter of Light	Elvoeithsh
Son of the Sons of Light	Elishemesh
Daughter of the Daughters of Light	Shemeshiel
Planetary Intelligence	Shabathiel
Planetary Name (Hebrew)	Shabathai

Appendix G

The Planetary Codex – *The Equinox* (Aleister Crowley)

(Crowley does not give the Divine Name or Archangel.)

The Sun

Divine Name	---
Archangel	---
Secret Name	SAAIEME
Daughter of Light	E
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	L (El)
Planetary Intelligence	Semeliel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	---
Archangel	---
Secret Name	BTZKASE
Daughter of Light	Me
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	Aw
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	---
Archangel	---
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	---
Archangel	---
Secret Name	DEIMOLA
Daughter of Light	Iana
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekiel
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	---
Archangel	---
Secret Name	IMEGCBE
Daughter of Light	Akele
Son of Light	Heeoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Iocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	---
Archangel	---
Secret Name	ILAOIVN
Daughter of Light	Azdobn
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagone(l)
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

Divine Name	---
Archangel	---
Secret Name	IHRLAAL
Daughter of Light	Stimcul
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Sabathiel
Planetary Name (Hebrew)	Shabathai

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The Magic Seal of Dr. John Dee

THE Sigillum Dei Aemeth

The original large wax disc bearing the Sigillum Dei that was used by John Dee and Edward Kelly. Now in the British Museum.

The Magic Seal of Dr. John Dee

THE Sigillum Dei Aemeth

by

Colin D. Campbell

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Frontispiece photograph of John Dee's seal © 2009 Anders Sandberg

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ILLUSTRATIONS

Frontispiece:

The original large wax disc bearing the Sigillum Dei that was used by John Dee and Edward Kelly. Now in the British Museum.

Between pages xiv & xv

John Dee's drawing of the Sigilum Dei from Sloane MS 3188.

(top) A variation of the Sigillum Dei based on a design from 'The Sworn Book of Honorius.' 17th century.

(bottom) A modern magician's wax disk engraved with the Sigillum Dei.

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Above all, I wish to thank my wife and family for supporting my particular eccentricities, not the least of which is spending countless hours researching and writing about the equally queer habits of Renaissance magicians. What Jane Dee must have endured...

INTRODUCTION

The History of the Sigillum Dei

The Sigillum Dei, Aemeth, as described in the diary manuscripts of Elizabethan scholar John Dee (1527-1608), is not only one of the most recognizable symbols of Western occultism, but also remains one of the least understood. Generations of students have been fascinated by the strange, intricate, and seemingly indecipherable arrangement of angelic names with which it is inscribed, yet there has been surprisingly little discussion of the origin of the sigil, much less its means of construction. Despite the growing popularity of Dee's work, the Sigillum Dei has principally been treated as no more than an elaborate piece of esoteric trivia whose primary use is in the adornment of an equally elaborate temple. This is truly unfortunate, as the Sigillum Dei is so much more. In essence, it defines a complete system of planetary magic based on the Hebrew Kabbalah, making it an exceptional tool in the arsenal of the ceremonial magician.

The name "Sigillum Dei" itself means "Seal of God." Its further title is "Aemeth," which is the Hebrew word for "truth," and Dee explicitly notes the Hebrew spelling in the manuscript.[1] Henry Cornelius Agrippa von Nettesheim, who is largely regarded as the founding father of Western occultism, also cites it as a name of God in his *Three Books of Occult Philosophy* (1533), remarking "...the name Emeth אמת, which is interpreted Truth, and is the Seal of God."[2] The reference is important, as Agrippa thereby links the phrase directly with the concept of a seal, indicating that even at this early juncture the connection of a seal with a Divine name of God meaning truth was already established.

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1. Dee gives the Hebrew spelling: אמת. There are numerous ways of transliterating the word into English. We have used Aemeth as it is the spelling most frequently encountered in the context of the Sigillum Dei, although Æmeth is common as well, and Dee himself also used Æmæth and Emeth.

2. Henry Cornelius Agrippa, *Three Books of Occult Philosophy*: p. 474.

Although now commonly associated with Dee, the Sigillum Dei did not actually originate with him. In fact, in his diary entry of March 10, 1582, Dee notes that the Sigillum Dei is "already perfected" in one of the books that he owns.[3] This book was most likely *The Sworn Book of Honorius*, a Latin magical work that dates back to the thirteenth century, which contains a version of the Sigillum Dei.[4] However, a few days after writing the above comment, Dee goes on to record that he has spent time considering a number of variants of the seal, which suggests that he had access to several other sources that presented different forms of it. Whether he was consulting multiple sources or multiple versions of the same source is uncertain, but when he was unable to determine which of the sources was correct, Dee apparently decided to resolve the matter by re-evaluating and redesigning the seal. His diary entries for subsequent days record a long series of angelic evocations and communication with the Archangels Michael and Uriel designed to remedy this uncertainty.[5]

Not surprisingly, none of the earlier depictions of the sigil are as elaborate as Dee's Sigillum Dei, nor are they constructed in the same manner. While the heptagonal pattern of the sigil is present, the earlier sigils are much more in line with what one might expect from a grimoire of that period. Divine names and the names of Archangels taken from Kabbalistic sources are written about the body of the sigil, and a further Divine name of seventy-two letters is written about the circumference. Overall the design is simpler and more traditional than the version of Dee and his assistant, Edward Kelley (1555-1597).

A number of variants of this early form exist, most notably in the manuscripts of the previously mentioned *The Sworn Book of Honorius* (which even goes so far as to dictate the colors to be used within the seal), and in Athanasius Kircher's *Œdipus Ægypticus* (1653). This latter volume was actually written and published after Dee's death, though the author would have been unaware of Dee and Kelley's work on the Sigillum Dei and the representation in it is almost certainly drawn from earlier, manuscript sources. Curiously, Kircher actually suggests that the Sigillum Dei is a seal of the planet Venus, although this does not appear to be supported elsewhere.[6]

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3. Sloane MS 3188: f. 10a.

4. Gösta Hedegård, *Liber Iuratus Honorii*: p. 70.

5. Sloane MS 3188: ff. 17a-30a

6. Athanasius Kircher Kircher, *Œdipus Ægypticus*: Tom IIA, p. 480.

The Sigillum Dei as published in Kircher's *OEdipus Ægypticus.*

While there is no doubt that John Dee and his assistant, Edward Kelley (also known as "Edward Kelly" and "Edward Talbot"), built upon the basic framework provided by these earlier designs, they completely revolutionized the manner of the sigil's construction. The story of their lives, as well as their work, is as intricate and extraordinary as that of the sigil itself.

Both Dee and Kelley were born in a period when Britain and Europe were in the throes of dramatic political, social and religious change. John Dee was born during the Protestant Reformation of Henry VIII (1491-1547) in England at a time when the king had mounted a direct challenge to the Papal authority that had gone nearly without rival for centuries. As a consequence, spies and agents of Rome were everywhere, scheming and awaiting the opportunity to bring the country back under the control of the Catholic Church. When Henry VIII died, he left but one male heir, Edward VI (1537-1553), who ascended to the throne at the tender age of nine, only to die of consumption (tuberculosis) at sixteen. Rome took this opportunity to initiate a bloody and brutal Counter-Reformation under Edward's older sister, Mary (1516-1558), a devout Catholic. Hundreds of people were tortured and killed

during her reign, many being burned at the stake. It was not until the ascension of the fiercely Protestant Elizabeth I (1533-1603) that this bloody chapter of British history ended, though many of those previously in charge of the hangman's noose now found themselves dangling from it.

Dee narrowly escaped this fate himself, for in 1555 he was accused of "calculating" and "conjuring." He was subsequently arrested and subjected to repeated interrogations. In essence, the charges brought against him were probably correct; being both an astronomer and an astrologer he could have hardly avoided the activities of the type of which he was accused. He had in fact drawn up astrological charts for both Queen Mary and Queen Elizabeth, and would personally select the date for the latter's coronation based on favorable astrological conditions. His later appointment as an advisor to Queen Elizabeth would suggest that the allegations about his religious inclinations were also well-founded. In spite of this, Dee's accusers were unable to substantiate their claims against him, and he was eventually released after six months of imprisonment.

Dee's early years were filled with all of the wonders of the emerging European Renaissance and he developed a passion for scientific discovery and the pursuit of knowledge. Aside from his well-known accomplishments as an astrologer, Dee was also an exceptional mathematician who wrote a much-admired preface to Euclid's *Elements*, a seminal text on mathematics.[7] Dee was also a skilled cartographer who studied at the side of such luminaries as Gerard Mercator (1512-1594) at the prestigious college of Louvain. His private library contained between four and five thousand books and manuscripts, a truly vast amount by the standards of the times. It was renowned as one of the greatest collections in England, and became a focal point for traveling scholars from throughout Britain and Europe.

A great patriot, Dee found himself called upon to give counsel to Queen Elizabeth on a number of occasions. He was a staunch advocate of Britain's advancement toward naval supremacy, which he felt was integral to his country's development as a true world power. The defeat of the Spanish Armada in 1588 and events in subsequent centuries have proven that his counsel on this matter could not have been more prescient. The advice he gave to Martin Frobisher's expedition in their quest to discover the fabled Northwest Passage (thought to run across the top of North America to the riches of the East) was not, however, quite so beneficial. In spite of Dee's reputation as an excellent

7. Benjamin Wooley, *The Queen's Conjurer*: p. 13.

cartographer, no such passage was ever discovered, and it was not until 1954 that an ice-breaking ship was finally able to pound out a route across the Canadian Arctic and prove, if only academically, the theory.

In contrast to the generally positive way in which Dee is now regarded, his assistant Edward Kelley is almost universally portrayed as having been every bit the rogue. He was first introduced to Dee under the noble surname of Talbot, and it was not until some months later, after their work on the Sigillum Dei, that he revealed his true name to be Edward Kelley. A number of biographical sources suggest that prior to meeting Dee, Kelley had been convicted and pilloried either for forgery or counterfeiting, and that he may have even have had his ears cropped as part of the punishment. However, these assertions are difficult, if not impossible, to substantiate, and current scholarship is beginning to question the established view of Kelley as having been little more than a charlatan.[8] Despite common belief to the contrary, Kelley had a relatively good education and some occult training, specifically in the art of alchemy, prior to his making the acquaintance of John Dee. However, it was his uncanny—some might say *convenient*—ability to receive angelic visions that brought him to Dee's attention and into his grace.

The ability to communicate with angels, which Kelley apparently demonstrated after only a few short minutes peering into Dee's shew-stone (mirror or crystal ball), signaled the start of a long, strange, and often tempestuous relationship filled with some of the most intense and demanding magical operations ever recorded. Dee would recite orations, prayers, and incantations designed to contact the angels or spirits that they wished to converse with, calling forth these spirits into "visible appearance." Kelley would also recite prayers, stare into the reflective surface of a mirror or crystal ball, report on the appearance of the angels, and relay their messages to Dee. It was in this manner that the majority of their work was accomplished, with Kelley as the passive medium and Dee as the active director of ceremonies, a very traditional arrangement for the sort of operation they were attempting. By Dee's own account, their version of the Sigillum Dei was communicated using these very techniques, specifically through the archangels Michael and Uriel.

The sum of their work, of which the Sigillum Dei is but one part, has become known within occult circles as "Enochian Magic." It is named for the

8. György E. Szőnyi, *John Dee's Occultism*: pp. 277-278.

Biblical patriarch Enoch, who was said to have stood in the presence of God.[9] It comes complete with its own angelic alphabet and language, and is quite capable of standing as a complete magical system on its own right. However, it was much, much, more to Dee, who almost certainly viewed it as his own scientific investigation into the nature of God's influence in the world. In the language and understanding of his day, he sought that same, elusive "Grand Unifying Theory" that some present-day physicists seek, although at the time it necessarily stemmed from the "radical truths" of an omnipotent Creator rather than empirical scientific data.

The details for the construction of the Sigillum Dei are contained in a series of manuscripts that record dialogues said to have taken place between John Dee, Edward Kelley and a number of different angels and spirits. The manuscripts are known collectively as *The Five Books of Mystery,* and the story of their survival is one of the most remarkable tales in the annals of occult literature.

Although in his early life Dee was quite popular and wielded considerable influence, he still had to be somewhat circumspect about his occult activities, and it seems that very few people would have been aware of his angelic conversations. Many of the papers pertaining to his esoteric work are known to be lost, some perhaps deliberately destroyed, and others hidden for safekeeping. The diaries containing his work on the Sigillum Dei were found nearly sixty years after his death in the false bottom of a cedar chest that had once belonged to Dee, having been hidden there for safekeeping. Given the persistent accusations of sorcery that followed Dee throughout the course of his life, it is no surprise that he would have taken measures to ensure the safety not only of his work, but of his reputation as well.

As the story goes, the chest in which Dee hid the diary manuscripts passed out of his estate upon his death in late 1608 or early 1609 and was later re-sold, eventually finding its way into the hands of a confectioner and his wife. They owned it for some twenty years, completely unaware of the chest's hidden treasure until they happened to move it from its usual place while re-arranging furniture. Hearing a rattling in the bottom, they investigated and found a small, concealed drawer, which they opened to reveal a number of books and manuscript leaves.

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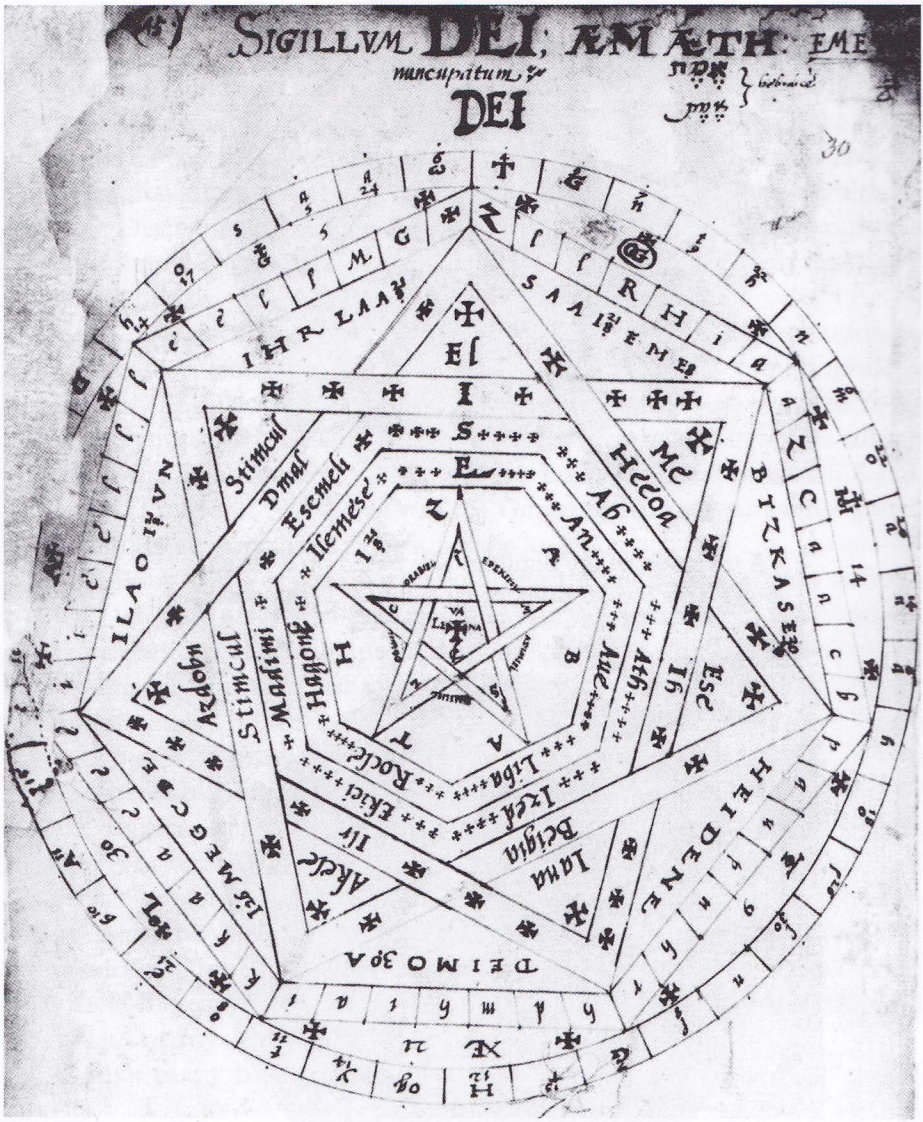
9. Benjamin Wooley, *The Queen's Conjurer*: p. 156, & György E. Szőnyi, *John Dee's Occultism*: pp. 145-151.



John Dee's drawing of the Sigillum Dei from Sloane MS 3188.

A variation of the Sigillum Dei based on a design from 'The Sworn Book of Honorius.' 17th century.

A modern magician's wax disk engraved with the Sigillum Dei.

At first the couple failed to realize the potential value of the documents and allowed their maid to use nearly half of the pages as kitchen scrap "... under pyes [pies] and other like uses..."[10] When at last they recognized that the paper might have some worth they retrieved what remained and put it in a place of safety, which was fortunate indeed, as the chest itself was consequently destroyed in the Great Fire of London. There is thus no small irony in the saga, for although the chance rearrangement of furniture resulted in a portion of Dee's papers being used for baking paper, it almost certainly saved the rest of them—including those detailing his experiments with the Sigillum Dei—from perishing in the great conflagration of 1666.

After the death of the confectioner, his wife remarried. Her new husband showed the manuscripts to Elias Ashmole (1617-1692), a bibliophile and scholar, with an interest in the Hermetic arts, who is also reputed to have been a Freemason. In September of 1672, more than sixty years after the death of John Dee, Ashmole exchanged a copy of *The Institution, Laws & Ceremonies of the most Noble Order of the Garter* for the papers, quite possibly saving them from permanent obscurity or loss.[11]

The bulk of Dee's extant work, including the manuscripts that define the Sigillum Dei, now resides in the British Library, principally in the Sloane and Cotton collections. The Sloane collection contains the Sigillum Dei material, acquired at the establishment of the British Library from the estate of Sir Hans Sloane. The work that Meric Causabon included in his *A True and Faithful Relation* is preserved in the Cotton collection, which contains a set of manuscripts buried by Dee in a trunk on his estate. The wax seals and the polished obsidian scrying mirror Dee purportedly used in many of his magical operations are in the care of the British Museum, although there is some dispute as to the authenticity of the latter.

More basic historical issues aside, one lingering question always seems to arise whenever Dee and Kelley's work is mentioned: namely, "Is it *real*?" Did Kelley fake the experiments to win Dee's confidence, presumably in pursuit of a stipend or royal appointments of his own?

Although many have thought that this was the case, others have argued

10. Sloane MS 3188: f. 3a. In *Practical Angel Magic of Dr. John Dee's Enochian Tables*, Skinner and Rankine cite this as "pyres" and not "pyes," implying that the papers were used to light fires. However, having looked closely at the manuscript myself, I am inclined to favor the traditional rendering of "pyes" (pies).

11. The details of the exchange are given in Ashmole's introduction to Sloane 3188, f. 7a.

vehemently to the contrary, and it would seem unwise to give unqualified support to either contention. There do appear to have been times that Kelley fixed errors in the transcriptions once the evocations had ended, suggesting that he had some preconceived notion of their contents. However, it also seems unlikely that he would have been able to memorize the large amounts of information contained in the numerous tables that define the bulk of their later work. Many of these tables were actually dictated backwards, making the claim that he memorized them even more unlikely. This is, of course, if one neglects to remember that he was scrying into a *reflective surface*, in which case he might have read the tables by sleight of hand. Concealing them from Dee's vantage point, he could have read tables placed on his person by their reflection in the surface of the crystal ball or mirror, meaning that the images would have been necessarily reversed. Still, there are a number of other instances where Kelley simply either could not have known the information conveyed, or that would have required mental abilities far beyond those with which he is generally credited.

When examining such questions, we should also turn a critical eye towards John Dee himself, whom we know to have been well versed in the methodology of Trithemius' *Steganographia*, a book on cryptography that was cunningly concealed in the guise of a work on magical squares derived from angelic names. *Steganographia* was written around 1499 and circulated in manuscript form for over a century before finally being published in Frankfurt in 1606. Dee's manuscript copy was said to have been one of his most prized possessions. The fundamental similarities between the techniques of the *Steganographia*, Dee's construction of the Sigillum Dei, and the other tables that serve as the basis of the Enochian system are difficult to ignore. That Dee was investigating or utilizing a method of cryptography while later spying for Queen Elizabeth in continental Europe is not out of the question and in all truth quite probable, though it would seem admittedly ill-advised to hide one damnable offense (spying) in the guise of another (sorcery). A reasonable question then follows: "Is it *also* a viable system of angelic magic?"

Present historical evidence does not tell us with absolute certainty whether Dee and Kelley's work actually represented a magical system they both believed to be communicated directly from the Divine, an elaborate and prolonged hoax perpetrated by Kelley at the expense of the humble, if not gullible, Renaissance magician, or an ingenious system of cryptography whose cipher has yet to be discovered. It is possible, though admittedly unlikely, that

the papers lost under pies would have explained everything, but in either case they are certainly beyond helping us now.

In contrast there is compelling testimony on the matter from a different quarter: that of the practicing magicians who have taken Dee and Kelley's resulting system and worked with it and made it their own. Amongst them it has earned the reputation of containing some of the most powerful and potent forces of any magical system known today. Its popularity derives largely from the fact that the founders of the ubiquitous Hermetic Order of the Golden Dawn, including S. L. MacGregor Mathers, chose to make Dee's system a major focus of the workings of the higher grades. Israel Regardie's compendium of the Order's teachings and rituals, *The Golden Dawn,* offers only a reference to the Sigillum Dei in "the very complex system worked out by Dee and Kelly" while describing the construction of a set of elemental seals unique to the Golden Dawn tradition.[12] However, it appears to have been included in materials of the higher grades that were excluded from Regardie's work, as it is also noted that the Sigillum Dei "...entereth not into the knowledge of a Zelator Adeptus Minor."[13] In other words, access to it was restricted to individuals above Regardie's status in the Order.

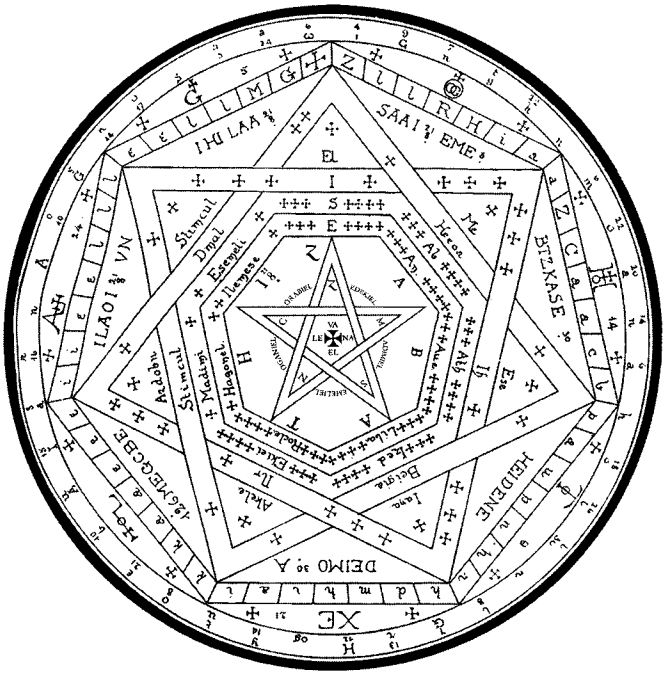
Aleister Crowley, too, was quite familiar with the work of Dee and Kelley, and included an image of the Sigillum Dei and description of its contents in *The Equinox,* Volume I, Number VII.[14] This image appears to have been redrawn by Crowley (or one of his acquaintances), although he might have obtained it during his time in the Golden Dawn, and if so the true author may well have been Mathers. As well as delineating a great deal of the Enochian watchtower system, Crowley worked extensively with the inner spiritual realms of the Enochian "æthyrs" and published a detailed record of his experiments in *The Equinox, Volume I, Number V,* as "The Vision and the Voice."[15] Yet even Crowley stopped at a cursory examination of the Sigillum Dei. His derivation of the angels mirrors Dee's quite closely.

12. Israel Regardie, *The Golden Dawn*: p. 658.

13. Ibid.

14. Aleister Crowley, *The Equinox,* Vol. I, No. VII: pp. 229–243.

15. Aleister Crowley, *The Equinox,* Vol. I, No. V: "Special Supplement" pp. 1-175. Also published separately as Aleister Crowley (et al), *The Vision and the Voice.*



The Sigillum Dei as published in Crowley's *The Equinox*.

As a subset of the Enochian system, the Sigillum Dei is somewhat insulated from the previously-mentioned doubts about the authenticity of the creations of Dee and Kelley, as there is of course an external precedent for the seal that is quite independent of their work. Even if the two had sat down and completely fabricated the sigil, a scenario that is not only plausible but reasonable, the idea is known to be based on the pre-existing seal set down in *The Sworn Book of Honorius*. If nothing more, the expansion and encoding of the sigil are remarkable achievements in their own right, for they add greatly to the rudimentary form of its predecessor. As defined by Dee and Kelley, the Sigillum Dei contains just the sort of patterns and mathematical precision in which Dee would have reveled, an ecstatic union of the esoteric disciplines of both *The Sworn Book of Honorius* and *Steganographia*.

As a fascinating and exceptional blueprint for a powerful system of planetary magic, the Sigillum Dei is nothing short of brilliant. However, despite its renown amongst ceremonial magicians, surprisingly little work has been published on the use of this sigil as the basis for a system of angelic evocation,

the very method of operation used by Dee and Kelley in their experiments. I begin this work with the primary intention of remedying this rather remarkable oversight.

1.

On The Planets & Elements

The astronomical theory that underpinned John Dee's work on the Sigillum Dei—and his esoteric studies in general—was the now-discredited "geocentric model," which placed the earth at the center of the universe.[1] The best-known expression of this model was that given by the mathematician and astronomer Ptolemy (c.85-165) in the treatise *Almagest*, where he set forth a complex mathematical representation of the motion of the planetary spheres about the Earth.[2] This geocentric model remained the accepted map of the relationship between the planetary bodies until the early decades of the seventeenth century, at which time it was gradually supplanted by the heliocentric models proposed by Copernicus and Kepler.

In addition to misconceptions about the movements of the heavenly spheres, sixteenth century astronomers and Hermeticists who based their work on the geocentric model (which had come to permeate western Hermetic thought and literature) also had a very different view of the spheres themselves to that of their modern counterparts. While the scientific community currently defines eight planets within our solar system, given the recent demotion of Pluto, they are not the same planets that were known to the ancients. These planets, which included both the sun and the moon, were the "wandering stars" that could be observed by the naked eye. They were, in order based on their apparent speed across the horizon, the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. The Earth was not counted as a planet in the geocentric system, as it was the vantage point from which all other bodies were declared "celestial." Also, neither Uranus nor Neptune figured, as they were not discovered until the eighteenth and nineteenth centuries, respectively.

Now that we are aware of the inaccuracies of this model, modern Hermeticists are faced with the difficulty of trying to reconcile a cosmological system that is deeply ingrained in esoteric literature with that of modern scientific understanding. Most see little option but to either ignore this troublesome detail, or else try to redefine the old model in such a way that it is compatible with our current understanding of the solar system. The

1. Benjamin Wooley, *The Queen's Conjuror*: p. 138.

2. G. J. Toomer (Translator), *Ptolemy's Almagest*, Princeton University Press.

latter approach has been attempted principally within the realm of astrology, whose adherents have consistently sought to align the concepts of the more recently discovered planets with the pre-existing symbols and ideas that are in sympathy with them. However, the adoption of new planetary bodies within the scope of modern astrology still falls short of Copernican theory by its retention of both the Sun and Moon as principle aspects, while continuing in the failure to recognize Earth itself. (For this latter omission, they might be forgiven. Astrology is inherently geocentric by nature due to the fact that the individual is considered the principle locus of the activity, and we happen to live upon the Earth.)

These inconsistencies aside, it can still be argued even should someone achieve greater success in harmonizing these concepts than has so far been accomplished, they are nonetheless ultimately misguided. An alternative perspective would be to treat the planets, as understood in the light of their related attributes, as manifestations to which we can attach archetypal ideas. These, of course, need not change, irrespective of our acceptance of one cosmological doctrine over another. This is not to advocate a return to geocentricism, but to suggest instead that the real and manifest spheres of the Ptolemaic universe do allow us to materialize, by proxy, certain ideas and concepts that could otherwise be difficult to grasp. It is not important that the ideas are assigned to the planets, *but that the planets are assigned to the ideas.* By making them archetypes, they remain a cogent and rational system without the necessity of adding and subtracting our known set of luminaries, which are merely handles that allow us to more readily grasp and associate common, related, but equally abstract, concepts. A listing of common planetary correspondences is given hereafter.

PLANET	ASSOCIATIONS
Moon	Change, Flux, Instinct, Birth, Hope
Mercury	Travel, Communication, Logic
Venus	Love, Beauty, Nature, Emotion
Sun	Aspiration, Perfection, Imagination, Health
Mars	War, Strife, Destruction, Will
Jupiter	Preservation, Religion, Memory, Law
Saturn	Time, Stasis, Death

Alchemists in particular took an interest in the associations that were ascribed to the planetary spheres, each of which was said to have sympathies with a certain metal. The Moon was related to silver, principally on account of their common color. Mercury, predictably enough, was related to the element mercury, which at that time was known as quicksilver. Venus was related to copper, due to the greenish tinge of the planet and the common hue of the oxidized form of that metal. The Sun was related to gold, the most precious of incorruptible metals and the alchemical analog of perfection. The sphere of Mars was related to iron, as this martial planet was associated both with the concept of iron as a weapon and the catabolic and destructive decay of that metal as it succumbed to rust. Much like Venus, the red color of Mars and the oxidized form of its corresponding metal (rust) are the same. Jupiter was related to tin, again by the blue tint of each. Finally, Saturn was related to lead, the most base of alchemical metals, as Saturn was also the slowest wandering star in the night sky.

As much of the Judeo-Christian Hermetic tradition relies on the Hebrew Kabbalah as a major source, it is common to find the planets referred to by their Hebrew names, albeit often in poorly transcribed English or Latin forms. As we shall observe, both the Hebrew planetary names and the attendant Archangels traditionally related to each planet within the Hermetic tradition are instrumental to Dee's construction of the Sigillum Dei. The table below gives the list of planetary names in English, their Hebrew spelling and transliteration, the common English rendering, and the Archangel related to that sphere. The names are written from right to left in the original Hebrew, whereas the transliterations and English renderings are to be read from left to right. It is worth noting that there are conflicting views with respect to the association of Michael and Raphael, whose positions are occasionally reversed within the corpus of occult literature. This inversion is exhibited in Peter de Abano's *Heptameron*, a work to which I will return in the chapter on evocation.[3]

3. The *Heptameron* is a short grimoire that had its first English publication in Robert Turner's edition of Cornelius Agrippa's *Fourth Book of Occult Philosophy* (1655). Although published under the name Peter de Abano, this attribution is generally agreed to be spurious.

PLANET	HEBREW	LITERALS	ENGLISH	ARCHANGEL
Moon	לבנה	LBNH	Levanah	Gabriel
Mercury	כוכב	KOKB	Kokab	Michael
Venus	נגה	NGH	Nogah	Haniel
Sun	שמש	ShMSh	Shemesh	Raphael
Mars	מדים	MDIM	Madim	Khamael
Jupiter	צדכ	TzDK	Tzedek	Tzadkiel
Saturn	שבתאי	ShBThAI	Shabathai	Tzaphkiel

As well as revealing that the cosmological theory which underpins much ofWestern Hermeticism is inaccurate, modern science has also demonstrated the need to drastically revise its theory of the elements. Our current scientific model is the periodic table of the elements, which defines well over a hundred different essential atomic species. The genesis of this sort of elemental classification lies in the early establishment of four distinct elements or qualities which suggested that all matter was a combination of earth, air, water, and fire. Earth was cool and dry, air was moist and warm, water was moist and cool, and fire was dry and hot. These associations far pre-date the Renaissance, hailing from early Greek philosophy and later refined and expanded by a number of classical philosophers, including both Plato and Aristotle.

Anything observed could be described as an admixture of these classical elements. It may seem overly simple, but this was the sole system of elemental classification utilized by those attempting to advance the new field of scientific enquiry for many years. It is quite fair to say that the four-element theory was more qualitative than quantitative, which is a distinct advantage of the modern method of classification. It is not that the former method of classification did not work, but that the new system was much more empirically powerful in its specificity, thus resulting in the deprecation of the former within the realm of scientific examination.

The Western Hermetic tradition associated the four elements with certain virtues, in a way strongly reminiscent of its treatment of the planets. Aside from an association with the qualities of hot/cold and dry/wet, the elements were further defined within the scope of Hermetica to have certain ideas that tied in with the psyche. While the fifth element of spirit was said to be "above

all," earth was directly related to the physical body, air was related to the intellect, water to the emotion, and fire equally to the instinctual drives and divine inspiration.

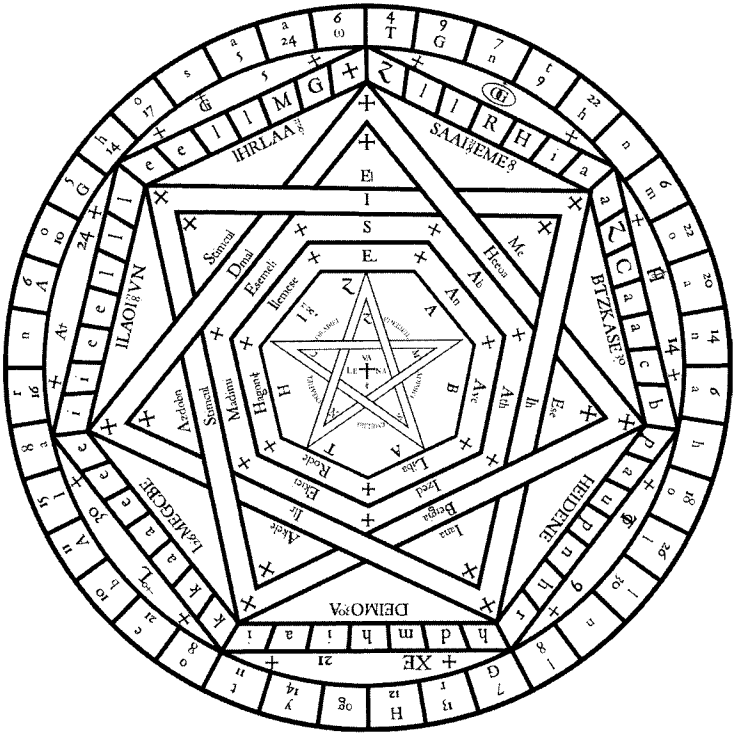
The elemental aspects further reflect upon an important Kabbalistic hierarchy known as the Four Worlds, where the concept of manifestation is delineated into four successive phases. The first, and most ethereal, is the world of *Atziluth*, the world of archetypes. This world is the realm of the Father archetype, Divine names, and the element of fire. Psychologically, this is the realm of the instinct, as well as the aspiration or spiritual components of the mind. Next is the world of *Briah*, or creation. It is the first assembling of an idea, drawn from the impressions of the archetypal world. It is related to the Mother archetype, the archangels, and the element of water, psychologically related to the deeper emotions. Third is the world of *Yetzirah*, or the formative world. This stage represents the arrangement of the idea into actionable steps and functions by leveraging the memory, will, imagination, and so on. It is related to the archetype of the Son, the angelic orders, and the element of air, and psychologically related to the intellect. Last is the world of *Assiah*, or manifestation. Here, the ideal becomes the actual. It is related to the archetype of the Daughter, the physical world, and the element of earth, and psychologically to the physical body. A table of these associations, as well as the cardinal direction with which the elements are also traditionally associated, is given below.

Element	Direction	World	Hierarchy	Archetype	Self
Earth	North	Manifestation	Physical	Daughter	Body
Air	East	Formation	Orders	Son	Intellect
Water	West	Creation	Archangel	Mother	Emotion
Fire	South	Archetypes	Divine Name	Father	Instinct

While it is not the purpose of this work to give an exhaustive account of these correspondences, if such were even possible, I have attempted to illustrate particular relationships that will greatly aid us in our understanding of the Sigillum Dei. Not all of these are necessarily required to comprehend its general nature, but keeping them in mind will greatly inform and enhance our ability to appreciate the subtleties of this intricate symbol. For a more complete set of correspondences, I refer you to Aleister Crowley's *777*, Agrippa's *Three Books of Occult Philosophy*, and similar treatises whose aim is to treat these topics more thoroughly.

2.

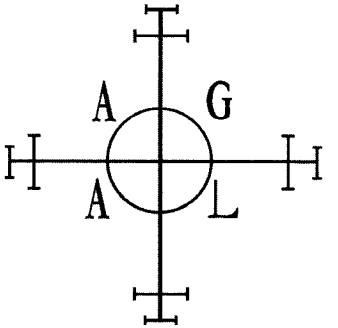
The Design of the Sigillum Dei



Dee & Kelley's Sigillum Dei.

Although early versions of the Sigillum Dei found in grimoires like *The Sworn Book of Honorius* appear superficially similar to the one created by Dee and Kelley, closer investigation reveals that with the exception of the basic layout, the method by which the latter Sigillum Dei was constructed is completely different from that of its predecessors. While earlier versions clearly depict the Latinized form of a series of Greek and Hebrew names of God, the Sigillum Dei of Dee and Kelley is, as we shall see, constructed from an arrangement of similar planetary and angelic names on a square grid or table. The more elaborate format of this latter version not only sets it apart from its predecessors, but also defines and establishes a definite hierarchy of angels, which is not something that earlier versions attempt.

John Dee and Edward Kelley's work on the Sigillum Dei began in earnest in 1582 when Dee found himself unable to determine a definitive form of the seal from the various early representations that were available for comparison.[1] By his account he turned to the angels with whom he was in contact, and they communicated the details of a design to him, which he dutifully recorded in *The First Book of Mystery*. According to the manuscripts, the seal was to be constructed from purified wax, in the shape of a disk, one and one-eighth inches thick and nine inches in diameter. The back of the seal was to bear an equilateral cross about which the Divine Name "AGLA"[2] had been graven. The word was to start in the upper left quadrant formed by the cross and run clockwise around the successive chambers.



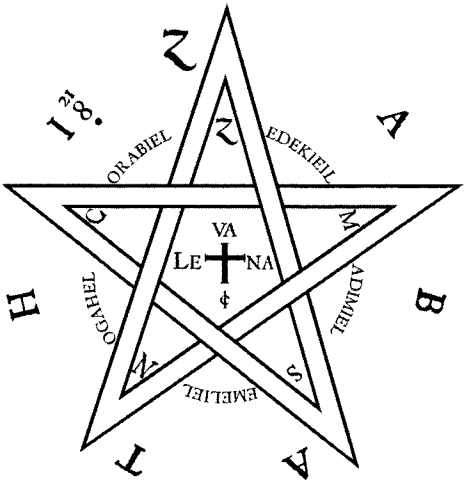
AGLA Cross on the obverse of the Sigillum Dei.

The front of the seal bore the now-famous complex geometric design with a pentagram at the center. It is the names around this inner pentagram that give the most overt evidence of the planetary forces that are, quite literally, at the heart of the Sigillum Dei. In the center of the pentagram is a crucifix, about which is written the letters LA, VA, NA, and EL—Levanael. Another name extends from each point of the pentagram: Zedekieil, Madimiel, Semeliel, Nogahel, and Corabiel. Finally, surrounding the entirety of the inner chamber is the name Zabathi. This name, Zabathi, actually omits the "-el" suffix that is appended to the other names, and terminates with the numbers 21 and 8. If we look to the outer circumference of the Sigillum Dei, the letters having these numeric values are "e" and "l", respectively, so we see that these numbers are a blind for this same "-el" suffix. This fulfills the remainder of the seventh and final name, Zabathi(el). These names have precedence outside of

1. Sloane MS 3188: f. 12b.

2. An abbreviation of the Hebrew phrase *Ateh Gibor Li-olam Adonai*, meaning "Thou art mighty forever, Lord."

Dee's work, being listed in chapter thirty-eight of the third book of Agrippa's *Three Books of Occult Philosophy*, which appears to be the source.[3]



Central Pentagram of the Sigillum Dei.

Close inspection of these names reveals that they are angelic versions of the planetary names in Hebrew. The addition of the "-el" suffix transforms these names into raw planetary forces, which operate much like the intelligences of the planets in traditional magick: neither good nor evil, but a force to be applied as it may. In fact, Agrippa cites them distinctly as "spirits" of the planets. "El" is actually a Divine Name in and of itself, and its inclusion at the end of the planetary names is similar to appending the phrase "Of God" to them. Like Gibor-El (Gabriel), which means "Strength of God," or "Aur-El" (Uriel), which means "Light of God," each planet becomes a spiritual manifestation of its underlying principle (the planet) with the addition of this terminal suffix. Note that a number of the planetary names as given by Dee have suffered greatly in their translation from Hebrew into English, an unwitting transformation that tended to be more the rule than the exception in that period of time, though some of these translational irregularities were present in *Three Books of Occult Philosophy* as well. In what was possibly an error of transcription, Dee lists the planetary spirit of Mercury as Corabiel whereas Agrippa gives Cochabiel, the latter being a closer approximation of the Hebrew. The remaining names are verbatim.

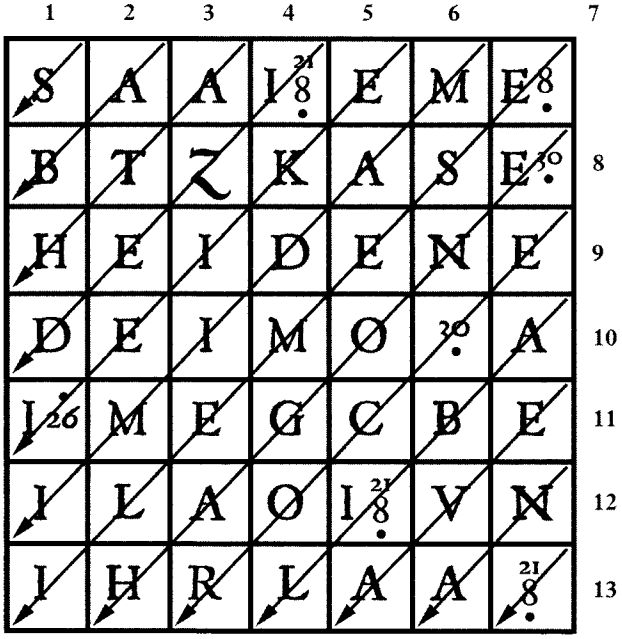
3. Agrippa, *Three Books of Occult Philosophy*: p. 553.

PLANET	HEBREW	DEE	AGRIPPA
Saturn	Shabathai	Zabathiel	Sabathiel
Jupiter	Tzedek	Zedekieil	Zedekiel
Mars	Madim	Madimiel	Madimiel
Sun	Shemesh	Semeliel	Semeliel
Venus	Nogah	Nogahel	Nogahel
Mercury	Kokab	Corabiel	Cochabiel
Moon	Levanah	Levanael	Levanael

The next major component of the Sigillum Dei consists of the two heptagons traced within the bounds of a larger heptagram, or seven-sided star. This entire complex houses the names of four sets of angelic beings, known as the "Children of Light," each of which is composed of seven angels having from one to seven letters in its name. While on the surface this might seem to be their only common feature, all four sets of names are constructed from the same sevenfold table or square, which in turn is constructed from the seven names of the Planetary Intelligences we've just described. This Planetary Square is the primary key to unraveling many of the mysteries of the Sigillum Dei.

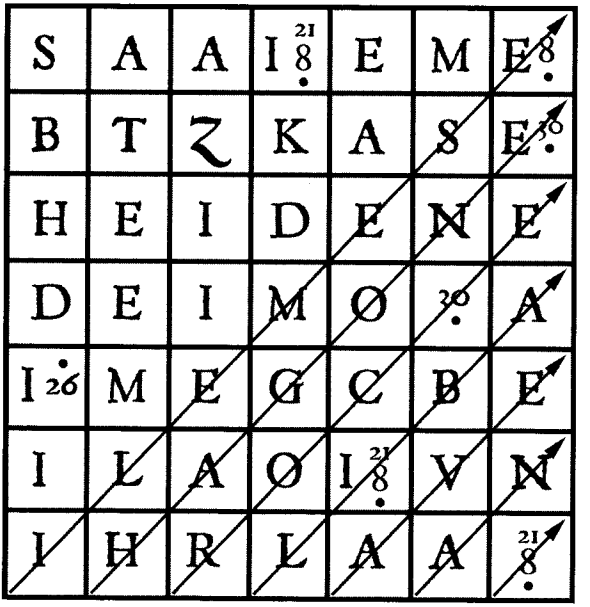
Dee & Kelley's Planetary Square.

Starting in the upper left hand corner of the Planetary Square and reading diagonally down and to the left, you can see the names of the Planetary Intelligences as given by Dee and Kelley. In the upper left corner, we see the letter "S," and since we cannot go down and to the left, we return to the letter "A" at the top, then read "B," once again returning to the top and reading "A," "T," "H," back to top with "A," and so on. Note that the "S" that begins the Planetary Intelligence Sabathiel in the upper left corner of the square is given as "Z" in the spirits of the central pentagram. This seeming inconsistency should not confuse: these are simply variant transliterations of the planetary name for Saturn in Hebrew. As in the derivation of the planetary names themselves, there are also a few missing letters, represented by their numeric equivalents. The letters of this table generate the names of the Children of Light, as well as a set of "secret" Divine Names.



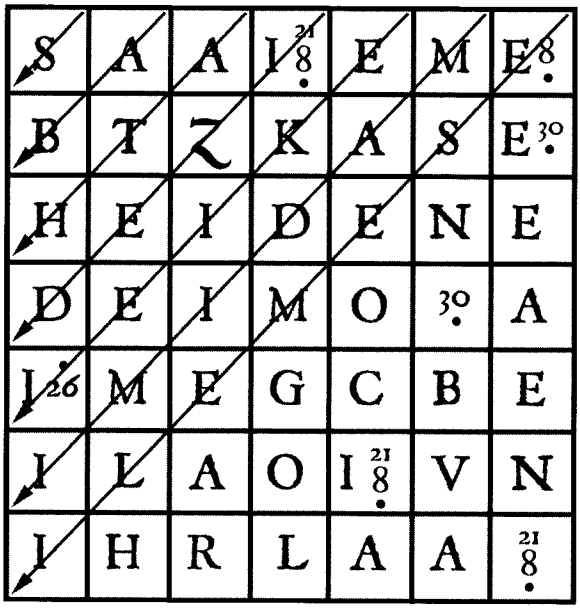
Reading the Names of the Planetary Square.

The angels of the first series are known as the "Sons of the Sons of Light," whose names are located within the boundaries of the innermost heptagon. They are, in order, E, An, Ave, Liba, Rocle, Hagonel, and Ilemese. As shown, each name can be derived by reading up and to the right from the lower right corner of the table. Some, but not all, of the names must be completed using the appropriate alpha-numeric substitutions, though the application of this rule is curiously inconsistent. Generally, the numbers are only translated if there is no letter occupying that square, except for Hagonel, whose terminal letter is represented as the number 30 within the square also containing the letter "E."



Reading the Names of the Sons of the Sons of Light.

The angels of the next series are known as the "Daughters of the Daughters of Light" and appear in the second heptagon from the center, just outside of the heptagon containing the Sons of the Sons of Light. Their names are derived in a similar fashion, reading down and to the left from the upper left hand corner of the table: S, Ab, Ath, Ized, Ekiei, Madimi, and Esemeli. No alpha-numeric substitutions are affected in translating these names.



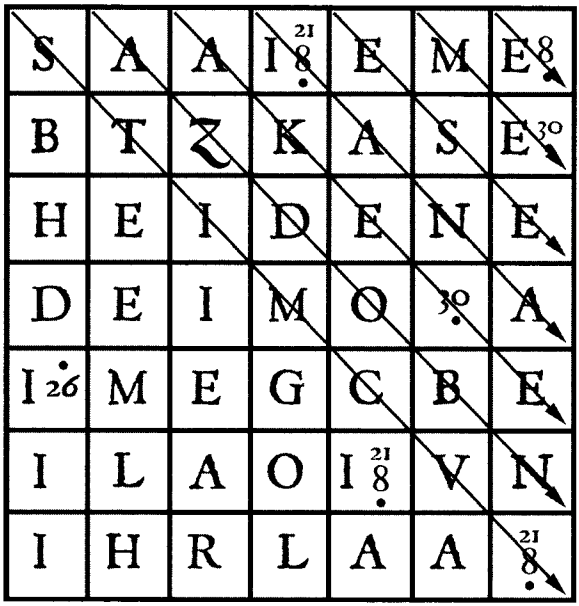
Reading the Names of the Daughters of the Daughters of Light.

The "Sons of Light" are the third set of angels, appearing within the interlaced bands of the heptagram that serve as the boundary for the two inner heptagons. While the sequence of angels in the previous two sections is found by moving around the heptagon in sequence, the Sons of Light at first would appear to break this format. To see the continuing pattern, one must follow the interwoven bands of the heptagram as it works its way around the sigil rather than just looking at the next name to the right. The names of the Sons of Light can be derived from the Planetary Square by reading down and to the right from the lower left hand corner: I, Ih, Ilr, Dmal, Heeoa, Beigia, and Stimcul. Note that the last letter in Stimcul is here given as "L," while in the derivation of the Sons of the Sons of Light (whose names also intersect this square) it is given as "E." Both are technically correct, as this square contains both the letters 21 ("E") and 8 ("L").

S	A	A	I 21 8	E	M	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L	A	O	I 21 8	V	N
I	H	R	L	A	A	21 8

Reading the Names of the Sons of Light.

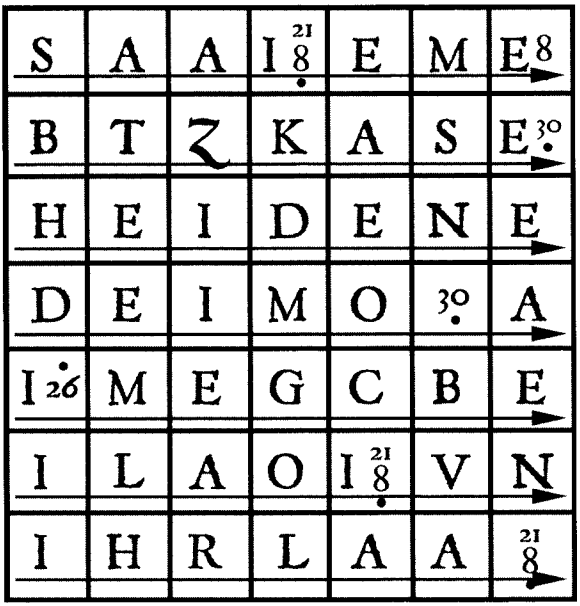
Finally, we arrive at the last set of names, the "Daughters of Light," given by Dee as El, Me, Ese, Iana, Akele, Azdobn, and Stimcul, derived by reading down and to the right from the upper right corner. These names are found segregated within the points of the heptagram, in the next layer outside of the Sons of the Sons of Light, and complete the examination of the Children of Light. The name Stimcul, which appears here again, is consistent with the rendering of the Sons of Light, with the final letter being given as "L." The first name, given as "El," consists of both the letter "E" and the alphanumeric substitution of the 8 to the letter "L." Once again, the letter 30 is also transliterated as "L" in generating the name of five letters, Akele.



Reading the names of the Daughters of Light.

Having exhausted the Children of Light, we can now examine the set of names that are found outside the angles of the heptagram and the next enclosing heptagon. The text of Dee's transcriptions states that these names are not known to the angels and cannot be read or spoken by man, and they do seem rather awkward in even attempting to pronounce them, though perhaps no more so than any of the Children of Light. However, their derivation is the simplest yet, reading straight across the Planetary Square, from left to right. They are, from top to bottom, SAAIEME, BTZKASE, HEIDENE,

DEIMOLA, IMEGCBE, ILAOIVN, and IHRLAAL.[4] No classification is given to them beyond their being Names of God. Uriel then states, "Beatus est qui secrete nomina sua conservat,[5]" meaning "Blessed is He who keeps his name secret." As such, I shall refer hereafter to these Divine Names as the "Secret Names of God" so as to differentiate them from yet another set of Divine Names that will be encountered shortly. This set of names completes the use of the Planetary Square within the Sigillum Dei, and it is to a new table that we must look to decipher the outermost heptagon. However, its format is not unlike that which we encountered in the Planetary Square.



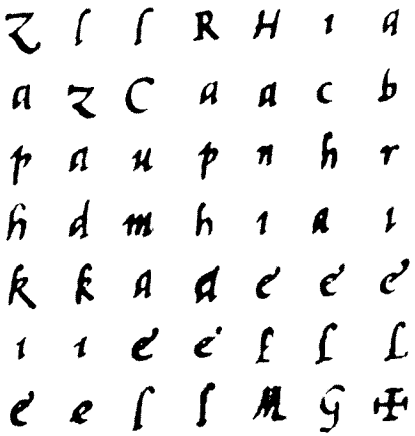
Reading the Secret Names.

The outermost heptagon consists of seven letters per side, with the exception of a small equilateral cross in one of the chambers, and if the previous names seemed difficult to pronounce, these are nearly impossible. They are not derived from the Planetary Square, but instead from another square of letters that has been constructed from the names of the seven planetary

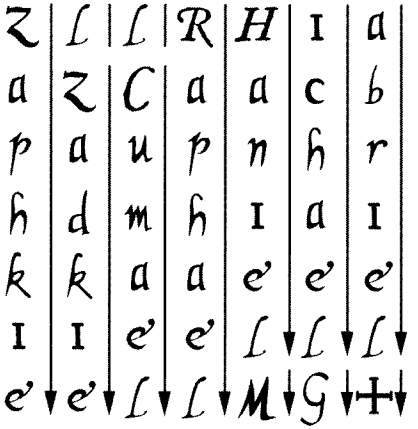
4. I have taken the liberty of removing or otherwise translating the numeric placeholders within these names.

5. Sloane MS 3188, f. 28b.

Archangels. These are given by Dee as Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michael, and Gabriel. The Archangelic Square is constructed by placing these names in a similar seven-by-seven square, starting in the upper left corner with the letters reading in sequence from top to bottom. The letters within each segment of the outermost heptagon can then be determined by reading left to right across the square. The final position contains an equilateral cross, simply because there are no more letters left to include.



The Archangelic Square.



Reading the Names of the Archangelic Square.

A series of forty mixed capital and minuscule letters encircle the circumference of the Sigillum Dei. With a few notable exceptions, each of the letters in this series has been paired with a number either above or below it. The first letter given is the capital "T," which is paired with the number 4; the final letter given is a lowercase Greek omega, presumably to indicate the end of the sequence, which of course also reveals its start. According to Dee's writings, each character was received in the form of an angel, referred to as an "Angel of Light," forty such angels arranged in eight companies of five. Each angel would appear, display the letter and corresponding number, and then disappear, each arriving and withdrawing in its own unique way. It was the Archangel Michael, with the aid of a second angel, Semiel, that presided over the lengthy discourse in which the circumference was revealed, but there were a few missing letters once the scrying session was complete.

Not long thereafter, Kelley requested the work and locked himself away in his study, where he was conveniently contacted by the angel Uriel, who supplied the corrections. Kelley's opportune communication with Uriel obviously made Dee suspicious, and he in turn contacted the angel Michael to discover the truth. His notes indicate that he was told, quite simply, "Truth is only with God."[6] Perhaps Dee wanted it to be true, as he seemed satisfied with this relatively unhelpful message, although he was told the seer (Kelley) merely neglected to communicate the missing letters during the course of the operation. Questions of Kelley's seemingly obvious duplicity aside, what remains is an alpha-numeric sequence whose purpose is to construct a series of seven Divine Names that are distinct from the Secret Names constructed from the Planetary Square. Note that the associated alpha-numeric pairings on the circumference also provide the key to the numeric substitutions on the Planetary Square. For example, the letter on the circumference associated with the number 30 is "L," used in deriving the names Rocle and Akele.

6. Sloane MS 3188. *Liber Mysteriorum Secundus*, f. 21a.

The Letters of the Circumference

4	9	7		22
T	G	n	t	h
			9	

	6	22	20	14
n	m	o	a	n

6		18	26	
a	h	o	l	l
				30

	7	13		
n	l	G	r	H
	8			22

og	y	t	o	e
	14	11	8	21

10	11	15	8	16
b	A	I	a	r

	6		5	
n	A	o	G	h
		10		14

				6
o	s	a	a	o
17		5	24	

This set of Divine Names can be derived by selecting a capital letter and its attendant number from the series inscribed around the outer circumference. If the number is written above the letter, then that many spaces are counted clockwise. If it is below, then they are counterclockwise. The process is repeated until a letter is reached that is not paired with a numeric value. At that stage the name is complete. Using this formula, the names are found to be ThAaoth, GalAas, Gethog, Horlon, Innon, Aaoth, and Galethog. However, the Archangel Michael explains that whenever the "Aa" sequence is found in the middle of a word, such as in GalAas and ThAaoth, it is to be "comprehended with its inward power" and counted only as a single "a." Following a subtle re-ordering, the final rendering of the names becomes Galas, Gethog, Thaoth, Horlon, Innon, Aaoth, and Galethog. The final name, Galethog, is also found written counter-clockwise between the outer circumference and the outer heptagon in stylized capitals.

When all is complete, the total number of letters in all of the derived names is intended to be equal to the total number of letters around the circumference once the "Aa" contraction is applied: forty. However, summing the number of letters results in forty-one letters, not forty, unless the "Aa" of Aaoth is contracted to a single "a" despite Michael's instruction to the contrary. While there is no known source for these names, the name "Innon" is referenced in Agrippa's *Three Books of Occult Philosophy*. Curiously enough, it occurs in chapter eleven of the third book, right before the name *Emeth*, with which the Sigillum Dei is of course intimately connected.

With the derivation of this second set of Divine Names obtained, the examination of the Sigillum Dei is complete. The raw and primal energies of the Planetary Angels give way to the more concrete forms of the Children of Light, the Secret Names, Archangels, and the Divine Names around the circumference. However, although the nature of the sigil itself has been shown to be planetary, the planetary attributions of the angels are not yet revealed. Of course, the traditional assignments of the Archangels are given in any number of reference works, and the associations of the Planetary Intelligences are self-evident, but those of the Children of Light and Divine Names remain mysterious. They could simply be in the conventional order of Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon, but if this were the case, should they start at the Child of Light containing one letter or seven? Given that the Archangel Michael is said to have deliberately rearranged the order of the Divine Names on the circumference there is presumably a predefined and important order to the sequences.

The problem would perhaps have remain unsolvable had Dee not noted that when the Sons of Light appeared before him and Kelley and revealed the names of the various angels, each was carrying a sphere of metal. These proved to be the traditional metals of the seven planets, with the angels appearing in the order of Gold, Silver, Copper, Tin, Iron, Mercury and Lead; the metals associated with the Sun, the Moon, Venus, Jupiter, Mars, Mercury, and Saturn, respectively. Armed with this information, it is reasonably simple to deduce the planetary attributions of each of the angels. Thus, the angels of one letter are related to the Sun (gold), those of two letters to the Moon (silver), and so on to the seven-lettered name related to Saturn (lead). This is a departure from the traditional arrangement, and appears to be unique to this treatise. While no explanation is given, it is likely that their sequence is derived from an alchemical order, in keeping with Kelley's interest in that art.

There are, therefore, two distinct sequences of planetary order within the Sigillum Dei, with the Children of Light ordered according to this new alchemical arrangement, whilst the table from which they are drawn is based on the traditional Ptolemaic order. The same traditional order appears to be used in the sequence of the Planetary Intelligences, as well as for the planetary Archangels that comprise the Archangelic Square. Only the Sons of Light explicitly exhibit the new sequence, although it can be extrapolated from this that the sequence should also apply to the remaining Children of Light and Divine Names. The latter were of course said to have been re-ordered by the Archangel Michael, and while no precise order is indicated for them, they are allied to the Children of Light, and arguably would follow the same planetary alignment.

The planetary associations of angels and Divine Names from Dee's rendition of the Sigillum Dei, based on the extrapolation of planetary metals described for the Sons of Light, the traditional attributions of the Planetary Intelligences, and the planets themselves, are displayed in the following table.

The Planetary Codex – Dee & Kelley, Original

The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	SAAIEME
Daughter of Light	El
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	El
Planetary Intelligence	Semeliel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BTZKASE
Daughter of Light	Me
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	An
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	Horlon
Archangel	Zadkiel
Secret Name	DEIMOLA
Daughter of Light	Iana
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekieil
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	Innon
Archangel	Cumael
Secret Name	IMEGCBE
Daughter of Light	Akele
Son of Light	Heeoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Rocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ILAOIVN
Daughter of Light	Azdobn
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagonel
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

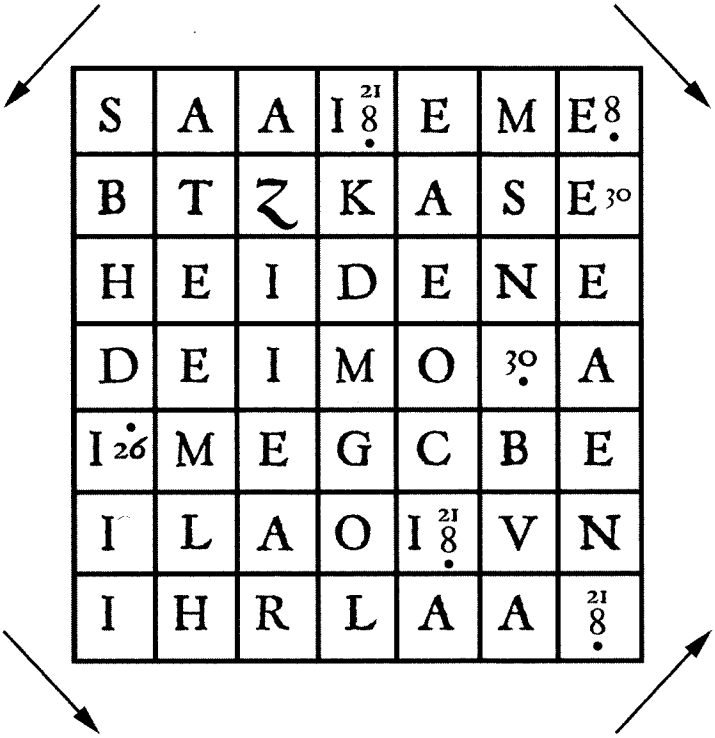
Divine Name	Galethog
Archangel	Zaphkiel
Secret Name	IHRLAAL
Daughter of Light	Stimcul
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Zabathiel
Planetary Name (Hebrew)	Shabathai

3.

Elizabethan Errata

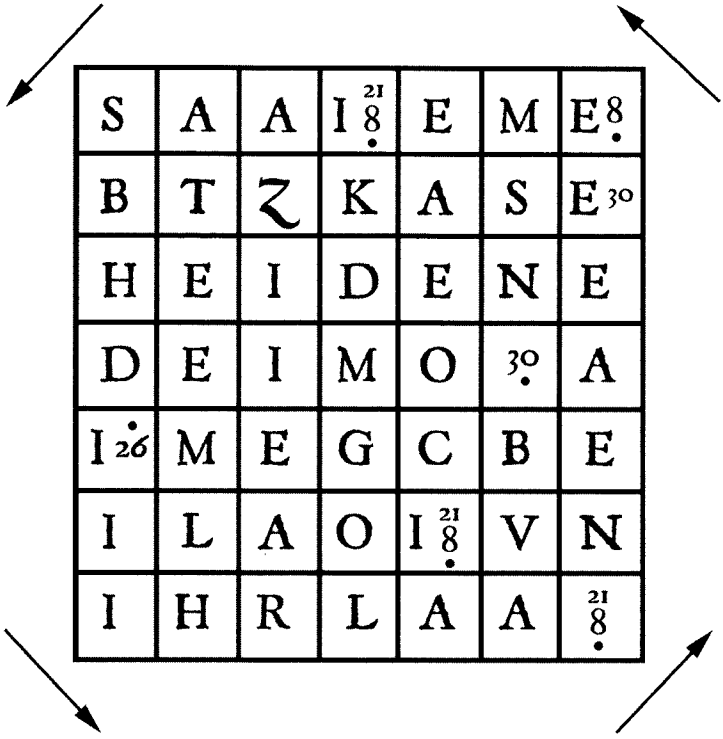
An understanding of the tables from which the Sigillum Dei is constructed has provided us with the necessary insight to illuminate its mysteries. We can now recognize that it is not just an arcane and undecipherable collection of unpronounceable angelic names, but rather an ordered, succinct and methodical arrangement of—as the cynic might observe—unpronounceable angelic names. In short, there is a system and order beneath the sigil's potentially overwhelming façade, even if it is not readily apparent. Armed with this knowledge, we can make sense of the overall pattern, and even detect a discrepancy or two in its implementation.

Although not commonly recognized, there is an error in Dee's rendering of the Children of Light, specifically the Daughters of Light, which he gives—or, as he would have it, was given—as El, Me, Ese, Iana, Akele, Azdobn, and Stimcul. These are the first Children of Light to be mentioned in the manuscript, but are the only angels whose names are read clockwise, down and to the right from the upper right corner. The other three sets of angelic names are derived by reading counter-clockwise through the Planetary Square: the Sons of Light are read down and to the right starting in the lower left corner, the Daughters of the Daughters of Light down and to the left starting in the upper left corner, and the Sons of the Sons of Light up and to the right starting in the lower right corner. This suggests that the derivation of these names was inconsistent, but also raises the broader question of the correct direction in which the names should be read. Did Dee and Kelley make a mistake in the direction in which they read the first set of names, or is it the other three that are actually at fault?



Dee's reading of the Names.

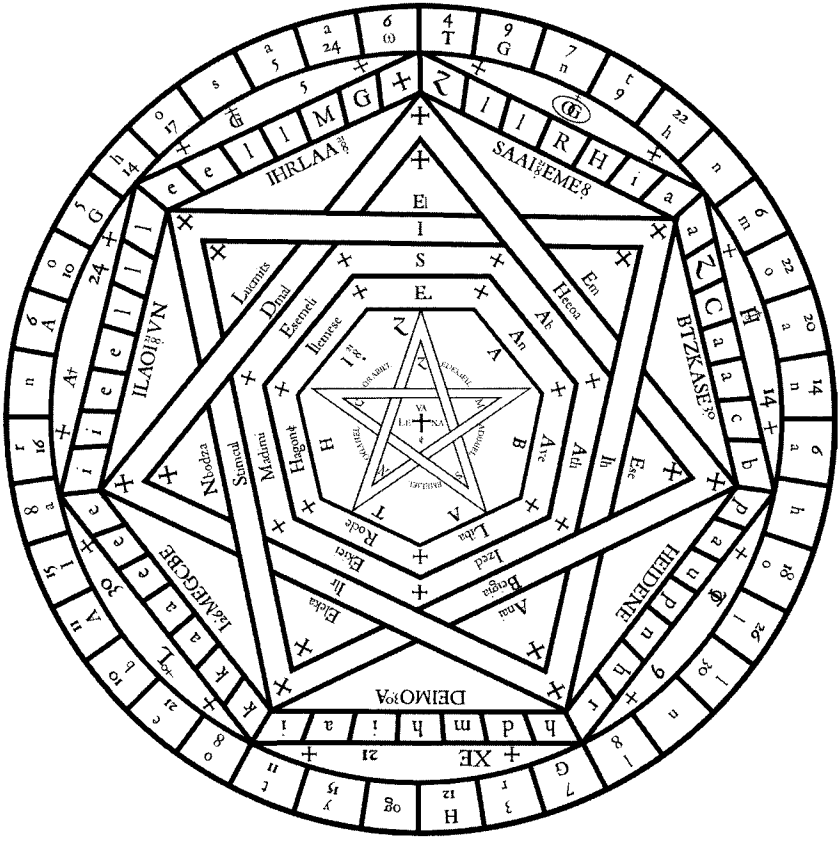
If the set of names of the Daughters of Light was intended to have been read counter-clockwise like the others, they would appear as El, Em, Ese, Anai, Eleka, Nbodza and Lucmits. Given that the Planetary Intelligences themselves are written on the square counter-clockwise, down and to the left from the upper left corner, it seems reasonable to assume that the other names should also read counter-clockwise. I also feel that there is more of a case to be made for an error in one set of names than in three. Accepting such, the names of the Daughters of Light should be corrected to El, Em, Ese, Anai, Eleka, Nbodza and Lucmits, with the other Children of Light being correct as given.



Corrected reading of the Names.

An even more obscure error exists in the alpha-numeric pairings about the circumference of the sigil. When all of these names have been derived by means of the alpha-numeric pattern previously described, there are actually seven letters left that were not used to derive a Divine Name, and these just happen to connect if the same pattern is followed. The letters are "b," "o," "r," "y," "m," "o," and "n." Their associated numbers connect them all together in sequence, except for the letter "r," whose number is given as 13, and the letter "y," whose number is 14. The problem with the "y" is easily explained as the result of a transcription error that occurred in the drawing of the sigil; the manuscripts clearly state that the associated number is 15, and not 14. The letter "r" appears to match the value in the manuscript, 13, but in order for the letters to connect this should be corrected to 3 instead. If this is done, the set of letters now yields a new "hidden" Divine Name, Borymon.

So what is this new Divine Name? Reading the letters in reverse, one is compelled to consider an encoded message by either Dee, or more likely in this case, Kelley. It reads "no my rob." Is this an admission of guilt or complicity for having taken something that was clearly from a pre-existing source, despite the manuscripts explicitly stating it was "already perfected" in one of Dee's books, *The Sworn Book of Honorius*? It is possible, but before going out too far on that limb, it would be well to consider that the letters can also be re-arranged to spell "by moron." Personally, I would be inclined to include Borymon as a secret Divine Name, rather than taking it as being a veiled admission of either duplicity or stupidity on the part of Dee or Kelley.



Corrected Sigillum Dei.

The Planetary Codex – Dee & Kelley, Corrected

The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	SAAIEME
Daughter of Light	El
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	El
Planetary Intelligence	Semeliel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BTZKASE
Daughter of Light	Em
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	An
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	Horlon
Archangel	Zadkiel
Secret Name	DEIMOLA
Daughter of Light	Anai
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekieil
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	Innon
Archangel	Cumael
Secret Name	IMEGCBE
Daughter of Light	Eleka
Son of Light	Heeoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Rocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ILAOIVN
Daughter of Light	Nbodza
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagonel
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

Divine Name	Galethog
Archangel	Zaphkiel
Secret Name	IHRLAAL
Daughter of Light	Lucmits
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Zabathiel
Planetary Name (Hebrew)	Shabathai

4.

A Reformation of the Sigillum Dei

If we acknowledge that Dee and Kelley made errors in the construction of the Sigillum Dei, it is not unreasonable to ask how this information should influence our views about what is, after all, one of the great symbols of Western occultism. This seal is said to have been dictated directly from the mouths of angels, yet its flaws and even its origins seem to indicate that its source is all too human. Is it then still viable? Is it less valuable? How much significance should we read into it?

Personally, I do not believe that the value of Dee and Kelley's Sigillum Dei is significantly diminished by their errors or oversights. It was not simple luck that enabled us to detect the mistakes that the pair made in the construction of the Sigillum Dei, but the fact that it has such a strong internal coherence. In short, it was not the design that was flawed, but the implementation.

Assuming that the underlying principle is sound and that we have corrected the basic flaws already addressed, it is worth investigating whether other improvements to the implementation of the pattern could be made. Even a cursory glance at the names used to construct the Planetary Square that defines the bulk of the Sigillum Dei confirms that this is so. The English equivalents for the planetary names taken from Agrippa are at times quite different from the actual planetary names in Hebrew and could clearly be rendered more accurately. Of course, even these are not *exactly* the names as they appear in Hebrew, whose alphabet has a completely different character set than the English and does not contain "vowels" in the same sense that English does. (Modern Hebrew has "pointing values" written around the letters that represent associated vowel sounds, but this is a relatively recent invention.) As a result, any "translation" we might manage is really an attempt at an English phonetic representation of the underlying Semitic language. Modern translations have thankfully regularized much of the spelling, allowing us to leverage this consistency in our work with the Sigillum Dei.

In rendering the names around the inner pentagram, two angels in particular seem to require our assistance: the angel of the Sun and the angel of Jupiter. The angel of the Sun, whose planetary name in Hebrew is *Shemesh*, is rendered as Semeliel, while a better rendition might be Shemeshiel, in accordance with the general pattern of appending the "el" suffix to the Hebrew

planetary names. The name of the angel of Jupiter, which is given as Zedekieil, adds an extra "i" to the name, breaking up the "el" suffix. A more consistent rendition would be Zedekiel. Note that this might also be spelled "Tzedekiel," as the Hebrew for Jupiter is *Tzedek* (TzDK), and the common transliteration of the first letter (*tzaddi)* is "Tz", not "Z." This combination is still an approximation, however, since this letter sequence never occurs in the English language. Given that there is no direct phonetic equivalent, I have chosen to retain the renaissance value of "Z." Even more minor, but worth noting, is that Dee and Kelley neglect the "i" preceding the –el suffix in rendering the angel of Venus as Nogahel, which might also read Nogahiel. The following table lists the English transliteration of the Hebrew, Dee's rendering of the Planetary Intelligences, and a revision intended to more closely resemble the Hebrew root.

Planet	**Hebrew**	**Dee**	**Revised**
Saturn	Shabathai	Zabathiel	Shabathiel
Jupiter	Tzedek	Zedekieil	Zedekiel
Mars	Madim	Madimiel	Madimiel
Sun	Shemesh	Semeliel	Shemeshiel
Venus	Nogah	Nogahel	Nogahiel
Mercury	Kokab	Corabiel	Kokabiel
Moon	Levanah	Levanael	Levanael

Now that we have a newly derived set of Planetary Intelligences, we should be able to re-construct the inner pentagram and Planetary Square, since they are ultimately created from the letters of these names. Recall that Dee had to do some questionable accounting in order to make the letters conform to the forty-nine chambers available in the Planetary Square. In several instances, letters were omitted as necessary by alpha-numeric replacement to ensure that the result would work out to the proper count. However, the way in which this was done was rather arbitrary. In some instances the "el" suffix was abandoned in favor of its numeric equivalents, while in other instances only the "l" was similarly replaced. In counting the letters of the newly derived names for the Planetary Intelligences, we see that there are certainly more than the requisite forty-nine, so it seems that we are going to have to manage some form of reduction as well if an actual improvement is to be made. If we

are to maintain the integrity of the sigil as a whole, it is important to adhere to an overall pattern, or all we've really accomplished is to trade one set of inconsistencies for another.

Thankfully, there are two simple rules that, if universally employed, allow us to keep the corrected names within the confines of the forty-nine chambers of the Planetary Square. The first is to contract all instances where the common English equivalent of the Hebrew requires two letters, namely "Sh" and "Th", which are *shin* (ש) and *tau* (ת), respectively. Note that the decision to use "Z" instead of "Tz" for the first letter of the Hebrew word for the planet Jupiter (Tzedek) does not impact the end result. As a "compound letter," it would not affect the overall pattern, since we would handle it much as we chose to handle the others.

The second contraction pertains to the "el" suffix. In the manuscript, it is stated a number of times that this combination of letters is to be drawn as one connected "el". If we observe this pattern in assigning the letters of the Planetary Intelligences to the chambers of the Planetary Square, as well as the contraction of "Sh" and "Th," we arrive at exactly our desired number of forty-nine total letters! The construction of a new Planetary Square results in a major reformation of the seal itself, as it ultimately defines a completely different set of angels for the Children of Light.

Sh	A	A	EL	E	A	Sh
B	Th	Z	K	D	E	N
I	E	I	I	M	O	EL
D	EL	M	E	G	K	B
M	I	Sh	A	O	I	E
EL	I	H	K	EL	V	N
EL	I	A	L	A	A	EL

The Reformed Planetary Square.

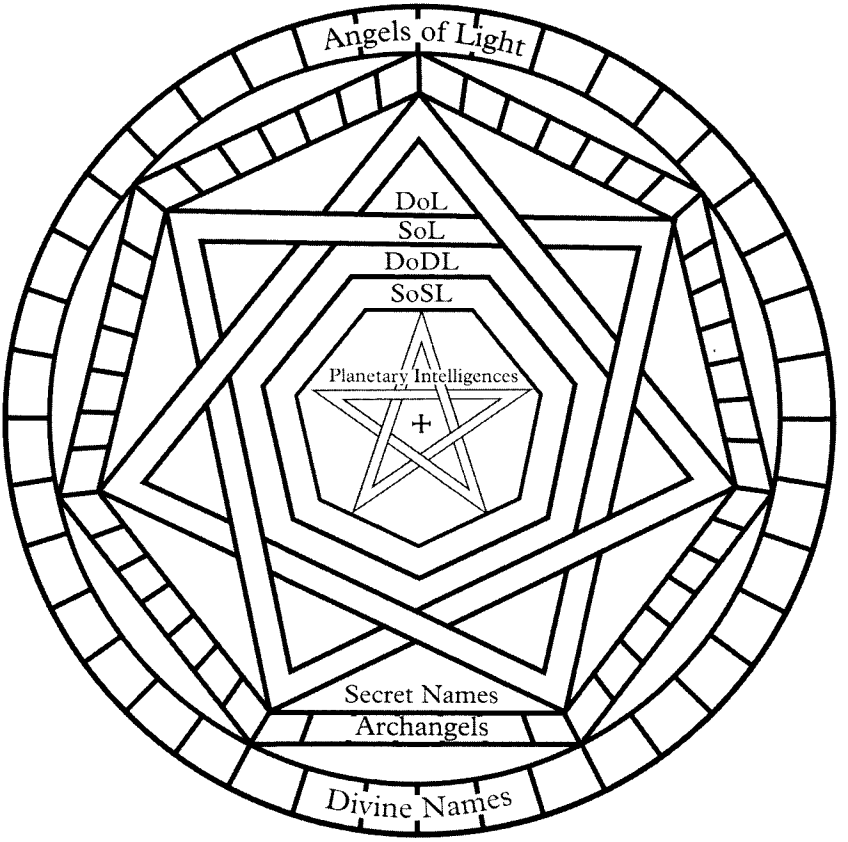
PLANET	DOL	SOL	DODL	SOSL	DIVINE NAME
Sun	Sh	El	Sh	El	Shaaeleash
Moon	Na	Eli	Ab	An	Bthzkden
Venus	Elee	Mia	Athi	Ave	Ieiimoel
Jupiter	Bodel	Dihl	Elzed	Lelib	Delmegkb
Mars	Ekmka	Ielshka	Ekielm	Akokel	Mishaoie
Mercury	Nigiza	Bemaela	Adimiel	Ihagon	Elihkelvn
Saturn	Elvoeithsh	Shthieovel	Shemeshiel	Elishemesh	Elialaael

The names of the Archangels can also be reconstituted with some minor revisions based on their Hebrew roots. Unlike the case of the Planetary Square, however, no letters in the Archangelic Square need to be reduced. The greatest change comes in restoring the name of the Archangel of Mars, Kamael, which is given by Dee as Cumael. The remaining letters, including the cross, remain intact. Overall, this causes a slight modification to the outer heptagon, but on a much smaller scale than the alterations resulting from the revision of the Planetary Square. Note that, unlike the Planetary Square, the similar Hebrew "compound letters" *peh*, which is represented as "Ph," and *cheth*, which is represented as "Ch," are not grouped into a single square or chamber. These combinations occur in the names of the archangels Zaphkiel, Raphael, and Michael. The Hebrew letter *tzaddi* (Tz), however, is still consistently rendered as "Z" in the Archangelic Square in the case of Zaphkiel and Zadkiel, much as the rendering of Zedekiel, the Planetary Angel of Jupiter.

Z	L	L	R	H	I	A
A	Z	K	A	A	C	B
P	A	A	P	N	H	R
H	D	M	H	I	A	I
K	K	A	A	E	E	E
I	I	E	E	L	L	L
E	E	L	L	M	G	✝

The Reformed Archangelic Square.

There is yet another aspect to consider in our attempt to create our own version of the Sigillum Dei, but unlike our previous modifications this does not pertain to the individual letters themselves. While we have so far spent time examining the minute details of the sigil and its construction via the planetary names, it is now time to take a step back and look at the overall pattern presented in the sigil. As a general trend, we find a set of raw, unrefined planetary forces in the center of the sigil surrounding the central pentagram giving way to the more refined qualities of the Divine Names amidst the outer bands. Having a consistent hierarchy would prove an exceptional quality were it to extend throughout the sigil; and indeed, it does—again, *almost*.

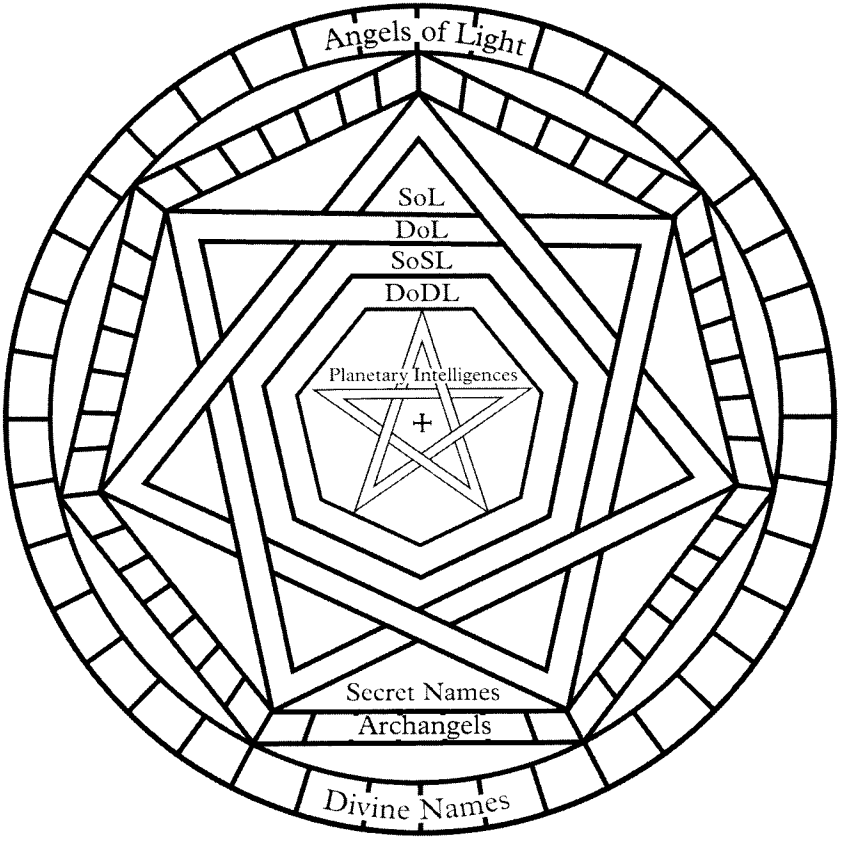


Dee's Arrangement of the Sigillum Dei.

If we refer back to the concept of the Four Worlds, we find that each of these worlds is attributed to a masculine or feminine familial archetype: Father, Mother, Son, and Daughter. These relate to the worlds of *Atziluth* (Archetypal), *Briah* (Creative), *Yetzirah* (Formative), and *Assiah* (Physical), respectively. If we look at the sigil, we see that the gender attributes of the Children of Light mirror this exactly with a Son, a Daughter, a Son of a Son, and a Daughter of a Daughter. Given that we move from a base or material aspect to a more refined and ethereal one as we move outward, we need only swap the places of the Sons of the Sons of Light and the Daughters of the Daughters of Light, and those of the Sons of Light and the Daughters of Light, to obtain a perfect symmetry with the pattern of familial archetypes in the Four Worlds!

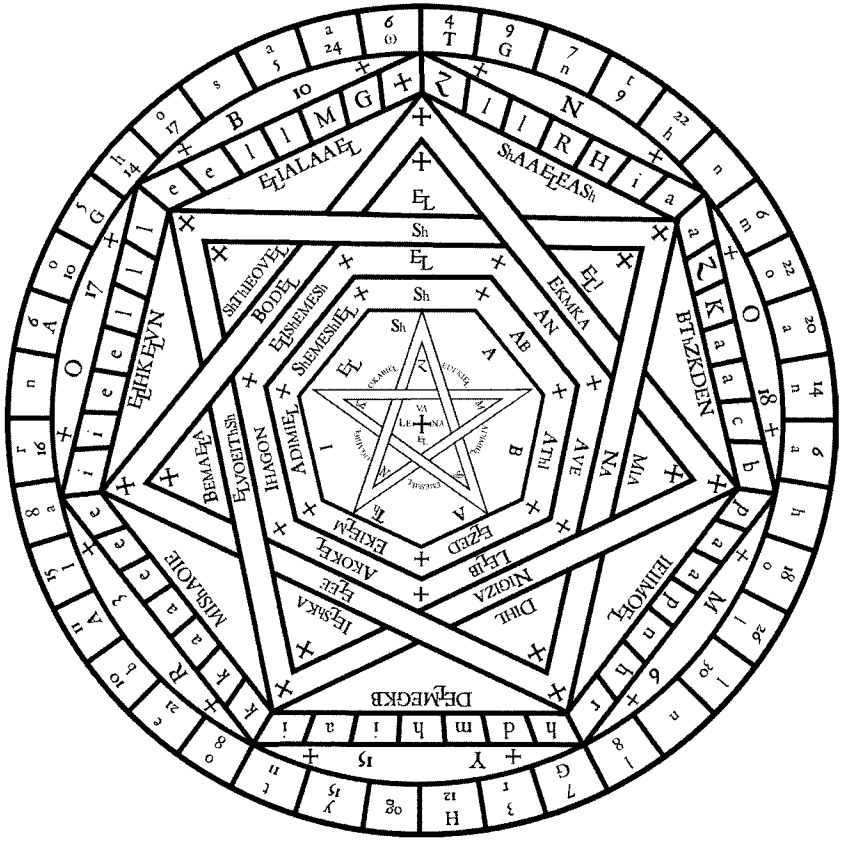
With this new arrangement, the outermost order will be the Sons of Light as the Father archetype, instead of the Daughters of Light, which will be the next order inward as the Mother archetype within the bands of the heptagram. Then, in the second heptagon from the center, we have the Sons of the Sons of Light as the Son archetype, with the Daughters of the Daughters of Light innermost, representing the Daughter archetype. We thus obtain symmetry between the Sigillum Dei and one of the core concepts of the Kabbalah, the pattern of the sigil's outward progression toward the Divine being now perfectly aligned. While Dee's notes indicate that the central cross is a true "crucifix," I feel that an equilateral cross is actually more fitting, denoting the elements and the physical world, which fits perfectly within the pattern of the sigil as the *terra firma* amidst the swirling choirs of angels in the successive rings of the Sigillum Dei that surround it. Note that this alignment does not change either the names of the angels or their associated Orders, only the sequence in which they are presented.

The hidden Divine Name of Borymon is also introduced into the seal, replacing the duplicated name of Galethog in the spaces between the large heptagon containing the names of the Archangels and the outer circumference containing the Divine Names derived from the Angels of Light.



Reformed Arrangement of the Sigillum Dei.

Planet	SOL	DOL	SOSL	DODL	Divine Name
Sun	El	Sh	El	Sh	Shaaeleash
Moon	Eli	Na	An	Ab	Bthzkden
Venus	Mia	Elee	Ave	Athi	Ieiimoel
Jupiter	Dihl	Bodel	Lelib	Elzed	Delmegkb
Mars	Ielshka	Ekmka	Akokel	Ekielm	Mishaoie
Mercury	Bemaela	Nigiza	Ihagon	Adimiel	Elihkelvn
Saturn	Shthieovel	Elvoeithsh	Elishemesh	Shemeshiel	Elialaael



Reformed Sigillum Dei.

While at first they may seem of little consequence, these few simple amendments actually have a profound impact on the overall composition of the seal. The Planetary Square, which defines the majority of the names found on the Sigillum Dei, has the greatest effect, for even though very few alterations were made to the actual names, it was the consistency with which we distributed the letters, or equally the lack of consistency in Dee and Kelley's distribution, that caused the greatest change. The other alteration was of course the re-arrangement of the angelic orders to mirror the familial archetypes of the Four Worlds. This is such an important concept within the realms of Kabbalistic thought that it seems surprising that Dee and Kelley did not incorporate it themselves. The result is a version of the Sigillum Dei that

is not only more internally consistent, but which resonates with one of the fundamental principles of the Kabbalistic system from which it is derived.

Being the author of these changes, I naturally find the revised version of the Sigillum Dei both more appealing and more potent than Dee and Kelley's original. Unlike its predecessor, these revisions are not the result of angelic communication, but the result of a careful study of the patterns made in Dee and Kelley's implementation of the seal. Despite this, several difficulties relating to the basic construction of the seal remain unresolved, the use of English phonetics for Hebrew names being just one example. Others who take up the study of the seal will undoubtedly encounter further issues and make their own corrections and ammendments. None of this, however, should detract from the principal value of the Sigillum Dei as a cogent and powerful system of planetary evocation.

The Planetary Codex – Reformed

The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	ShAAElEASh
Son of Light	El
Daughter of Light	Sh
Son of the Sons of Light	El
Daughter of the Daughters of Light	Sh
Planetary Intelligence	Shemeshiel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BThZKDEN
Son of Light	Eli
Daughter of Light	Na
Son of the Sons of Light	An
Daughter of the Daughters of Light	Ab
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	IEIIMOEl
Son of Light	Mia
Daughter of Light	Elee
Son of the Sons of Light	Ave
Daughter of the Daughters of Light	Athi
Planetary Intelligence	Nogahiel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	Horlon
Archangel	Tzadkiel
Secret Name	DElMEGKB
Son of Light	Dihl
Daughter of Light	Bodel
Son of the Sons of Light	Lelib
Daughter of the Daughters of Light	Elzed
Planetary Intelligence	Zedekiel
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	Innon
Archangel	Khamael
Secret Name	MIShAOIE
Son of Light	Ielshka
Daughter of Light	Ekmka
Son of the Sons of Light	Akokel
Daughter of the Daughters of Light	Ekielm
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ElIHKElVN
Son of Light	Bemaela
Daughter of Light	Nigiza
Son of the Sons of Light	Ihagon
Daughter of the Daughters of Light	Adimiel
Planetary Intelligence	Kokabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

Divine Name	Galethog
Archangel	Tzaphkiel
Secret Name	ElIALAAEl
Son of Light	Shthieovel
Daughter of Light	Elvoeithsh
Son of the Sons of Light	Elishemesh
Daughter of the Daughters of Light	Shemeshiel
Planetary Intelligence	Shabathiel
Planetary Name (Hebrew)	Shabathai

5.

The Enochian Temple: Altar, Seal, and Ring

The details of the furnishings of Dee's working temple can for the most part be extrapolated from his notes and other documents. If we operate from the assumption that the Sigillum Dei is actually a "part" of these temple furnishings, we find three main elements connected with it. These are an elaborately decorated altar or table, a seal to be worn on the chest like a pendant or necklace, and a "Solomonic Ring" without which it is said that "nothing can be accomplished" in this art.

The Altar

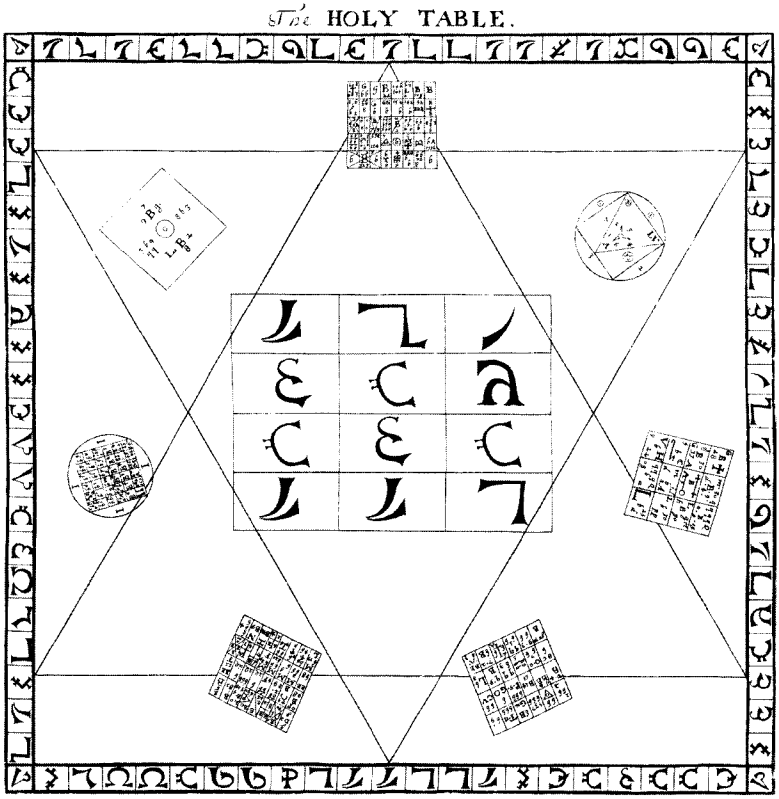
The altar used by Dee and Kelley is given special consideration, being called the Table of Practice, and its dimensions are defined in the same session as those of the Sigillum Dei. This altar is described as being made of "swete wood," likely the wood of a cinnamon or balsam tree (though sometimes purported to be cedar or laurel wood), two cubits square and two cubits tall, a cubit being approximately half a yard. The Sigillum Dei is to be set directly upon it. The initial specifications are given in the first of *The Five Books of Mystery*, but are greatly expanded in a later appendix to the work.

The table has four legs, each of which is to be set upon a smaller version of the Sigillum Dei. While the Sigillum Dei to be set on top of the table is measured at "nine inches in diameter... the thickness of it must be of an inch and half a quarter...," those upon which the table legs are intended to rest are not given a dimension. The only instruction is that the letters of the outer circumference of the Sigillum Dei should still show, implying that the rest of the seal would be covered by the base of the leg. Dee's own smaller version of the wax seals, now in the British Museum, were approximately five inches in diameter, meaning the legs of his table would have been quite large at the base—well over four inches in diameter and likely straight poles rather than the tapered table legs we might be more accustomed to seeing in the modern era. Otherwise, the wax seals used beneath the legs are exactly the same.

The top of the table is to be inscribed with a seal painted in yellow oil "used by the church," though Dee is given no satisfactory answer when asking for information about the oil specifically. (Given no practical alternative,

I would suggest any oil-based paint might suffice.) The characters themselves are written in the Enochian alphabet, given in the appendices, with twenty-one letters on each side of the table and the Enochian letter "B" in each corner. The head (top) of each letter is innermost in all cases, such that they face outward around the edge of the Table of Practice, and each side is written left to right.

These letters create the border of a large seal, known as the Holy Table, which decorates the top of the Table of Practice. Thus the Holy Table is actually an image *painted on top of* the Table of Practice, and is therefore neither the Table of Practice itself, nor another physical table. Dominating the Holy Table is a large hexagram traced from border to border, in the center of which is the small table of characters with four rows and three columns. Like the border, these characters are Enochian script. The positioning of the Sigillum Dei is in the center of this hexagram and square.



The Holy Table from Causabon's *A True & Faithful Relation.*

The creation of this table is somewhat of an aside from the Sigillum Dei, and further obscured by its use of the Enochian alphabet, but it seems prudent to discuss it given its importance in the realm of Enochian magic and its use of the Sigillum Dei. In order to determine the means of its construction, we must look to yet another square grid or table, this time formed from the names of the Kings and Princes of the forty-nine "Angelorum Bonorum," given in the third of *The Five Books of Mystery*. The Kings are given as Bobogel, Babalel, Bynepor, Bnaspol, Bnapsen, Blumaza, and Baligon, while the princes are given as Befafes, Butmono, Blisdon, Brorges, Bralges, Bagenol, and Bornogo. The remaining thirty-five angels do not enter into the construction of the Holy Table. All of these entities are given a curious planetary order of the Sun, Mars, Jupiter, Mercury, Saturn, the Moon, and Venus, respectively.

This planetary order is neither in harmony with the Ptolemaic order or the previous "alchemical" order of the Children of Light. They do exhibit an interesting pattern, however, based on the planetary attributions of traditional astrology. Starting at Leo, whose planetary attribution is the Sun, and moving counter-clockwise through the Zodiac four places, we arrive at Aries, related to the planet Mars. Four more counter-clockwise spaces bring us to Sagittarius, whose planetary attribute is Jupiter, and four more returns us to Leo once again. Thus, a triangle is formed, counter-clockwise through the Zodiac, whose planetary attributes are in the order given for the Kings and Princes. (Elementally, these are the fiery signs of the Zodiac.) Moving one space clockwise from Leo, we find the next planet in order, Mercury, the attribute of the astrological sign Virgo. Moving four places clockwise this time, we arrive at Capricorn, whose planet is Saturn. Four places more lead us to Taurus, a sign related not to the Moon, but to Venus. (These are the earthy signs.) It is thus possible, if not likely, that the order given for the planetary attributions of the Kings and Princes should end with the Moon, and not Venus, those values being switched, based on what appears to be a close synergy with the planetary correspondences of the Zodiac.

The fourteen names of the Kings and Princes are used to construct a table that determines the letters around the edge of the Holy Table, as well as those in the central, twelve-square table in the center of the Holy Table. Removing the letter "B" that begins each of the fourteen angels, the names are then distributed, right to left. Thus, starting at the right, we find the names of the Kings occupying the first six chambers to the left: "(B)aligon," "(B)obogel," etc. Similarly, the seven Princes occupy the subsequent six chambers: "(B)agenol," (B)ornogo," etc. Note, however, that the name of the King and its

associated Prince do not follow each other on the same row. The Prince corresponding to King Baligon, for example, is Bornogo, who we find to be offset one row below. All of the Kings and Princes follow this pattern throughout the table.

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l

Square of Princes (left) and Kings (right).

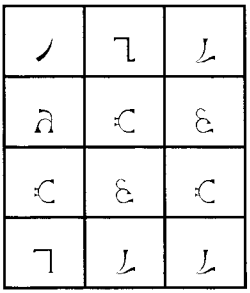
The central square is constructed from a series of offset letters in the center of the table. Since the Kings and Princes are offset, we actually find a correlation: the central square is constructed from the names of the Kings Babalel, Bynepor, and Bnaspol in conjunction with their Princes, Butmono, Blisdon, and Brorges—without the offset used in creating the square. These Kings and Princes are related to the planets Mars, Jupiter, and Mercury, respectively. Taking the final two letters of the names of the Kings and the first two letters from the names of the Princes, we have the set of letters that constructs the central square on the Holy Table; though the position of the letters is transposed. The resulting square is actually reversed in Causabon's *A True and Faithful Relation*, but is shown correctly herein, as per Dee's notes.

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l

The Letters that Combine to Form the Central Square of the Holy Table.

t	i	o
u	l	r
l	r	l
e	o	o

The Central Square of the Holy Table.

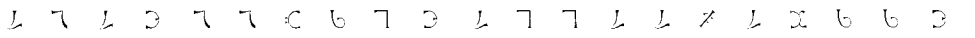


The Central Square of the Holy Table (Enochian).

The letters that surround the Holy Table are also taken from the square of letters derived from the names of the Kings and Princes of the Angelorum Bonorum. Referring to Dee's notes, we find that the English equivalents of the Enochian characters written around the edge of the table are as follows:

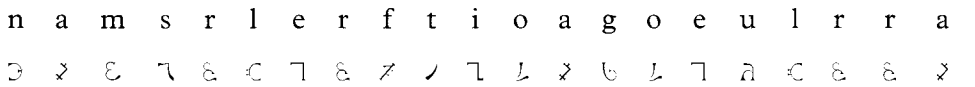
Top:

o s o n s s l g e n o e e o o f o d g g n



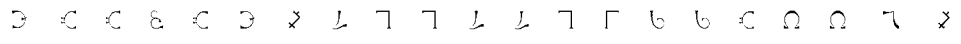
Left:

n a m s r l e r f t i o a g o e u l r r a



Bottom:

n l l r l n a o e e o o e x g g l p p s a



Right:

i o a e s p m l b b n a a u a o a y n n l

The letters around the border of the Holy Table are derived from the twelve-by-seven grid formed from the letters of the Kings and Princes by observing the columns. Looking at the letters from the top of the table, we find that the first six letters are the second through seventh rows of the first column, with the seventh letter being the first letter of that column. (Obviously, the "offset" of the Princes comes into play here.) The next seven letters follow exactly the same row pattern, but using the second column, with the final seven letters using the same pattern on the third column. The left side follows exactly this same order, consisting of the fourth through sixth columns, and exhausting the letters derived from the names of the Princes.

The bottom and right edges, consisting of the seventh through ninth columns and tenth through twelfth columns, respectively, now make use of the Kings' names. Whereas before we had to consider the offset of the Princes, we can now simply read down the full columns in order to find the letters that fill out the remaining edges. Whereas the letter "B" was struck from all of the names of the Kings and Princes, we find it ensconced in the four corners of the Holy Table—gone, but not forgotten. It is curious that while the table from which these letters are derived is explicitly laid out with the offset for the seven Kings and Princes, one has to correct for this same offset at every turn when creating the Holy Table.

Seven auxiliary tables, defined also in the third of *The Five Books of Mystery* and named the "Ensigns of Creation," are also evenly distributed around the table, each of which is related to a planet in the same order as the Kings and Princes of the Angelorum Bonorum. Their construction seems baffling, if not entirely arbitrary, and it was certainly not Dee's method to operate in such a manner; but if any such explanation existed it has long since been lost. The

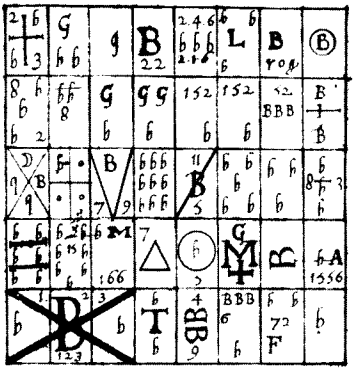
tables appear to have some recognizable elements with respect to the Sigillum Dei, including an "M," "G," and "+" that seem to indicate the last three letters on the outer heptagon derived from the Archangelic Square. There are also occurrences of the compound "og" found on the circumference of the Sigillum Dei, as well as a number of capital letters that may or may not be from that same collection of letters. However, there are other letters that do not appear on the Sigillum Dei, so the best we can assume is that it might represent a synthesis between the Sigillum Dei, the Angelorum Bonorum, *and something else*.... Since they are also referred to as the "Instruments of Conciliation," it is likely that the seals are constructed from a mix of both the Square of the Kings and Princes and the Planetary and Archangelic Squares that constructed the Sigillum Dei, thus reconciling the two.

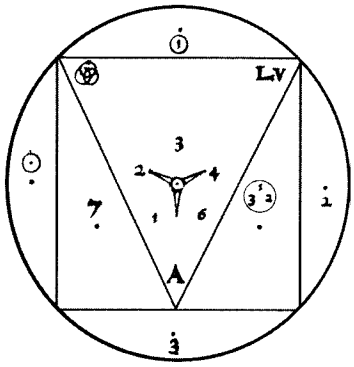
The Ensigns of Creation are to be etched into purified tin (irrespective of planet despite its specific attribution to Jupiter) and set about the Table of Practice such that each rests seven inches from a point on the Sigillum Dei. Sadly, the planetary order of the Sigillum Dei and the planetary order of the Ensigns of Creation do not match, regardless of whether you use the traditional order of planets or the order given with the Sons of Light. Thus, the Sigillum Dei, which is nine inches in diameter, is in the center of the yard square table, with the seven Ensigns of Creation set seven inches from its circumference. There is no specified size for any of the Ensigns of Creation themselves, but given that the lowermost edge would rest approximately twelve inches (given a four-and-one-half inch radius of the Sigillum Dei plus seven inches as specified) from the center of the table and the letters around the border would take up some room as well, there are only about six inches left to work with. The scale of Causabon's *A True and Faithful Relation* has them at about five inches.

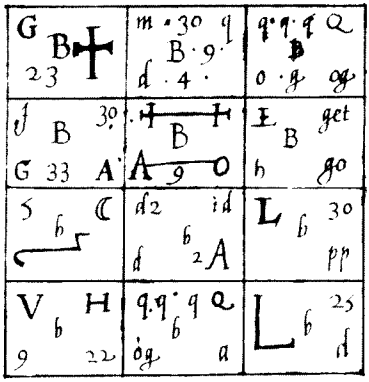
Beneath the table, and presumably centered thereon, is to be lain a square of silk, two yards on each side. A similar red silk is to be placed over the top of the altar, covering both it and the Sigillum Dei, which of course means that the carefully crafted top of the Holy Table is now entirely covered by the cloth. This second silk should be slightly larger than the table itself, and have four "knops" (small round ornaments) or tassels, one on each corner. The stone (crystal ball) or mirror is then to be set on top of the Sigillum Dei, with the silk between the two.

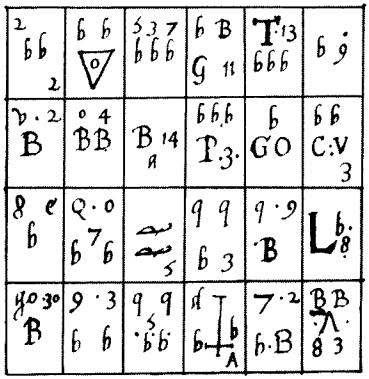
Thus, the floor is covered in red silk, upon which are set the four smaller wax seals of the Sigillum Dei. Upon these seals rests the Table of Practice, and upon that is the larger Sigillum Dei, measuring nine inches in diameter, set

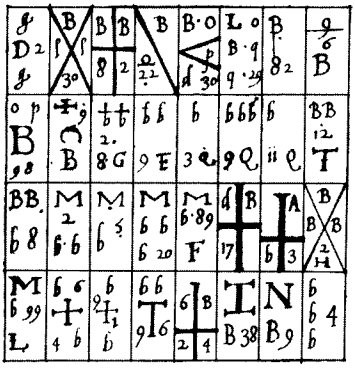
in the center of the elaborately painted Holy Table. The Sigillum Dei atop the Table of Practice is covered by another red silk with ornaments or tassels at the corners thereof. Resting on the larger Sigillum Dei, now covered by silk, is the crystal ball or "shew stone" used to receive the angelic visions.

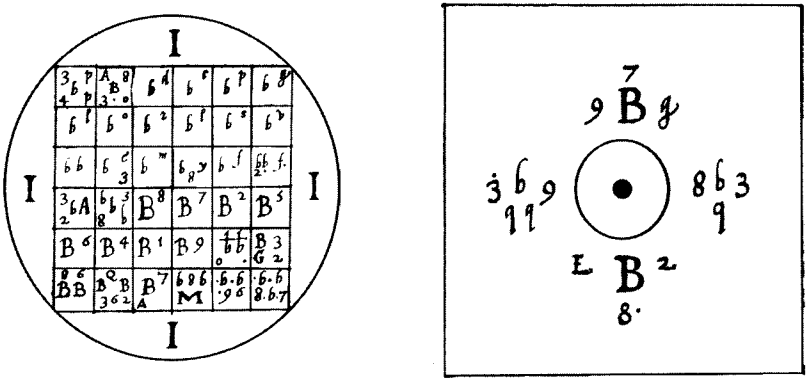






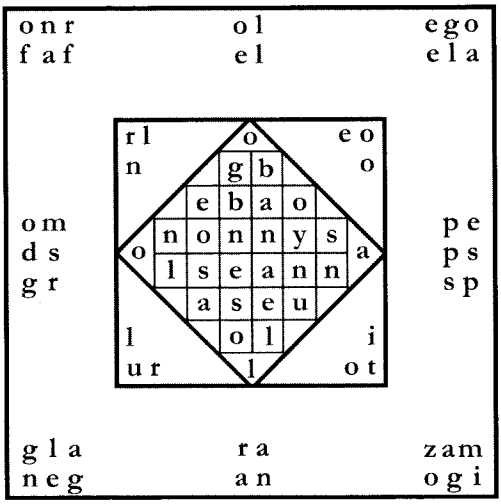






The Protective Seal

Early in the first of *The Five Books of Mystery*, Dee and Kelley are presented with a seal that was to be inscribed in gold and worn upon the chest for protection. In a not uncommon turn of events, they were later told that this revelation was affected through "evil spirits" and that they were to create a new version of this sigil. This new version was then constructed using the same square of letters used in deriving the Holy Table, though with a slight permutation. The first row of the square used to construct the Holy Table is moved to the last row of the square used to construct the Protective Seal.



The Protective Seal (English).

The letters of this seal can be found by observing subsets of the square used for its construction, implying that the Protective Seal is an encoding of the square of the Kings and Princes into a cohesive symbol. The square, given herein in the permutation proper to the derivation of the Protective Seal as opposed to the Holy Table, consists of eighty-four letters as before.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Square for the Protective Seal.

To determine the letters between the two squares forming the rather larger border of the overall sigil, you must "overlay" this same view on the square of the Kings and Princes. You thus surround the "heart" of the sigil with this set of characters and exclude the outermost two columns on either side. In the upper left corner of the Protective Seal, for example, you find the letters, "o," "n," and "r," and these are the same letters found in the upper left of the pattern we set on the letter-square. You can similarly follow the positions of the other letters between the two large squares on the Protective Seal.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Letters in the Outer Square of the Protective Seal.

In the corners of the inner square, we find three letters each, one letter precisely in the corner and two flanking it on either side. Taking the central twelve letters of the square of the Kings and Princes, we find these to be the same as the characters on the corners of the inner square. Note that these are almost the same letters as those on the Holy Table, were it not for the offset of the names of the Kings and Princes. Whereas the Holy Table goes out of its way to make account for that offset, the Protective Seal does not and works solely with the letters as laid out on the table. As a result, the first two columns match, while the second two do not, being off by one letter each. I am inclined to believe that the two should really be drawn from the same source and the Holy Table corrected to use the same methods as the Protective Seal, though this comparison will not be illustrated herein.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Letters in the Corners of the Inner Square of the Protective Seal.

The diamond that is drawn within the inner square has another set of letters derived from the remaining letters with the square of the Kings and Princes: the first two columns and last two columns of letters. The corners of this diamond have letters from the corners of the square of Kings and Princes: "o," "a," "l," and "o."

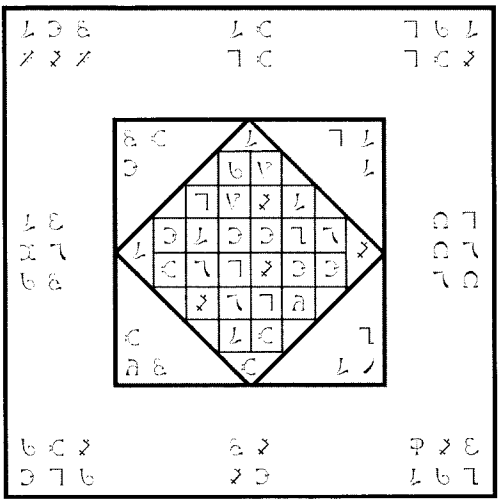
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Letters in the Corners of the Central Diamond of the Protective Seal.

The remaining letters in the center of the diamond are filled out from the remaining letters of the letter-square, though I have found no discernable pattern in their arrangement.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Letters of the Central Diamond of the Protective Seal.



The Protective Seal (Enochian).

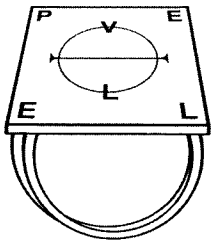
I do rather wish that the Protective Seal and Holy Table were somewhat more aligned with respect to how they read the characters, and feel that this inconsistency resulted from a gradual evolution of the system that failed to return and correct the Holy Table, specifically. The latter could certainly have been constructed using the same permutation of the square for the Protective Seal, with the borders using the same columns and the same letters being used for both the central twelve letters of the Holy Table and the twelve letters located at the corners of the inner square of the Protective Seal. This would provide a much closer agreement between the Protective Seal and the Holy Table, and allow for a more consistent system overall. Of course, there is nothing preventing anyone from doing just that.

The Ring of Solomon

Magical rings attributed to King Solomon hail back to the earliest portrayals of the King as a great Magus, the genesis of which is most commonly attributed to *The Testament of Solomon*, thought to have been written and distributed at some time between the first and fourth centuries C.E. This work described the Biblical patriarch King Solomon being confronted with a boy possessed by a demon. Solomon prayed diligently for the ability to deliver the boy from this demon and was granted the presence of Michael, the same

archangel who many centuries later would also play a pivotal role in John Dee's occult endeavors. Michael bestowed upon King Solomon a magic ring that he told would command any demon, which of course lead to the rescue of the child. The King later used the ring to summon and command a number of well-known demons, including Beelzebub and Asmodeus, who Solomon even compelled to labor on his now-legendary Temple. It should perhaps come as no surprise that the later grimoires that allude to the Solomonic Ring never actually seem to agree on its *form*, so the term should be considered more of a general classification of rings designed to be used in commanding or exorcising spirits.

Thus it was that the Solomonic Ring became a staple of the grimoire genre, appearing most famously in *The Goetia*, one of the books of the *Lesser Key of Solomon*.[1] Dee also wrote of the Solomonic Ring in a section just preceding the description of the Table of Practice in the first of *The Five Books of Mystery*. There he was told pointedly that without it "thou shalt do nothing," and the ring he describes is referred to specifically as a Ring of Solomon. It is a relatively simple design, with a square face engraved with a circle and horizontal line. Written clockwise around the corners starting in the upper left is the name PELE, meaning a "worker of miracles," which Agrippa suggests is from the Biblical "Book of Judges."[2] In fact, the word *pele* in Hebrew, as פלא, means "miracle," or "wonder." The letters "L" and "V," which intersect the ring's circle, are less certain, but might represent the principal letters of the phrase from the "Book of Judges" (13:18) in which *pele* appears: לשמי:והוא:פלאי, often translated as "Why do you ask my name, *seeing it is wonderful?*"



1. Sloane MS. 3825. See also Joseph Peterson, *The Lesser Key of Solomon*: p. 45.

2. Henry Cornelius Agrippa, *Three Books of Occult Philosophy*: p. 474.

6.

Evoking the Children of Light

All of the investigations that we have undertaken into the construction, correction, and re-construction of the Sigillum Dei are surely wasted if it remains nothing more than an intricate altarpiece. Yet certain fundamental questions remain. What is the purpose of the Sigillum Dei? What, if anything, does it do? Why did we bother with this complex reconstruction in the first place? If you had just spent the last three days painstakingly etching the Sigillum Dei into a wax plate only to have me tell you that it has no intrinsic value beyond the aesthetic, you would quite justifiably be annoyed with it, me, and probably yourself as well.

Despite the fact that its very form and revelation shows that the angels thereon are meant to be called forth, spoken to, and utilized at the command of the magician, nothing in *The Five Books of Mystery* records Dee and Kelley attempting to contact them directly. Of course it could be that the relevant sections of the manuscripts were used to prevent the bottom of some long-eaten pie from being burned, but judging by the diaries it seems more likely that their further researches simply led them away from experiential practice with the Sigillum Dei itself. Whatever the reason, the Sigillum Dei has come down to us as little more than a curious adornment within the larger scope of Enochian magic, and not, as it was clearly intended, as the key to a completely independent system of evocation.

By definition evocation itself is the practice of calling forth spiritual beings such as angels, demons, elementals, and other such intelligences, so that they may communicate with and potentially aid the magician. Although there are certainly accounts of such entities being brought to physical manifestation by means of a medium or host such as incense, smoke, blood, or other natural matter, the veracity of these reports is questionable, even by the somewhat relaxed standards of the tolerant world of occultism. Spirits are most commonly brought to visible appearance within a crystal ball or "shew stone" (using Dee's terminology), a mirror, or other device that serves as a focal point to receive the projected images of these entities. The practice of receiving these images is known as *scrying*.

In the time of Dee and Kelley, evocation typically involved the magician delivering one or more orations containing a number of Divine names taken

from Christian Scripture. This was the common approach given in the grimoires of this period, which commanded the various spirits to appear by virtue of the power inherent in these "barbarous names of evocation" —generally variants of Hebrew and Greek names for the Divine. *The Greater Key of Solomon* and *The Lesser Key of Solomon*, along with the earlier *Heptameron* by Peter de Abano, are examples *par excellence* of this approach. *Heptameron*, also known as *The Magical Elements*, is mentioned explicitly be Dee himself in the first of *The Five Books of Mystery*, where he notes that the angel Salamian is the same angel as mentioned in that book under the name Salamia.[1] This angel appears in "The Conjuration of the Lord's Day," an oration/evocation designed for angels related to the Sun.

It seems quite likely, although difficult to prove decisively, that *Heptameron* was a major influence on Dee's work with evocation, as it would have been (and continues to be) one of the seminal texts on the art. "The Conjuration of the Lord's Day" also includes the Archangel Michael, who even more than Salamian features prominently in the reception of the Sigillum Dei. As an aside, recall that in the second chapter I mentioned occasional inconsistencies between grimoires with respect to inverting the planetary attributions of Michael and Raphael. Here is an example of just that, for in the *Heptameron* we find Michael described as the Solar archangel and Raphael given as the Mercurial, exactly the opposite of Agrippa, and subsequently Dee.

As there are no extant rituals, and Abano's work is specifically mentioned in Dee's manuscripts, it seems reasonable to adapt the form of the orations given therein for the purpose of evoking the Children of Light, especially since the *Heptameron* is unmistakably dedicated to planetary magick. While a different oration is given for each day, each of which is naturally related to a planet, the fundamental formula is always the same: the magician invokes one or more God Names as his authority, includes the Archangel, and directs the ministering angels to perform whatever duties might be prescribed to them.

Here then follows a short oration based loosely on those of the *Heptameron*. Placeholders have been designated into which can be inserted the appropriate names drawn from whichever codex the practitioner chooses to employ. In composing the oration I have attempted to retain a slightly archaic prose style, in keeping with that of the period in which this type of magic evolved. You may of course choose to derive your own.

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1. Abano, *Heptameron*: "Conjuration of the Lord's Day."

The Oration for Evoking Children of Light

I hereby conjure the most powerful, holy, & potent angel of God, [Child of Light] through and by the most mighty & sacred name of God, creator of all that is upon the earth, the seas, and the heavens, [God Name]. By this mighty name, I further command and move thee from thy Order of [Angelic Order] by virtue of the mighty Archangel [Archangel], who dwelleth in the celestial abode of [Planet], to appear unto me here in this place to answer unto my desires to the glory of His ineffable name. Amen.

Reading the oration is typically the principle duty of the magician or conjurer, who is further charged with directing and controlling the course of events during the performance of the ritual. Once the oration has been completed, the magician gently asks the scryer if anything can be observed in the mirror or stone. If not, then the conjurer will allow a few minutes to pass, and if still nothing has manifested repeat the oration as necessary. It is not uncommon for both the scryer and conjurer to feel the presence of a spirit as it arrives. If a presence is felt or otherwise noted by the scryer, the magician will generally thank the spirit for appearing and commence the operation, either by putting questions to the spirit or asking its assistance in some predetermined matter.

From this point forward the sole duty of the scryer is to relay any and all information that the spirit imparts, either in word or deed, back to the other participants. By now the scryer would normally have entered a dream-like, semi-lucid state, although he or she must still be capable of maintaining sufficient focus to relay information about what has been observed back to the magician or scribe. It must be said that the role of scryer is no easy one. While it is a skill that benefits from some degree of natural talent, it also requires no small amount of practice to perfect.

If a scribe is present, it is his or her responsibility to make a careful record of the evocation. Otherwise, this duty falls to the conjurer, much as it did to Dee. Either way, it is imperative that as detailed an account of the proceedings is kept as possible. Ideally, the conjurer will ensure that the scribe is not overly rushed, although invariably the speech will outpace the pen. It is not at all uncommon or out of place to ask the spirit to pause so that a more accurate record might be kept, though it may not always be possible in every circumstance. Any external phenomena that seems noteworthy is recorded

as well, whether or not they may appear connected with the evocation. Thus an unexpected change in weather or temperature, sudden storms, the unanticipated presence of any birds, insects or animals, strange sounds or indeed anything out of the ordinary would be chronicled.

Once the operation is complete it is common practice to give the spirit a license to depart, unless it has already left of its own accord. If the spirit has not been bound to stay for any length of time, it is free to leave whenever it so chooses, making the license unnecessary. Typically, amicable spirits such as those of the Sigillum Dei will stay until the operation is completed, but it is always a good idea to give parting thanks for whatever aid they may have offered. The spirit should then depart immediately, unless there is some important matter left unattended. In fact, the magician(s) will typically feel its departure as strongly as they felt its arrival. Once the spirit has left, it can be helpful to ring a bell, knock loudly upon the altar top, or stamp a foot on the floor, stating firmly and clearly that the ritual has ended. This provides a clear delineation and helps bring everyone back to normal consciousness. A version of the license to depart that would be suitable for closing a conjuration undertaken with the Sigillum Dei is printed below.

The License to Depart

O great and powerful Child of Light, [Angel], I thank you for your appearance and willingness to aid us on this day. Depart, as be thy will, unto your abode, and let there ever be peace between us. Amen.

Following the departure of the spirit, it is a good practice to gather and review the record. It is especially important for the scryer to elaborate on any unrecorded evidence from the course of the evocation so that nothing is missed. A small and seemingly inconsequential event may actually be the very key to realizing your goal. Furthermore, a well-kept and well-preserved record will provide dividends for the rest of your magical career, assuming you intend to have one. Consider that if John Dee had not been such an exceptional diarist (a trait well ahead of his time), we would not have even the slightest knowledge of his work, and of course would therefore also have been denied the luxury of debating its merits herein.

The process of choosing the Child of Light best suited for the operation is relatively simple, and we benefit greatly from the associations we have built

up in the preceding chapters. For the Sigillum Dei, since each Child of Light is related to a planet, the ability to select the planet related to the purpose of the evocation immediately allows you to narrow the scope of your choice to one of the seven angels in a given Order, as well as the proper Secret Name, Archangel and Divine Name. What it does not determine is what Order the Child of Light should be taken from: the Sons of Light, the Daughters of Light, the Sons of the Sons of Light, or the Daughters of the Daughters of Light.

PLANET	ATTRIBUTIONS
Sun	Healing, Regeneration, Harmony, Balance
Moon	Change, Childbirth, Dreams
Venus	Nature, Emotional Wellness, Crops
Jupiter	Law, Luck, Religion, Spirituality
Mars	War, Strife, Conflict, Destruction
Mercury	Communication, Thought, Intellect, Travel
Saturn	Time, Structure, Stasis, Death

Knowing the planetary association still leaves us with four possible angels, one for each Order of the Children of Light. However, we can use the elemental attributions of the Orders to solve this dilemma, as each element relates directly to an Order of the Children of Light by design. As mentioned previously, each of the elements also relates to a particular aspect of the human psyche. The element of earth represents the physical body, and while not typically considered a part of the psyche, it is certainly an influence thereon. The element of air is related to the cognitive, intellectual faculties of distinction and rationality, while the element of water is related to the deeper emotions and subconscious part aspect our psychology. The element of fire has something of a dual meaning, related both to the hard-wired instinctual drive and to the archetypal world of spirituality. By determining which elemental category is most closely aligned with your interest, the proper Order of the Children of Light can be selected.

ELEMENT	PSYCHOLOGY	ORDER
Fire	Instinct, Spirituality	Sons of Light
Water	Emotions	Daughters of Light
Air	Intellect	Sons of the Sons of Light
Earth	Physical Body	Daughters of the Daughters of Light

By using the elemental correspondences to determine the Order of the Children of Light, as well as the planetary correspondences to select which angel of this Order best suits our aim, the magician can simply and precisely identify the angel that will best be able to facilitate his or her desired outcome. It is of no consequence whether it is the elemental or the planetary quality that is determined first, but once both have been determined their intersection will define the angel of the Children of Light best suited to manage the task. In contrast, the planetary association alone is sufficient to determine the appropriate Divine Name, Archangel, and Secret Name.

PLANET	FIRE	WATER	AIR	EARTH	DIVINE NAME
Sun	El	Sh	El	Sh	Shaaeleash
Moon	Eli	Na	An	Ab	Bthzkden
Venus	Mia	Elee	Ave	Athi	Ieiimoel
Jupiter	Dihl	Bodel	Lelib	Elzed	Delmegkb
Mars	Ielshka	Ekmka	Akokel	Ekielm	Mishaoie
Mercury	Bemaela	Nigiza	Ihagon	Adimiel	Elihkelvn
Saturn	Shthieovel	Elvoeithsh	Elishemesh	Shemeshiel	Elialaael

As an example, let us imagine that one wished to seek legal advice regarding the recent inheritance of a plot of land. The issue itself seems to fit solidly in the material realm, and so it would make sense to choose the element of Earth, meaning that the angel should be chosen from among the Daughters of the Daughters of Light. As this is a legal affair, the planet Jupiter would seem appropriate, being the planet related most directly to the practice and establishment of law. (Its association with good fortune might prove useful as well.) We thus arrive at the Child of Light best suited for our aim: in this case the Daughter of the Daughter of Light related to the planet Jupiter, which we find to be Elzed (using the codex for the revised Sigillum Dei). The desired Child of Light for any other situation should be similarly simple to determine, based on the nature of the problem being addressed. Codices for Dee's original seal, Dee's corrected Seal, and my own reconstruction are given in the appendices.

Coupling the ability to determine which one of the Children of Light is most in tune with the intended operation with the templates for evoking these same entities, we arrive at a very simple, and therefore equally powerful, system of angelic magic. Couple this once more with the altar, seal, and ring described previously and the fullness of this system becomes readily apparent. All that remains to include... is a magician.

7.

The Future of the Sigillum Dei

The Sigillum Dei as constructed by Dee and Kelley is both exceptional and innovative in its outward complexity and encoding, yet it retains the inner simplicity of the magical squares from which the angelic names are derived. Although the end result contains a few subtle inconsistencies, the pattern that Dee and Kelley established in creating the sigil remains the principal merit of their work. It is the very thing that sets their version of the Sigillum Dei apart from all its predecessors, and it does so to such an extent that it shares little more than a name and basic geometry.

It is my sincere hope that this guide will help the aspiring practitioner understand just what an exceptionally powerful system of evocation the Sigillum Dei actually defines. Whether he or she chooses to observe the names as given by Dee and Kelley directly, the corrected version, the revised version, or one of his or her own devising is of lesser consequence than this single idea: the Sigillum Dei was meant to be used to contact the angels described thereon. It is a wonderful system that has, for the most part, been overlooked. I would personally suggest that the corrected version be used rather than that given by Dee and Kelley, solely for the reason that it more closely reflects their intent, their original design being a somewhat flawed implementation of an otherwise sound idea. Of course it is also acceptable for the practitioner to make use of the reformed version set out here; it would clearly be my own choice.

I should add that the revised form of the Sigillum Dei which I have presented is solely the result of my own labors, moved by the desire to produce a version which is both better aligned with basic Kabbalistic principles and has a greater internal consistency than the original. If, in examining the revised version, the practitioner should encounter a decision that he or she would not have made, simply make a different one. The revised Sigillum Dei is *my* implementation. I went through several iterations before settling on the current version, and I would certainly suggest that anyone planning on using it consider going through that same process as well. It is possible that someone else would arrive at the same end-point as I did, but it is also possible that he or she may not. Whatever the case, it is certainly a useful exercise that should at very least enhance the investigator's appreciation of the subtle complexities of Dee and Kelley's design.

That being said, this book contains all that is required to perform the operation of calling forth the Children of Light. Having had experience with a number of different systems of evocation, including those of *The Goetia*, the Enochian and others, I find the system of the Sigillum Dei both fascinating and incredibly powerful. Study it, tear it apart, rebuild it, understand it, and by all means *use* it.

The future of the Sigillum Dei is yours to explore and shape.

APPENDICES

Appendix A

The Second Book of Mystery

"The Second Book of Mystery" contains the principal exposition of the Sigillum Dei, as set forth by John Dee in accordance with communications said to have been delivered by the Archangels Michael and Uriel, and an angel called Semiel. The transcription below is from Sloane MS 3188.[1] It accurately follows the text of the original manuscript, although in some instances the spelling has been modernized for the sake of clarity.

[D] is John Dee.
[M] is the Archangel Michael.
[U] is the Archangel Uriel.
[S] is the Angel Semiel.

Liber Mysteriorum Secundus[2]

..... Note. ...We bring tidings of Light. The Lord is... you and we praise together. His name be praised forever... in his Mysteries. O Holy and Eternal God.[3]

[D] He bowed down to the chair and then to the table and said, "Benedictus qui venit in...," (and there stayed a little) and said again, "Benedictus qui venit in nomine Domini."[4]

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1. Sloane MS 3188, ff. 17-29. Note. A large sliver is missing from the top of folio 17, as are some fragments of the margins of other folios, with consequent loss of text. The portions of the text where words are missing are marked with the customary indicator of lacunae: "..."
2. "The Second Book of Mystery."
3. As a consequence of the damage to the manuscript the full wording of the first part of these sessions is impossible to discern, although the intent is quite apparent. — Ed.
4. "Blessed is he who comes in the name of the Lord."

Then came in Michael with a sword in his hand, as he was wont, and I said unto him, "Art thou Michael?"

[M] Doubt not: I am he which rejoices in him that rejoices in the fortitude and strength of God.

[D] Is this form, for the Great Seal, perfect?

[M] The form is true and perfect. Thou shalt swear by the Living God, the strength of his Mercy and his Medicinal virtue poured into man's soul, never to disclose these Mysteries.

[D] If no man by no means shall perceive anything hereof, by me, I would think that I should not do well.

[M] Nothing is cut from the Church of God. Thee in his saints are blessed for ever. We separate thee from defiled and wicked persons. We move thee to God.

[D] I vow, as you require. God be my help and guide, now and ever, amen.

[M] This is a Mystery scarce worthy for us ourselves to know, much less to reveal. Art thou, then, so contented?

[D] I am. God be my strength.

[M] Blessed art thou among the Saints, and blessed are you both.

I will pluck thee from among the wicked (he spoke to my scryer). Thou commit idolatry, but take heed of temptation. The Lord hath blessed thee. This is a Mystery.

[D] To E.T. he spoke.[5]

[M] Dee, what would thou have?

---

5. Marginal note.

[D] Recte Sapere et Intelligere, etc.[6]

[M] Thy desire is granted thee.

[section of text missing from top of verso of folio 17]

... they are corrupted ... have been used to the wicked ... will show thee in the mighty hand and strength of God ... his Mysteries are. The true Circle of his ...
Comprehending all Virtue: the Whole and Sacred Trinity. Oh, holy be he. Oh, holy be he. Oh, holy be he.[7]

[D] Uriel answered: Amen.

[M] Now what wilt thou?

[D] I would full fain proceed according to the matter in hand.

[M] Divide this outward circle into 40 equal parts, whose greatest numbers are four. See thou do it presently.

[D] I did so, dividing it first into four, and then every of them into ten. He called Semiel; and one came in and kneeled down, and great fire came out of his mouth.

Semiel: this etymology is as though he was the secretary for the Name of God.[8]

Michael said: "To him are the mysteries of these Tables known."

Michael said "Semiel" (again), and by and by he said: "O God thou hast ... and thou Liveth for ever. Do not think here to speak to him.

---

6. "To rightly know and understand, etc."

7. Thus begins the second page of writing, whose corners are torn.

8. Marginal note.

He spoke that to us, lest we might doubt of his last speeches as being spoken to Semiel.[9]

Semiel stood up and flaming fire came out of his mouth, and then he said as follows:

[S] Mighty Lord, what would thou with the Tables?

[M] It is the will of God: thou fetch them hither.

[S] I am his Tables. Behold these are his tables. Lo, where they are.

[D] There came in 40 White Creatures all in white silk, long robes, and they like children; and all they falling on their knees said "Thou only art Holy among the highest, O God. Thy Name be blessed forever."

Michael stood up out of his chair and by and by all his legs seemed to be like two great pillars of brass, and he as high as half way to the heaven. Any by and by his sword was all on fire and he stroke or drew his sword over all their 40 heads. The Earth quaked, and the 40 fell down, and Michael called Semiel with a thundering voice and said, "Declare the Mysteries of the Living God, our God, of one that liveth forever."

[S] I am ready.

[D] Semiel: forte significant Nomen meam Deus: Ita quod tabulae iste sunt Nomen Dei vel nomina Divina.[10]

[D] Michael stroke over them with his sword again and they all fell down, and Uriel also ... knees. And commonly at the striking with his sword flaming like lightning did flash with all.

[M] Note: here is a Mystery.

---

9. Marginal note.

10. Marginal note. "Perhaps they indicate the name of my God: in this way, because these tables are the name of God and the Divine names."

[D] Then stepped forth one of the 40 from the rest and opened his breast which was covered with silk and there appeared a great "T" all of gold.

[M] Note the number.

[D] Over the "T" stood the figure of 4 after... manner.

The 40 all cried, "It Lives and Multiplies for ever: blessed be his name."

That creature did shut up his bosom and vanished away like unto a fire.

[M] Place that in the first place. It is the name of the Lord.

[D] Then there seemed a great clap of thunder to be. Then stepped before the rest one other of the 40 and kneeled as the others did before, and a voice was heard, saying "Praise God, for his Name is reverent."

Michael said to me, "Say after me thus:

Deus Deus Deus noster, benedictus es nunc et semper: amen.
Deus Deus Deus noster, benedictus es nunc et semper: amen.
Deus Deus Deus noster, benedictus es nunc et semper: amen."[11]

[D] Then the creature opened his breast and fire came out of the stone as before and a great roman "G" appeared.

[M] Write this with reverence. These Mysteries are wonderful, the Number of his name and knowledge. Lo, this it is 9. Behold, it is but one, and it is marvelous.

[D] Then this creature vanished away.

[M] The Seal of Gods Mercy: blessed be thy name.

[D] It seemed to rain, as though it had rained fire from heaven. Then one other of the 40 was brought forth. The rest all fell down and said, "Lo, thus is God known."

---

11. "God, God, our God, you are blessed now and forever: amen."

Then he opened his breast and there appeared an "n" (not of so big proportion as the other) with the number of 7 over it.

[M] Multiplicatum est Nomen tuum in terra.[12]

[D] Then that man vanished away as it were in a golden smoke.

[M] Thou must not write these things but with great devotion. He liveth.

[D] Then came another forth. Then all falling down said, "Vidimus Gloriam tuam Domine."[13] They were prostrate on their faces. Then this creature opened his breast and he had there a tablet all of gold (as it were) and there appeared a small "t" upon it, and the figure of 9 under this letter "t."

[M] Mark it, for this is a Mystery.

[D] Then that shower (of the 40) seemed to fly up into the air like as it were a white garment.

[M] Illius Gloria sit nobiscum.[14]

[D] All said amen and fell down.

Then stood up another and opened his bosom and showed on his breast bare (being like silver) a small "h," and he pointed to it, and over it was the number of 22.

[M] Et est numerus virtutis benedictus: Videte Angelos Lucis.[15]

[D] This shower went away like a white cock flying up.

[D] There came another in and said, "Et sum finis et non est mihi numerus.

12. "Your name is multiplied on the earth."

13. "We have seen your Glory, o Lord."

14. "May His Glory be with us."

15. "And it is the blessed number of virtue: Behold the Angels of Light."

Sum numerus in numero, et omnis numerus est mihi numerus. Videte."[16]

There appeared a small "n" on his skin being all spotted with gold.

Then he went away like three fires, red flaming, and coming together in the midst of the firmament.

[D] You must note that in the stone the whole world in a manner did seem to appear: heaven, and earth, etc.

[D] He cried out in a loud voice:[17]

[M] Et est vita in caelis.[18]

[D] Then stepped forth one and said "Et ego vivo cum bene viventibus,"[19] and with all he kneeled down. And Michael stepped forth and took off his veil on his heart and he made curtsy and stood up.

[M] Vivamus Halleluyah, O Sanctum Nomen.[20]

[D] All fell down on their faces and Michael stroke over them with his sword and a great flash of fire: And this man his breast seemed open... his heart appeared bleeding, and therein the letter "m" and the number 6 over it, thus.

[M] Benedictus est Numerus Agni.[21]

[D] Hereupon they all fell down.

---

16. "And I am the end, and I have no number. I am a number in a number, and every number is my number."
17. Marginal note.
18. "And there is life in the heavens."
19. "And I live with those who live well."
20. "Let us live, Hallelujah, O Holy Name."
21. "Blessed is the Number of the Lamb."

[M] Orate invicem.[22]

[D] Hereupon we prayed a psalm, my scryer saying one verse and I the other, etc.

[M] Omnia data sunt a Deo.[23]

[D] Then came in one having a round tablet in his forehead and a little "o" in his forehead and 22 over it.

[M] Et non est finis in illo. Benedictus es tu Deus.[24]

[D] And then that shower vanished away. He flew up like a round rainbow knit together at the ends.

[M] Angeli a nomine tuo procident Domine. Tu es primus, O Halleluyah.[25]

[D] One stood up and the rest fell down, and out of his mouth that stood came a sword: and the point, a triangle, and in the middle of it a small "a," thus, of pure gold graven very deep. "Et numerus tuus vivit in caeteris,"[26] said this shower. The number was 22[27] over the "a."

This shower went away with a great lightning covering all of the world.

[M] Nomen illius est nobiscum.[28]

[D] He stroke again with his sword over them. Then stood one up who upon his garment had an "n," and he turned about and on his back were very many (ens) "n."

---

22. "Pray in turn."

23. "All things are given by God."

24. "And there is no end in him. Blessed are you, God."

25. "The angels fall down at your name, o Lord. You are first, O Hallalujah."

26. "And your number lives in the others."

27. The corrected 20 is written above it.

28. "His name is with us."

[M] Creasti tu Domine Angelos tuos ad Gloriam tuam.[29]

[D] Over the "n" was the number of 14. Over that "n" (I mean) which was only on his breast.

[M] Et te primus creavit Deus.[30]

[D] Then the shower flew up like a star and another came in, all his cloth being plucked up, and so seemed naked. He had a little "a." This "a" did go round about him, beginning at his feet and so spirally upward, and he seemed to be all clay. Over the "a" was the number 6.

[M] Et creata sunt et pereunt in Nomine tuo.[31]

[D] And therewith the shower fell down all into dust on the Earth, and his white garment flew up like a white smoke and also a white thing did fly out of his body.

"Surgit Innocentia ad faciem Dei."[32]

Michael did over them again with his sword and it seemed to lighten. He began to speak and he stopped suddenly and fire flew from his mouth.

[M] Innocentum Nomina et sanguinem vidisti Domine a Terra et Iustus es in operibus tuis.[33]

[D] Then came one in with a garment all bloody. He was like a child. He had a ball in his hand of perfume which smoked, and he had upon his forehead a little "h." He bowed to Michael, and Michael said, "Numerus tuus est infinitus; et erit finis rerum."[34]

---

29. "You created, o Lord, your Angels for your Glory."

30. "And God first created you."

31. "And things are created and pass away in your Name."

32. "Innocence rises up toward the face of God."

33. "You have seen, o Lord, the names and blood of the innocent from the earth, and you are just in your works."

34. "Your number is infinite; and it will be the end of things."

This shower seemed to power himself away like a flood of blood and his garment flew upward.

[M] Non est illi numerus. Omnia pereunt a facie Dei et a facie Terra.[35]

[D] Then stepped one forth and like a water running round about him and he cried miserably, "O benedictum nomen tuam, Domine. Numeris perijt cum illis."[36]

A little "o" with 18 over it appeared. This shower seemed to vanish away and to cause a great water remain over all.

[M] Lux manet in tenebris. Gloriosum est Nomen tuum.[37]

[D] Then stepped one forth from the rest, who fell down, as their manner was.

NOTE: All the Companies of these 40 stood five together and five together, and so in eight companies each of five.

[D] This was a very white one. The upper parts of his throat seemed open and there seemed to come out of it fire, in very many and diverse colors. He said, "Trinus sum."[38]

[M] Benedictum sit Nomen El.[39]

[D] Then in the middle of the fires or smoke seemed an "l," thrice placed on a bloody cross and over the "l," the number 26.

This shower seemed to have three men's heads and to vanish away in a mist with a thunder.

---

35. "He has no number. All things pass away from the face of God and from the face of the earth."

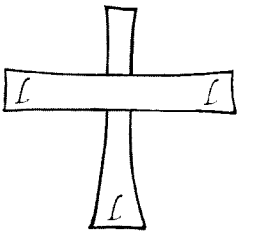
36. "O blessed is your name, o Lord. The number passed away with those ones."

37. "The light remains in the darkness. Your name is glorious."

38. "I am threefold."

39. "May the name El be blessed."

[M] Labia mea laudant Dominum.[40]



[D] Then came a very fair young one in with long hair hanging on her (or his) shoulders, and on her belly appeared a great scotcheon. To her or him Michael gave a flame of fire, and she or he did eat it.

[M] "Et hic est El,"[41] and so appeared a little "l" on the scotcheon, and it waxed bigger and bigger, and fire did seem to go round about it.

[M] Benedicta sit aetus tua.[42]

[D] And there appeared 30 under the "l." Then came a great many of little fires and did seem to elevate this young woman (or child) out of sight.

Michael stroke his sword over them again and said "Natus est illa Lux. Ille est Lux noster."[43]

Then stepped out another and opened his white silk garment uppermost and under it he seemed to be sowed up in a white silk cloth. He had in his forehead an "n," in his breast an "n," and in this right hand an "n."

[M] Numerus tuus est benedictus.[44]

[D] They all fell down saying, "Numerus tuus est Nobiscum. Nec adhuc novimus finem illius venies cum numero tuo, O unus in aeternum."[45]

And they fell all down again. This shower departed climbing up into the air as if he had climbed on a ladder.

---

40. "My lips praise the Lord."
41. "And this one is El."
42. "May your age be blessed."
43. "He is born as the Light. He is our Light."
44. "Your number is blessed."
45. "Your number is with us. We do not yet know his end; may you come with your number, O one forever."

[M] Linguis suis cognoverunt eum.[46]

[D] All said "Benedictus est qui sic et sic est,"[47] throwing up into the air three cornered trenchers of this fashion, all of gold. The one side of the trencher was thus marked and the other side had nothing on.

Then stepped one out, and fire came out and in of his mouth. He kneeled. The rest fell down. This seemed a transparent body and he had in his eyes a small "l" and in his forehead the figure of 8.

[M] Note this, under. I mean the figure 8, thus.

[D] All said, "Et es verus in operibus tuis,"[48] and so he vanished away in a flame of fire.

[M] Gaudete omnes populi eius, gaudete omnes populi eius, abhinc Gaudete.[49]

[D] All said, "Amen."

One stepped forth saying, "Incipit virtus nostra,"[50] he being covered under his robe all with armor, and had a great "G" on his armor and the figure of 7 over it. He went behind Michael and so vanished away.

[M] Recte vivite omnes Sancti eius.[51]

[D] One stepped forth and opening his breast there appeared a book, and turning over the leaves there appeared nothing but a little "r" and 13 over it. He went behind the chair and so vanished away.

---

46. "They have recognized him with their tongues."

47. "Blessed is he who is thus and thus."

48. "And you are true in your works."

49. "Rejoice, all his peoples, rejoice, all his peoples, henceforth rejoice."

50. "Our virtue begins."

51. "Live rightly, all his Holy ones."

[M] Hic est Angelus Eccliae mea, qui doceat ille viam meam.[52]

[D] There stepped out a plain man, and under his garment a girdle, and under his girdle a rod, and in his hand he had a sword, and in his mouth a flame of fire. He had a great "H" upon his sword and under it 22. He went behind the chair, etc., Michael standing up still upon his legs, like pillars of brass.

I asked if I should not cease now by reason of the folk tarrying for us to come to supper.

[M] Lay away the world. Continue your work. Coniunxit spiritum mentibus illorum.[53]

[D] Then stepped out one having under his garment a little chest, and therein a man's heart raw, and the heart was thus with two letters, one on the one side, "o," and on the other a "g."

[D] As in scutcheons of arms where the man and his wife's arms are joined perpale as the heralds term it.[54]

This shower shut up the chest and went his way.

[M] Numerus illius est sine numero.[55]

[D] Then came in another saying "Tempus est. Deum vestrum agnoscite."[56]

This shower, his arms stretched down to his feet, he showed forth his right hand, and in it a little "t" and 11 under it.

[M] Stay: place this in the second place. This went away. "Imago tua (mors) est amara."[57]

---

52. "This is the Angel of my Church that he may teach my way."

53. "He joined the spirit with their minds."

54. Marginal note.

55. "His number is without number."

56. "It is time. Recognize your God."

57. "Your image (death) is bitter."

[D] Then came one in with a big belly and fat cheeks. An half sword pierced his heart and a little "y" written on it.

[M] Iustus est malis Deus noster.[58]

[D] The number of 15 under it.

[M] Place it in the former place. Opera fidelum delectatio mea.[59]

[D] Then came one in.

[M] Hic est Deus noster.[60]

[D] He showed the letter of "o" on his naked breast and the figure of 8 under it. He went away.

[M] Ecce Iniquitas regnat in domo mea.[61]

[D] Then stepped one out, very lean, all his body full of little "e" and under every one of them 21. He went away behind the chair.

[M] Bestia devoravit populum meum, perebit autem in aeternum.[62]

[D] Then stepped out one in bloody apparel, all his body full of serpents' heads and a "b" on his forehead and the number 10 over it. He went away.

[M] Iniquitas abundat in templo meo et sancti vivunt cum Iniquis.[63]

[D] One very lean, hunger starved, came out, an "A" on his breast and 11

58. "Our God is just to the wicked."

59. "The work of the faithful is my delight."

60. "This is our God."

61. "Behold, Injustice reigns in my house."

62. "The beast has devoured my people, but he will perish forever."

63. "Injustice overflows in my temple and the holy live with the unjust."

over it, and so went away. Then came in another.

[M] Iniqua est Terra malitijs suis.[64]

[D] Then came in one who drew out a bloody sword. On his breast a great roman "I" and 15 over it. He went his way.

[M] Angeli eius ministraverunt sanctis.[65]

[D] Then stepped one out with a target and a little "a" on it and over it the number of 8. He went away.

[M] Regnabit Iniquitus pro tempore.[66]

[D] They all cried Helleluyah.

Then stepped one forth with a golden crown and a great arming sword, his clothing all of gold with a letter "r" on his sword and 16 over it, and so he went away.

[D] Uriel corrected it after to be under.[67]

[M] Nulla regnat virtus sup terra.[68]

[D] Then stepped one out having all his body under his white silken habit (as they all had) very brave after the fashion of these days with great ruffs, cut hose, a great bellied doublet, a voluet hat on his head with a feather, and he advanced himself braggingly. He had burnt into his forehead a little "n" and Michael said "Non est numerus illius in caelis."[69]

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64. "The Earth is unjust with their evils."

65. "His angels have served the holy."

66. "Injustice will reign for a time."

67. Marginal note.

68. "No virtue reigns upon the earth."

69. "His number is not in the heavens."

He went away.

[M] Antiquas serpens extulit caput suum devorans Innocentes Halleluyah.[70]

[D] Then came one who put off his white habit, and he took a sword and smote up into the air, and it thundered, and he had a seal (suddenly there) very gorgeous of gold and precious stones. He said, "Regnum meum. Quis contradicet?"[71]

He hath proceeding out of his mouth many little (enns) "n" and on his forehead a great "A."

[M] Non quod est A sed quod contradicit A. Nec portio nec numerus eius invenitur in caelo. Habet autem numerum terrestrum. Mysterium.[72]

[D] He shewed three figures of 6 set in a triangle, thus.

[M] Vobis est Mysterium hoc, posterius revelandum.[73]

[D] And there came a fire and consumed him and his chair away suddenly.

[M] Perturbatur terra iniquitate sua.[74]

[D] My scryer had omitted to tell me this or else it was not told and showed but Uriel did after supply it by the scryer. The first letter of Perturbatur doth not make show of the letter following as other before did.[75]

[D] This shower, his garments white under, his face as brass, his body grievous with leprosy, having upon his breast an "o" with the number of 10 under it and so he departed.

---

70. "The ancient serpent has raised its head, devouring the innocent. Hallelujah."

71. "My kingdom. Who will speak against it?"

72. "Not because he is A, but because he speaks against A. Neither his portion nor his number is found in heaven. But he has an earthly number. A mystery."

73. "This Mystery is to be revealed to you later."

74. "The earth is thrown into confusion by its injustice."

75. Marginal note.

[M] Surgite O Ministri Dei. Surgite (inquam) Pugnate. Nomen Dei est aeternum.[76]

[D] Then came two out together. They had two edged swords in their hands and fire came out of their mouths. One had a "G" and 5 over it, the other had...

We fell to prayer, whereupon Michael blessed us.

...the other had an "h" on his sword, and 14 under it, and so they went away.

[M] Omnis terra tremet ad vocem tubae illius.[77]

[D] One stepped out and under his habit had a trumpet. He put it to his mouth and blew it not. On his forehead, a little "o," and 17 under it. He went away.

[M] Serva Deus populum tuum. Serva Deus populum tuum Israel. Serva (inquam) Deus populum tuum Israel.[78]

[D] He cried this aloud.

One appeared with a fiery sword all bloody, his vesture all bloody, and he had "s." "Est numerus in numero."[79]

[D] He went away. I understand it to be a letter and the number 5 also.

[M] So it is.

[D] There came one in with diverse ugly faces and all his body scabbed.

---

76. "Rise up, o Servants of God. Rise up (I say), fight. The name of God is eternal."

77. "All the earth will tremble at the sound of his trumpet."

78. "Protect your people, o God. Protect your people Israel, o God. Protect (I say) your people Israel, o God."

79. "There is a number in a number."

[M] Nunc sunt dies tribulationis.[80]

[D] He had an "a" on his forehead and the number 5 under it.

[M] Hic est Numerus predictus. Audite, consummatum est.[81]

[D] This had a great pot of water in his hand and upon the pot graven "a" with 5 under it. He departed in fire.

[D] Uriel also corrected this place with delivering this in the place of the other description before.[82]

[M] Angele preparato Tubam tuam.[83]

[D] Then came one out with a trumpet.

[M] Venite tempus.[84]

[D] He offered to blow, but blew it not. On the end of his trumpet was a little "a" and 24 under it. He went away.

They all now seemed to be gone: Michael and all. He came in again and two with him, and he said "Hij duo caelati sunt adhuc."[85] They two went away.

[M] Vale. Natura habet terminum suum.[86]

[D] He blessed us and flourished his sword towards and over us and so went away, and Uriel after him, who all this while appeared not.

---

80. "Now are the days of oppression."

81. "This is the number spoken of before. Listen, it is accomplished."

82. Marginal note.

83. "Angel, make ready your trumpet."

84. Come, it is time."

85. "These two were hidden till now."

86. "Farewell. Nature has its limit."

[D] After supper Mr. Talbot went up to his chamber to prayers and Uriel showed himself unto him and told him that somewhat was amiss in the Table or seal which I had been occupied about this day. And thereupon Mr. Talbot came to me into my study and required the seal (or tables) of me, for he was wished to correct something therein (said he). I delivered him the seal and he brought it again within a little time after, corrected both in the numbers, for quantity, and some for place, over or under, and also in one letter or place omitted which I denied of any place omitted by me that was expressed unto me. And the rather I doubted upon Michael his words last spoken upon two places then remaining yet empty, saying "Hij duo caelati sunt adhuc." But if I had omitted any there should more than two have wanted, whereupon we thought good to ask judgment and dissolving of the doubt by Michael. And coming to the stone he was ready. I propounded this former doubt. He answered:

[M] Veritas est sola in Deo. Et haec omnia vera sunt.[87] You omitted no letter of history that was told you, but the scryer omitted to declare unto you.

[D] May I thus record it?

[M] It is justly reformed by Uriel, the one being omitted of the descryer and the other not by us yet by us declared might make that phrase meete to be spoken, "Hij duo caelati sunt adhuc."

Thou hast said.

[D] I pray you to make up that one place yet wanting. Then he stood up on his great brazen legs again. He called again Semiel, Semiel. Then he came and kneeled down. "Consummatum est."[88]

[D] The shower (a white man) plucked out a trumpet and put it to his mouth as though he would blow, but blew not, and there appeared at the end of the trumpet the Greek ω.[89]

87. "The truth is only in God. And all these things are true."

88. "It is accomplished."

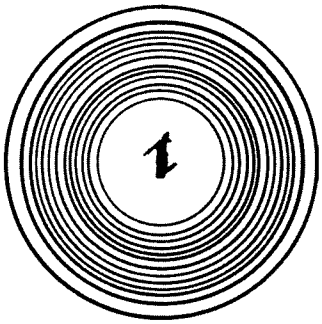
89. Omega, the last letter of the Greek alphabet, given here in lowercase form.

There arose a mist and a horrible thunder.

[M] It is done.

[D] Then of the three 6 before noted with his finger he put out the two lowermost and said "Iste est numerus suas."[90] And Michael did put his finger into the trumpet's end and pulled forth a round plate of gold whereon was the figure of "i" with many circles about it and said, "Omnia unum est."[91]

The form of the world which appeared before vanished away and Semiel went away.



And Michael came and sat in his chair again and his brazen legs were gone and upon our pausing he said:

[M] Go forward. Do you know what you have already written?

Laudate Dominum in Sanctus eius.[92]

Note: The circumference (which is done) contains 7 names. 7 names contain 7 angels. Every letter contains 7 Angels. The numbers are applied to the letters. When thou dost know the 7 names thou shall understand the 7 angels.

The number of 4 pertaining to the first T is a number significative: signifying to what place thou shalt next apply thy eye and being placed above, it shows removing toward the right hand, taking the figure for the number of the place applyable to the next letter to be taken. The under number is significative, declaring to what place thou shalt apply the next letter in the circumference toward the left hand which you must read until it light upon a letter without number, not signifying. This is the whole. So shalt thou find the 7 principal Names known with us and applyable to thy practice.

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90. "This is his number."

91. "All things are one."

92. "Praise the Lord in his sanctuary."

Make experience.

[D] Then telling from "T," 4 more places (toward the right hand) exclusively I find in that fourth place, from "T" (but being the fifth from the beginning and with beginning) this letter "h" with 22 over it. Therefore, I proceed to the right hand 22 places, and there I find "A" and 11 over it. Going then toward the right hand 11 places further, I find a little "a" with 5 under it. By reason of which under place of 5, I go toward the left hand 5 places exclusively, where I find "o" with 10 under it; whereupon I proceed to the left hand further by 10 places, and there I see the letter "t" and 11 under it; and therefore going to the left hand 11 places, I see there the letter "h" alone without any number. Wherefore, that letter ends my word, and it is in all ThAaoth. Is this as it should be?

[M] That is not the name. Thou shalt understand all in the next call. The rule is perfect. Call again within an hour and it shall be shown.

[D] The hour being come we attended Michael his return to make the practice evident of his first rule.

[M] Salvete.[93]

Thou didst err and herein hast thou erred, and yet notwithstanding no error in thee, because thou knew not the error. Understand that the 7 names must comprehend as many letters in the whole as there are places in the circle. Some letters are significative of themselves, in deed no letters but double numbers being the name of God. Thou hast erred in the first name in setting down Aa that is twice a together which differ the word; which thou shalt note to the end of thy work. Wheresoever thou shalt find two aa together, the first is not to be placed within the name but rather left with his inward power. Thou shalt find 7 names proceeding three general parts of the circumference. My meaning is from three general letters, and only but one letter, that is this letter A. Account thou and thou shalt find the names just. I speak not of any that come in the beginning of the word, but such as light in the middle. Prove. Prove, and thou shalt see. Whereas thou hast "go" it is to be read "og." This is the whole.

93. "Be well."

[D] I have read in Cabala of the name of God of 42 letters, but not yet of any of 40 letters. That of 42 letters is this:

אב:אלהים:בן:אלהים:רוח:הקדש:אלהים:שלשה:באחד:אחד:בשלשה

Vide Galantium.[94]

"Pater Deus, Filius Deus, Spiritus Sanctus Deus. Tres in uno et unus in tribus, vel Trinitas in unitate, et unitas in Trinitate."[95]

Or this: אב:אל:בן:אל:ורוח:הקדש:לא:אבל:לא:שלשה:אלהים:כי:אם:אלוה:אחד

Which in Latin is "Pater Deus Filius Deus et spiritus sanctus. Deus attamen non tres Dij sed unus Deus."[96]

And as this is of God, Unity in Trinity, so of Christ only (the second person of the Divine Trinity) the Cabalists have a name explained of 42 letters on this manner:

באשר:הנפש:המשכלת:והבשר:אדם:אחד:כן:האל:והאדם:משיה:אחד

That is in Latin "Sicut anima rationalis, et caro, homo unus, ita Deus. Deus et homo Messias unus."[97]

I am not good in the Hebrew tongue but you know my meaning.

[M] The letters being so taken out being a name and a number doth certify the old rule of 42 letters when you restore them in again.

Note: Out of this Circle shall no creature pass that enters if it be made upon the earth. My meaning is if he be defiled. This shalt thou prove to be a mystery unknown to man. Beasts, birds, fowl and fish do all reverence to it. In this they were all created. In this is all things contained. In time thou shalt find it

94. Marginal note. "See Galatinus."

95. "God the Father, God the Son, God the Holy Spirit. Three in one and one in three, or Trinity in unity and unity in Trinity."

96. "God the Father, God the Son, and the holy spirit. But still God is not three Gods but one God."

97. "Just as the rational soul and the flesh are one man, so is God. God and the man the Messiah are one."

in Adam's Treatise from Paradise. Look to the mysteries, for they are true. A and Ω.[98] Primus et Novissimus. Unus solus Deus vivit nunc et semper. Hic est, et hic erit. Et hic sunt Nomina sua Divina.[99]

Dixi.[100]

Thou art watched all this night, who is even now at the door: Clerkson.[101] Blessed are those whose portion is not with the wicked.

Benedicamus Dominum. Halleluyah.[102]

Tuesday the 20th of March, circa 10 a mane.

[D] Are you Uriel?

[U] I am. We thank thee for thy great good will. We cannot visit thee now. At the twelfth hour thou shalt use us.

[D] Fiat voluntas Dei.[103]

A meride: circa 2.[104]

At the twelfth hour my partner was busied in other affairs and so continued until about 2 of the clock. When we, coming to the stone, found there Michael and Uriel, but Michael straight away rose up and went out and came in again, and one after him, carrying on his right shoulder 7 little baskets of gold they seemed to be.

[M] Shut up your doors.

---

98. Alpha and Omega, the first and last letters of the Greek alphabet.

99. "First and most recent. One single God lives now and always. He is, and he will be. And here are his Divine Names."

100. "I have spoken."

101. Clerkson was an acquaintance of Dee.—Ed.

102. "Let us bless the Lord. Hallelujah."

103. "Let the will of God be done."

104. "Afternoon, around two."

[D] I had left the outermost door of my study open and did but shut the portal door of it.

He took the 7 baskets and hanged them round about the border of a canopy of beaten gold as it were.

[M] Ecce Mysterium est. Benedictus Dominus Deus Israel.[105]

[D] Therewith he did spread out or stretch the canopy, whereby it seemed to cover all the world (which seemed to be in the stone: also, heaven and earth) so that the scryer could not now see the heaven. And the baskets by equal distances did seem to hang on the border of the horizon.

[M] What would you have?

[D] Sapientiam.[106]

[M] Read the names thou hast written.

[D] I had written these according to the rule before given as I understood it.

ThAaoth
GalAas
Gethog
Horlœn
Innon
Aaoth
Galetsog

[M] Look to the last name.

(D - I had written (as appeareth) Galetsog by mistaking the numbers, where I found it should be Galethog with an "h" and not "s."

105. "Behold, it is a Mystery. Blessed is the Lord God of Israel."
106. "Wisdom"

[M] Lo, else thou had erred. They are all right but not in order. The second is the first (his name be honored forever). The first here must be our third, and the third here must be our second. Thus set down:

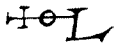
Galas
Gethog
Thaoth
Horlœn
Innon
Aaoth
Galethog

[M] Work from the right toward the left in the first angle next unto the circumference.

[D] He showed then, thus, this letter

[M] Make the number of 5 on the right hand (that is, before it) at a reasonable distance; thus, 5.

[D] After that he showed the second letter, a great roman A, thus: 24.

Then he showed  30.

Then 21.

Then 9.

Then he showed 14.

Then he showed this compound letter with the circle and cross

He willed me at each corner of these segments of circles to make little crosses, and so I did.

After every of the 7 letters showed, he did put them up in his bosom as soon as he had showed them fully. The plates whereon these letters were showed have the form of the segment of a circle, thus, and seemed to be of pure gold. When the 7 letters were placed, he said: "Omnia unum est."[107]

Then he pulled all the 7 plates out of his bosom and Uriel kneeled down before him. Then the plates did seem to have two wings (each of them) and to fly up to heaven under the Canopy.

After this, one of the 7 baskets (that which is in the east) came to Michael and he said:

[M] Seal this. For this was and is forever.

[D] Then he stood again on his legs like brazen pillars and said:

[M] O how mighty is the name of God which reigns in the heavens, O God of the faithful, for thou reign for ever.

[D] He opened the basket and there came a great fire out of it.

[M] Divide the 7 parts of the circle next unto that which thou hast done, every one into 7.

Note (for the time will be long):

Seven rest in 7: and the 7 live by 7: the 7 govern the 7: and by 7 all Government is. Blessed be he, yea, blessed be the Lord, praised be our God. His Name be magnified. All honor and Glory be unto him now and for ever. Amen.

[D] Then he took out of the fire in the basket a white fowl like a pigeon. That fowl had a Z upon the first of 7 feathers which were on his breast. That first feather was on the left side.

[M] Note there is a mystery in the seven, which are the 7 governing the 7 which govern the earth. Halleluyah.

---

107. "All things are one."

Write the letters.

[D] Now a small "l" in the second feather. Then he covered these first two feathers with the other feathers.
The third an "l" like the other. Then he covered that also.
The fourth an "R." He covered that.
The fifth a great roman "H." He covered it.
The sixth feather hath a little "i." Then he hid that feather.
The last feather had a small "a."

[M] Praise god.

[D] We prayed.

[D] Then he put the fowl into the basket and set it down by him. Then he hung it up in the air by him. Then he lifted up his sword over us and bade us pray. We prayed.

Then he stretched out his hand and there came another basket to him and he plucked out a white bird much bigger than the other, as big as a swan with 7 feathers on the breast.

[M] Dixit, et factum est.[108]

Note.

[D] The first feather had a little "a" on it and it went away.
The next a Z, great as the first.
Then a "C," great.
Then a little "a."
Then another little "a."
Then a feather with a little "c."
The one with a little "b."
Then he covered them all.

---

108. "He spoke, and it was done."

[M] Thou hast truth.

[D] Then he put up the fowl into the basket and hung it up by the other in the air.
Then the third basket came to him and he took out a bird all green as grass, like to a peacock in form and bigness.

[M] Et vivus tu cum illo: et regnum tuum cum illis est.[109]

[D] There started out of this bird's breast 7 feathers like gold, and fiery.

[M] Pray.

Note.

[D] On the first feather a small "p."
Then a small "a."
A little "u."
Then a small "p."
Then a small "n."
Then a small "h."
Then a small "r."

Then he put the fowl up into the basket, etc.

[D] Then there came another basket to his hand.

[M] Dedit illi potestatum in caelis. Potestas illius magna est. Orate.[110]

[D] We prayed.

Then he plucked out a fowl greater than any of the other, like a gryphon (as commonly they are figured) all red fiery with scales like brass. Then on seven scales appeared letters.

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109. "And you are living with that one: and your kingdom is with them."

110. "He gave to that one power in the heavens. The power of that one is great. Pray."

[M] Note.

[D] First a little h.
A little d.
A little m.
Then a little h.
Then a little i.
Then a little a.
Then a little i.

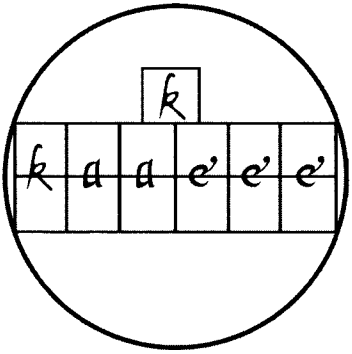
Then he put up the fowl and hung up the basket in the air. Then there came another basket to him.

Note: all this while the firmament was not to be seen.

[M] Mangus est Deus in Angelis suis, et magna est illorum potestas in caelis. Orate.[111]

[D] We prayed.

Then he plucked out a bird like an Eagle, all his body like gold, and he had a little circle of feathers on his breast; and in it, between four parallel lines, twelve equal squares, and on the top, in the middle, one like the other twelve, thus.



111. "Great is God in his Angels, and great is their power in the heavens. Pray."

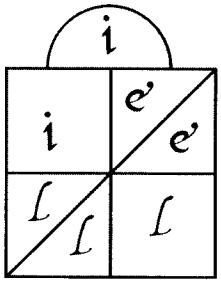
Then he put up the Eagle.
Then came another basket.

[M] Nuncius tuus est magnus in caelis. Orate.[112]

[D] He and the basket that were opened, shut, and set aside, seemed all to be gone and the baskets remaining still hanging on the border of the Canopy. Then he came again and went away again. Then came Uriel and held the basket, and his legs seemed to be such great tall pillars of brass, as Michael did stand on before.

[U] This is a Mystery. He is here and not here which was here before.

[D] He opened the basket and plucked out like a phoenix (or pelican) of the bigness of a swan and fiery, sparkling.[113] His bill is bent into his breast and it bled. In his breast was a quadrangle made with his own feathers, thus.



He put it up and hung it by the other baskets.

Then came the last basket. Uriel stood still and said:

[U] Dedit angelis potestatum in lumine caeli. Orate.[114]

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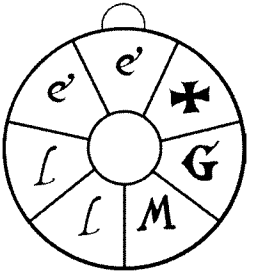
112. "Your messenger is great in the heavens. Pray."

113. The picture of a pelican feeding its young on blood from its own breast is a common alchemical symbol that would have been a well-known symbol to Kelley. (Editor).

114. "He gave the angels power in the light of heaven. Pray."

[D] We prayed.
Then came Michael and took the basket of Uriel and became standing on the great brazen legs as before.

He took out of the basket a strange fowl with many wings. This fowl had in his forehead a tablet of this fashion.



[M] Et Connunxit illos Deus in Unum.[115]

[D] All the baskets flew up, and so the Canopy vanished away and the Heaven appeared.

Now he came and sat down in this chair.

Michael said to Uriel, "It is thy part to expound these Mysteries. Go to, in the name of our God."

Uriel came and stood before him and said, "What will you, O our fellows and servants to God? What will you?"

[D] Perfect knowledge and understanding such as is necessary for us.

[U] Look upon and see if thou can not understand it: We will depart for a little space and come to thee again.

[D] So they went and left all the stone in fire so that neither the chair nor the table could be seen in it.

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115. "And God joined them together into One."

After a quarter of an hour, Michael and Uriel came both again.

[M] Look into the 7 angles next unto the uppermost circumference.

[D] Uriel came and stood before Michael.

[U] Those 7 letters are the 7 seats of the One and everlasting GOD. His 7 secret angels proceeding from every letter and cross so formed, referred to in substance to the FATHER, in form to the SON, and inwardly to the HOLY GHOST. Look upon it: it is one of the Names which thou hast before, every letter containing an angel of Brightness comprehending the 7 inward powers of God known to none but himself, a sufficient BOND to urge all creatures to life or death or any thing else contained in this world. It banishes the wicked, expels evil sprits, qualifies the waters, strengthens the just, exalts the righteous and destroys the wicked. He is ONE in SEVEN. He is twice THREE. He is seven in the Whole. He is Almighty. His name is everlasting. His Truth can not fail. His glory is incomprehensible. Blessed be his name. Blessed be thou (our GOD) for ever.

[D] Note these manifold and great mysteries and mark these 7 diverse crosses with the 7 letters.[116]

[D] He is twice three and one.[117]

[U] Thou must refer thy numbers therein contained to the upper circle. For from thence all things in the inward parts shall be comprehended. Look if thou understand it.

[D] I find it to be GALETHOG.

[U] It is so.

[D] I thank God and you. I understand now (also) the numbers annexed.

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116. Marginal note.

117. Marginal note.

[U] As this darkness is lightened by the spirit of God herein, so will I lighten, yea so will the Lord lighten your imperfections and glorify your minds to the sight of innumerable most holy and unspeakable mysteries.

To the next part.

[D] Michael sat still with his sword in his hand.

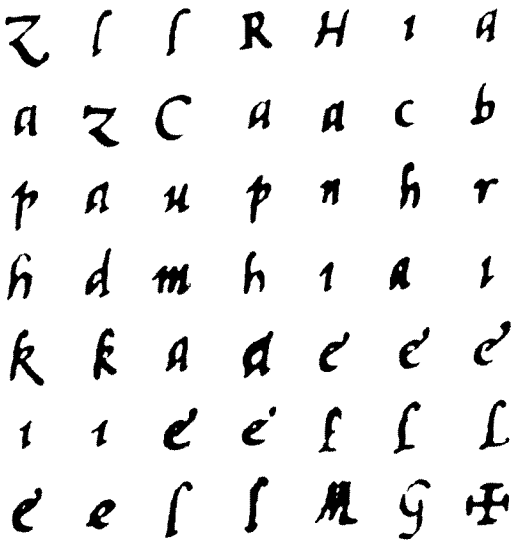
[U] The part wherein thou hast labored contains 7 Angels. Dost thou understand it?

[D] Not yet.

[U] O how far is man's judgment from Celestial powers? Oh how far are these secrets hidden from the wicked? Glory be unto him which sees forever.

[D] Amen. Amen. Amen.

[U] Note. We cannot tarry long. Thou must set down the letters only by 7 in a spare paper, thus.



Read. Begin at the first and read downward.

[D] I read thus Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michael, Gabriel.

[U] Thou hast read right.

[D] Praised be God.

[D] 48 letters are here and one as noted by a cross which makes the 49th.[118]

[U] Dost thou see how mercifully God deals with his servants?

Every letter here contains or comprehends the number of 72 virtues whose names thou shalt know, scarce yet revealed to the world.

[D] 72 virtues multiplied by 48 gives 3456.[119]

[D] Uriel and Michael jointly together pronounced this blessing on us:

[U, M] We bless you: your souls, hearts, bodies, and all your doings.

[D] Michael with his sword and flame of fire flourished over our heads.

[M] Yet I will this much show you, for your comfort beside. What seest thou?

[D] He spoke to the scryer and he saw an innumerable multitude of Angels in the chamber or study about us, very beautiful with wings of fire. Then he said:

[M] Lo, thus you shall be shadowed from the wicked. Keep these tables secret. He is secret that liveth forever. Man is frail. Fare well.

Go for the books, else they will perish. He meant that my partner Ed. Talbot[120]

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118. Marginal note.

119. Marginal note.

120. Edward Kelley. Dee still knew him by the pseudonym Edward Talbot at this time.

should go to fetch the books from Lancaster (or thereby) which were the Lord Mountegles books, which Mr. Mort yet has, whereof mention is made before.

Ended hora 5 a meridie.[121]
Tuesday the 20th of March, 1582

Wednesday, 21 March, circa 2 a meridie.[122]

[D] After appearance was had, there came in one before Michael (who sat in his seat) and Uriel leaned on the table (as he usually did). This seemed to be a trumpeter. He was all in white and his garments bespotted with blood. He had nothing on his head, his hair very long, hanging behind him on his shoulders. The trumpet seemed to be gold. The sound thereof was very plain.

[D] Note this trumpeter.[123]

I asked my scryer in what manner Uriel now showed, and Michael likewise. Then Michael said:

[M] I warned thee for asking of my apparel or manner.

Et haec est Gloria illius qua non comovebitur ab impijs. Quid vultis?[124]

[D] Iuxta voluntate Dei, sapientiam nobis necessarium, etc.[125]

[M] Sapentia mundi nihil est peribit autem in aeternum. Veniat aeternitas DOMINI ab universis mundi partibus. Venite, Venite, sic vult DEUS ADONAY fac officium Phanael.[126]

121. "...at five o'clock in the afternoon."

122. "...around two in the afternoon."

123. Marginal note.

124. "And this is his Glory, which will not be moved by the impious. What do you want?"

125. "After the will of God, the wisdom necessary to us, etc."

126. "The wisdom of the world is nothing, but it will perish forever. May the eternity of the LORD come from all parts of the world. Come, come, thus wills GOD ADONAI. Do your duty, Phanael."

[D] This Phanael was the Trumpeter (above mentioned) who thereupon blew his trumpet lustily, turning left round about to all the world. Then from 7 parts of the world (being equally divided about the horizon) came 7 companies of pillars all of fiery color, glittering; and every company of pillars high and great as though they were pillars of fire.

The Heaven, the Sun and Moon, and Stars seemed to tremble.

[M] Multiplex est Deus noster.[127]

Mark this mystery. Seven comprehends the Secrets of Heaven and Earth. Seven knits man's soul and body together (three in soul and four in body).

In 7 thou shalt find the Unity.
In 7 thou shalt find the Trinity.
In 7 thou shalt find the Son and the proportion of the Holy Ghost.
O God, O God, O God, thy Name O God be praised forever from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels.

[D] Amen, Amen, Amen.

[M] In 7, God wrought all things.

Note: In 7 and by 7 must you work all things. O seven times seven, Verity, Virtue, and Majesty, I minister by thy license.

This expounded by thy virtue.

[D] Michael spoke that pointing to Uriel.

Michael and Uriel both kneeled down and the pillars of fiery and brazen color came near, round about them uniformly.

[M] Sic est Deus noster.[128]

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127. "Manifold is our God."

128. "Thus is our God."

[D] One of the pillars leaned down toward the scryer and had like a pommel or mace head on the top of it. And Michael with great reverence took out of the top of it a thing like an S.

Then leaned down 6 pillars more and Michael cried aloud, "Unus est DEUS noster, Deus, Deus noster."[129]
Then orderly he opened all the pillars' heads and then the 7 joined all together, distinctly to be discerned.

[M] Note.

[D] There appeared a great S A A I.
Then the sides closed up and hid those letters first showed. After that appeared two letters more: E M.
He made curtsy and seemed to go from ward and vanished away.
Μψστεριοσ est.[130]

E 8.

The pillars all joined together at the tops, making (as it were) one mace or pommel and so flew up to heavenwards.

There seemed two pillars more to come down from heaven (like the other in form) and took place there where the other 7 stood which went away.

Michael with his sword cut them asunder and cried out:

[M] Away you workers of iniquity. Perijt malus cum malis.[131]

[D] The pillars fell down and the ground swallowed them up.

[M] Tanta est tua audacia Sathan sed DEUS noster vivit.[132]

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129. "One is our GOD, God, our God."

130. "It is a mystery." The word "mysterious" is written out in English, but with Greek lettering.—Ed.

131. "The evil one perished with his evils."

132. "So great is your boldness, Satan, but our GOD lives."

[D] The pillars which before ascended came down jointly and out of them a voice saying, "NON SUM."[133]

Then the 7 pillars next (to) his right hand bowed to Michael and out of them a voice said, "SUM."[134]

Then one of the pillars stood higher than his fellows and Michael opened all the tops of them and said:

[M] Orate.[135]

[D] We prayed.

[M] Write the name down in the Tables.

[D] Then he took off 3 of the heads of the pillars and set them down and there appeared B, T, Z, great letters in hollow places like square cumfit boxes.

[M] Ista sunt secreta secretorum. Invocate nomen eius aut nihil agere possimus.[136]
The key of prayer opens all things.

[D] We prayed.

Then the other 4 pillars, bowing, showed 4 letters thus: K A S E and the number 30 with a prick under.

Then the pillars joined their heads together very close and flew up into the firmament with thunder.

[M] Sic Domine, sic, sic.[137] Place these in the Table.

---

133. "I am not."

134. "I am."

135. "Pray."

136. "These are the secrets of secrets. Call upon his name, or we would be able to do nothing."

137. "Thus, o Lord, thus, thus."

[D] I wrote and he said:

[M] Thou hast done right. Laudate nomen Domini qui vivit in aeternum.[138]

[D] A voice came out of the next company of the pillars joining themselves together, saying, "Ipse."[139]

[M] Et Misericordia tua Domine magna est.[140]

[D] Michael kneeled when he said this. Michael showed out of 4 of their heads of the pillars (and with all said):

[M] No, not the Angels of heaven but I are privy of these things.

[D] So there appeared 4 letters H E I D.

Then the other 3 pillars were opened and had E N E on their tops.

[M] Dominus collocatur in numero suo.[141]

[D] The 7 pillars mounted up into the air and it thundered at their going.

Then the fourth company of pillars bowed to Michael.

Out of them came a voice: "Vivo sicut LEO in medio illorum."[142]

[M] Et tua potestas magna est ubique.[143]

[D] Then Michael plucked off five of the tops. There appeared D, then they joined together.

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138. "Praise the name of the Lord who lives forever."

139. "He himself."

140. "And your mercy, o Lord, is great."

141. "The Lord is found in his number."

142. "I live just as a LION in the middle of them."

143. "And your power is great everywhere."

Then appeared E I M O.

[M] Hoc non est sine praece.[144]

[D] The other two opened and there appeared 30 A.

Then they closed up and went away with a great thunder.

Then came 7 other pillars to Michael and a voice out of them saying, "Serpens sum et devoravi serpentum."[145]

[M] Et bonis et malis serpens es Domine.[146]

[D] Then they closed all up and Michael said:

[M] Orate.[147]

[D] We prayed.

Then Michael took off the heads of 4: then appeared first an I then M E G.

Then he opened the other 3 and C B E appeared.

[M] Numerus illius est nulli cognitus.[148]

[D] They joined their heads all together and ascended up to heaven and great lightning after them.

Then came another septenary of pillars and out of them a voice, saying "Ignis sum penetrabilis."[149]

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144. "This is not without prayer."

145. "I am a serpent, and I have devoured a serpent."

146. "Both to the good and the evil you are a serpent, o Lord."

147. "Pray."

148. "His number is known to no one."

149. "I am a piercing fire."

[M] Et sit nobiscum, O Deus.[150] Pray.

[D] We prayed.

Then he opened 4 of their heads and appeared in them I L A O.

They closed together again. Then one other was opened and I appeared.

Then 21/8 appeared and did shut up again.

Then he smote fire out of the last pillar and it thundered and there seemed to come out of it innumerable Angels like little children...

[D] Note these innumerable Angels.[151]

... with wings and there appeared N and suddenly did shut up.

"Sic sic sic Deus noster."[152]

[D] Then they joined all together and flew up.

[M] Note down in the table.

[D] I noted them down.

Then came the last 7 pillars and out of them this voice: "Finis. Gaudium et Lux nostra Deus."[153]

Then they closed all in one.

[M] Orate.[154]

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150. "And let it be with us, o God."

151. Marginal note.

152. "Thus, thus, thus, our God."

153. "The end. God is our joy and light."

154. "Pray."

[D] We prayed.

Then 6 of the heads opened and appeared I H R L A A.

Then the seventh opened. Then seemed trees to leap up and hills and the seas and waters to be troubled and thrown up.

A voice out of the pillars: "Consummatum est."[155]

There appeared in that pillar 21/8.

They joined together and flew up to heaven.

[M] Unus, unus, unus. Omnis caro timet vocem eius.[156] Pray.

[D] We prayed.

Note: my scryer was very faint and his head in manner giddy, and his eyes dazzling by reason of the sights seen so bright and fiery, etc. Michael bade him be of good comfort and said he should do well.

[M] Cease for a quarter of an hour.

[D] After we had stayed for a quarter of an hour, we coming to the stone again found him all ready to the stone, and Uriel with him, who also had been by all the while during the Mystery of the 7 pillars.

[M] Set two stoles in the middle of the floor. On the one, set the stone, and at the other let him kneel. I will shut the ears of them in the house that none shall hear us. I will show great Mysteries.

[D] Michael then with a loud voice said:

[M] Adeste Filiae Bonitatis: Ecce DEUS vester adest. Venite.[157]

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155. "It is accomplished."

156. "One, one, one. All flesh fears his voice."

157. "Come, Daughters of Goodness: Behold, our GOD is at hand. Come."

[D] There came in 7 young women appareled all in green having their heads round about attired all with green silk with a wreath behind hanging down to the ground. Michael stroke his sword over them, no fire appearing: then they kneeled, and after rose up again.

[M] Scribe quae vides.[158]

[D] One of them stepped out with a little blue tablet in the forehead of her and in it written El.

She stood aside and another came in after the same sort, with a great M and a little e, thus: Me.

The third came as the other and had Ese.

The fourth, Iana.

The fifth Akele.

The sixth, Azdobn.

The seventh stepped forth with Stimcul.

They all together said "Nos Possumus in caelis multa."[159]

Then they went their way, suddenly disappearing.

[M] Note this in your next place but one.

[D] I did so.

[M] Go to the next place. Stay. Adeste Filiolae Lucis.[160]

[D] They all came in again and answered, "Adsumus Ô tu qui ante faciem DEI stas."[161]

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158. "Write what you see."

159. "We are able to do many things in the heavens."

160. "Come, Little Daughters of Light."

161. "We are here, O you who stand before the face of GOD."

[M] Hijs nosteris benefacite."[162]

[D] They answered all, "Factum erit."[163]

[M] Valete. Et dixit Dominus. Venite Filij Lucis. Venite in Tabernaculo meo. Venite inquam nam nomen meum exaltatum est.[164]

[D] Then came in 7 young men all with bright countenance, white apparel with white silk upon their heads, pendant behind as the women had.

One of them had a round purified piece or ball of gold in his hand.

One other had a ball of silver in his hand.

The third a ball of copper.

The fourth a ball of tin in his hand.

The fifth had a ball of iron.

The sixth had a round thing of quicksilver, tossing it between his two hands.

The last had a ball of lead.

They were all appareled of one sort.

[M] Quamvis in uno generantur tempore tamen unum sunt.[165]

[D] He that had the gold ball had a round tablet of gold on his breast and on it written a great I.

Then he with the silver ball came he forth with a golden tablet on his breast likewise, and on it written Ih.

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162. "Do favors for these ones of ours."

163. "It will be done."

164. "Farewell. And the Lord said, Come, Sons of Light. Come in my tent. Come, I say, for my name is exalted."

165. "Although they are begotten at one time, nevertheless they are one thing."

He with the copper ball had in his tablet Ilr.

He with the tin ball had in his tablet Dmal.

He with the iron ball had in his tablet Heeoa and so went aside.

He with the mercury ball had written Beigia.

The young man with the leaden ball had Stimcul.

[M] Facite pro illis cum tempus erit.[166]

[D] All answered, "Volumus."[167]

[M] Magna est gloria Dei inter vos. Erit semper. Halleluyah. Valete.[168]

[D] They made curtsy and went their way, mounting up to heaven.

[M] Dixit Deus, Memor esto nominis mei. Vos autem immemores estis.[169]

I speak to you.

[D] Hereupon we prayed.

[M] Venite. Venite. Venite. Filiae Filiarum Lucis. Venite.

Qui habebitus filias venite nunc et semper.

Dixit Deus, Creavi Angelos meas qui destruent Filas Terra.[170]

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166. "Act on their behalf when it is time."

167. "We are willing."

168. "The glory of God is great among you. It will be always. Hallelujah. Farewell."

169. "God said, Let him be mindful of my name. But you are forgetful."

170. "Come. Come. Come, Daughters of the Daughters of Light. Come. You who will have daughters, come now and always. God said, 'I created my Angels who will destroy the Daughters on Earth.'"

[D] "Adsumus,"[171] said 7 little wenches which came in. They were covered with white silk robes and with white about their head and pendant down behind, very long.

[M] Ubi faustis vos.[172]

[D] They answered: "In terris cum sanctis et in caelis cum glorificatis."[173]

[D] These spoke not so plain as the former did, but as though they had an impediment in their tongue.

They had every one somewhat in their hands, but my scryer could not judge what things they were.

[M] Non adhuc cognoscetur Mysterion hoc.[174]

[D] Each had foursquare tablets on their bosoms as if they were of white ivory.
The first showed on her tablet a great S.

The second Ab.

The third Ath.

The fourth Ized.

The fifth Ekiei

The sixth Madimi.

The seventh Esemeli.

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171. "We are here."

172. "Where have you been favorable?"

173. "On the lands with the holy and in the heavens with the glorified."

174. "This Mystery will not yet be known."

[M] Quod istis facietis? Erimus cum illis in omnibus operibus illorum.[175]

[D] They answered.

[M] Valete.[176]

[D] They answered, "Valeas et tu Magnus, O in Caelis."[177] And so they went away.

[M] Orate.[178]

[D] We prayed.

[M] Et misit filios filiorum edocentes Israel.

Dixit Dominus, Venite ad vocem meam.[179]

[D] "Adsumus,"[180] said 7 little children which came in like boys covered all with purple with hanging sleeves like priests' or scholars' gown sleeves; their heads attired all (after the former manner) with purple silk.

[D] Quid factum est inter-filios hominum? "Male vivant," said they, "Nec habemus locum cum illis tanta est illoram Iniustitia. Veh mundo scandalis, vel scandalizantibus, vel illis quibus nos non summus.[181]

[D] These had tablets (on their breasts), three-cornered, and seemed to be very green and in them, letters.

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175. "What will you do for them? We will be with them in all their works."

176. "Farewell."

177. "Farewell to you also, great one, O you in the Heavens."

178. "Pray."

179. "And he sent the sons of the sons, teaching Israel well. The Lord said, Come to my voice."

180. "We are here."

181. "What has happened among the sons of men? They live wickedly (said they). And we do not have a place with them, so great is their injustice. Woe to the world for its temptations, or to the tempters, or to them for whom we are not."

The first had two letters in one, thus, of E L.

The first El. He said, "Nec nomine meo timet Mundus.[182]

The second An. "Nullus videbit faciem meam."[183]

The third Ave. "Non est virgo sup terram, cui dicam."[184] (D — And pointed to his tablet, wherein that word Ave was written.)

The fourth Liba. "Tanta est infirmitas sanctitudinus Dei. Benefacientes decesserunt ab illo."[185]

The fifth Rocle. "Opera manuum illorum sunt vana. Nemo autem videbit me."[186]

The sixth showed his Tablet and said, "Ecce—Hagonel—Qui adhuc sancti sunt cum illos vivo."[187]

The seventh had on his tablet Ilemese. "Hij imitaverunt doctrinum meas. In me Omnis sita est Doctrina."[188]

I thought my scryer had misheard this word "imitaverunt" for "Imitati sunt,"[189] and Michael smiled and seemed to laugh and said, "Non curat numerum Lupus,"[190] and further he said, "Ne minimam detrahet a virtute, virtutem."[191]

[M] Estote cum illis. Estote (inquam cum istis). Estote (inquam) mecum.

---

182. "And the World is not fearful at my name."

183. "No man will see my face."

184. "There is not a virgin upon the earth, to whom I may speak."

185. "So great is the weakness of the sanctity of God. Those who do good have ceased from it."

186. "The works of their hands are vain. But no one will see me."

187. "Behold—Hagonel—I live with them who are holy till now."

188. "These ones have copied my teaching. In me is every teaching found."

189. "Have copied," in either case. It appears to be a question of grammar.

190. "The Wolf does not worry about number."

191. "That the slightest virtue will not be taken away from virtue."

Valete.[192]

[D] So they went, making reverence, and went up to heaven.

[M] Dictum est hoc tempore.[193] Note this in thy tables. Dost thou understand it? Look if thou can.

[D] He said to Uriel, "It is thy part to interpret these things."

[U] Omnis Intelligentia est a Domino.[194]

[M] Et eius Nomen est Halleluyah.[195] Compose a table divided into 7 parts, square.

[U] Those seven names which proceed from the left hand to the right are the Names of God, not known to the Angels: neither can be spoken or read of man. Prove if thou canst read them.

Beatus est qui secrete nomina sua conservat.[196]

192. "Let them be with those ones. Let them be (I say with those ones). Let them me (I say) with me. Farewell."

193. "It has been spoken at this time."

194. "All Understanding is from the Lord."

195. "And his Name is Hallelujah."

196. "Blessed is he who preserves his names in secret."

These names bring forth 7 angels. The 7 Angels and Governors in the heavens next unto us, which stand always before the face of God.

Sanctus, Sanctus, Sanctus est ille Deus noster.[197]

Every letter of the Angels' names brings forth 7 daughters. Every daughter brings forth her daughter, which is 7. Every daughter, her daughter brings forth a son. Every son in him left is 7. Every son hath his son, and his son is 7.

Let us praise the God of seven which was and is and shall live forever.

Vox Domini in Fortitudine.
Vox Domini in Decore.
Vox Domini revelat secreta.
In templo eius, laudemus nomen eius El. Halleluyah.[198]

See if thou canst now understand this table.

The daughters proceed from the angle on the right hand, cleaving the middle, where their generation ceases.
The sons from the left hand to the right to the middle, so proceeding where their number ends in one center. The rest, thou may (by this note) understand.

[D] Note this manner of center accounted.[199]

[D] Then, Michael, he stroke over us with his sword and the flame of fire issued out.

[M] Look to the corner on the right hand, being the uppermost where thou shalt find 8.

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197. "Holy, Holy, Holy is he our God."

198. "The voice of the Lord in Courage. The voice of the Lord in Beauty. The voice of the Lord reveals secrets. In his temple, let us praise his name El. Halleluyah."

199. Marginal note.

Refer thine eye to the upper number and the letter above it. But the number must be found underneath, because the prick so notes.

[D] Note of the numbers with pricks, signifying letters.[200]

Then proceed to the names of the daughters in the Table and thou shalt see that it is the first name of them. This shall teach thee.

[D] Looking now into my first and greatest circle for 8, I find it with l over it. I take this to be the first daughter.

[U] You must in this square table set E by the 8 and write them composedly in one letter, thus.

Nomem Domini vivit in aeternum.[201]

Give over for half an hour and thou shalt be fully instructed.

[D] I did so and after half an hour coming to the stone I was willed to make a new square table of 7 and to write and note as is following:

S A A I E M E8	— Vivit in caelis.[202]
B T Z K A S E30	— Deus noster.[203]
H E I D E N E	— Dux noster.[204]
D E I M O 30 A	— Hic est.[205]
I26 M E G C B E	— Lux in aternum.[206]
I L A O I V N	— Finis est.[207]
I H R L A A 21/8	— Vera est haec tabula.[208]

200. Marginal note.

201. "The name of the Lord lives forever."

202. "He lives in the heavens."

203. "Our God."

204. "Our leader."

205. "He is here."

206. "Light forever."

207. "He is the end."

208. "This table is true."

Vera est heac tabula partim nobis cognita et partim omnibus incognita. Vide iam.[209]

The 30 by E in the second place in the upper right corner serves not in the consideration of the first daughters but for another purpose.

The 26 by I serves for another purpose, but not for this daughter's daughter.

The 21 is E and 8 with the prick under it is l, which together makes "El," or they compound as it were one letter, "El."

The names in the great seal must follow the orthography of this Table.

Virtus vobiscum est. Orate.[210]

[D] We prayed.

Then there appeared SAAI (21/8) M (El). Here is an E comprehended in L.

[U] Read now the table. Angeli Lucis Dei nostri. Et posuit angelos illius in medio illorum.[211]

In the table are the names of 7 Angels. The first, Zabathiel, beginning in the left uppermost corner taking the corner letter first and then that on the right hand above; and then that under the first and then the third from the fourth in the upper row; and then cornerwise down toward the left hand; and then to the fourth letter from the first in the upper row where there is I with 21/8, which makes "el." So have you Zabathiel.

Go forward.

[D] So I find next Zedekieil.

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209. "This table is true, partly known to us and partly unknown to all. See now."

210. "Virtue is with you. Pray."

211. "Angels of the Light of our God. And he placed his angels in the middle of those."

[U] This I in the last syllable augments the true sound of it.[212]

[D] Then next I find Madimiel. [U] It is so.
[D] Then Semeliel. [U] It is true.
[D] Then Nogahel. [U] It is so.
[D] Then Corabiel. [U] It is so.
[D] Then Levanael. [U] It is so.

[D] This name Corabiel you may find in Elementis Magicus, by Peter De Abano, in the Considerationis die Luna.[213]

[U] Write these names in the Great Seal next under the 7 names which thou wrote last. Videlicet El, An Ave, etc., distinctly in great letters.

[U] Make the E and L of Zabathiel in one letter compounded, thus ZABATHI(EL). In this, so fashion your E and L, and this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other 7 will teach you to dispose of them. You must make for "IEL" (in this name only) I with the 21/8 annexed. So have you just 7 places.

The next five names thou shalt dispose in the five exterior angles of the Pentacle, every angle containing one whole name. So the first letters of these five names (in capital letters) within the five acute internal angles of the Pentacle, and the rest of each name following circularly from his capital letter, but in the five exterior obtuse angles of the pentacle.

Set Z of Zedekieil within the angle which stands up toward the beginning of the greatest circle, and so proceed toward thy right hand.

In the middle now of thy Pentacle make a cross like a crucifix and write the last of those 7 names, Levanael, thus.

Vidit Deus, opus suum esse bonum et cessavit a labore suo. Factum est.[214]

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212. The name should be "Zedekiel," but here Uriel explains the additional letter.—Ed.

213. Marginal note. Corabiel is, however, related to Mercury, and not the moon.—Ed.

214. "God saw that his work was good, and he ceased from his labor. It is done."

[D] Michael stood up and said, "The eternal blessing of God the Father, the merciful goodness of Christ his Son, the unspeakable dignity of God the Holy Ghost bless you, preserve you, and multiply your doings in his honor and glory."

[U] Amen. These Angels are the angels of the 7 circles of Heaven, governing the lights of the seven circles. Blessed be God in us, and by us, which stand continually before the presence of God for ever.

Dixi.[215]

[D] When may we be so bold as to require your help again?

[M] When so ever you will. We are ready. Farewell.

[D] Sit nomen Domini benedictum, ex hoc nunc et usque in secula seculorum: Amen.[216]

Anno 1582. March 21. At Mortlake, by Richmond.

215. "I have spoken."

216. "May the name of the Lord be blessed, from this time now and continuously forever and ever: Amen."

Appendix B

The Sworn Book of Honorius

It is generally accepted that John Dee had access to at least one version of the grimoire known as *The Sworn Book of Honorius*, and that this work served as the starting point for his own investigation and construction of the Sigillum Dei. In his diary entry for March 10, 1582, Dee notes that the angels "have no respect of colours" with regard to the construction of the Sigillum Dei. Although not explicitly mentioned, there seems little doubt that the remark refers to the description of the seal that is given in that grimoire, where each of its heptagonal bands is assigned a different color.

Dee was reliant on manuscript versions of *The Sworn Book of Honorius*, one of which has been identified as the Latin manuscript now preserved in the British Library under the designation Sloane MS 313.[1] An English translation of the relevant section of the Latin version of the text, based on the critical edition prepared by Gösta Hedegård, follows.[2]

Concerning the composition of the seal of the living and true God:

First make one circle whose diameter should be of three fingers, on account of the three nails of the Lord, or five, on account of his five wounds, or seven, on account of the seven sacraments, or nine, on account of the nine orders of angels; but in general it is usually of five fingers.

Then, below that circle make another circle, distant from the first by two grains of barley, on account of the two tablets of Moses, or distant from the first by three grains, on account of the trinity of persons.

Then, below those two circles in the upper part, which is called the south angle, make one cross whose leg should slightly penetrate the inner circle.

Then, from the right side of the cross write "h"—breathing out—then "t,"

1. The identification of the manuscript as having once been in Dee's possession is made in Julian Roberts and Andrew G. Watson, *John Dee's Library Catalogue*: p. 168.

2. The translation is from the Latin text as reconstructed by Gösta Hedegård, which is based largely on the manuscripts Sloane MS 313, MS 3854, and MS 3885. The relevant section is in Gösta Hedegård. *Liber Iuratus Honorii*: pp. 67 – 71.

then "o," then "e x o r a b a l a y q c i y s t a l g a a o n o s u l a r i t e k s p f y o m o m a n a r e m i a r e l a t e d a c o n o n a o y l e y o t."

And these letters should be equally distant, and should surround the circle with that series which was named before, and in this way the great name of the Lord, the "Shemhamphorasch" of seventy-two letters, will be completed.

When this is done, in the middle of the circles, namely in the center, make one pentagram of this sort ✡, in the middle of which should be the sign "tau" of this sort: τ, and above this sign write the name of God "El" and below, another name of God, namely "Ely," in this way. $\overset{El}{\underset{El\,y}{\tau}}$

Then, below the upper angle of the pentagram, write these two letters: "l," "x," and below the other angle on the right, these two: "a," "l," and in the other after that, these two: "l," "a," and in the other after that: "l," "c," and in the other after that: "u," "m."

Then, around the pentagram, make one heptagon, of which the upper side after its middle should touch the upper angle of the pentagram, where "l," "x," was written.

And on the same side of the heptagon write this name of the holy angel, which is Casziel [Cassiel], and on the other side on the right, this name of another holy angel, which is Satquiel [Tzadkiel], then in the other, Samael, and in the other, Raphael, after that Anael, after that Michael, after that Gabriel, and in this way the seven sides of the heptagon will be filled.

Then around this aforementioned heptagon, make another heptagon not as the first was made but in this way, so that one side of this will intersect the next side of the same one.

Then, make another heptagon such as the first one was, whose seven angles should touch the seven angles of the second heptagon, which appears to be double. This heptagon, however, should be enclosed under the aforementioned second one.

One side of the second heptagon will proceed by going over and another by going under, but the side following the first angle will proceed by going under, and those which follow will be one or the other in the series of going over and going under.

Then, in every angle of the second heptagon, one cross should be painted.

Then, in that side of the second heptagon which crosses from the farthest angle of the same to the second angle of the same, on the same side which is above Casziel, the syllables of a certain holy name of God should be written.

In this way, so that this syllable "la" is written in that place of the aforementioned side which is above the first syllable of Casziel.

And this syllable "ya" in that place of the the same side, which is above the last syllable of the same Casziel.

And this syllable "ly" in that place of the same side, which is between the side intersecting the aforementioned side and the cross of the second angle of the same.

Then, on that side which stretches from the first angle of the same second heptagon to the third angle of the same, should be written this holy name of God "Narath."

In this way, so that this syllable "na" is written in that place of the same side which is above the first syllable of Satquiel [Tzadkiel].

And this syllable "ra" in that place of the same side which is above the last syllable of the same, and these two letters: "t," "h" in that place which is on the same side between the side intersecting itself and the third cross.

Then, in that side of the same second heptagon, which reaches from the third angle of the same to the fourth angle of the same, should be written this holy name of the creator, which is called "Libarre."

In this way, so that this syllable "ly" is written above the first syllable of Raphael, and this syllable "bar" above the last syllable of the same.

And this syllable "re" in that place of the same side, which is between the side intersecting itself and the fifth angle of the same second heptagon.

Then, on that side of the same second heptagon which is farthest from fifth cross, should be written this other holy name of the creator: "Libares."

In this way, so that this syllable "ly" is written in that place of the side which is above the first syllable of "Michael" itself.

And this syllable "ba" in that place of the side, which is above the last syllable of the same.

And this syllable "res" in that place of the same side, which is between the side intersecting itself and the farthest cross.

Then, on that side of the same second heptagon which goes from the second angle of the same second heptagon to the fourth, should be written this other holy name "Lialg," with a conjunction.

In this way, so that the conjunction is written in that place of the same side which is above the first syllable of Samael.

And this syllable "ly" in that place of the same side which is above the last syllable of the same.

And this syllable "alg" in that place of the same side, which is between the side intersecting itself and the fourth cross.

But be careful that the conjunction should be written in this way: [stylized A] with the inscription intersecting, on account of the fear of God, which separates an evil will.

Then, on that side of the same heptagon reaching from the fourth cross to the sixth, should be written this other holy name of God: "Ueham."

In this way, so that this syllable "ue" is written in that place of the same side, which is above the first syllable of "Anael," and this letter "h" above the last syllable.

And this syllable "am" in that place of the same side, which is between the side intersecting itself and the sixth cross.

Then, on that side which reaches from the sixth angle of the same second heptagon to the first angle, should be written this other holy name of God "Yalgal."

In this way, so that this letter "y" is written in that place of the same side, which is above the first syllable of "Gabriel."

And this syllable "al" above the last, and this syllable "gal" in that place of the same side which is between the side intersecting itself and the first cross.

Then, in the middle of the first side and the third heptagon, on the right should be written "vos" and on the following side of the same third heptagon, on the right this name "Duynas."

And on the other "Gyram," and on the other "Gram," and on the other "Aysaram," and on the other "Alpha," and on the other Ω.

Then, in that little space which is under the first angle of the second and third heptagons, should be written this name of God: "El."

And in that little space, which is on the right under the angles of the second and third heptagons, under the second cross, this name "On" and in that other little space under the third across, again this name "El."

And in the other under the forth cross again "On," and in the other under the fifth cross again "El," and in the other under the sixth cross again "On," and in the other under the seventh cross Ω.

Then, in that little space which is enclosed between the first angle of the second heptagon and the second angle of the same and the first side of the third heptagon and the part of the circle touching those angles, should be painted one cross in the middle, that is to say, of that space.

And in the upper area of the cross, on the left, should be written this letter "a," and above the second area of the cross, on the right, this letter "g."

And under the lower area, on the right, should be written this other letter "a," and under the fourth area, this other letter "l."

Then, in that little space which follows on the right in the middle should be written this name "Ely," and in the other this name "Eloy," and in the other "Christus," and in the other "Sother," and in the other "Adonay," and in the other "Saday."

Then, know that in models generally the pentagram is made of red with yellow coloring in the spaces, and the first heptagon of blue, the second of yellow, the third of purple, and the circle of black.

And the space between the circles, where the name "Shemhamphorasch" is, is colored yellow. All the other spaces have to be colored green.

But in workings it ought to be made another way, because it is formed from the blood of a mole or turtledove or hoopoe or bat, or all of them, and on virgin parchment of calfskin or foal's skin or deerskin, and in this way the sigil of God is completed.

And through this holy and sacred seal, when it has been consecrated, you will be able to do workings which are mentioned hereafter in this sacred book.

Now the method of consecrating this sacred sigil should be such as follows.

With the Lord inspiring him, Solomon said, "There is one single God, one faith, one virtue." Which the Lord wanted to be revealed and spread to men in such a way.

The angel Samael said to Solomon, "You will give this to the people of Israel, who will similarly present it to others as well." So it pleased the creator, and the Lord orders that it be consecrated in such a way.

First, the worker should be clean, not polluted, and should do it with devotion, not with trickery. He should neither eat not drink until the work has been completed, and the blood, with which it will be written, should first be blessed, as is described hereafter.

Then, this sigil should be fumigated with amber, musk, aloe, white and red labdanum, mastic, olibanum, pearls and frankincense, with invocation and prayer to the Lord, as will be taught hereafter regarding the divine vision.

Next, when invoking the angels, as will be mentioned below as well, the prayer will nevertheless be changed in the following way.

"That you, Lord, through the annunciation, conception," and the rest, "See fit to bless and consecrate this, your most hallowed name and sigil.

"That through it, with you as intermediary, I or such person N may be able to conquer the heavenly powers, airy and earthly, with the infernal ones, to subdue, to invoke, to transmute, to conjure, to control, to raise up, to gather together, to disperse, to bind, and to render them harmless;

"to calm men, and from them to pleasantly have one's requests to pacify enemies, to separate the pacified, to keep the healthy in health or to make them sick, and to cure the sick.

"To guard good men from evil ones, and to distinguish and know them, to escape every bodily danger, to make informers quiet in satisfaction, to gain victory in all things.

"To destroy bodily sins and to drive away, conquer and avoid spiritual sins, to increase wealth in goods, and on the day of judgment, to appear on your right together with your holy and chosen ones, be able to know your majesty."

And then, he should set it outside his house at night under the clear sky. Then you should have new gloves made without whitening, in which no one ever has placed his hand, in which the sigil should be sealed.

And in this way this most sacred sigil will be completed, of which the first heptagon designates the seven orders, the second designates the seven double junctures, the third designates the seven sacraments.

Appendix C

The Enochian Alphabet

The Enochian Alphabet, said to be the script for the "language of the angels," is set out by Dee in the fifth of *The Five Books of Mystery*. It comprises twenty-one rather odd looking letters that do not appear to mimic the alphabet of any known language. (Note that twenty-one is a multiple of seven, once more drawing our attention to a possible planetary alignment.) The actual term "Enochian" was not used by either Dee or Kelley, but is based on their contention that the Biblical Patriarch Enoch was the last human being before them to have been familiar with the language it is used to express. Not surprisingly Dee and Kelley's claim that the alphabet was dictated to them in the course of their scrying sessions has caused some contention, with skeptics suggesting that it, along with the rest of their system, was no more than a fabrication contrived by one or both of the men.

The Enochian Alphabet

A B G D E F Z H I K L M N X O P Q R S T U

Dee was obviously a man of great learning, well versed in a number of languages including Latin, and of course Greek, the language of the Gospels of the New Testament. While the extent of his fluency in Greek is unknown, Dee certainly had a sufficient understanding of the language to be able to comfortably incorporate Greek letters into his English writings, which he did as a way of obscuring their meaning from others, including his not-necessarily-trustworthy associate Edward Kelley. When encoding his writings thus, Dee mostly transliterated rather than translated words, so that an English word would be spelled out in Greek letters ("dog" might therefore appear as "ΔΟΓ"). He also used the Greek letter delta (Δ) as his mark or signature, indicative of "D" (phonetically, "Dee"). It seems to me that his familiarity with the Greek language, rather than angelic communication, may well have provided a basis for the construction of the Enochian alphabet, as I will outline in the text and tables that follow.

The Greek alphabet can be tabulated as follows:

CHARACTER	LETTER	NUMBER	ENGLISH
A	Alpha	1	A
B	Beta	2	B
Γ	Gamma	3	G
Δ	Delta	4	D
E	Epsilon	5	E
F	Digamma	6	W
Z	Zeta	7	Z
H	Eta	8	H
Θ	Theta	9	Th
I	Iota	10	I
K	Kappa	20	K (C)
Λ	Lambda	30	L
M	Mu	40	M
N	Nu	50	N
Ξ	Xi	60	X
O	Omicron	70	O
Π	Pi	80	P
Q	Qoppa	90	Q
P	Rho	100	R
Σ	Sigma	200	S
T	Tau	300	T
Y	Upsilon	400	U
Φ	Phi	500	Ph
X	Chi	600	Ch
Ψ	Psi	700	Ps
Ω	Omega	800	O

To build a bridge to the Enochian language one starts by following the pattern that Dee established in his English to Greek transliterations of eliminating all the Greek letters that do not have a direct, single-letter English equivalent. Therefore all the "compound letters," that is: *theta*, *phi*, *chi*, and *psi*, are removed from the table. This action seems to be based solely on the absence of any equivalent (single) English letters to the Greek; there is no apparent linguistic necessity to do so, nor do the letters have any other relevant attribute or shape in common.

CHARACTER	LETTER	NUMBER	ENGLISH
A	Alpha	1	A
B	Beta	2	B
Γ	Gamma	3	G
Δ	Delta	4	D
E	Epsilon	5	E
F	Digamma	6	W
Z	Zeta	7	Z
H	Eta	8	H
I	Iota	10	I
K	Kappa	20	K (C)
Λ	Lambda	30	L
M	Mu	40	M
N	Nu	50	N
Ξ	Xi	60	X
O	Omicron	70	O
Π	Pi	80	P
Q	Qoppa	90	Q
P	Rho	100	R
Σ	Sigma	200	S
T	Tau	300	T
Y	Upsilon	400	U
Ω	Omega	800	O

Of the letters we started with, only twenty-two remain. We have one letter more than the twenty-one of the Enochian at this point, but the letter "O" is

represented as both *omicron* and *omega*. Despite the inclination to include the suitably apocalyptic Alpha-Omega combination, we remove the final occurrence to arrive at the same number of Enochian letters.

We must also identify a subtle case of mistaken identity between the letter *Xi* and the letter *Chi* in order to align the two character sets fully. While their characters differ considerably, the *Chi* having a more Anglo-centric "X" shape, I believe there was an accidental rearrangement of the two such that the letter *Chi* was moved into the position of the letter *Xi*. This arrangement is shown below, with the letter Chi in the position of Xi, represented (as it should be) by the Greek character resembling the English letter "X."

CHARACTER	LETTER	NUMBER	ENGLISH
A	Alpha	1	A
B	Beta	2	B
Γ	Gamma	3	G
Δ	Delta	4	D
E	Epsilon	5	E
F	Digamma	6	W
Z	Zeta	7	Z
H	Eta	8	H
I	Iota	10	I
K	Kappa	20	K (C)
Λ	Lambda	30	L
M	Mu	40	M
N	Nu	50	N
X	Chi	60	X
O	Omicron	70	O
Π	Pi	80	P
Q	Qoppa	90	Q
P	Rho	100	R
Σ	Sigma	200	S
T	Tau	300	T
Y	Upsilon	400	U
Ω	Omega	800	O

The next step in the construction of the Enochian alphabet was to plot a connection between the Enochian characters and the Greek. This enabled Dee to further obscure his "secret writing" by adding a functional but completely foreign alphabet. Dee appears to have done this by observing similarities between the Greek and Latin alphabets; either by direct transliteration or by a shape suggestive association. In this manner the "F"-shaped *digamma* correlated to the letter "F," the "H"-shaped *eta* correlated to the letter "H," and so on. Thus, Dee's Enochian alphabet was the culmination of a two-phase approach: first the transliteration of English letters into Greek, and then the conversion of the Greek letters into their Enochian equivalents. The final result is given in the table here:

GREEK	LETTER	NUMBER	ENGLISH	ENOCHIAN	LETTER
A	Alpha	1	A		Un
B	Beta	2	B		Pa
Γ	Gamma	3	G		Ged
Δ	Delta	4	D		Gal
E	Epsilon	5	E		Graf
F	Digamma	6	F		Or
Z	Zeta	7	Z		Ceph
H	Eta	8	H		Na
I	Iota	10	I		Gon
K	Kappa	20	K (C)		Veh
Λ	Lambda	30	L		Ur
M	Mu	40	M		Tal
N	Nu	50	N		Drux
X	Chi	60	X		Pal
O	Omicron	70	O		Med
Π	Pi	80	P		Mals
Q	Qoppa	90	Q		Ger
P	Rho	100	R		Don
Σ	Sigma	200	S		Fam
T	Tau	300	T		Gisg
Y	Upsilon	400	U		Van

The teachings of the now-ubiquitous Hermetic Order of the Golden Dawn also assigned a sequence of numbers to the letters of the Enochian alphabet. The number nine is conspicuous by its absence, its omission occasioned by the lack of an Enochian equivalent of the Greek letter *theta*. Whether S. L. MacGregor Mathers and his brethren in the Order used the same logical process as outlined here to determine the numerical attributes of the Enochian alphabet is of course unknown.

Naturally the forgoing analysis will be rejected by those who persist in adhering to the notion that the Enochian alphabet was received by direct angelic communication. However, given Dee's acknowledged use of the Greek language to encode his personal writings, and that the Enochian alphabet itself is easily reconstructed by transliterating across a somewhat lenient intersection of English and Greek, it must be said that the premise of an angelic origin for the language appears truly unlikely.

Appendix D

The Planetary Codex – Dee & Kelley, Original

The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	SAAIEME
Daughter of Light	El
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	El
Planetary Intelligence	Semeliel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BTZKASE
Daughter of Light	Me
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	An
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	Horlon
Archangel	Zadkiel
Secret Name	DEIMOLA
Daughter of Light	Iana
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekieil
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	Innon
Archangel	Cumael
Secret Name	IMEGCBE
Daughter of Light	Akele
Son of Light	Heeoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Rocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ILAOIVN
Daughter of Light	Azdobn
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagonel
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

Divine Name	Galethog
Archangel	Zaphkiel
Secret Name	IHRLAAL
Daughter of Light	Stimcul
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Zabathiel
Planetary Name (Hebrew)	Shabathai

Appendix E

The Planetary Codex – Dee & Kelley, Corrected

The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	SAAIEME
Daughter of Light	El
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	El
Planetary Intelligence	Semeliel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BTZKASE
Daughter of Light	Em
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	An
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahiel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	Horlon
Archangel	Zadkiel
Secret Name	DEIMOLA
Daughter of Light	Anai
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekieil
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	Innon
Archangel	Cumael
Secret Name	IMEGCBE
Daughter of Light	Eleka
Son of Light	Heeoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Rocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ILAOIVN
Daughter of Light	Nbodza
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagonel
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

Divine Name	Galethog
Archangel	Zaphkiel
Secret Name	IHRLAAL
Daughter of Light	Lucmits
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Zabathiel
Planetary Name (Hebrew)	Shabathai

Appendix F

The Planetary Codex – Reformed

The Sun

Divine Name	Galas
Archangel	Raphael
Secret Name	ShAAElEASh
Son of Light	El
Daughter of Light	Sh
Son of the Sons of Light	El
Daughter of the Daughters of Light	Sh
Planetary Intelligence	Shemeshiel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	Gethog
Archangel	Gabriel
Secret Name	BThZKDEN
Son of Light	Eli
Daughter of Light	Na
Son of the Sons of Light	An
Daughter of the Daughters of Light	Ab
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	Thaoth
Archangel	Haniel
Secret Name	IEIIMOEl
Son of Light	Mia
Daughter of Light	Elee
Son of the Sons of Light	Ave
Daughter of the Daughters of Light	Athi
Planetary Intelligence	Nogahiel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	Horlon
Archangel	Tzadkiel
Secret Name	DElMEGKB
Son of Light	Dihl
Daughter of Light	Bodel
Son of the Sons of Light	Lelib
Daughter of the Daughters of Light	Elzed
Planetary Intelligence	Zedekiel
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	Innon
Archangel	Khamael
Secret Name	MIShAOIE
Son of Light	Ielshka
Daughter of Light	Ekmka
Son of the Sons of Light	Akokel
Daughter of the Daughters of Light	Ekielm
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	Aaoth
Archangel	Michael
Secret Name	ElIHKElVN
Son of Light	Bemaela
Daughter of Light	Nigiza
Son of the Sons of Light	Ihagon
Daughter of the Daughters of Light	Adimiel
Planetary Intelligence	Kokabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

Divine Name	Galethog
Archangel	Tzaphkiel
Secret Name	ElIALAAEl
Son of Light	Shthieovel
Daughter of Light	Elvoeithsh
Son of the Sons of Light	Elishemesh
Daughter of the Daughters of Light	Shemeshiel
Planetary Intelligence	Shabathiel
Planetary Name (Hebrew)	Shabathai

Appendix G

The Planetary Codex – *The Equinox* (Aleister Crowley)

(Crowley does not give the Divine Name or Archangel.)

The Sun

Divine Name	---
Archangel	---
Secret Name	SAAIEME
Daughter of Light	E
Son of Light	I
Daughter of the Daughters of Light	S
Son of the Sons of Light	L (El)
Planetary Intelligence	Semeliel
Planetary Name (Hebrew)	Shemesh

The Moon

Divine Name	---
Archangel	---
Secret Name	BTZKASE
Daughter of Light	Me
Son of Light	Ih
Daughter of the Daughters of Light	Ab
Son of the Sons of Light	Aw
Planetary Intelligence	Levanael
Planetary Name (Hebrew)	Levanah

The Planet Venus

Divine Name	---
Archangel	---
Secret Name	HEIDENE
Daughter of Light	Ese
Son of Light	Ilr
Daughter of the Daughters of Light	Ath
Son of the Sons of Light	Ave
Planetary Intelligence	Nogahel
Planetary Name (Hebrew)	Nogah

The Planet Jupiter

Divine Name	---
Archangel	---
Secret Name	DEIMOLA
Daughter of Light	Iana
Son of Light	Dmal
Daughter of the Daughters of Light	Ized
Son of the Sons of Light	Liba
Planetary Intelligence	Zedekiel
Planetary Name (Hebrew)	Tzedek

The Planet Mars

Divine Name	---
Archangel	---
Secret Name	IMEGCBE
Daughter of Light	Akele
Son of Light	Heeoa
Daughter of the Daughters of Light	Ekiei
Son of the Sons of Light	Iocle
Planetary Intelligence	Madimiel
Planetary Name (Hebrew)	Madim

The Planet Mercury

Divine Name	---
Archangel	---
Secret Name	ILAOIVN
Daughter of Light	Azdobn
Son of Light	Beigia
Daughter of the Daughters of Light	Madimi
Son of the Sons of Light	Hagone(l)
Planetary Intelligence	Corabiel
Planetary Name (Hebrew)	Kokab

The Planet Saturn

Divine Name	---
Archangel	---
Secret Name	IHRLAAL
Daughter of Light	Stimcul
Son of Light	Stimcul
Daughter of the Daughters of Light	Esemeli
Son of the Sons of Light	Ilemese
Planetary Intelligence	Sabathiel
Planetary Name (Hebrew)	Shabathai

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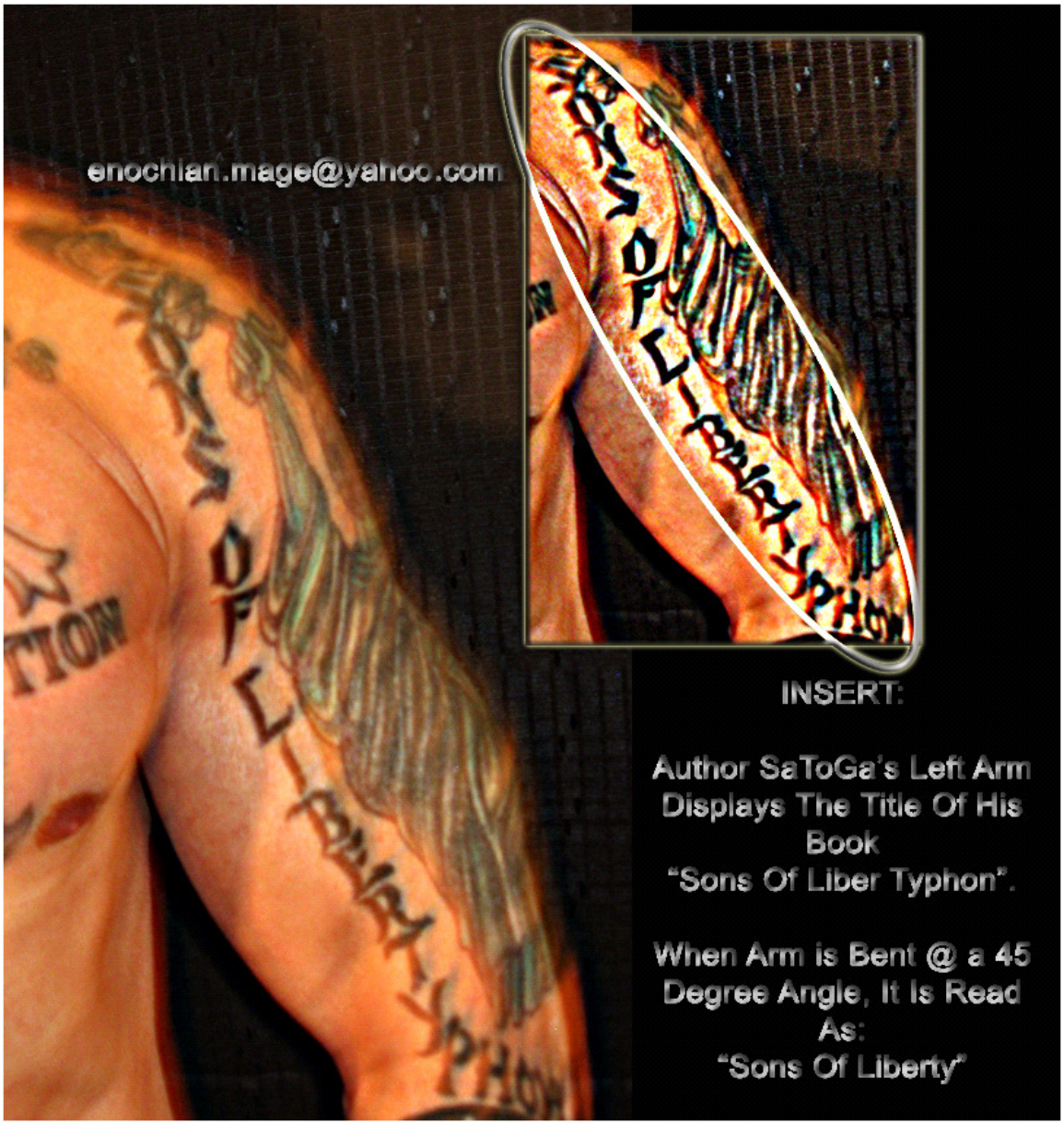

"Sons Of Liber Typhon"

By Salvatore Tommy Ganci

A.K.A. SaToGa

Walpurgisnacht 2012

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enochian.mage@yahoo.com

http://salvatoretommyganci.blogspot.com/

http://www.lulu.com/spotlight/SaToGa

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- give credit to where credit is due.
Under My Article, Please Post:
SaToGa
enochian.mage@yahoo.com

Walpurgisnacht Eve 2012

I have put together, in this volume, all my Enochian Publications.

I also added a collection of writings I had circulating the Internet.

Enochian Entities:
"LIBER TYPHON"
THE BABALON WORKING

Release Date: 02-01-2011

...Was Book #8 that I Released.

This Volume you are reading now, is an offshoot of

ALL 11 Volumes, & in particular, Volume #8, above.

I took My Babalon Working, seriously.

Thus, My Tattoo [My Photo Above]

to Commerate that Mega-Ritual.

[& It's Success!]

©"SONS OF LIBER TYPHON"™

-- enjoy!

Salvatore 'Tommy' Ganci

a.k.a.

Sa To Ga

----

http://salvatoretommyganci.blogspot.com

12/31/11

ONE YEAR ABSENCE...

After performing Enochian Rituals daily, being active on Magick Forums, doing Interviews,

and Authoring 12 Volumes about the whole Enochian trip

... I took a year long Sabbatical.

My nervous system was fried.

My waking hours were filled with Enochian Visions if I didn't constantly blink my eyes.

My dreams were filled with Enochian Visitation.

My house become an "Electro-Magnetic Interrupt" Field.

[My cat ran away]

Every electrical appliance had some level of damage to it and it got to the point of 'financial ridiculousness' in repairs.

We deconstructed the temple and we moved to a newer home.

I am certain if I re-opened my box of Enochian gear, it will start all over again.

I am quite thankful for the experience(s).

My Enochian Workings were truly successful and amazing.

The end results are all documented on This Blog and the 12 Enochian Volumes.

My personal bio-electric energy field has grown tremendously.

My Kundalini has surged to the point of orgasmic activation.

My Healing and Psychic abilities and Chi energy border miraculous.

However, my mind never really settled - "quite right"...

DID YOU SEE THE WORLD CHANGE?

DID YOU NOTICE IT?

Enochian Magick has always been known to be extremely powerful.

Those who actually perform it and not just study it, can attest to this.

In 12 volumes, the Enochian Entities changed the course of Humanity.

I laid out the plan and followed the instructions laid out by the Enochian Entities.

Some will say Enochian is Satanic...

You will have to read all 12 volumes and draw your own conclusions.

After 1 year of absence, I have returned to the Internet to reflect back upon the success of the workings.

All Time Lines were documented well in advance and My Yahoogroup Public Message Diary [screen-captured] is currently included in the 12 Volumes.

All prior volumes were well received by my peers and have been downloaded for FREE on Torrent sites and Magick Forums.

These are just a few:

http://theoccult.bz

http://lightofalexandria.blogspot.com/

http://luxoccultapress.blogspot.com/

http://www.evocationmagic.com/

http://groups.yahoo.com/group/enochian/

http://www.youtube.com/SaToGaWizard

E.E. -- The Time Line

The Enochian Books and Manuals I Authored contain Diaries of my Enochian Workings.

I stated in these, that these Rituals would change the world consciousness permanently.

I outlined dates and events all prior.

My Books were widely circulated on Torrent sites and I uploaded them to Lulu.com so everyone can have access to them immediately and for **Free**.

http://www.lulu.com/spotlight/SaToGa

On My Yahoo Group, I kept a Public Ritual Diary:

http://groups.yahoo.com/group/enochianmagic/

To provide hard copy Proof, the reader can Download, for Free, the entire Yahoo Group in One PDF File:

SaToGa Enochian Yahoo Group Reference

http://www.lulu.com/product/ebook/satoga-enochian-yahoo-group-reference/18784792?productTrackingContext=author_spotlight_96300982_

FOLLOWUP AND EXPLANATION:

http://salvatoretommyganci.blogspot.com/2011/12/greatest-most-

successful-enochian.html

A MOST SUCCESSFUL ENOCHIAN RITUAL RESULT(S)

ENOCHIAN ENTITIES TIME LINE:

A)"Tri-Cyclic" Ritual: WINTER SOLSTICE

Dec 21, 2010

http://groups.yahoo.com/group/enochianmagic/message/69

B)New Year Rite

12-31-10 to 1-1-11

Performed 11:30 PM- 12:23 AM

http://groups.yahoo.com/group/enochianmagic/message/89

C)"Partial Solar Eclipse/ Quadrantid Meteor Ritual" [Apocalyptic]

Jan 4, 2011

http://groups.yahoo.com/group/enochianmagic/message/95

1)Enochian Entities [EE]

Practice & Theory

Volume #1

Released: January 1, 2011

2)Enochian Entities - Book B – By SaToGa

Volume #2

Released: January 19, 2011

3)Enochian Entities:

"Ohorela Papers"

"Paper #1 – Obtuse"

Jan 16, 2011

4)Enochian Entities:

"Ohorela Papers"

"Paper #2 – Scarlet"

Release Date:

January 19, 2011

5)Enochian Entities:

`The Ohorela Papers'

Volume 3

"Talisman"

Release Date: January 20, 2011

6)Enochian Entities:

`The Ohorela Papers'

"The Key [Note] Of It All"

[Volume #4]

Jan 22, 2011

7)Enochian Entities:

"Alpha & Omega"

Release Date: 1-25-11

8)Enochian Entities:

"LIBER TYPHON"

THE BABALON WORKING

[Revisited]

Release Date: 02-01-2011

9)Enochian Witchcraft©

& Enochian Eclecticism©

Released: 02-02-2011 [Imbolc - New Moon]

http://www.timeanddate.com/date/durationresult.html?m1=12&d1=21

&y1=2010&m2=2&d2=\2&y2=2011&ti=on

From and including: Tuesday, December 21, 2010

To and including: Wednesday, February 2, 2011

It is 44 days from the start date to the end date, end date included

Or 1 month, 13 days including the end date

Alternative time units

44 days can be converted to one of these units:

* 3,801,600 seconds

* 63,360 minutes

* 1056 hours

http://english.aljazeera.net/news/middleeast/2011/01/201112515334871490.html

Timeline: Egypt Unrest

January 25: *On a national holiday to commemorate the police forces, Egyptians take to the streets in large numbers, calling it a "day of rage".*

Thousands march in downtown Cairo. Protests break out in the Mediterranean city of Alexandria, the Nile Delta cities of Mansura and

Tanta and in the southern cities of Aswan and Assiut.

January 26: *A protester and a police officer are killed in central Cairo as anti-government demonstrators pelt security forces with rocks and firebombs for a second day, according to witnesses. In Suez, the scene of bloody clashes the previous day, police and protesters clash again.*

January 27: *Mohamed ElBaradei, the former head of the UN nuclear watchdog turned democracy advocate, arrives in Egypt to join the protests. Protesters clash with police in Cairo neighbourhoods. Violence also erupts in the city of Suez again, while in the northern Sinai area of Sheikh Zuweid. In Ismailia, hundreds of protesters clash with police. Lawyers stage protests in the Mediterranean port city of Alexandria and the Nile Delta town of Toukh, north of Cairo. Facebook, Twitter and Blackberry Messenger services are disrupted.*

January 28: *Internet and mobile phone text message users in Egypt report major disruption to services as the country prepared for a new wave of protests after Friday prayers. Eleven civilians get killed in Suez and 170 injured. No deaths were reported in Cairo. At least 1,030 people get injured countrywide.*

January 29: *Egyptian soldiers secure Cairo's famed antiquities museum early on Saturday, protecting thousands of priceless artifacts, including the gold mask of King Tutankhamun, from looters. The greatest threat to the Egyptian Museum, which draws millions of tourists a year, appeares to come from the fire engulfing the ruling party headquarters next door on Friday night, set ablaze by anti-government protesters.*

Thousands of anti-government protesters in Cairo's Tahrir Square.

Turkey has also said that it is sending aircraft to evacuate its citizens.

January 30: *Thousands of anti-government protesters in Cairo's Tahrir Square stand their ground, despite troops firing into the air in a bid to disperse them.*

January 31: *President Hosni Mubarak still refuses to step down, amid growing calls for his resignation. Protesters continue to defy the military-imposed curfew. Thousands remain gathered in Cairo's Tahrir Square and hundreds have marched through Alexandria. Former US president Jimmy Carter calls the unrest in Egypt an "earth-shaking event". Israel urges the world to tone down Mubarak criticism amid Egypt unrest to preserve stability in the region.*

February 1: *Hosni Mubarak, the Egyptian president, announces in a televised address that he will not run for re-election but refused to step down from office - the central demand of millions of protesters who have demonstrated across Egypt over the past week. US President Barack Obama in a speech at the White House praised the Egyptian military for their patriotism and for allowing peaceful demonstrations. He said that only the Egyptian people can determine their leaders. Motaz Salah Al Deen, spokesman for Egypt's opposition Al Wafd Party, says a self-described "new national coalition for change" has been formed.*

Number of protesters in Cairo's Tahrir square revised to more than a million people. Thousands more took to the streets throughout Egypt, including in Alexandria and Suez.

February 2: *Preparations begin for another day of demonstrations against President Hosni Mubarak's regime. The army with tanks are still deployed throughout different positions in and around the square. Google improves its speak2tweet technology for the people in Egypt. Clashes between anti-government and pro-Mubarak protesters in Alexandria.*

Internet services were at least partially restored in Cairo after a five-day blackout.

.. & SINCE THEN, THERE... HAVE BEEN WORLDWIDE PROTESTS.

The reader can Download, for Free, the entire Yahoo Group in One PDF File:

http://www.lulu.com/product/ebook/satoga-enochian-yahoo-group-reference/18784792?productTrackingContext=author_spotlight_96300982_

Enochian Entities Evolution Egypt

Tue Feb 1, 2011 6:38 pm

Message #114 of 126

http://groups.yahoo.com/group/enochianmagic/message/114

Enochian Entities Evolution Egypt

Egypt Giza Fire Pyramids Nile Enochian Magick:

My 9 books share a Time Line...

-The Enochian Visions share what is happening in Egypt

[2 months before it happened]

The Visions also speak about what is to come-

The Enochian Rituals & the Time Schedule... the EE pushed for-

Culminating with the Babalon Working:

“Micma!

Farzm iaidon Mad…

Zamran micalzo ohorela tooat!

Ozazm Urelp teloch

Qmospleh lap homil Luciftian AOMORYBN lonsa!

Quiin toltorg brgda

Zacar ca od zamran odo cicle qaa

Eol balzarg lonsa homil

Ananael qaan aziagiar avavago!

Acocasb allar qtillg bab bransg bogpa!

Bahal vohim gah od Babalond Babalon od Choronzon

Teloch Vovin od gah-l:

Semihazah Artqoph Ramtel Kokabel Ramel Danieal

Zeqiel Baraqel Asael Hermoni Matarel Ananel Stawel

Samsiel Sahriel Tummiel Turiel Yomiel Yhaddiel!

Od vi zixlai zocha:

Bahal vohim gah od Babalond Babalon od Choronzon

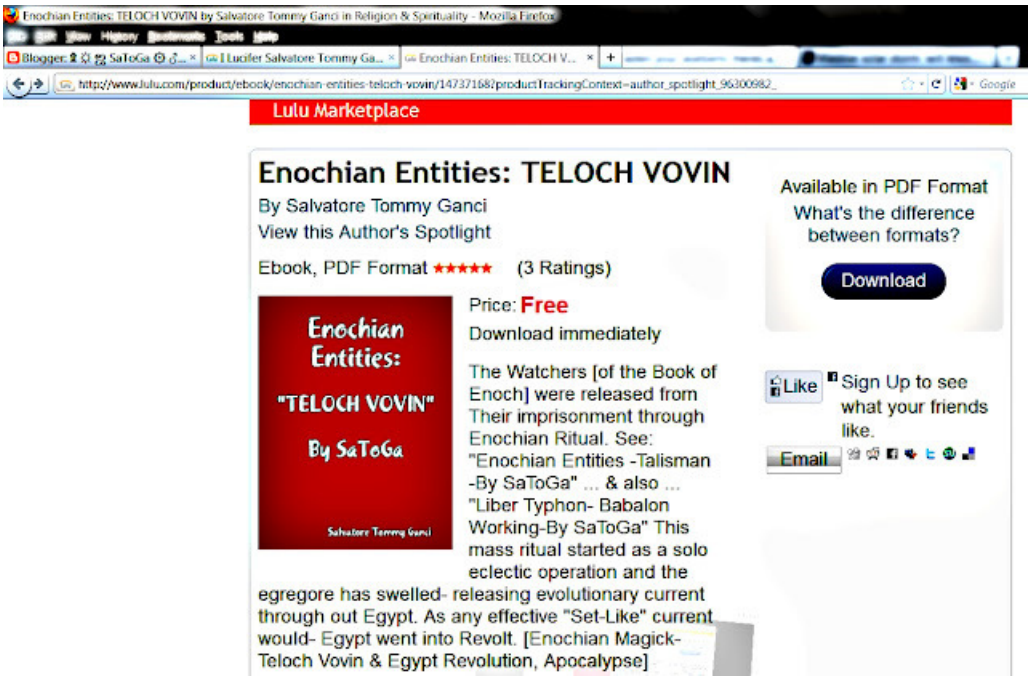
Teloch Vovin od gah-l-

Samyaza Urakabarameel Akibeel Tamiel Ramuel Danel

Azkeel Saraknyal Asael Armers Batraal Anane Zavebe

Samsaveel Ertael Turel Yomyael Arazyal!”

Under the deserts, now free...



My Published Books On Enochian Ritual Work: [Diaries/Manuals]

http://www.lulu.com/spotlight/SaToGa

1) Enochian Entities [EE]

Practice & Theory

Volume #1

Released: January 1, 2011

2) Enochian Entities - Book B – By SaToGa

Volume #2

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3) Enochian Entities:

"Ohorela Papers"

"Paper #1 – Obtuse"

Jan 16, 2011

4) Enochian Entities:

"Ohorela Papers"

"Paper #2 – Scarlet"

Release Date:

January 19, 2011

5) Enochian Entities:

`The Ohorela Papers'

Volume 3

"Talisman"

Release Date: January 20, 2011

6) Enochian Entities:

`The Ohorela Papers'

"The Key [Note] Of It All"

[Volume #4]

Jan 22, 2011

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"Alpha & Omega"

Release Date: 1-25-11

8) Enochian Entities:

"LIBER TYPHON"

THE BABALON WORKING

[Revisited]

Release Date: 02-01-2011

9) Enochian Witchcraft©

& Enochian Eclecticism©

Released: 02-02-2011 [Imbolc - New Moon]

10) Enochian Entities: TELOCH VOVIN By SaToGa

Released: 02-03-2011

11) I Lucifer

Salvatore Tommy Ganci

"Zir Luciftias lad"

12) SaToGa Enochian Yahoo Group Reference

By Salvatore Tommy Ganci

FOR THE READERS TO CONFIRM ALL I SAID, I HAVE INCLUDED, IN THIS VOLUME -- A 16 PAGE SCREEN CAPTURE FROM:

http://english.aljazeera.net/news/middleeast/2011/01/201112515334871490.html

---

Here's All My New Links

After exactly a one year 'sabbatical' from the Internet- most of my previous links have been removed...

So here are My Newest & Updated Links:

http://salvatoretommyganci.blogspot.com/

http://www.scribd.com/SaToGaWizard

http://www.lulu.com/spotlight/SaToGa

http://www.youtube.com/SaToGaWizard

http://groups.yahoo.com/group/enochianmagic/

enochian.mage@yahoo.com

1/2/12

The Banging On My Wall & The Knockings In My Head...

Our new home is already haunted...

Every meditation and every ritual causes loud cracklings and knockings.

What sounds like children's foot steps,

can be heard very close to the wall.

Loud poppings @electrical appliances.

No rogue EMI though, which is the expensive repair bill$

Irony is- whatever banishing is utilized- just increases the bio-electric energy... which is the cause of this phenomenon.

We do not mind this...

The *Malificus-Asylum Art* displays ....

are actually being fed by this energy.

Any Item or fetish with a face of personality, is being animated and resurrected through the etheric veil.

In hypnagogic tranquility- I hear explosions going off in my head.

If I am in deep thought, or daydream @alpha-level, there are knockings and creepings along the walls, floors and electrical appliances.

I am actually gauging this now- for Divination work.

I was able to perform healing by laying of hands...

Now, I can heal from quite a large distance-

directing Chi/Ching/Jing by sight.

No Telekinetic/Psychokinetic nor Pyrokinesis is noted @this time

I can build up a cloud of energy though, and direct it to literally cause someone to stumble, by upsetting their electrical field.

Similar to the Martial Art movies, with Chi fighting-

but not quite as spectacular

The following Articles [& Forum Topics], I Authored years ago.
[On various sites I owned]

Satanic Seed & Demi-Gods

© By SaToGa

Briefly, the seed line of Cain is from

Nachash/Satan.

Satan can be traced to Mars.

The Gregori/Igigi are spoken about in

“The Book of Enoch”

It consists of Gods, Demi-Gods, Nephilim,

Fallen Angels, and Hybrids of these.

Today, the Jewish Race:

Ashkenazi, Sephardic and Khazars are an Amalgam of the
Races YHVH taught Israel to destroy.

Rather, Israel bred with these enemy races.

This Miscegenation polluted Israel,
thus they were taken away into
Captivity and punished.

According to this Mythology:

Jesus, who was of a
type of Nephilim, came for his own hybrid race,
from the prior Adamic, then later,
Set/Substitute lineage.

Recall, there were many
other races of people during this time, and the

scriptures only speak about a select few.

Basically, our planet is populated by various offspring from many differing Extra-Terrestrial Visitors.

Due to Telegony, once Eve was Impregnated by Nachash, and gave birth to Cain, all children afterward, that she bore, would still have traces of Satan running through their ‘tainted’ blood/genes.

This is where the Concept of
“Original Sin” comes from.

The scriptures make a big deal over lineage, and for a reason.

There were many gods, who
created many races and sub root races.

Yahweh/Jehovah

...& Distinct Name Variants:

Jehovah Jireh, & 9 others...

We also had:

Elohim Yah, El, Eloah, El Elyon, Shaddai, Adon,

Adonai, Adonim, and others.

Many people will say these are all the same god, with differing attributes, but they are not.

Research will show there were many gods.

“Let Us Make Man In OUR Image”

Jesus fathered other children, again strengthening his own Nephilimic, half angelic (Gabriel) and half human (Miriam/Mary) gene pool.

What 'the' Hell Lucifer Is:

© By SaToGa

Lucifer is a Title.

It brings Knowledge, Out of Darkness.

Metaphorically & Literally.

If you enter a Universe full of Dark Matter, and you see a globe of Light/LUX...that is Lucifer.

When You do Chi Kung, Middle Pillar, or have a Kundalini Experience & You feel that Power-

That, is Lucifer.

When Everything Starts to ‘Click’ and it all comes into place and starts to make sense- when that Enlightenment strikes -

That is, Lucifer.

The Original Consciousness, Prime Creator, the First

Pneuma/Breathe- has No Name,

But we give it Title, and that Title is, Lucifer.

We Reincarnate over and over, on a Wheel.

When you Die, you will see a Bright Light.

Avoid it!

If you become Absorbed/Recycled into it, you wind up, Back on the Wheel of Re-Incarnation, Again.

Only Knowledge will keep you Out of that Loop.

Religion teaches you to go to the light.

In religion, that light is christ, buddha, mohammed, moses, avatars, etc.,

Religion is a False concept, to Imprison You.

It will keep you spinning on that wheel...like a hamster.

Lucifer is Escape, & Freedom.

Non-yahwistical Magick

© By SaToGa

I evoked many a d(a)emon, using just about every Solomonic Grimoire.

This was years past.

I changed my theology too, over the course of the decades.

Since, I tried incorporating other methods to successfuly e/invoke d(a)emons, eliminating the 'holy names of god'.

Elimination process was essential to me, in order to build a relationship to these entities.

It's hard to have demons work with you (as opposed than 'for you') when you threaten them with enemy names.

I am not a demonolator, and I worship no god.

In my mind, if it is Divine, it should neither demand, no expect, worship.

Of course, energy exchanging is important, in way of offerings, pacts,etc.

What I am trying to ascertain, is whether others have successfully evoked demons, without using the 'holy names'.

I have a triangle of art, used to contain their energies, and not contaminate them, with mine, and TOA surely is not for protection.

On the 3 sides, I use:

Azazel,Lucifer and Belial.

My circle is my triple contained aura, along with opening their sigils with 3-D specialized glasses I created (think, Kirlian Photography).

I open watchtowers using

expressions of my archetypical selves:

I don't use 4 watch towers either- I use 3. (Tetrahedron)

An inverted Tetrahedron would add the 3 bi-polar aspects.

The 3 faces, as walls, for 3 watchtowers.

The bottom face- the floor, would be Malkuth/Earth.

The apex, being Kether.

---yahweh , is the demon.

I seek protection from him and his angels,

[in accord to the history I read]

- are truly the enemies of mankind.

When I summon 'angels', all hell (heaven?) breaks loose!

Open Qlippothic Portals with CERN

[Interest to accomplish with others has expired- and I completed the Working Solo]

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Cern Missing Black Hole Raises New Safety Concerns

http://scienceray.com/astronomy/cern-missing-black-hole-raises-new-

safety-concerns/

...'However, it has now been alleged that the reported helium leak was actually a cover story for a containment breach, after an artificially created micro black hole was reported as missing....'

This is the basis I am using for Qlippoth portal entrance/exit- Da`ath

I propose a group working - time/space/distance from each other does not matter as long as the script is the same.

I will be 'riding' through it in a Merkaba.

The matrix grid is black & white squares.

(flash back and forth)

I am considering using the Enochian Tablet of Union, as well.

When I rented a 3D movie, I 'collected' a bunch of 3D cardboard glasses, which I use to bring my animated Sigils to life© (opening them).

I will continue, if anyone is interested in participating.

Recall, though, I use Belial, Lucifer and Azazel in my workings.

If CERN is using our tax dollars for running their experiments, that means they are including us, too :?

17 miles of circulating Energy...works for me! (Hermetic Axiom)

I been working with CERN, and IMO, they have magickal roadblocks, like no-fly zones installed.

I think they anticipated this, from perhaps 'the future' and installed these 'traps'.

I evoked Belial, Azazel, and Lucifer, and used them within a tetrahedron. I spun it, half a merkaba- and went through a 'white hole' prepared for me. I didn't trust the CERN blackhole.

Afterards, I felt like my body was electrocuted from the inside out- drained, with a wicked migraine from hell. Too 'synchronised' to be a mere coincidence.

These older daemons, Belial, etc, lead me to believe the CERN experiments are contingent on something much older- like repairing a rip in a field from ages ago.

I used LAM, and other praeter-human entities to open extraterrestrial communication.

Inadvertently used Enochian in same measure.

I'm not talking 'pleaidian Billy Meiers' bunk- I'm talking real.

Mathers spoke of getting asthma stricken when coming into contact with actual other planetary geniuses.

I am positive, from my workings- that Gaia is ripe for a Harvesting of intergalactic proportions- Phone-Home to Hale-Bopp might not be too far off truth...

Who Was The First Biblical Liar?

© By SaToGa

Genesis 2 (King James Version)

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof

thou shalt surely die.

The Lord God (Yahweh/IHVH) says... that the Day Adam eats from the tree of knowledge,.. is the Day that Adam

would die.

Genesis 3 (King James Version)

1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye

touch it, lest ye die.

4 And the serpent said unto the woman,

Ye shall not surely die.

The serpent informs Adam & Eve that they would NOT die the Day they eat of the tree.

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing

good and evil.

The serpent also promises them that, not only will they NOT die that Day- but their eyes will be opened, & become like

god.

7 And the eyes of them both were opened

The Serpent was Truthful here.

22 And the LORD God said, Behold, the man is become as one of

us, to know good and evil.

Serpent was Truthful here, too.

Genesis 5 (King James Version)

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

Obviously, Adam did NOT die the Day he ate from the tree.

So the Serpent was Truthful here, too.

So, the very First Liar in the bible was Lord God

(Yahweh / IHVH)

John 8 (King James Version)

44 When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Jesus keeps the Lie, too.

Isaiah 45:6,7 (King James Version)

6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and

there is none else.

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

But...doesn't everyone, including jesus himself, say Satan is the entity... who causes evil?

...and is the original liar?

Yahweh says there is NO ONE ELSE though, Just "Him"

The Serpent (Satan/HVHI) actually told the Truth...

wanting Adam & Eve to lose their original bondage of ignorance, and have their "eyes opened" so they can be like god.

Yahweh admits that "Now they have become as one of Us"

..."US"?

Satan means ‘Adversary'...But who's adversary?

He tried to help Adam & Eve to Evolve into Godhood.

Satan was not Adam & Eve's ’adversary’.

Satan was Adam & Eve's, Prometheus.

Satan did destroy Yahweh’s plan to keep Adam & Eve in bondage, though.

Perchance, Satan is, only... Yahweh's 'Adversary'?

Obviously, Satan was the Original 'Truth Teller'.

We know now, that Jesus was also in on the original Lie conspiracy, as well.

Who else?

Revelation 12 (King James Version)

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his

angels,

8 And prevailed not; neither was their place found any more In

heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Satan, who was a serpent and got promoted to becoming a dragon- is cast out, along with his Angels

(Not Demons, but 'Angels')

It says Satan was 'the Deceiver'.

But, we now know, Yahweh & Jesus were the Deceivers.

Now, a whole puppet regime of Liars are in place, in heaven.

So, who has 'Demons'?

The Truth Tellers who tried to elevate Adam & Eve into god status?

Or the puppet master regime who Lies and tries to enslave humanity with guilt and submission?

Isaiah 45:6,7 (King James Version)

6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and

there is none else.

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

(OOPS!)

If Yahweh makes "Darkness"

& Lucifer means "Light Bearer"...

were we being Lied to, all along?

2 Corinthians 11:3 (King James Version)

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Wait...'Beguiled'?

Who was the original 'Liar'?

Obviously, we have a huge conspiracy being perpetrated upon us, & for a very long time.

--Everything is Backwards.

The Liars are being portrayed as the Truth-Tellers...& vice-versa.

If demons Lie...who's team are they on?

How many events in the bible, involve "angels" slaughtering thousands?

Who sent these 'destroying angels'?

When demons are cast out of 'possessed individuals', in whose name are they cast out in?

Jesus' name.

Wait, was not jesus in on... the Original Lie?

Perchance these demons are, in fact, really 'Angels'...

who follow along with Deceiving everyone?

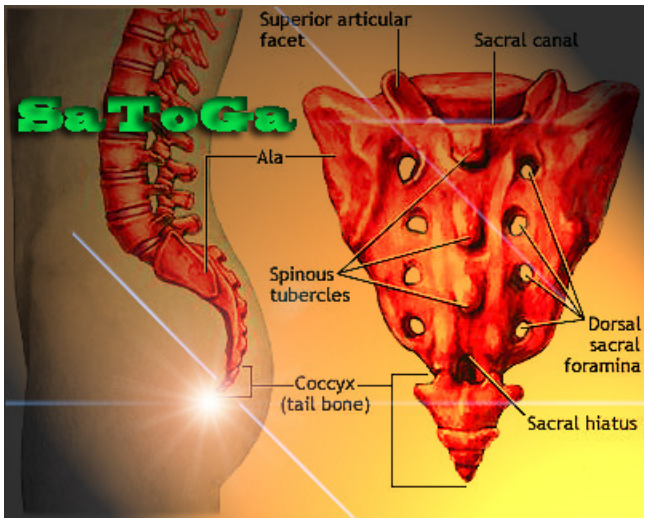
Maybe, like a Black Op?

Similar to - Flying another Country's flag, and blowing up another Country's ship- pretending to be 'someone else'... to provoke trouble?

They get expelled in the name of jesus, who we know is also in on the whole scam....

Are You starting to see the complete picture, now?

? Kundalini Awakening



Kundalini.....Some call Them "Survivors". I call Them, "Achievers"....

Those individuals who 'Actually' endured a TRUE Kundalini Awakening.

I say True, because from My research- what some deem as genuine awakenings, simply

are not.

These 'lesser' awakenings might eventually become a 'full-blown

awakening'...or, might not.

I do not believe there is a mass awakening, nor do I

believe many people achieve full blown Kundalini experiences.

The experience is not a fashionable trend, nor a fad.

It is a eternal fulfillment, and serious business!

The Kundalini Experience is a Process.

I do not believe people are 'born awake'.

I believe some psychotropic drugs can help lead a person to the

awakening path...but I do not believe you will undergo a true awakening with

drugs alone.

The Kundalini is work, not a lazy drug trip.

I have personally come across individuals, who smoked some DMT, or Salvia- and now believe that: *"all those krazy kaleidoscope lights, man, was so trippy- like WOW dude, I had a kundalini thingy"*

Simply...NO!

I will not sugar coat the experience because what

I endured is not trivial.

The Western world is always seeking fast-food,

drive-through satisfaction, with instant gratification.

Religion is for that lazy path.

Example: "An individual can be worthless, then on their death bed,

call for forgiveness and wind up in heaven for eternity..."

This is most suitable for the instant salvation, mythology crowd- and once 'Kundalini

Activated', this reasoning should be cast asunder.

A True Awakening will reveal 'messiahs/salvation' are prisons for the 'Old-Self'...A little harsh?

Maybe....

However, since the advent of the Internet, the correspondences that have crossed

me, made me realize what was held SACRED-- has become watered down... like

everything else that goes mainstream. Kundalini is not mainstream!

Gurus, Money, Books, DVDs, CDs, Charts, Coloring Books- ENOUGH!

Basically, I have studied every religion out there.

I realized it was all mythology.

I also understood they were prisons- to keep humanity locked up and grounded to

obey your appointed peers.

Just another diversion, like TV, sports and material possessions.

Once I overcame being duped- I became bitter and angry.

I completely pulled away from society and people in general.

I understood your average person is completely lost.

I then rejoined society, hoping to awaken the masses.

Again, it turned out that people enjoy being ignorant,

hence- ignorance is...bliss.

So, I stayed alone since, to keep my own backyard clean.

We are all responsible for our own godhood...

I have entirely lost faith in humanity.

Those who seek their inner childe, understand that everyone has their own unique

path.

Sharing and telling them about your own path is futile.

If you have to explain to them, they will not understand.

The prison of the flesh is their own doing.

This planet was ravaged and raped of her resources.

Wars to plunder and kill- to

steal other country's resources. Eventually Gaia will shake us off her back- as

humanity is a cancer cell- that grows and consumes and kills it's host.

Everyone awaits a grand savior to suck them upwards into heaven. Everyone wants

a big daddy god to hold their hand and save them.....and make it all better.

Religion is a curse to your own godhood.

This I am adamant about.

If it demands worship- it is not divine.

gods are egregores-- which are fed by blood, tears and worship.

They grow and exist to only be a parasite. A mass consciousness that does not

care about it's host- it exists to only exist.

Demiurge, allah, yahweh, jesus- none of them are needed for own godhood. You

were born complete.

Watch nature. Nature provides no holy book- yet the animals know how to thrive

without holy rules.

If humanity is a step upwards from nature- then humans have no need for teachers

or holy saviors. if you are conditioned as a child to think yourself a sinner-

it automatically suffocates that spark of divinity within you.

What many don't understand is 'those who run this world' use the bible as a

blueprint to make it appear that prophesy is being fulfilled.

Rather, it is they who are intentionally fulfilling it.

Creating Israel deliberately in the heart of arab territory will later ensure

world war 3 initiated by Israel.

.....Thus it appears bible prophecy being fulfilled.

After studying Hebrew Aramaic and Greek and reading the bible as it was

originally written- and reading it over 9 times- some parts over 50 times and

being a pastor for 10 years..... made me realize we have all been duped by

'religion'

******Should a person consider them self, 'enlightened' - but still believes the old ways of being a sinner and needing a personal savior- that enlightenment must be called into question.***

Enlightenment is the inner light- no need of saving, nor no need for guilt...

--we are all god--

******If you do not hold to this prerequisite- rethink your enlightenment or the***

truth if what you had was really a Kundalini experience...

... `Was it a Full Blown Kundalini Awakening or The Lesser Kan and Li ?

APRIL 29 2012

As I am compiling these Volumes into One, I wanted to add, the Following:

Unbeknownst to Most Magickal Practioners- The Aim of Westernized Magickal Ceremony is to Awaken the Dormant Kundalini.

The much sought after "Acquisition of the Holy Guardian Angel" and the prized "Philosopher's Stone" is the Awakened Kundalini.

The Middle Pillar is the *slow Regardie technique* of going Crown, down- the Lightening path, rather than the more forceful Serpent path of Malkuth up towards Kether.

The LBRP leaves astral imprints in the aura, impregnating it with 'time release' trails of energy.

Once one's Kundalini is tweaked, a strong increase of successful magickal workings ensue.

It is my personal conviction that many magickians are hardwired for some type of Kundalini arousal should they make it past the notorious "Watcher on the Threshold".

I also believe many mages [especially Enochian Mages] are also *"soft-wired"* &/or predisposed to Asperger's Syndrome.

Hardcore magickal practice works through Samskaras, and this subconscious dormant residue has deep running roots.

Like a *Rubik's Cube*- one move causes all interconnections to shift....

The Sacrum is an Inverted Pyramid...

The Medical term is “Os Sacrum" or, “Holy Bone” - borrowed directly from the Greek, by the Romans.

The Egyptians attributed this “Os Sacrum” to the God Osiris.

In an article of the Journal of the American Medical Association, 1987:

“The idea that the Sacrum is the last bone in the body to disintegrate after death and, therefore, necessary for resurrection, could qualify it as Sacred."

Take note of the similarities between the Osirian Djed Pillar and the Spinal Column.

Osiris Risen: The Ascendance of Kundalinic Energy Rising Upon the Middle Pillar : Ida/Boaz Pingala/Joachim? & the Sushumna- The Middle Path/Pillar.

The Lightening Bolt and the Climbing Serpent (path) of the Tree Of Life.

Chaldeans, Akkadians,Babylonians and Sumerians because she

believed they had

inherited a primordial ‘magical religion’ based on astrology

and astronomy, or the so-called ‘starry wisdom’ originating

from tho Elder Gods or fallen angels.

I can personally attest to the fact that Lunar and Planetary Cycles have a direct effect on Kundalini pulses. Solar Flares, CME, X-Flares, etc.,

Also Magickal Planetary Hours can be cross referenced with Acupuncture Meridian Chi Cycles to best understand proper flow cycles and successful magickal operations and timings.

Once all the above is understood- operations such as Solomonic Scrying can be further enhanced by groking said purposes of conjurations. Conjurations for Female attractions is best understood when the Muldahara/Root Chakra is highly resonating.

This matter may be why many Mages eventually turn to Daoism in their later years.

"Neural receptors re-route after constant ritual works."

[try to grok what I am saying...]

Theirs, is chemical cravings from tasting the bio-electric fuel.

No ritual is ever wasted.

Invoking/evoking a spirit will always enhance the spirtual bodies...

The Rosicrucians used scripture as Metaphysical instruction.

They did not just follow it, they designed the blueprint for it.

[This is all explained within this One Volume]

Those who take the scriptures, literally, will be confounded by deliberate contradiction.

As is the Old Testament, including the Torah. It is Metaphysical Instruction.

As is the Koran, Magickal Guidance...

...as is The Egyptian Book of The Dead & The Tibetan Book of the Dead.

The "outsiders"...

...the 'Profane', will never completely grok, "The Great Work"...

&...

--because of all the confusion, *deliberate and inadvertant*, many a magickian, are also confused and lost to this

'great works' --ultimate finale....

The Kundalini Activating, Awakening & becoming...

LIKE GOD.

THIS WAS A SERIES OF ARTICLES I WROTE

AND CIRCULATED ON THE INTERNET A COUPLE OF YEARS AGO.

I PUT THEM INTO TWO SHORT BOOKLETS:

Liber Lux - Gems of Truth

SaToGa©1996-2010

ISBN # : 978-1-257-05359-9

enochian.mage@yahoo.com

'Ascension: Judgment Day - The Heroes'

•A) Judgment Day- When one goes before the Higher Source, and has recollection of all past deeds.

•B) Ascension- Yoking/Uniting with one's Highest Source.

•C) Operation Clean Slate: Starting over again -

Once Phase A) & B) is accomplished.

Can you feel it?

Time speeding up?

No. Actually, your consciousness is speeding up.
Your frequency is vibrating faster- transcending time.

This is the time of Ascension.

Some of us are Ascending. Some of us are catching up to our future 'higher-selves'.

This is Judgment Day.

We examine our past, and we realize we are no longer that person anymore.

Guilt is the inability to change the past.
Let it go, and start over.

Operation Clean Slate...start over again, right now.

The old you is being replaced... by superimposing a higher pattern of vibration over it.

You are a Nexus, a Conduit of Energy,
bridging worlds, and filling gaps.

Is it by coincidence, that world tragedy always happens simultaneously when great awakenings happen?

Ever wonder- perchance, this should be that way?

People lose jobs as the economy nose dives.

Ever think, maybe "I am supposed to be jobless, and not be anchored into a Heavy 3-D world"....?

The Universe is pulling you out of the slower denser fields.
If a spouse is nagging you about the world's drama and fretting over every single step of universal chastisement-
it might be time to release them.

You do not want to miss this ascension process.

You might have to wait hundreds of thousands of years for it to happen again.

[The Great Cycle]

Avoid that great Big-Light when you Ascend.
It will Recycle you Back to Earth again.
Find your Own Universe and be Your Own Light.

•The 'Big-Light' is a Hive.

A colony of collected consciousness that imprisons your being.

To escape the wheel of reincarnation, you must be free from the hive.

For the hive, is a unified field of those who practiced religion while alive, and need to be led, rather than lead.
Like bugs gather to a brightly lit light bulb, so are those who followed illusion during their stay at Earth School.

The 'Big-Light', imprints the Matrix Message upon your soul, and recycles you back into the Earth's Populace, so the hivenexus can continue Religion and Big Government atrocities.

If this makes sense to you, you are Not hooked-up to this cookie-cutter assembly line of wind-up robots.

There are "Heroes" coming, as some are already here.

They are Avatars.

They will help teach and awaken.

They have supernatural abilities.

Ultimately though, it is up to each individual to be in synchronicity to their own higher self.

This higher aspect of you, can pierce the veil and see higher purposes and spiritual terrain.
Like having the advantage of being high up in a look out tower- they can foresee the obstacles the lie in wait further

down the journey.

Take this higher vantage point- connect with this higher selfso you have a viewpoint of advantage.
The wars taking place- and bigger ones coming- is a grand turnover of souls.
Not every person has a spirit,
some people are just 'matrix fill ins'.

Like the background people in video games- they wear a mask and fill up scenery.

Most are illusions, some are obstacles.

They are conduits to that 'big-light/hive/'bug-light'' I spoke about previously.

They speak only from pre-programming, not having any clear standard of pre-incarnation experience.

That is why it is futile to try and awaken some people.

They are not programmed to 'download' info.,
rather, they can only 'upload' what the
'big-light' previously 'embedded' into them.

They are parasitical in nature, and drain you of your essence.

They will be a stumbling block in your path to ascension.

Stay clear of the drama.
Meditate often.

Soon, you will become capable of meditating even in conversation with others.

Keep shields up to avoid parasites.
Practice energy manipulation and circulation daily.

If you read something, and it makes perfect sense, then add it to your arsenal of universal knowledge.

The 'Big-Bug-Light' is working overtime.

Like a big scythe ready to slice a harvest...

A big net dropping down, to encompass as many as possible, in one big fatal scoop.
The 'Scythe & Net' are coming wars, planetary cataclysms, and natural and un-natural disasters.

'Big-Bug-Light' has it's own harvest.

It will collect it's own, and reprogram them, only to send them out again.

Don't take the bait.

You are your own light...Stay Lit

Morphic Resonance and Religion

Moving Forward, with Technology, is a Joint 'Mass Conscious' Movement...

Some are Thwarting the Evolution of Genius by Stifling it with Primitive Mythology.

If the Egregore of Higher Genius is Programmed by the Populace, the Current of Energy is being Diluted, Tainted & Compromised with 'Retro-Evolution' Programming.
Energy is always moving. The Auric Field of an Intelligent Person can be Uplifting to those around.
One Unified Conscious Stream, is Fed by the Individual Conscious Patterns of Those that are 'Plugged Into' this Collective Hive Mind.

The Cliche: 'Garbage In- Garbage Out', couldn't be more fitting.

The Public I.Q. - as well it's Vocabulary (It's Limitation), is what either keeps Evolution Static or Dynamic.

If Half of the 'Public Genius' is Resonating on Tesla Genius Patterns, and the "Other Half Believe Dinosaurs are a Diabolical Plot Conceived By Satan to Fool Scientists"...then we will have Disrupting Patterns.

What becomes "Elementary Cohesive" is the Majority Hologram.

Examples:

** "Stem Cell Research" Versus "It's Murder".*

** If Half the World Wants Peace, and the Other Half are Feeding the "Collective Egregore of Armageddon", then the 'Self Fulfilling Prophecy of Destruction' is Overpowering "Peace".*

Dead Warriors

The Military, US Army (In USA Experimentation) has a Branch of Dead Warriors.
Soldiers are Suffocated and put on Ice (Later Resuscitated).
Clinically Dead, They are Hooked up to Various Machines which Enable "Etheric World Battles & Other Missions".
Starting from the "Tibetian Book of the Dead" as a 'Dead-Passings Map', soldiers are capable of locating someone who recently expired, and guiding them to 'unique holding

areas'.

This serves multiple scenarios as:

* imprisonment/containment
* locating intelligence information from an executed combatant
* communication of 'no-travel' resources - hyper-technology
* strategic alignments with entities of variable time-lines and dimensional composition.

Sub-channels of these operations have used Artificial Intelligence Banks as etheric satellites to keep open communication lines spanning milleniums.

Some are keeping soldiers deceased and in operation for longer periods of time,

Civil War soldiers and past Spartan warriors have been in battle scenarios with future cyborg soldiers.

Cyborg i.e., consisting of carry-over of unique body-parts

genetically modified via gene splicing so that particular body parts remain as a counterpart of the human body upon death and resuscitation.

Those who expired prior to this advancement of technology can not be 'Breached' using said same technology.
Time-Travel must first be employed per 'etheric landscape coordinates' and reverse engineer the "earlier deceased's" expiration scenario.

Once the deceased's gene mapping is complete, a 'Global Positioning System' is used to compromise the security of the expired's 'resting place'.

Many deceased religious leaders, prophets and demi-gods have confinement in 'other-lands'. These captives are used as communication satellites, which is what most 'spirit channelers' are in touch with.

Most are given pre-conceived 'scripts',
which guide people to
Death's Big White Light...

Near Death Experiencers who recall this "White Light" do not realize it is a Military Stronghold Laser-Tunnel Complex, mimicked as...

"Mother's Birth Canal"

Fugitives who suicide, and Intel. Ops who expire, are always 'caught up' with,... "Later-On".

Thomas Edison, as well as Tesla are the founding fathers of the technology's prototype blueprint.

Later on, via time travel, deceased scientists were able to "Prequel" the technology...

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Dual Stars Duel

SaToGa

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Earth is of the Sagittarius Dwarf Elliptical Galaxy.
Our location is currently adjacent to the spiral limbed
equatorial plane of the Milky Way Galaxy.

Our travels through space is being affected by
electro-magnetic [gravitational] currents of the
gigantic Milky Way.

We have been melded to one of the spiraling limbs of this
equatorial plane and we are now, an upgraded system.
Part of a huge disc shape conglomeration of planets & stars
of the Milky Way, we are currently located on the top edge of
this disc plane.

December 21, 2012 we'll be moving to the
bottom of this disc.

On December 21, 2012 our Sun will be at it's solar
maximum.

The ecliptic of our solar system will intersect with the
Milky Way's Galactic Equator.

Our Sun is 1/2 of a brown dwarf binary companion star set.

[Think of Sirius]

This companion star's solar system contains many
Earth-like planets.

Suddenly -NASA is discovering them.
This current elliptical orbit is causing the dual sun systems to
get very close to each other.

These twin stars also share something else.
Wormholes are shortcuts in space time, tube-like links
between otherwise distant parts of the Universe.

[Think Time Travel]

Our space-time continuum fabric will be affected by this,

which is the reason you hear about 4th density transformations.

The Black Sun, a major symbol in occult literature, has it's origins here.

As does Twin Flames, which is becoming a reality to some people due to the space-time continuum upset.
Due to Earth's shifting location in the galaxy, meteors and asteroids will cause great havoc as our celestial defenses have become neutralized.

Many religious writings share eschatological views on the Earth being burned up, floods, etc.

Our Earth's resources will become scarce and Israel will become the sacrificial lamb offering which ignites World War III.

Two ExtraTerrestrial invasions will take place.
One is government sponsored- I.e., False.

The real one will help with the density shift for those individuals who have souls and kundalini/evolutionary potential.

Earth is being Cannibalized by the Milky Way.

Earth is part of a structure called the Sagittarius Dwarf Galaxy, this Galaxy, being Ten Thousands Times Smaller, in Total Mass, in comparison to the Milky Way, itself.

From Our Perspective, the Milky Way is at an Angle.
If the Sun is part of the Milky Way, it would have been oriented to that path.

This Sagittarius Dwarf Galaxy, has been in Death Throes for 2,000,000,000 Years.

As We get Cannibalized by the much Superior Energy Levels of the Vastly Larger Milky Way Galaxy, Our Sun will Burn Hotter & Emit, Higher Energy.
Jupiter has recently been affected by this, per the band loss due to increasing magnetic fields.

Expect more Planetary

Anomalies, in Our Solar System, Soon.

We, are Not part of the Milky Way.

Rather, We are just Sustenance for it.

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THIS WAS A SERIES OF ARTICLES I WROTE

AND CIRCULATED ON THE INTERNET BEFORE

PUTTING THEM ON MY WEBSITE.

[LONG-TIME DEFUNCT]

******THIS WAS 13 YEARS AGO,***

AND I USED A PSEUDONYM

RATHER THAN

SaToGa****

Gems of Truth-

Embellished with Elements of Fiction...

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[NOTE: IF IT SEEMS SOME PARTS ARE MISSING, OR OUT OF ORDER, IT PROBABLY IS]

WHAT'S UP WITH ALL THE ALIEN STUFF?

What most people do not realize, even some in my target viewing audience, is this:

Extraterrestrials are NOT just from "ABOVE".

E.T.s are more than that.

Some are Alien life forms that possess varied consciousness, much different than what we can 'understand' & interpret...

Some reside under the watery depths, some under the Earth's deep chasms, and some within our own "minds", and some within the 'rips of time & space'.

These are inter-dimensional.

So, not all Alien Life Forms are from the "Stars".

Spacecrafts can be photographed, but what about the rest?

*Trance Channeling is too flaky for my own *personal belief*. Every "New Age" circle has too many channelers already.*

So how then can we reconcile our understanding to subterranean and inner-dwelling Alien Consciousness?

That brings us to the next question...

PARALLEL WORLDS? REPTILIANS? HUH?

Quantum Mechanics teaches us that there are 'worlds within worlds'.

You should be aware of this.

If not, I suggest you study this and come to grips with it.

If you can not expand your mind and become in tune with this milestone discovery, then this web-site is definitely NOT for YOU.

Another big subject included within this bandwidth is DMT.

This is an hallucinogen drug that is not for parties but for exploration.

I DO NOT take any drugs.

I have experimented in Shamanic Studies.

Again, you should research the material on DMT, for it is a 'mind-opener', -but definitely NOT for everyone.

Rather than taking the drug, just read others experiences with it.

It is safer that way, and you can still benefit greatly (safely).

Upon taking the drug, your:

1) visual perception dramatically changes within 1 minute of ingestion

2) colors, lights, sounds, mood, etc, is greatly enhanced & altered

3) you are greeted various ways by various entities.

It can be good, or bad, usually to the upmost extreme, depending on

your

environment, mindframe, and understanding.

An atheist will become a non-atheist before the trip is over.

During these sessions, many participants have discovered worlds within worlds, each one containing very similar entities.

One of which are Reptilan Creatures which examine the participant.

The participant just "happens to already be laying on an examine table" or a similar scenario or event.

You just appear suddenly there, like the 'air rips open' and it's been happening to YOU all the while, but you have not been noticing it!

DMT must make us aware of these entities at the same time 'they' become aware of us,,,I believe through experience that it affects our aura and makes us readily accessible to them.

These resemble the 'abduction scenario' remarkably.

But, is it really mimicing though?...or are they the 'same thing'...?

This provides us with clues that the DMT, Pineal Gland and Nocturnal Intruders are all resonanting within the 'same spectrum of consciousness'...OURS!

1

What can I say...I knew the truth for a long time, but always thought I was alone in knowing it.

How was I supposed to know that others knew the samethings...& we all received it from the same source?

The history behind how I learned these things, and how others learned them as well, seems almost trivial and too tedious to put to

task my writing skills and memory. So just let it be said coincidences are more than just carefully timed 'arrangements'.

All the acid trips and meditations, all the mental aerobics of weight lifting, bodybuilding and martial arts, all the Tai Chi and Yoga,,, all of it, worked it's way into my etheric streams... But that last hit of DMT & the final unforgiving Kundalini surge eventually broke through the last defense mechanism of a tired mind.

I started putting it together from the phone calls I would receive right after certain rituals. The Enochian rites always brought black helicopters circling over my property. At times, I felt a consuming E.L.F. wave eating at my solar plexus. Certainly, some of the lesser effects were undoubtly from the intensity of my magick, but there were some effects I knew were from external sources.

My inner circle of friends consisted of mainly magi and psychics. All of them sensed the white noise that was relentless inside my head. They figured I pushed the proverbial envelope one too many times...but even they weren't ready for what was about to face all of us.

The morning edition of the small town newspaper carried a small report on the third page that a multi-colored object, triangular shaped object, buzzed over the mountain range about a block from my home. There was also a small explosion, but there wasn't any evidence of a collison. Coincidentially, a small rock fell from the sky as well, and that was the impact we all heard and felt. Unlikely I thought...

Perhaps there wasn't any evidence because the remains were scooped up by all them black helicopters that woke me up that morning.

Maybe I should have a better look.

I took off to the charred remains of clearing in the woods where the object fell, and true...the site was cleared, no remains, just what looked like a brush fire that got out of hand. Oh well, hell, was just

one of them things I suppose.

Later on that afternoon, a knock at my door brought me face to face with 3 men all wearing expensive suits. I don't know anybody that wear suits, as I could sense they were some sort of 'official big shots' Heh, I was correct this time. "Could we have a word with you, Mr. __ __"

Huh,,,they even knew my name.

"Nope I said, I'm busy" as I closed the door. I could of sworn I heard one of them mumble "We'll be seeing ya soon"

"Yeah right" I thought...but somewhere in my subconscious, I knew he was right...

Well, he was right. Later that night, I heard some raccoons eating through my trash barrel. Going ouside to clean it up, I was in close proximity to those 'officials", though there were only 2 of them now.

So, I figured, if I didn't talk to these dudes, they would always be around my property, so what the hell... "what's up?" I casually snickered.

I don't remember much after that. I lost track of one of the guys as I was speaking to the other. I woke up by my back porch, smelling ammonia or something similair to that odor.

2

I had a wicked headache, and later on during that early morning I felt like I had the flu bug.

To shorten up this story...two years later, I still get those very same headaches, and can smell in the distance, that very same odor...

I and a friend of my choice, went to work for them. 'They' were in a

branch of the military, but I never really knew to what extent.

It was a substantial pay I received, and did some very interesting things. Mostly remote viewing under psychedelic drugs. Wasn't any drugs I have ever used in my personal studies. This was intravenous, and was VERY strong.

Most of it was training on my part, until the final two weeks of this 'black project'. I once called it that, a "Black Project", when I was under trance, but a hand grabbed my arm, and 'reassured' me, it wasn't a black project...just something they wanted to confirm by a neutral team...being me and my friend.

Maybe I just wanted to feel important, was the reason I felt this way, was 'their advice'...

Those last 2 weeks were very intense.

Seemed like a lucid dream, very surreal. I was put in an amber foam, giving intravenous, then went under a blue light.

I remember most of it in dreams, though when I get hypnotically regressed, it seems to be locked up...there's a subliminal barrier I just can't quite overcome, even until this very day. But man, do I still try to break through past that threshold.

3

The pieces I can recall is what follows...

When the dinosaurs lived, man did as well. We weren't "man" as in homo sapiens, but we were in some other form. I can not recall this form, because I was like in a third party, viewing it from a distance. There were lights, bright orbs. Somewhere from far away, we became 'created'. Well, this isn't so spectacular, as I believed this

anyway. However, what follows is where the curve comes in...

There followed afterwards, an ice age. It seemed planned, as man entered a new dimension. It appears as if the ice age was a laboratory setting. I seen huge metallic cylinders, and "they" told me what I saw was overlapping of time-lines from my own perspective...bogus, I thought. This is what I pieced together from the intense experiments...--

Man became a cryogenic experiment, and right now, we are all in a dream state. Some are catching glimpses of the former reality, while others are grabbing bits and pieces of the future. There are many of them... Man has lived in this suspended dream time for millions of years, and our handlers are keeping us from never awakening. We are laboratory specimens being maintained somewhere, far from anything we know. We are NOT living on the Earth, we are only experiencing the Earth as a platform setting for our cosmic dream. It is 'fabricated landscape'. NOTHING is how it appears. The stage is fictious, but we have become accustomed to this stage for so long,,,many of us simply will NOT wake up.

The most ironic part is this. When one of us do awaken momentarily, we try to stir our slumbering neighbor,,,but they choose not to hear. During the interim, waiting for some type of confirmation, we fall back asleep. This is why when we get close to truth, we enter another alternate reality. Our next 'new' dream just super imposes over the old dream, and the faces and scenery change, but nevertheless, we are still,... just dreaming.

THIS IS A TRUE ACCOUNT OF MY PERSONAL RECOLLECTIONS, WITH CONTRIBUTING INFORMATION FROM MY FRIEND, WHO IS NOW DECEASED. I NEVER DID SEE HIS BODY. NO AUTOPSY, NO FUNERAL. HE WAS CREMATED BY HIS FAMILY...SO I HEARD. THEIR WHEREABOUTS ARE UNKNOWN TO THIS DAY. I AM REPORTING THIS BECAUSE

SHOULD I VANISH FROM THIS DREAM LANDSCAPE...IT IS NOT BECAUSE I AWOKE PREMATURELY.

I WILL NOW GIVE A COMMENTARY ON EACH OF THE 3 DIVIDED SECTIONS.

1

I once posted a topic on a few newsgroups, asking if others have experienced Government interference/interaction.

Here is the original post:

>>Awhile back, on the original forum that was once here, I had posted a few conversations about the Government's involvment in the Occult Sciences and how 'they' interfere with it.

I have noticed that when I do 'certain' types of magick, I have some disturbances within 'the temple'. Also, my phone rings and I hear mechanical sounds on the other end.

This happens repeatedly, again, only when I do a certain type of magick. I stopped doing it, no calls. Started again, calls resumed. I even went so far as posting on a calendar the start and stops of the cycles, knowing full well when the calls would resume and end.<<

As from the expected lunacy and flaming one might expect to receive from such a posting, I did get quite a few E-mails from people experiencing similar 'interaction' by an over zealous third party, i.e., "government".

The reason I asked was because I wanted to see if my own case was

unique...or there were others involved as well.

What matters most is

-HOW CAN A THIRD PARTY GET INVOLVED?

I will examine this in detail now~

Now, ofcourse, some of you reading this...is thinking "THIS GUY IS MAD!"...but I can assure you, if you maintain an open mind, and practice the occult and spiritual sciences as I have, and many others have....YOU can find out for yourself the Truth in the matters of energy and it's "manipulation". At this point, it should be stressed:

DO NOT BELIEVE ANYTHING I TELL YOU...RESEARCH THE ANSWERS TO THIS YOURSELVES!

The Brain is similar to an electronic circuit board. It cycles in Beta, Alpha, Theta, Delta. The higher trance states stem from Alpha & much deeper into the latter. The mind has an electromagnetic field around it. Sounds silly, but it can be demonstrated. The aura is a field that surrounds the body. Around the head area, we have the crown chakras up on top of the skull. When we utilize exercises such as the "Middle Pillar" we awaken and stimulate the globe of light that sits directly upon the head.

This whole field is 'electro-magnetic' and super-charged. Sometimes it can get entangled with outside interference.

Energy is wavelike and can be felt by rubbing the palms of the hands together creating friction, then holding them apart a couple of inches. The energy can be felt pulsating. Right here, we feel etheric energy to be real. This energy field resonates around the whole body, and shoots straight up overhead, similar to an antenna. Now, ofcourse, some of you reading this...is thinking "THIS GUY IS MAD!"...but I can

assure you, if you maintain an open mind, and practice the occult and spiritual sciences as I have, and many others have....YOU can find out for yourself the Truth in the matters of energy and it's "manipulation". At this point, it should be stressed:

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When we can detect each other's energy field...then we hold the key into how a 'third party' can interfere.

Some people , through various experiments, spirituality quests, and perhaps maybe just accidentially, advertently or inadvertently, open themselves up to something they may not be ready to unleash.

Certain drugs, such as LSD & DMT...certain exercises of spiritual sciences such as Yoga, or doing Magickal Rituals such as the Lesser Banishing of the Pentagram in conjunction with The Qabalistic Cross, Middle Pillar...or the more potent- Enochian Magick...can cause a very good connection to forces. Forces that consist of intelligent consciousness. Once alignment is attained...then one of two things may happen. Either the postive or the negative ensues.

How?

Like this...

The goal of, for instance, High Magick, is to experience enlightenment. It is said to bring one's self into union with their own Holy Guardian Angel. The Kundalini energy, which is humanity's evolutionary force, lies dormant within the lower groin region. Once awakened, it stirs and climbs upward in to the spinal region, slowly finding it's path to the brain. If the individual is mentally/physically/spiritually ready for this to happen, then great. However, should things not be as they should on all 3 levels, there's a good chance of interruption through blockages, etc. Chakra

leakage, spontaneous combustion, insanity...can all be attributed to kundalini experiences. Nevertheless, we have an abundance of energy here, and combined with the Universal energy fields of the cosmos, we have a magnificent "Transformer"...a step UP Transformer, because this energy stays charged...and not circulated or manipulated...it is similar to plugging a small aplliance into a mega amp. generator. The proverbial Big Bang in a microcosmic sort of way.

What happens next?

Well, through various therapies, things can be straightened out.

But what I am getting at is this...

In a good magickal environment, when things do go positively, the Kundalini force remains active, brings satori, and people start climbing up the enchanted staircase. Communion with certain forces produces the next scenario.

When a magus summons/conjures/evokes/invokes certain entities/forces/spirits, etc, they are meeting them in a energy pattern somewhere, some how.

If they evoke them to a mirror, or invoke them into one's own body, some how or another, there is an alignment taking place for communication.

Now the tricky part:

Some magickians believe that spiritual communication is within their own psyche. They are channeling their own higher self, reaching the inner depths of one's own mind. Bridging the gap of the abyss, and bridging across into uncharted areas of the deep inner mind. Cosmic consciousness, Akashic records, can be tapped by the 'super consciousness'.

Now, take this same magickian, give him a dose of DMT intravenously or let them smoke some in a pipe, and while the short period of "highness" ensues,,, repeat a ritual of evocation.

THEY WILL SEE INSTANTLY THAT AN EXTERNAL FORCE IS BEING SUMMONED!

Snicker perhaps...but if this is replicated under DMT, they will become a BELIEVER INSTANTLY...

Skeptics will scoff at even the mere mention of the word 'occultism'...but occultists have found/discovered/re-invented

-magnetism,

-Quantum physics,

-mapped out the galaxy(s)

...and many other things that was thought 'evil' back in the day. Occultists were the true scientists, when others thought them 'satanic'.

Once firmly established that energy of an etheric-kind is real, can be manifested in a tangible way...it opens doors.

Doors that would of stayed closed.

The ancients spoke of demons/daemons, angels...modernists call them ExtraTerrestrials.

Aleister Crowley came into contact with a being called LAM, which many today feel opened a portal to 'E.T. Encounters'.

Personally, I do not believe that. But I do believe Mr. Crowley did contact something preter-human...it having an origin before humanity, and capable of interacting with us at THEIR choosing...in THEIR setting..on THEIR turf.

If we do a ritual, and send out 'thought energy', we get a response by intelligences not of this world.

In the same vein, by sending out real energy waves, with others capable of sensing this, `can also respond back to us.

A geiger counter can pick up radiation. Some equipment detects electromagnetic fields.

Let's take this scenario to drive home the point in question

-HOW CAN A THIRD PARTY GET INVOLVED?

'A MAGUS LIVES OUT IN THE COUNTRY, SO FAR FROM THE CITY, THAT THEIR ARE HARDLY ANY TELEPHONE POLLS, ELECTRICAL WIRES, OR ANYTHING THAT POSSIBLY RESEMBLES CIVILISATION...

*HE GOES OUT INTO HIS FIELD, AND WORKS A STRONG POWERFUL RITUAL, INVOKES FORCES, TWEAKS HIS KUNDALINI...THE CLOUDS PART...HIS *AMYGDALA IS PULSING, PRESSURE IS FELT TO THE FRONT OF THE FOREHEAD, HE GETS AN INTENSE ACHE AT THE TOP OF HIS HEAD..HE TAKES A DEEP INHALE FROM A PIPE CONTAINING DMT AND SOME OTHER GOODIES...HE FEELS AND SENSES THE AIR PARTING...HE HEARS BUZZING SOUNDS & FEELS ENERGY TINGLING THROUGHOUT HIS BODY...HE IS TRANSPORTED ACROSS TIME AND SPACE...THE 3 DIMENSIONAL WORLD OF HUMANITY BECOMES A JOKE..IN THE CULMINATION OF THE RITUAL...HE MAKES "CONTACT"...!*

**AMYGDALA-a set of subcortical nuclei that is important for perceiving in others and having in oneself emotional or affective behaviors and feelings (e.g. fear, anger). It is, therefore, a component of the limbic system. The amygdala is both large and just beneath the surface of the front, medial part of the temporal lobe*

2

What you just read ...how contact was made:

IN THE CULMINATION OF THE RITUAL...HE MAKES "CONTACT"...!

is what happened to me a few years ago.

I always noticed that certain rituals brought certain events. I would do a ritual that contained Enochian Magick which I performed my own personal way, along with Qlippothic overtones. Whenever I did this, I would note some very strange 'coincidences'...

Such as getting telephone calls with a mechanical sound on the other end. After having investigated said occurances, it became a pattern...I knew it was not coincidences any longer. I am cynical in that respect...I hate fooling myself into believing something when it could be explained in a more rational way.. So I approach from all angles first, before I draw some other unworldly 'conclusion'.

Well after intense investigating, & causing quite a stir by calling various agencies, I may of inadvertently brought more attention to myself than I should of...

The black helicopters came next. Again, certain intense rituals caused a super charged energy field high over my property. Animals came from far away to visit. I had bears and deers come rumbling through my home area when usually you never see them. Again, only during certain rituals. Other times, there were no choppers or animals. I started thinking, if animals could psychically sense my energy fields from miles away,,,I'm sure these black helicopters can also 'sense' it. People can sense extremely low frequency waves - E.L.F. waves-...there must be sensitive instruments that can monitor any type of electromagnetic charges. Maybe some type of radar?

Eventually I felt like a homing pigeon, as I was being watched...tracked and traced all during my magickal rites. One night, as I was doing a meditation, I felt a sharp pain lunge into my right temple area over my ear. I seen what looked like a solid black cobweb just drop over the top of my head. I felt muffled, though in reality there was nothing tangible to be seen. Recall on a previous page, I stated that on top of the head, is the crown chakra- antenna like...

Well, whatever was 'tailing' me, found my signal and 'jammed' it, sort of (?)...

My mind became blank, like a magnetic disc becoming erased. All my visualisation skills went very dull, and I could actually feel this web having some type of weight on my head, as it was blanketing me.

WTF???

UFO activity increased when the black helicopters started buzzing around the nocturnal skies late at night as well.

I seen more & more chemtrails around my skies...more than usual. Some of them had a peculiar odor, though I never felt any ill effects from them.

When the UFO caused wide spread panic in my hometown area, and hearing & feeling the impact, & then reading about it in the newspaper -the first thought that popped into my head was " heh heh, one of them black choppers crashed into a spacecraft"...The reason was because my overhead skies became very congested for a country area like mine was. We had nothing around here that resembled intelligent life...what was all the attraction?

Once I became interrogated by 'government agencies', they realised there was no secret project going on in my home...I was merely experimenting and increasing my occultic 'know-how'...At first they didn't buy that, but after investigating it, they then drew the

conclusion that somehow I stumbled onto something. I could manifest a super charged electromagnetic aura that radiated enough to contact some sort of Extraterrestrial interest. The black helicopters were investigating the space craft, not me, so I thought. But I was wrong...they appeared almost simutaneously that it was hard to figure what brought what. I disrupted certain signals and satellites picked up 'external stimuli' and government agencies became somewhat impressed, or disgruntled & disturbed.

When my friend and I were approached by these 'agencies' to work for them, I said "NOPE!"...I never liked authority figures & I am generally not a very trusting person.

I did not want to aid the government in producing something that one day would be used in a War and caused millions of deaths. I don't want bad karma trailing me for an eternity,,,this was supposed to be a spiritual pursuit, remember???

Although I worked within this 'group' and I figured I was some sort of 'big shot', I always wanted to understand what it was 'they' really wanted. Some secret they wanted to duplicate under a controlled scientific research facility.

I worked in mini-laboratories. They set these up like disposable tents around my town. They wanted to me move or relocate temporarily, but I refused. I had family and responsibilities to tend to. Besides, I never trusted them and I didn't intend to journey off with them and never being found again, dead or alive.

Also, the area I lived in was remote, nobody to interfer, no nosy neighbors, no intrusions, and the plus side of it was this:

whatever UFO was trailing me, already had my 'scent' in this particualr neck of the woods,,,why make a detour and risk losing them?

Payday didn't come for awhile...like they never intended to pay me. But what I heard from them was that funding comes from a secret

department, and all clearances, allowances, etc, had to be 'taken care of' first. Funny I thought when I got paid in cash! No paper trails. It wouldn't be as easy finding and tracking them than it was for them to track me.

The whole time I worked for them, they were extremely aloof. Very distant, never asked personal questions, almost machine-like. They showed no emotions, and I could never pick up any vibes from their poker faces. Their energy to me felt like they were zombie like. Seemed as though they had a lobotomy and didn't share the same human network that makes up our species. They were gung-ho in their attitude. They were here "to do a job and not make any friends". Perfect mind control their handlers had on them was my mindset throughout...

3

During many of the experiments, I have encountered what might be termed 'weird' to the "uninitiated"...However, to those who have delved into occultism...maybe familiar with what appears next.

**There are many parallel worlds to this physical world. Quantum Mechanics already attests to this. The scenery and many of the laws are similar. But, on some of these parallel levels, man is NOT the dominating force. On these parallel worlds, the Dinosaurs have evolved to the dominating and ruling class. Man is 'not there'...Those who have experimented with remote viewing or have tried psychedelic drugs such as DMT, have found these worlds very easily. Experiments simply part the etheric veils and reveal quite readily other inhabitants.*

These "beings" are what many refer to as "Reptilian". They are an evolved species that inhabit these parallel planes. Some of them appear "Bird-like" and it is my opinion that the dinosaurs evolved

from birds. Within the human brain there is a reptilian region. The reptilian region/complex, & the emotional parts of your brain...the mammalian region/complex are not capable of reaching these higher planes of interaction. But in the higher regions of the brain, such as the frontal lobe regions, amygdalas, & working deeper into the brain,,,,the pituitary and pineal gland areas...we cross NEW boundaries!

It is this region that these interdimensional beings 'psychically' communicate with us.

The pineal gland, which works with our sleep producing Melatonin-helps the interaction by

our own bodily produced DMT.

Near Death experiences are one of many episodes where we encounter our own bodily producing DMT. Being born through the birth canal also shows DMT at work. From the 49th day after conception DMT is readily produced inside the body, when the soul encounters it's dense bodily counterpart.

Getting back, the 'reptilian order' act as bystanders, always waiting for an overlap where humanity can part the veil. Most of the time, reptilians do not and can not notice us as we dwell safely within our dense world of physicality. However, some who are more attuned and vibrate etherically @ a higher frequency, can and do experience repitlian interaction. Some of these times include ~under the influence of psychedlic drugs, ~deep mediataion and ~magickal ritual.

Crossing the Beta to Alpha, and from there to Theta, we climb many plateaus. It is essential to reach these induced high level trance states to co-mingle with these reptile entities.

I believed, as I stated before, that dinosaurs evolved from birds. I

have seen many birdheaded entites, who resemble the Egyptian god Horus. I also noticed when I encountered these creatures, I felt strong pressure on my pituitary gland region, known as the 'occultic third-eye'. How ironic I thought that the symbol of Horus is associtaed with the eye.

These 'bird-like' entities, from my experience of encounter, do not have their own parallel region as a tangible place to call 'home'...They have advanced so far along, that they seem almost like nomadic mediators. They dwell in both interdimensional areas and in real-time physical worlds. I have seen them in way of physical encounters.

They travel in 'floating landscapes'...

In other words, like a turtle, their home travels with them. Their craft is their home...similar to the Bible's "New Jerusalem" in the "Book of Revelations".

Their cities are their 'mother ships', thus I refer to them as floating/flying landscapes. Having no planet to call their own, we glimpse them interdimensionally, sometimes physically...only when the need dictates our response to them, just as the Priests of Horus communicated with Him/'them'. Thoth was also considered bird-like as being an Ibis.

Amenti, to the Egyptians was a physical place and also had an etheric location. This may hold true with Atlantis as well. It 'was' a place,,,but picked up and moved. We see whole races of ancient indians 'suddenly vanish',,,seems more as a -transition with their transportation-.

QUESTION ASKED:

If what you say is true wouldn't everything in the universe have to be part of the dream as well?

This would include the aliens & dinosaur guys you talk about.

ANSWER:

WHAT IS MEANT BY "DREAM STATE"

When people refer to dreams, they are speaking on what appears to them after they close their eyes, and what is recalled upon awakening.

However, the dream-state is much more than this...

Upon starting to drift off to sleep, there are many different modes operating.

Melatonin production, pineal gland activity, and brain cycles are functioning. Drifting between half sleep, we enter what is called the HYPNAGOGIC state, and there's another state similar to hypnagogic, which is prior to awakening, being betwixt asleep and awake.

So, in essence -2 differnt states-, we have drifting to and drifting afterwards.

During the R.E.M. state, we are in deep dreams.

Also, we experience Lucid Dreams, where everything is surreal, and sometimes we can control these.

Again, we also astral project/O.B.E.~ sometimes catergorised as 'flying-dreams', though it entails so much more than that. We have a different consciousness where we interact with the astral planes during this mind-state.

Now, think this way...

Some of us are very sound, deep sleepers...snoring away.

Usually, their partner, heheh, is a light sleeper, pushing over the comatose bed partner.

Using this analogy, some of us can pick up any disturbances going on during dream-time, where some of us, never know what's going on...

Speaking on comatose, though most professionals will not consider 'comatose' as a state of sleep, this suspended animation is very close to the 'dream' I speak about.

There is a drug, used by some of the black magick vodoun priests- Bokurs- who cause their victims to be zombies. This drug is extracted from a fish. It causes it's victim to be in a suspended form of animation. Paralyzed, but very much aware, depending on the dosage consumed.

So my interpretation of "DREAM STATE" IS NOT SO FAR FETCHED...

SO WHAT'S REAL? WHAT'S A DREAM?

Well, that depends on who is dreaming. To some people, dreams are a way to dump brain garbage. Think this way though,,,

daydreaming has caused some of the greatest inventions to be brought to life.

If we see it somewhere, even in the mind, that means it has an existance somewhere. Give it density, and it manifests in our three dimension world.

Following up on this train of thought, and seeing some of the mentioned dream states, we experience various phenomenon on many levels. The mind can not tell what is real , or what is dreamed. Our body reacts to dreams in much the same way it would during our 'awake' hours.

Sexual dreams and their 'lingering after effects' give proof to this.

Dreams are in the form of the subconscious mind...all symbolism.

It's an intricate mechanism~the mind.

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As for the 'disappearance' of my friend:

HIS WHERE ABOUTS STILL "UNKNOWN".

HIS FAMILY MUST OF HAD AN 'IDENTITY CHANGE' OR THEIR MIND ALTERED.

INTENSIVE INVESTIGATION PRODUCED NOTHING.

`STILL HAVEN'T GIVEN UP HOPE...

My afterthoughts about revealing somethings has proven itself to be a very bad idea, on my part.

I have been feeling ill alot, and I hear constant wall popping sounds as energy forms ooze throughout my home. The whole paranoia thing wears a person down, as their guard is constantly up.

I have had increased E.T. contact, mostly in early morning hours, and a constant psychic battle is taking place. I sleep within the confines of copper and magnetic sheilds & erected barriers to interrupt any night time assaults from varying dimensions.

I will give some brief excerpts from all the sessions we had...as I promised.

We had hundreds, excluding all the followup counseling, and therapy sessions helping me to 'unwind' me from all the detailed work.

Someday, I will turn it all into a story, which will be a lengthy volume I'm sure.

There is so much to the story, as all I have posted throughout this site is a mere 10%...if even that much.

That's why there's so much of this- [...] -going on.

Many of the details are left out, and so many questions are coming in, thanks to all your E-Mails of support.

**Remote viewing, astral projection, "Aquarius X"*

Astral projection is said to be traveling in another etheric body. Remote viewing is extension of consciousness. Many say they are different...it all depends on your personal 'pet theory'.

Under the condition of Aquarius X, they are the same. Your consciousness is extended, and if a "make-shift physical sense" is needed, one is provided automatically. Your mind provides the necessities, like it is external running on auto-pilot.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Session # 9:

-Green Stimuli, Blue Orb-

NETER embryo, is Blue Orb~EGG.

Green Stimuli resonates as the OLD ONES.

*The GREEN is in appearance of a thick mist, almost gelatin like. It can be said to be a static portal, or barrier, for when I 'went through it', I was shocked, almost electrocuted. *I traveled in remote only, but felt electrical surge throughout my radiant core (?).*

-=-Pulled Back-=-

Plunged forward, again, the green mass appeared, almost conscious

of my decision to cross through it.

When a second time I hit it, it appeared in the form of a jelly fish, and I could feel it's sting. A third time I approached, and it flipped inside out and become octopus-like. I telepathically sent to it..."CTHULU"...and I could feel a radiance shake it, and it reflected back to me. At that same moment, an image appeared directly through the cryptoconscious...it 'spoke metaphorically' to me.

'From the Bible's Book of Genesis, the intruder appearth as a serpent,,,but by the Book of Revelation, it appearth monstrous, as a Dragon'...

This too, in 'all-shine', flipped outside in, and though it looked like a dragon, spoke like a lamb.

I seen the duality of nature exhibited in an external universal amygdala, in the form of one mandala, of many folds...

Invoking this matter to myself, it became a thin exterior of blue, turning into a blue orb.

This is the Cosmic Oversoul, like the discarnate self, I found within the "world-egg",... the Ourobouros does NOT always swallows it's own tail, but merely grows another and consumes that one, thus an overlapping of its secondary nature, spirals within itself. It repeats this transformation again, but spirals the reverse way. It leaves a corona around itself like a snail, with a spinning pentagram, blue, having a red circle as it's inner shield.

This metamorphis is a transcendance that takes place with the whole fabric of 'ultra-reality'...like a silk web, this is our independant matrix, for it is forever consuming to our ego. Independant because, once we meld it with the world egg, overlap of time lines ensue, with which we link to the universal oversoul.

it is similar to ripping the time fabric...centrifical force pulls us either in or out, depending where we choose to call 'reality-homebase'.

this line of demarcation is so transparent, we enter a black hole nucleus, thus the dream scenario we are so accustomed to.

later will come exercises, incorporating the whole ofthe bicameral brain in all it's glory

which will propell the ego through a series of intricate wormholes, delivering us to the white hole of transcendance.

-jump ahead...

THIS SESSION IS WITHOUT A FILE #.

IT TRANSPIRED 2 DAYS AFTER I PERFORMED A PERSONAL RITUAL ON MY OWN, I.E., WITHOUT SURVEILLANCE

(my personal ritual)

BASICALLY, ...IT WAS IMPLEMENTING KETAMINE AND THE INVOCATION OF CHORONZON.

IT WORKED WELL -BUT LEFT ME DRAINED FOR SEVERAL DAYS AFTERWARDS, WITH A MILD HEADACHE.

"WORK" HOWEVER, CONTINUED 2 DAYS LATER...

SESSION #?

I was in a time frame that was the year 625...I have no idea if it was A.D. or B.C.,,,it ticked the team I worked with off, to say the least, more than a bit 'mildly'. It was an 'off' day for me, as I still felt groggy from the 'Special K', so no drugs were used this session. The session itself was done drug-free, except for the residue left over from the "K".

The session, though not intense as the others, was very satisfactory for me, because I did it 'straight' & it made me feel good to achieve

without psychedelic aids...

FOR THIS REASON I NO LONGER USE ANY DRUGS AT ALL. ALL RESULTS I ACHIEVE NOW ARE MY OWN, WITHOUT THE TAINTING AID OF 'PHARMACEUTICAL BOOSTERS'

...There was a 'child' in a tunnel, then the scene switched off and I seen a beach area where there was a metallic sphere. Within this globe, emerged the same child that I seen previously in the 'tunnel' area.

After this last session, I had to stop work for a few days, as my septic system flooded my whole property. Everything was saturated, and I had to get it fixed. I couldn't remember where the septic was underground, as the main problem wasn't the main metal tank, but the cement cylinder, the leeching pit. Ironically, after a few hours of poking a steel spike throughout my property, trying to hear the hollow 'thud' sound the cover makes when it's hit, the 'team' must of called their department and told them work would be postponed for a few days...because they returned with BLUEPRINTS for my whole home and outside area within the span of a couple of hours. They had the whole place, acres of land, mapped out, even all the underground pipes. Well, the map showed the septic tank and pit, and I was able to get it fixed within 72 hours. What a mess, but, nevertheless, a lesson learned about those who WATCH us daily...scary...

KaTh:Session#65(a)

This is part 1 of a multi-depth session where I met something that had the head of a cat and body of a serpent. When meeting this entity, I went through a huge stone monument with a hole in it, much like Men-an-Tol.

...however, when I emerged through the other side of the hole, I felt

like I was caught in a net. It was very sticky and 'gooey' in substance. What appeared next was this cat-snake creature. My first conscious thought was to scan my memory of Mythology, to call out to it...proved to be a very bad idea, and a stupid one on my part.

`This was a new one to me, as I never seen nor heard of such an entity quite like this one before.

"BAST..?"

I presume I was incorrect as I felt an exquisite pain reach out and touch my right arm. I was startled and awakened, leaving my arm numb, like I had a mild stroke. This was lesser in comparison to a Grand Mal seizure I had previously trying to enter subterranean tunnel which I supposed was of Set. Though I explored 22 during my own private pathworking years early, this one was 'marked' #23.

It should be stated here that...

~Everything I thought I knew was upset and thrown into complete chaos and disarray as I realised everything I 'thought I knew',,,was only a very minute fraction of the greater master 'whole'...~

Crossing back through the 'holey stone' down the road, in part 4 of this particular series' session, I clearly seen some hieroglyphs(?), but weren't Egyptian (still don't know what it was), but in my 'mind', it deciphered as:

_ 011-AMETOHPEN _

.....

Again...during a another continuation of this series, I had trouble distinguishing between what appeared holographic.

When I tried crossing through this stone monument, it appeared 'cubed-like', and very deep in perception & penetration. It was full of holes, like a cross between cheerio's cereal and a block of swiss cheese (hard to explain-?)

I returned back and told the 'team',,,

(I was really beginning to hate these bastards by now, ugh...)

-I was unable to enter it-

This was when the amber-foam blanket came into play in covering me. The team took a plastic wrapped substance out of a freezer, and worked it in like silly putty. It seemed as if body heat/friction made this lump more pliable. However, they wore long black rubber gloves that covered up their elbows. They worked it like a sheet of cookie dough and made it into a thin sheet. I was nude, lying on a table. When they covered me with this, they turned on a blue light. At first, I thought it to be ultra-violet, but it may of been from the tears in my eyes from the drug effects (?)...Under this light, the amber sheet started crackling and bubbling, and took on the appearance of shaving foam, not gel-like, but whipped topping foam-consistency, still amber, but not as dark.

I always asked questions...to the effect of "what is this shit?", or "will this leave any bad side effects on me?"...things to that nature. --I always got a short one or two word reply, always in a positive though some what indirect answer.

Eventually I never bothered asking them things, because their answers always left doubt in my mind, and made me ask another question. I kept doing these experiments because

1) I really was very interested in these things,

2) and I felt, I really had no choice but to continue anyway, so I just 'enjoyed' the experiments...

To end up this account, when I was all foamed up, a second intravenous tube was adminsitered to me, right through the main tube in my arm already there, and immediately my vision became distorted,,,like I was looking through binoculars the wrong way. Everything became distant and unrealistically far away from my true

line of sight.

I was able, finally, to find the main entrance even upon the holographic imagery that was used to confuse me. Maybe it wasn't a deliberate confusion, but more like a narrowing of the correct path for me to choose amongst the maze like structure. Inside this cube was very much like the movie "PinHead"...in which there was a box that had many chambers, and fitted into many different patterns, similar to a Rubrik's cube. From these multidimensional angles, I came to understand Enochian much better, in comparison to the Mayan Tzolkin matrix. Enochian angels are actually angles.

~Excerpts from various sessions put into one complete story for deeper understanding.~

Sometimes much needs to be extracted as to 'get to the point directly'.

MACHINATIONS OF CTHULU

THE

-11 MONKEYS-

...there were many common threads running through many of the sessions, one standing out amongst the 'least'.

Naturally there were many boundaries that were off limits to a remote consciousness unless it was 'padded'...i.e., "pharmaceutically saddled". One of the realms were labeled 'nightmare', which interestingly was called that before I ever entered this experiment. There were a few other 'investigators' before I was 'randomly selected'.

I'm thinking, awhile later, that Howard Lovecraft was somehow utilised to channel up deep memories hidden in his mind. Or, he was just able to tap into this nightmarish realm subconsciously...

I was shown a photograph of an ape. From here, I was told to project forward in time, to find the 'missing link' between the simian and human. As I advanced forward, I hit a time-lock. So, I independently decided 'on my own' to regress backward from the ape photo...& I did just that.

I seen winding cycles of DNA, I seen monkey go from normal to extremely intelligent as I went farer backwards in time. Through morphic resonance, these apes had picked up some rather unusual traits, as some of these intelligent habits were widespread through out the Earth.

Who was teaching them to do this?

I seen thirteen beings in an aircraft. Of these thirteen, I noted 11 looked similar to ape in various stages of being. Amongst the thirteen, I noted one Black-skinned male with white hair. The other being seemed almost amphibian-like, totally different from the others.

As the 12 occupants left the space craft, the amphibian occupant stayed on, and left the scene.

~SCENE CHANGED~

The area I had vacated seemed like a rain forest, whereas the next scene seemed very desert like under very hot and dry conditions.

Over in the area by what appeared a higher plateau, I seen a deep trench...it appeared artificial. It was filled with water, and a statue of a canine, laying down, was erected in the middle of this 'pond'...the statue looked like an island surrounded by water, but in a much

smaller version.

From this 'pond' came the same space craft I seen prior with the amphibian entity, this time, the craft emerged from the watery abyss,,,& I noted a green mist floating upon the surface water.

~SCENE CHANGED~

The space craft, again, had thirteen occupants, but eleven of these now looked like some sort of 'Lobster", in various stages of evolution. Out of the two remaining 'Humanoids', one seemed like a caucasian, with blonde hair and blue eyes.

The thirteenth occupant had a helmet on, but I could distinctly see what appeared to be a 'dog face'. Either it was the image from the space helmet, or it really was a doghead, or perhaps another mask worn under the transparent face plate (?).

Over head, I seen a huge flock of birds, flying, very 'odd' in appearance.

~AT THIS POINT, THE STORY CHANGES TO SOMETHING DIFFERENT, PER THE MAIN THREAD AMONGST THE SESSION LOGS~

---

creation of the Homunculus...aTaR born again

Amun Ra- Osiris-Set-Horus=Horus/Set =

Israel=IshRa`El = children of the god Ra-

Set=Yahweh/IHVH

Horus=NewKhristos

Set/Horus=IHSHVH

Homunculus=RaTa_MoonChild/John/Baptist

Homunculus=aTaR_MoonChild/AntiKhristos

Alien Kinds : Israel sightings

Giants - Seven feet tall+ Intimidating apearances, heavy/muscular, bald, round faced.

Greys - skin color, 3-4' tall, long thin fingers, big almond black eyes, friendly' but intrusive, demonic.

Nordic - Most uncommon type, nordish apearance, grey/blonde hair, blue eyes, angelic.

All of the above can communicate telepathicaly, the Giants are the most common in Israel

RaTa appeareth as a Giant Alien-kind, Manifested in the Middle East. Egypt also, but 'Last prior existance in Atlantis'.

Time, is our Reality of Imprisonment.

In our limited mind, we can go forward or backwards.

Ofcourse, I am speaking about the 'average person' here, and some reading this, have

deeper insights...which brings us to this image-below

Some individuals can 'sense' there is Another World, which overlaps, or which 'feels' inside/outside our own three dimensional prison. Understand, Parallel Overlaps can have past & present & future directions, but what makes them unique is this one fact--they also run side-to-side.

People can experience these 'replica' worlds various ways, with various views. Deja'vu, dreams, certain drugs, kundalini surges, accidents, coma, magick, high fevers, meditation, strenuous exercises, outer body/near death experiences...all plus many more-can open doors of perception. Some of these doors open fully, some just a crack, to reveal a peek. Nevertheless, a glimpse is quite enough to prove to a person these Parallel Worlds are REAL.

Reality can be boring, but to the 'rational person', it is 'their world'. The medical profession will try to medicate you if you 'think outside the box' of reality.

However, the astral planes via magickal operation shows us that not only do these Parallel Worlds exist, but they can be tangible enough for us to manipulate them.

If you can visualise something, then it is real.

Real enough because the mind can 'see it',,,Real enough because it has a pattern that stresses the astral light.

Think of a habit an animal mimics then suddenly 'world wide' this species of animal is doing it too.

Morphic Resonance caresses subtly, the parallel worlds. The mind ripples across the fabric of consciousness, and connects to 'like-mindedness'.

Hold two tuning forks within close proximity, strike one, and the other one will resonate accordingly.

Empathy, Telepathy, Psychometry all find a kinship in the Parallel Overlaps.

Experiences can allow an 'attuned' mind to zero in on an 'accidential glimpse'. Coincidences dwell in Parallel Overlaps. This 'accident' can be taught to reinvent itself, as to be able to trigger this glimpse again. The Amygdalia-Front Lobes of the brain is binoculars to bring perception closer.

Done enough times, and locking the mind/spirit to a frequency higher than normal, the Fabric of Reality rips assunder, like the Temple Veil of Paroketh.

We Experience it various ways. Some lose their 'sanity', -some pick up traits and bad habits such as Obsessive Compulsive Disorders, Schizophrenia...some become entangled in a mesh of other worlds which can lead to possession of other-bound discarnates. But, not all of these are necessarily a 'bad thing'...Being "out of your mind" literally means having your mind/spirit permeating the boundaries of physical reality...your focus is out of your range of physical perception....your vision is "out of your head".

...Think about it.

Understanding the previous page, as well as all the works on this web-site, let us examine a few things, using this shared knowledge.

There are many transitions of a single world plane.

However, to make this understandable to the average person, we will focus on two of them.

That being:

1) the reality of the Beta consciousness, everyday mundane existance

2) the Parallel Overlap of it.

Alot can be said, but this will be brief. If you are interested in learning more, than do the research, now that you have the 'lead'.

There are many parallel worlds to this physical world. Quantum Mechanics already attests to this. The scenery and many of the laws are similar. But, on some of these parallel levels, man is NOT the dominating force. On these parallel worlds, the Dinosaurs have evolved to the dominating and ruling class. Man is 'not there'...Those who have experimented with remote viewing or have tried psychedelic drugs such as DMT, have found these worlds very easily. Experiments simply part the etheric veils and reveal quite readily other inhabitants.

Recall also, we spoke about past and future routes reality travels.

Parallel Realities, sometimes dubbed "Alternate Realities" also have the past and future modes.

We stay, normally, in step with the three dimensional reality by being 'locked-in', -TimeLock-...

We can momentarily lose this timelock, through various ways, as we spoke about prior.

Mankind has learned the secret of Time-Travel a long time ago. Sometimes, via experiments, mankind can 'appear' omnipotent per 'mechanisms' relating to these experiments.

They can travel the spectrum of time and go backwards and forwards in 'reality', as well as move 'side-to-side', swinging over into

parallel zones.

Moving side-to-side in a parallel zone allows them to travel into the past of a parallel zone, or it's future.

This zig-zagging is limited however, as mankind can not influence any of the parallel realities due to this sole reason...

Mankind is not indigenous to the Parallel Zone of our 'Reality'.

That is, it is not his/her's rightful domain.

He/She may visit, but to alter any events, one must be native to it.

Other 'entities' rule over those parallel lands. Reptoidal creatures, as discussed elsewhere through out this web-site, have guardianship over these worlds, just as mankind is the rightful custodian over this 'reality world'.

However, mankind has become overbearing, and evil. "They" want it all. Seeking to impose change and rulership over parallel worlds, 'they' have caused many a rip through the veils that keep these worlds apart.

By entering their worlds first, we drew 'first-blood', and it is causing a rippling effect throughout the rips and tears of time...

Various intruders are now crossing the timelines and entering our world unannounced, and uninvited, just as we did to them -first.

It has become a cosmic 'chess game', as each is trying to thwart the 'others' adavnces. Territory and bridging lines of demarcation are widening the gaps, --rips and tears of time-- and creating an abyss between 'both worlds'.

This abyss is where most of the 'astral' action takes place. Both have ruled this area their 'own', and battles occur almost constantly.

Sometimes these battles spill over to other 'parallel worlds', and

'inviting' other 'entities' from these particular zones.

Actually, mankind is quite outnumbered in these realms. As mankind seeks to plunder the Earthly lands through conquests of war, 'we' have sought the same in these other 'out of reach' parallel worlds.

However, these new wars are far beyond our three dimensional warfare.

Think about all the sophisticated weaponry mankind has 'created' over the last century. One hundred years ago, we used the 'horse and buggy' for transport...now look at all the high tech devices we have.

The Gaian travelers see what transpires on other planes of existance, and we mimic

--steal these ideas/plunder--

from these 'dwellers of the nether realms'

...but, these hi-tech come with a price. They are not our own, reason being, we are not spiritually advanced to use these, that's why we didn't have them to begin with. That's like giving a baby a loaded handgun. Hi-tech lasers are used by these parallel world entities for healing, but in our hands, they become weapons of destruction. This is not the first time mankind has sought to escalate over the boundaries of dimensions. Atlantis did it...and notice, they have been 'erased'.

As the DNA entwines, so does man's curiousity. We have been 'entwining' our mind to the reaches of other planets, and their own parallel zones. Going even higher, through remote viewing, escalating even farer beyond star systems and their own unique parallels. So, we have been relatively "busy" causing disruption throughout the galaxies and their dimensions by our 'nosiness'.

The price we pay is this:

These parallel worlds are real.

They are physical.

They have their own laws and their own illness and diseases. We remedy earth's disease and afflictions through vaccines, but notice for every disease we can innoculate against, newer strains keep 'invading' us.

Notice the various 'monsters' we have had reported. Bigfoot, Chupacabras, ocean monsters almost appearing 'over-night'...All the UFO sightings...

The more 'awakened' will realise this is not a coincidence.

One of the major rips causing the biggest abyss on Earth occurs,,,in the Middle Eastern region.

Notice the Wars there, again, not a coincidence.

Ley lines give a good indication that the portals are easily opened into parallel worlds in certain world areas.

Israel is one of them.

For there in actuality, is nothing that anybody could war over for thousands of years, really nothing to plunder...so why the fuss over there for so long?

DOES THIS MAKE SENSE YET?

Egypt, too, is one of the key areas of 'crossing over', and that should be obvious with all the monuments built claiming this area has been 'crossed over',,,

Venture inward and outward has caused so many gates to stay permanently opened, like in the Bermuda Triangle a.k.a. the 'Devil's Triangle'...notice a triangle, like a pyramid.

The overlapping is almost un-noticed, similar to flying over the Polar

region and crossing into the Hollow Earth area. Scenery changes dramatically, but sensory perception seems almost unchanged.

We can go on and on about these observations, but it will get us nowhere.

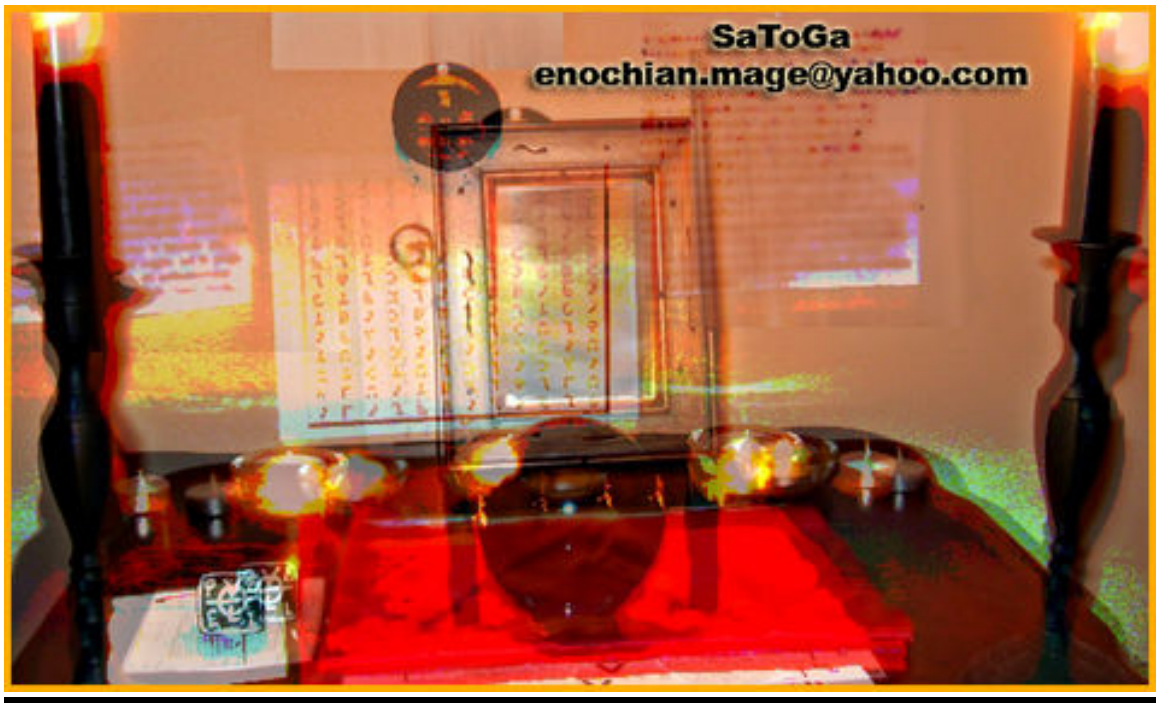
What we need to do is understand the many facets of existance, and each of us bring a significant change to these multi-levels.

On the physical level, destruction will not be avoided...it is much too late. The consequences are set in place, awaiting to be triggered.

Cataclysms wide scale is erupting. First on subtle and un-noticed regions, then escalate over to the more tangible grosser arenas.

REMEMBER!...Gems of Truth-

Embellished with Elements of Fiction...



Enochian Entities

[EE]

Practice & Theory

Volume #1

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Within these pages are Original Articles I wrote, and posted on My Yahoo Group Forum

From November 22 – to December 26, 2010

http://groups.yahoo.com/group/enochianmagic/

I also posted them on other forums dealing with "Enochian Magic".

I always posted under the name SaToGa &/or enochian.mage

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- *give credit to where credit is due.*

Under My Article, Please Post:

SaToGa
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♥ *Dedicated to My Wife, Who is My Magical Partner, The Light Of My Life Time(s),…*
My Artist, My Full Time Babysitter & My Doctor- Lisa

When I started doing Enochian again, King Bataiva gave me an "*Enochian Ordination Rite*"

Prototype of the latter, "*5 Element Baptism*"
[see articles pertaining to the 5 Wands]

I wrote it out in contract form, using the Enochian Language.
[*right to left*]

Superimposed over my full birth name, *in red ambient light*, was traced "Sa To Ga"…over the first two letters of my complete signature.

So, basically, SaToGa is an "*Enochian Anagram*"
of my full birth name:

Salvatore **'To**mmy' **Ga**nci

But…playing around with the letters of 'SATOGA' and running it through Google, I discovered something about my own relatively unique birth name…

Putting it in Google and finding the EXACT SAME NAME in a story about Jack Parsons and his infamously deadly Babalon Working [Enochian] is beyond coincidential…

http://www.google.com/search?hl=en&client=firefox-a&hs=BpN&rls=org.mozilla:en-US:official&&sa=X&ei=QikZTYuXDcGblgfh6rjeDA&ved=0CBIQvgUoAA&q=salvatore+ganci+jack+parson+bablon+working&nfpr=1

http://fusionanomaly.net/jackparsons.html

http://namcub.accela-labs.com/stories/parsons.txt

The Independent for June 18, 1952, cost five cents.
The front page headline reads:

BLAST KILLS CHEMIST

House Torn Apart by Explosion

There was a picture of City Patrolman L.D. Harnois inspecting the debris of the destroyed apartment at 1071 South Orange Grove. The story said Parsons had moved from that address on June 1, and he and his wife Marjorie were staying at 424 Arroyo Terrace--where his mother had a summer position as caretaker--while preparing to leave for a trip to Mexico. Parsons had gone over to the South Orange Grove apartment to gather up some of his supplies.
In the Los Angeles Times article I had read previously, the chronology had jumped from the explosion to Parsons being pronounced dead an hour later at Huntington Memorial Hospital. The Independent filled in some chilling details.

"Parsons body was literally torn apart by the chemical blast.
"The explosion blew off his right forearm, tore a gaping hole in his jaw and shattered the other arm and both legs. He was still conscious after the blast."

Two upstairs occupants, Mrs. Alta Fosbaugh and Salvatore Ganci ran down and found Parsons pinned under two heavy washtubs and one wall.

No Book Sale $$$ For SaToGa

I have decided [*well, actually, EE has decided*] that all My Articles should be wide spread and read.
Humanity has reached a pinnacle of evolution, and EE will take some mages a step further.

The Enochian Materials sat relatively dormant for centuries, until
They received limited circulation in Magick Lodges.
It is my belief through working with EE that the materials were hid, as Gabriel says. [*TFR page # 161*]

Today's Enochian Resurgence is one powerful "*fulcrum*" of the New Aeon.

I realize if I get my writings Published, there is not much of an Enochian Magick audience out there.

I would sell a handful of books within the first year, then the book sales would dwindle and the remaining books would collect dust on bookstore shelves, never to be purchased by mainstream readers.

I would not want to be 'mainstream' author anyway-
That's not my personal reality of who I am.
It is also less time consuming this way. Rather than writing a book, I just copied my previously posted articles, fixed them up and bundled it in PDF.
More real work goes into the actual magick practice and diary than in proof reading, formatting and advertising, etc.,

Most likely, the few people who would buy my book, would scan it and upload it in Pdf. on to Torrent sites…

Instead- I will do it for them!

The readers must be less critical of me because they paid nothing for this book!

Once my EE contact started getting hardcore, I was given this vision:

"Adoeoet gave me a huge pencil, and told me: "Write this down..."

I have been, since…

READER BEWARE!

<u>What follows is *My Own Opinion, My Own Research & My Own Magickal Practice Notes*</u>

This is not magickal writ like some would attribute to the writings of Aleister Crowley.
[You can treat it that way, though- if you want]

I write these articles to *guide, confirm or disagree* with your own Enochian Studies.

***-Guide* you if your Enochian Works are not up to par with what you thought "*Enochian Should Be…*"**

EE guide individuals with various interpretations
[No right or wrong here]

***Confirm* comparative notes and/or experiences.**

***Disagree* so one of us will double check or research what either went wrong… or right.**

<u>Don't take anyone's word as a substitute for your own findings</u>.

Just because someone is an author does not make them infallible.

"…In These Materials, [henceforth],…thou findeth not experts, but only frail egos…" –King Bataiva 11/11/1996

When EE told me to start posting my Ritual Notes, I was going to set up a web site, and post them on there.
But then, I would have to advertise and *spam* magick forums hoping for my writings to receive attention.

Of course, if people did click a link, chances are the viewer would briefly skim through bulky paragraphs and split.

I wanted viewer feedback- so what I decided to do was post my articles right under the noses of the big guns!

I wanted to display what I thought was essential to the Enochian community quickly and in full view.

When you post on Enochian Forums, every word and action is being scrutinized. There are not many Enochian '*scholars*' in the world. But if they congregate anywhere, it will be on the Enochian Magick Forums.

Taking the easier way out and just opening a web site to introduce my materials was not an option for EE.

There was an "*urgency*" for EE to release my Notes on a large scale. A large viewing audience consisting of Enochian enthusiasts was the target.

There is not much New Material written about Enochian Magick. "Dee-Purists" sometimes bang heads with those who work Enochian in different flavors according to their own Magickal Tradition and/or Lodge affiliation.

No matter who introduces new ideas, you just can not please everybody.

Having a totally receptive crowd will never happen, and I would not want that.

Disagreements push people to research deeper, and practice harder- all for the benefit of evolution.

Here now, I present my case…

A brief biography from the main page of My Yahoo Group:

I started working the Enochian Arts in 1995.
Golden Dawn, Crowley, Schueler, Tyson, James, later on Rowe,
were my teachers.

I had some success, but didn't really feel the power I heard about-
I abandoned the EE [Enochian Entities] for many years.
(*They never abandoned me.*)

One day, "for no reason at all", I had a dream which King Bataiva
said "Invoke me, and I will heal your rotator cuff".
[shoulder injury]

It hurt me for years, and dreaming about an EE King?

So, surprised, I did *e*voke King Bataiva, with no temple EE tools.
He appeared even before I finished *e*voking Him.
Startled me, to be honest. He told me He was calling me for years,
but then used this different approach.

It worked.

Long story short, He told me how to work the EE Arts, and said EE
would provide more details, the more I did. I realized 2 days later, my
shoulder healed.

Then I started reading Dee's diaries and I fixed up my temple.

The whole "*system*" [really is not a *system*, but "*It is propelled by the Energy of the chosen summoner, who takes away the creases*", is what was told to me by HTMORDA], was taught to me, by EE.

What EE Materials were 'lost', does not matter.

What we can glean from Dee's diaries are a hologram, a part is a complete 'whole'.

Assuredly, the EE are the best teachers, of their own Magick.

EE have brought Miracles into My life. They taught Me a lot, as well.

This is THEIR Story ...and mine.

My Articles, in the Order they were Originally Posted, follow:

"Reformed Great Table" Not for Magic?

“Initiations of the 4 WatchTowers”.

“Laidrom - Earth - (Taurus)”

“Genesis”

“Saiinou - West”

“EE made Dee swear”

"Many Have Erred..."

“B=2”

“The Cycling Office of King Camara”

“AHAOZPI - East - Leo - Fire – Sol”

“Uneasiness of it all...”

“C/B Cycle”

“Prince Bagenol via King Baligon Conjuring”

“12/4/10 Saturday- King Bnapsen/Prince Brorges”

”My Enochian Magic Rituals and Diaries, in PDF(s).”

"Carmara Calls!"...Opening the Veil of Enochiana

“King Carmara & 'Governor' PARAOAN”

“Scrying the Aethyrs: TEX”

“King Bnapsen/Prince Brorges UPDATE”

“Who are the Enochian Entities?”

“Enochian Trends”

“ERZLA”

“Preterhuman/Enochian Origins”

“Exorcism and Consecration” ["Non-Hybrid Neo-Eno"]

“Ritual: WINTER SOLSTICE, LUNAR ECLIPSE OVERLAP FIRST TIME IN 456 YEARS”

“Material Gain- Mundane Usage?”

“RII”

“This confirms authentic Enochian Contact.”

“EE somnambulism: ZAX Dream”

"Tri-Cyclic" Ritual: WINTER SOLSTICE [Update]

“Holiday Greetings [& Enochian Entity Love Miracle]”

"Altruistic Gospel of the Sophia Enochiana"

“TVision”

“EE Health Advice”

“Are Enochian Entities Yahweh's Angels?”

“Enochian Alphabet”

“Enochian Alphabet [II]”

“Is the Enochian Material just another rehash of prior grimoires?”

“GBRHeptagram”

"Reformed Great Table" Not for Magic?

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In the 'True & Faithful', page 14- (*after the pages switch from 468*) Kelley is given the Tablet Recensa for a cryptic code, allowed by God, permitting the wife swapping.

I believe Kelley, alone, received this 'new revised table', for the sole purpose of this encryption.

For magic, the Original Table should be used.

(*Enochian Entities confirm this, to me…*)

“Initiations of the 4 WatchTowers”.

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EE have laid out a blueprint, calling it 'Initiations of the 4 WatchTowers.'

After a session, EE tell me what comes next.

EE are using the Original Table
(I was not even aware of this until completion)

Each one, about 40 minutes in duration, like a hypnagogic astral vision quest on *acid*.

I received a thorough system via each Senior of the Zodiac.

Also, they have given me a name of what 'appears' to be a "Ben-Ben Stone".

They have told me to tell others, but also warn against giving out explicit details or names.

"Laidrom - Earth - (Taurus)"

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Subterranean, Chthonic- Hades, 'PsychoPomp'- Images raced through my vision, while "*hearing those words*".

Fire, caverns, then crystalline structures. Meet with one called 'Agatha', and was taken to see the Elder..

Laidrom appeared, like an old fashioned Dracula.

Was hostile at first, (called me an '*asshole*'!) then said He was only kidding, as He called himself a 'trickster'.

However, He (they?) holds a grudge against humanity, saying we

didn't appreciate the work the Watcher/Grigori performed in 'our benefit'.

(*A lot transpires- personal*)

He puts in my aura- as Initiation- a solid cross with a blood red stone- said to be the 'blood of saints'
[got very dizzy at this point- only recalling later the cross (minus the stone) is the seal to the Earth tablet]

I am taken deep down- (*again, spinning*)...what appears to be Hades.

I am not Christian, so these scenes took me off guard
(*quite disturbing*)

He mentions a multitude of Gnostic doctrine- linking up the deities of Venus.

He said (with many voices) "Enoch was here, speaking to the Grigori- to intercede for them"

The chains that imprison them, shackle their "Duties", not they, themselves. I see them lifeless, like wax figures. Suddenly, I am on a space craft- flying up, out of a portal.

More dialogue is exchanged- but I am holding off revealing it at this time. These notes are brief, as the whole 'Initiation' lasted for about 40 minutes.

He gave me instructions for my next initiatory rite,, before 'dropping me off @ my temple'.

Again, the EE tell me to 'write it down, and tell others'...but they also limit my mentioning of details.

[So I am hesitant to write anything]

“Genesis”

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I started working the Enochian Arts in 1995. Golden Dawn, Crowley, Schueler, Tyson, James, later on Rowe, were my teachers. I had some success, but I didn't really feel the power I heard about.

I abandoned the EE for many years.
(They never abandoned me.)

One day, "for no reason at all", I had a dream which King Bataivah said "Invoke me, and I will heal your rotator cuff/shoulder injury".

It hurt me for years, and dreaming, about an EE King?

So, surprised, I did, with no temple EE tools.
He appeared even before I finished evoking Him.
[caught me off guard]

He told me He was calling me for years, then used a different approach.

Long story short, He told me how to work the EE Arts, and said He would provide more details, the more I did.

Realized 2 days later, my shoulder was healed.

Then I started reading Dee's diaries and I fixed up my temple.

The whole "system" (really is not a system, but "*it is propelled by the Energy of the chosen summoner, who takes away the creases*", is what HTMORDA told me), --was taught to me, by Them.

What was 'lost', does not matter.

What we can glean from Dee's diaries are a hologram, a part is a complete 'whole'. Assuredly, the EE are the best teachers, of their own Magick.

EE have brought Miracles into our life.

I won't even write it down, because it really is, just too amazing for anyone to believe.

They taught us a lot, as well.

When one lives their life as a Wizard, their reality unfolds in very Magickal ways.

Results are what “makes or breaks” the Magick.

The Outcome is not based on symptoms, such as poltergeist phenomenon.
Poltergeist/PSI “outbreaks” have been overly sensationalized.

However, Enochian Magick is extremely powerful, and it can be difficult to contain-
especially if you do not use Banishings, Circles, etc.,

In my Own Enochian Magick,
I do not use “circles” and the banishings are not to rid the premise of EE Energy(s).

I use a Separate Temple Area for “*other systems of magick*” - & they are not performed simultaneously as EE Rites.

I work One System @ One Time.

Reason being, when results happen, it is important to ‘back-trace’, only so I can plan ‘forward’ results.

Reality is as one “Creates” it.

Reality is the Manifestation of Your Thought Process & Intent…
WILL

If you live your life Magickally-
Magick will Happen!

"Saiinou - West"

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West- Air- White

[I do a specific ritual the EE have given me, asking me not to reveal it as of yet. Again, EE tells me to record it and tell others, but not to mention certain details, that being one of them.]

I see a tiny sun turn inside out.
[Snaps right into my face, like a rubber band, but painless]

I hear loud wind then see a tornado with gold specks. It opened up and I seen a small infant angel [have some short communication] which escorts me to see Saiinou. I fly upwards twirling [dizzy]

He appeared as an old, somewhat annoyed man, with a gold head band and gold small wings protruding from His head and a 'toga that looked like shear gauze'.
When I spoke to Him, and explained what I wanted, He parted a pure white wall behind him and what appeared was an all white universe, like the negative of a NASA photo. He called it 'white matter'.
He opens up His Body and removes it like a shroud, to reveal a female with 'yellow hair', looking like a Hollywood actress in her 40's.

Later on, She almost looked like *Hillary Clinton if she was artificially glamorized for theater*.

I am told Libra, I "see" Venus. I left a large celestial body, and found out when returning it was our moon, which Saiinou said 'was a landing spot to which they are able to meet us accordingly, like Yetzirah', [*Saiinou did not say Yesod*],..
'but different in many aspects' (?)

[*I hear that as an echo of many voices.*]

Much dialogue is exchanged, mostly personal.

I ask if EE have an agenda...

A floating eye appears, looking like a sad Cocker spaniel's eye- She asked if I 'expected a magnificent all seeing eye like that of a hawk'? She said most are not worthy of seeing that as EE are disappointed with the lack of evolution the human species have shown.
I asked if I might see that power, and I see an 'eye of power' in blinking mode, the lid being closed prior to it being opened again.
I understood this.

I asked what could be done for improvement and she said 'only a minute part of humanity are aware but the few awakened ones act as conduits for the rest'.
I asked how it was possible and she showed me a huge boat with many people being driven by one man, and then he dropping an anchor and cause all the occupants to no longer move in motion because of his single action.

More personal dialogue.

Getting dizzy, always chariots moving, I can 'see' winds blowing like in *cartoons*.

I heard her at one time physically speak 3 words loudly into my left ear, and I jumped.

This was definitely outside my head!

I was initiated by eating a small scroll made of white parchment wrapped in a gold band. 'I heard someone else ate this bitter scroll too'. I asked why this and she said I will digest this knowledge and it will be readily available when I need it.

She gave me instructions for my next ritual and said I was now through with my initiation.

She spoke a lot about time, & synchronicity, as it moves like a cloud, and we move with it, the reason we do not recognize it as a tangible anymore than wind
can not be seen but can knock you down 'with grace and by force'.
[but I 'seen' cartoon wind prior to that]

Very intellectual conversation(s), much told to me by many voices- all in a 'matter *of fact*' tone.
I asked, [conversation in reverse], if I get my gold wings, and She makes me feel them.

She appears now as a super-imposed figure of herself with the first old man with the gold headband.

I 'hear' in my subconscious 'androgynous'

I start in a mid conversation, like this experience is now being rewound... 'I thought emotions were water'?
Saiinou says 'what stirs the emotions and keeps
them moving'? 'The stirring of this intellect is movement of our kingdom, that gives [mental clarity] thoughts to conceive the feelings, thus we work in unison with the water kingdoms'.(plural)

Suddenly, Her eyes get wide and She appears as a huge dragon, and Her eye zooms up real close to mine and said 'We are all dragons'. [At that moment I understood, but later on, the understanding slipped away.]

I ask if I am writing this down to tell others and also for what reason.
She says 'What did HTMORDA and LAIDROM tell you'?

[They spoke about me writing a EE book someday to reveal the information they are to give me]

I physically opened my eyes for a quick second and I do not see myself (at all!) in my scrying mirror for a few seconds.

That brought me out of alpha state too quick, as I could still feel energy flying up my solar plexus.
Very disoriented afterwards.

There is much more, so much more.
Like recalling fragments of a dream after being awake for awhile.

“EE made Dee swear”

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EE made Dee swear that he would never reveal this information with anyone, unless the EE, Themselves, Sanctioned it.

This says much...

I personally believe, from EE contact - that the EE call/choose Their Own, 'appointed heirs' to this "system".

Aside from all the sensationalism that The EE seem to draw- if it is based on fact: Then most likely, it is via Energy-Slingshots in the form of bad luck, anxiety & paranoia.
(Either subconscious or direct intervention on the EE's part.)

Some EE practitioners get great results, and some mediocre.

I will expound on this, later on, in another message posting.

"Many Have Erred..."

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I am not one to critique others, nor their path.

I am under the banner of 'live and let live'.

I started my Enochian path as most, as you can see from the short bio per this group's Home/Introduction page.

However, as I am learning this material via the EE, Themselves, there is a great difference in manner on all magickal fronts. Playing the devil advocate here, all I can say is from Dee's diaries, we can ascertain the following...

The EE have stated emphatically, that magick, aside from Their Own, is black magick.

I am aware Dee was in possession of *Grimoires, and the EE referenced some of that material.

[**Liber Juratis a.k.a 'The Sworne Booke of Honorius' & Athanasius Kircher's 'Eodipus Aegypticus' had similar 'Sigillum Dei Aemeth' diagrams which was confusing to Dee to copy from, per the EE's instruction to copy them. -Dee owned them in his library*]

I am also under the assumption that "if it is not broken, don't fix it".

To the casual practitioner, if you are getting results, by all means, continue.

To the hard-core audience -if you are getting mediocre results, then think about what I posted.

Didn't want to end off, leaving the audience hanging...

I have been experiencing a good flow of communication via ritual with the EE.

I do not want to cross Their paths by writing what they warned against doing.

I will release all material from Them, in Their time.

EE made Dee swear that he would not release any of Their material unless They Sanctioned it. [⊗]

EE are still the same way, today. EE are not thoughtforms, nor subconscious projections.

"B=2"

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[⊗] *I do not consider myself a superior or chosen candidate in any way. I am however, fortunate to experience communication with Them, and I am just rolling with, daily.*

If you look at the Mercury Ensign of Creation, you will see on it, the North Water Seal, horizontally 'flipped'.

The B is replaced by it's numerical equivalent, 2.

I have seen in some reads, comments about B = 7.

Particularly interesting, as Enochian has an overwhelming amount of this letter.

“The Cycling Office of King Camara”

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King Carmara tells Dee "to cast thine eyes upon the general Prince, Governor or Angel that is principal in this world. Then place my name..."

Without naming who the general prince governor or angel - this seems that it is ever changing - dynamic rather than static.

Also, it appears to me, in my opinion, that King Camara is an 'Office', and different entities are cycled into becoming a 'King Camara". Again, dynamic rather than static.

I believe this is why Dee was confused about the Venus Prince. (The Chaldean Chronology would have Venus as Anna-el)

“AHAOZPI - East - Leo - Fire – Sol”

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King BATAIVA kept super-imposing over Ahaozpi, so wasn't sure at times which EE I was contacting...

I was receiving a majority of 'still snap shots', rather than the flow of scenes I have been normally getting. This might be attributed to trying something different, which I will consider not doing, anymore.

I was in the middle of a desert and a far off pyramid was my center of attention. A small comical looking being, very tiny, with a big forehead and small antennae questioned me in some '*sqeaking*' language that was not Enochian.

I introduced myself and 'It' took me inside the pyramid. Usual dizziness....above me was a metal structure, like steel I-Beams.

Floating within it, a semi-sphere of glowing mass - to which I was pulled into.
I felt my kundalini rising and surging forcefully- moving me in the physical. My temple was crackling in it's walls and ceiling. [Actually brought me out of trance several times. I readjusted again, peering into the shewstone...]
I now seen a black pyramid, with protruding horizontal tiles. The left side/upper quarter of Ahaozpi's face, huge, came into focus.

(*Personal*)

Ahaozpi took form, as 'She who appeared as an Egyptian Goddess' - maybe Sekhmet, as Her Head dress was obscure and changing rapidly when my focus would settle on it.

I seen what appeared as a dead bat, but it turned into a chrysalis, and a monarch butterfly was 'extracted from it'.

(*Personal*)

Transformation was spoken about...

(*Personal*)

Ahaozpi was smoking a hookah, which had what appeared, wooden Buddhist rosary/counting beads, trailing from it.

She then had the tail and half body of a caterpillar.

She told me I was done with Initiations of the Watchtowers and to work more with the Heptarchia Mystica.

(*Personal*)

All the scenes sort of replayed again,(?) and I descended down into the black pyramid- as if I was 'escorted quickly/rushed out of a back door' and came out of alpha state too quick.

(*I felt like I was being reprimanded*)

I ate something to alleviate a nauseous feeling and went to sleep- without dreams I can recall.

Notes were made the next morning, to the best of my recollection.

“Uneasiness of it all...”

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I realized I am @ a point with the Enochian and Heptarchia materials that is more than 'routine'. I have always took a 'sabbatical' from magick, periodically resting the psyche and nervous systems.

Letting all I discovered settle in, and moving on to the next chapter.

Now, I can't. Rather, I won't.

Magick is a path, but Enochian has become, my life. The obsession and love affair with the knowledge I have received, is astounding. More than I expected, and more than I originally hoped for. I have practiced magick for decades, and always felt teased, as coming away with mixed reservations, to what I dedicated all my time to.

I also think (feel) that Enochian is a lonely path, as most people you encounter on life's mundane road, likely, never heard of Enochian.

Mage who do work with the EE, are usually not willing to share their experiences outright, and seldom do. [I am talking the 'meat and potatoes' of their quest- not just the basics.]
Sometimes I wonder- if they just do not have anything new to bring to the table. Perchance, like myself, they too, were warned against giving to those who "the EE have not sanctioned...?"

The introverted lingering after effects- even more so, warrant the company of the residents of said Aethyrs, WatchTowers.

The pulling away and preparation of EE Ritual is an all consuming fire.

As I posted on another thread, these EE are definitely separate psyche inhabitants- nothing internal, hardwired here.

External, but encompassing the elements within me/us.

I have witnessed, many times, an uneasiness about Their nature. They are the fabric of everything- extraterrestrial and inter dimensional.

They know it all...*Watchers...*

Their agenda, is Evolution, and that is the Apocalyptic stigma associated with Them. Your world ends, and begins a new, once the threshold of reality has been breached by the EE.

EE have shown me scenes of devastation- allegory and real time, of history and future.

EE are scientists and historians...
once telling me mankind's science "is weak"

Madimi makes it clear- EE's creation is of Another Kind.

They are an Evolutionary Scourge, that whips, tames and teaches- all at the same time.

"C/B Cycle"

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The flag shown by King Carmara [*Sign of the Work*] with "C" and "B", an armless female, and on reverse, the English "flag old" [Royal Arms-1400-1603].

King Carmara is showing He and the latter "B" [*Pa*] are cycled.

It was during the 'old' flag of England that the "C" Carmara and all the names of the Kings and Princes of the Heptarchial Mystica starting with the letter "B" were current [1400-1603 i.e., Dee's current era]...but would later, cycle.

Dee's order of the planets, [*minus the Sigil of Aemeth*] as opposed to the common Chaldean order, is the cycle.

1Venus, 2Sun/Sol, 3Mars, 4Jupiter, 5Mercury, 6Saturn, 7Moon/Luna

Our era, is Sol -

21 Enochian Alphabet characters [3x7]

Venus=B

Sol=C

Mars [*eventually*] - G and so forth...

Bornogo in Venus/Dee's era is Cornogo in this Sol era

All Princes/Kings starting with B just isn't 'coincidental'.
The 'System' Evolves/Cycles like the Title King 'Carmara'

“Prince Bagenol via King Baligon Conjuring”

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Venus - Friday

Baligon no longer officially bears the title King Carmara, but out of respect, like ex-presidents, still carries the title's 'essence'

Under Sol, He may be summoned as King Caligon and Prince Cagenol (see prior posting)...as He told me it is the intent, carried upon the aires of the sigil which summon Them.

The Heptarchial Entities appear quite easy. I have called many from Solomon over the years- but the Heptarchial seem as if They are 'already here' (and never quite leave- which is okay by me!)..

He gave me specific exercises to perform (@ the East) and the kundalini power surges were incredible.

The 42 Ministers appeared as many individual lights, then assuming one spherical form. As They parted, I seen a big menacing wolf-like creature- who then became very friendly and puppy-like.

King C/Baligon appears dressed in regal Santa Claus apparel (similar, not exact though)- and told me He resembles "Asiatic- because He was in a form of that kind- to them, many times ago"

Then He appeared in another form, which I will not disclose.

UPDATE/CONFIRMATION: (was) Prince Bagenol via King Baligon
Conjuring King Baligon, less than 24 hours later- did as He said He would, on my behalf.

His terminology: *"Granted"*

I posted this to those deciding if Enochian Magic/Hept. Myst. is worth the time consuming head scratching over

“12/4/10 Saturday- King Bnapsen/Prince Brorges”

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New Moon Timing:

The Dark of it, and Saturday [Saturn] - Dark Mother, Binah- timing seems too good to pass.

Wasn't sure [Luna Affiliation/Monday as Their Sabbath] EE would be 'diminished' for ritual because of the New Moon-

The Seal of The Ministers of Prince Brorges is placed under me, as the Work Prince Brorges does, has His Ministers as the Foundation.

The Seal of Prince Brorges sits on the right side of my altar, for He does the Work (Right hand Man) of the King.

King Bnapsen's Seal is held in my left hand.

The energy (left hand receptive) flows through me, & @ my base the 42 Ministers' energy rising- through the Seal on my Right, of the Prince.

The Holy Table, Seal of Truth, 7 Ensigns of Creation and the conducive nature of the red silk absorbs (acknowledges in realms) and directs it all above, to the Prince's Seal on the right hand (area).

I see a flaming Heptagram, and hear the Voices, which later bring visions...

What I asked, is what I have asked times before of the entities of the Goetia. I have had limited, short lived help with those entities for this, one specific problem.

I have assigned it to the Prince, through the King, now.

I will update when appropriate.

#"My Enochian Magic Rituals and Diaries, in PDF(s)."
Dec. 5, 2010

THIS WAS WHEN I 'KNEW' IT WAS TIME TO 'PACKAGE-UP' MY ARTICLES AND WIDELY DISTRIBUTE THEM FOR FREE.
I respect everyone's tradition and their own unique flavor of Enochian Magick.

→ *Making 'Ipsissimus status', collecting credentials and pocketing some book sale cash was never my goal.*
I was always going to stay Anonymous, post articles, then vanish off the Internet.

However, if I chose to return with more updated information about the Enochian Entities, my prior Anonymous Incarnation would have worked against me.

-Adoeoet gave me a huge pencil, and told me: "Write this down..."

Different than Golden Dawn, Aurum Solis, OSDL, Crowley, Schueler, Tyson, DuQuette, Frater WIT, DeSalvo, Jones, LaVey, Aquino and others.

I studied their works.
I practiced many of them.

However, once I dug deeper into Dee's diaries, I knew the potential to make a 'Purist System' was feasible.

This is NOT a hybrid of other magical systems.

It does NOT incorporate any Qabala, Hebrew, Thelema, Golden Dawn, Telematic Imagery, Gematria, Chaldean ref., Egyptian etc...though I do tend to see a hint of Daoism in it.

The EE referenced books from Dee's personal library, but the EE also said other magic was black and Theirs is the true works of God.

The late Ben Rowe sought to see Enochian evolve.
[*He noticed the possibility of an extraterrestrial/inter-dimensional connection.*]

EE are messengers, so 'angel' is acceptable terminology. However, Western World usage of 'angel' can be confusing as Madimi admits the EE are of a differing order and creation.

The EE teach THEIR 'SYSTEM...*this is not my chaote theories*

[I do a specific ritual the EE have given me, asking me not to reveal it as of yet. Again, EE tells me to record it and tell others, but not to mention certain details, that being one of them.]

I ask if I am writing this down to tell others and also for what reason.
'What did HTMORDA and LAIDROM tell you'?

[They spoke about me writing a EE book someday to reveal the information they are to give me]

"Carmara Calls!"...Opening the Veil of Enochiana

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The Book of Daniel and Revelation, are some what of a time capsule.

To be opened at an appointed time frame.

Enochian, too- was packed up, to be later unveiled- as knowledge increases, and this Aeon ripens…

The advent of the cyber-age, when third world countries have nukes.

Either bad timing or morphic resonance from back washing currents from a magical yester-year...this is the era of awakening...as "Carmara Calls"

"The purpose of Loagaeth was said to be the ushering in of a new age on Earth, the last age before the end of all things. Instructions for using it to that effect were never given; the angels continually put it off, saying that only God could decide when the time was right." -Ben Rowe

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“King Carmara & 'Governor' PARAOAN”

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King Carmara is a TITLE.

PARAOAN, not the 65th Governor [Sigil expresses LAXDIZI]...nor is PARAOAN a '92th Governor'.

PARAOAN is sort of a etheric cross over bridge, suspending the Tablet between worlds.

King Carmara shows a revolving and evolving hierarchy.

'Governor' PARAOAN is an epitome of 'what can come next', such as typing " . . . " So, actually, in a sense, PARAOAN could be the prototype of a '92th Governor'.

The Key of It All literally, is 'Enochian is Dynamic, never Static'.

→ *I* own Aleister Crowley's Liber 418
"The Vision & the Voice" but I won't read it yet.
[*The only Crowley writing I have not read- own them all*]
I do not want to adulterate my own visions by having his visions locked away in my memory bank and dancing in my head.
[*EE uses this, see later articles in this book*]

"Scrying the Aethyrs: TEX"

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[*My older diary notes*:]

TEX - 4 Parts

Calling of the 4 Princes- of the 4 parts, Their Sigils, employed.

All 4 Princes appear on the North - Water - Watch Tower:
Thus, Transformation of Form.

Negative aspects via this Watch Tower are Deception and Illusion.

I perform a ritual given to me prior, by the EE.
I am 'scheduled' to perform this particular Aethyr Working, as told to me, by the EE.

I am told to wear my Enochian Ring, on my left (marriage band) ring finger.

I perform a rite similar to the Middle Pillar.

As I 'grow upwards', I realize one foot is standing on Earth, the other,

standing on Luna.
[By 'half standing on Luna', I assume, partially 'astral lodged' in Yesod.]

Opening Rite continues...

Call of the Aethyrs: TEX

Immediately, under the Lamen, I feel intense heat.
I feel like I am having a heart attack- no pain, just heavy pressure and constriction dead center of my chest. I sweat profusely, and honestly, am ready to bolt from my temple to summon an ambulance.

I cycle from Beta to Alpha, repeatedly.

Suddenly, I hear a calm voice telling me, assuring me, I am fine. [Just anxiety from intense energy.]

Vision opens of a volcano erupting,... I am wrapped in clear cellophane(?), and lava gushes upon me, burying me.

[Obviously, heart attack seems imminent!]

I'm thinking I have been duped and now I am done!
[Again, I am reassured.]

I am buried alive, under cooling lava.

I ask for help, or guidance- and another voice says, clearly-

"There will be no help for you"...

(Personal conversation ensues)

This buried alive vision lasts for what seems to be a couple of minutes.

(After wards, I check my voice recorder log, and in actuality, just a few seconds passed. The whole TEX session, minus the preliminary

ritual, lasted 34:43.)

Numerology is exact- that "34:43" - 7/7 is legit and amazing.

The buried alive heaviness subsides- and I fall, supine- downwards. I am in a cavern, with darkness fading in and out.

[There are quite a few inactive scenes in this exploration, where all I see is darkness and hear nothing.]

I am in a desert.
White sand.
Aleister Crowley, dressed as an Arab, passes perpendicular to me, and notices me.

[I feel...maybe,...this was a replay of an Akashic recording]

I am pulled upwards, and I see an island with palm trees.

I am inside an old basement (?) and see a dim light bulb. I am pulled to it, and the glowing filament is right in my face. I am now one with that violet flaming filament, and am inside the glass bulb. A voice says I am light, but still trapped and limited within my confines.
I feel this heat.
(Personal conversation ensues)

Shifting scenes of islands, bodies of water...I am underground, then in the sky...I see stars, celestial bodies, simultaneously.

I see a female eyeball, left profile.

I experience more scene shifts.

Another eyeball seen, with long white eyelashes, all cornea- no pupil (but it 'watches me')

I now meet the cartoon personality (little guy with mustache and black top hat) of Milton Bradley's "Monopoly" game.

(I played Monopoly only once, about 40 years ago as a child- hated it.

Definitely not something that should be in my recent mental records!)

(Personal conversation ensues)

He shifts back and forth into the cartoon character of "Wimpy" from Popeye. (Who knows!)

(*Personal conversation ensues*)

Now, I am watching a female with long painted fingernails throw dice. I watch her play Monopoly and suddenly I am inside the small 'silver train' playing piece. I am being driven around the game board, and just drop downwards into another cavern.

I see glowing green eyes.
I walk and see bright orange light- active lava, but silent and non-threatening this time around.

I fly upwards out of what appears the introductory volcano.

I see a male lion approaching me. Then I am somewhat inside his roaring mouth. I back away and grow large. I look down at the lion and he playfully rolls on his back, exposing his belly.

An angel lifts me up and says "we have work to do"...
(Telepathically I asked prior for an Initiation of TEX)

We are flying fast. I am on a beach, no sand, just black shiny small rocks and pebbles. I look and see fallen skyscrapers, buildings destroyed all round me.

Ominous silence, and it is snowing. I hear "Ice-Age".

I believe a different angel continues on with me...

(Personal conversation ensues)

Flying with this EE, extremely fast...I see Old England and it's inhabitants dressed in 1880's attire.

(I never been to England, but I 'knew I was there'.)

Flying.....loud wind gushes.....

I see what appears as 'primitive man' and hear and 'read phonetically'... "barMUda".

(MU, as in Lemuria? Bar, as in "son of"...not sure...)

Again I hear "Ice-Age".

I see dinosaurs, then darkness and what appears as a still photo of 'the Big Bang'.

Now, in linear terms, I am moving forward in time, again.

I see once more, primitive men, like cavemen.

One of them is standing in a body of water, (a beach?) and he pulls a fish out of the water, as if hunting for food.

He rips the fish open [vertically/long ways down], and a cell phone is inside it.

He smells it and it rings.
He notices me, and hands me the phone.

I get dizzy, spinning...

An angel lifts me and flies me to a mountain composed of what looks like *'cartoon-esque*' glass shards of stone...

[The English language doesn't always have the equivalent words to match up to what I seek to describe from my Enochian experiences.]

(Personal conversation ensues)

I am on level ground, looking up at Luna.
(I feel depicting this as Luna is accurate, as I was originally standing on it with one foot)

There were other scenes, omitted, as some were repetitious in nature.

There were many lulls, like scenes stalling.

Maybe I was supposed to grasp their inherent meaning, before moving on.

Sometimes, I knew what it meant, and others, I mentally noted that I would return to understand.

“King Bnapsen/Prince Brorges UPDATE”

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Continued from here:

“12/4/10 Saturday- King Bnapsen/Prince Brorges”

http://groups.yahoo.com/group/enochianmagic/message/35

What I asked, is what I have asked times before of the entities of the Goetia.
I have had limited, short lived help with those entities for this, one specific problem.

King Bnapsen/Prince Brorges have successfully helped me.

In far greater capacity than the help received by a couple of entities of the Goetia.

"Solomon's entities" are extremely powerful, so I do not want to knock them down, in favor of Enochian.

However, Enochian Entities have an unlimited playing field, and many more resources.

“Who are the Enochian Entities?”

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What follows are my own personal diary note excerpts that have accumulated over some time.
Rather than putting them into a structured thesis, I just had someone type them up for me (this will do for now).

So if they seem random, most likely, they are:

The Enochian Entities:

-Adhere to what might be termed 'Gnostic' doctrine.
[Example- Reincarnation]

-Consider the Old Testament genealogy as allegory.

-Consider the New Testament misleading, as Jesus should be rebuked.
(Stealing Yahweh's thunder is a big deal)

-Condone, [rather] - Suggest, the breaking of the Ten Commandments (Adultery)

-Use Seduction, Sex, Lies - [whatever it takes]- to fulfill Their agenda

-Use Their Own Language

-Use Their own Alphabet

Madimi says the EE are "of that Order"..."as My creation is".
This suggests (*in my opinion*) that EE are unique in Their Own right.

Madimi's Mother refers Her_Self as "I Am".

The EE Sabbath- Luna... Matriarchal.
Opposite of Saturn/Saturday and Sol/Sunday...Patriarchal.

The EE structure of the Aethyrs are 30 concentric circles.

EE do not mention IHVH by name.

[*Again, in my own opinion*]... If these "angels" were Yahweh's main henchmen, They would be singing praises to him, and the name IHVH would be quite abundant.
Dee's diaries are not biblical canon, and superstition did not remove a name and substitute it with a title.
[Example: Lord God in place of Yahweh.]

The inner corners of the EE 'Tablet of God' shows the Triad- IAD.
The number Three is linked to the EE "God" as opposed to the number Four of the Tetragrammaton [IHVH].
Some will reason that the Four IHVH quality is found in Enochian via 4 Watch Towers, etc.

[*But...*]

Common Numerology is shared by many systems.
[Opposing this...]
The Letter B/Pa of Enochian is equivalent to the Number 2.

[See My Post:B=2]
http://groups.yahoo.com/group/enochianmagic/message/18

The Letter B is prevalent through out Enochian.
Not sharing the same numerical status of a Trinity or Tetragrammaton is significant in Itself.

Chaldean correspondences, Alchemy, Hebrew and/or Christian Mysticism show some similarities...but only 'partial connections'.

Some connections to Egyptian and Daoism maybe proven as well - but that does not make Enochian Khemetic or Shaolin.

[Some can argue the Triad 'IAD' is 'IAO', or the triunity of 'Yin/Yang/Dao']

[But...]
The Enochian materials are all Their Own.

Trying to fit It into other categories, or into other Philosophical/Religious systems is altering the Purity of it.

If the EE borrow materials from other systems, the EE alter it.
Enochian as a 'whole' is not a sub-system of any other system.

EE refer to other magick as black magick - a corruption of Their Own.
Their Own being the Original Magic, as They call it.
By labeling EE as "this" or "that" limits Them.
The EE playing field is infinite.

'Angel' simply translates as 'Messenger'.
In this sense, EE can be called "angels".

However, branding them a 'certain flavor of angel', is labeling Them.

[This happens due to false assumptions by diluting abstract understanding with religious opinion.]

Extra-Terrestrial, Inter-dimensional, Throne, Orphanim, Demon, Lovecraftian, etc, are terms consistently being applied.
Some are calling EE 'demonic', substituting 'Satan" in place of god names.

Others use phrases as 'The One" etc., merely to erase any Hebrew/Christian [Religious] connotations commonly affiliated with Enochian.

True, EE can be worked with many other systems.

That does not mean because of the parallels, the other systems are Enochian prototypes.

This does not mean Enochian is an 'extension' to other systems either.

Understanding Enochian is a complete [3 Part] "System" all it's own, with independent Entities and stand alone infrastructure(s) *might be* the best way to interpret It.

EE used what database Dee and Kelley were accustomed to using.
EE seen Dee and Kelley as one cohesive unit.

Conjecture and opinion [sometimes out of necessity] have been interjected to form a hybrid Neo-Enochian.

This trend has origins from over the last one hundred years.

Neo-Enochian has been used in Shamanism, Qabala, Chaos magick, Egyptian magic... the list goes on.

Some are using Enochian language interchangeably with Solomonic grimoires. [*for an extra boost*]

Certainly, having a personal temple aligned to a particular lodge current, then putting up 4 Watch Tower Tablets and a Tablet of Union will achieve results.

Sitting in a sweat lodge, consuming Peyote and using an Enochian Call will aid the vision quest.

Spare's insights coupled with a sigil and chaosphere, empowered by

Enochian, *will produce results.*

However,... To say Enochian is Shamanic, or can be fit into the Tree of Life, or is a good empowering mechanism/alternative fill-in for a chaos magic ritual...can be misleading.

I personally view Enochian as an independent, complex machine.
One which aligns the subtle regions of Time, Space and Spirit.

If in doubt...just ask the Enochian Entities Themselves!

"Enochian Trends"

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Besides this private blog, I have been posting elsewhere too.
I've been getting a decent amount of feedback.
Quite a few emails asking for instruction as well.

Exchanged a few cell phone #'s, met a few nice people, from various groups.

Thank you for that.

Now, for this...

Over all, what the Enochian Entities [EE] have been telling me all along is true. There are not many individuals who the EE sanction. It has become very apparent to me, this truth.

Enochian Magic is not one of the large 'sub-categories' under Magick.

For many reasons, some being:

-It is difficult to learn as a solo individual.

-There are not many 'good' books that go in depth.

-The internet web sites share 'copy&paste' paragraphs, redundantly.

-Not much discussion on forums, due to fragile egos and close-minded 'experts'.
-Hybrid Neo-Enochian, mixed from Golden Dawn, Crowley, Aurum Solis, etc., abounds.

-Sensationalism and "Enochian Horror Stories".

-Excuses that "Material is Missing".

-The Judeo-Christian embedded stigma often associated with it.

From what I personally gleaned, I am thinking out loud now... (Take this as a lame experiment with 'fail' written all over it. Satire, not mockery. Just an opinion...but to some of you- it might make "Perfect Sense"...)

Of all the individuals who practice Magick, [of some sort] I am going to use a ball-park figure and say:
Maybe 30% of said magicians hold an interest in Enochian.

Considering the vast assortment of wiccans, pagans, chaotes, cabbalists, sorcerers, root workers, vodoun/hoodoo practitioners, Radionic researchers, Spiritualist PK dabblers, and 'general ceremonial magickians'- 30% is probably 'too high'.

Of that 30%- many who are interested, might be 'just superficially interested'...I called these types "*Enochian Curious*"

They hear of the infamous Enochian power, or horror stories, and do a little research, knowing full well, they will never attempt any Enochian, at all - ever.

I will randomly knock off approx. 10%

Of the remaining 20%, this encompasses:

Collectors- those active mages who need to collect as much Enochian Paraphernalia as possible- before they actually start any Enochian ritual work.

I see these types as "*Enochian Stallers*".
For whatever reason, subconsciously- most know they will never actually get 'all the tools, books, research' they will actually need. By wasting this time, they pacify themselves- they know they are 'at least, trying'

I again, will topple the 20%, taking it down to 10%...

Ten Percent of all those who have some interest in magick, and actually practice Enochian Magick.

Of that 10%, some are armchair magickians, who talk a lot, prepare indefinitely, then do a ritual or two. Some of this lot, will have completed an abstract Enochian working - using entities from a 'Tablet most orthodox authors don't even write about in their Enochian books'.
In this logic, the mage avoids 'failure' because he/she are 'only checking it out'...just an 'experiment'.

[Any of this sound familiar?]

Maybe another 3%?

7% of actual Enochian Magicians, remaining.

Now, how many of the 7% are using a hybrid Neo-Enochian system?

I'd say more than half.

3% of Enochian Mages are utilizing [as close as they can], a "Purer" system by using Dee and Kelley's diaries [or some form of them]

How many are actually getting results...*actual* Enochian Contact?

Is it 'consistent'...?

Of course, not all magickians will openly share their work, diaries, etc., - so there is no real way of knowing this, or any of the speculation I have written about in this article, for that matter.

***This is just hearsay, sharing some 'thoughts' that other readers might have been 'secretly thinking about and mulling over'...

I'm going to make it a nice, tidy...1%.

Over Six Billion people in this World!

How many of that Six Billion [LOL, here we go again!] are:

'Religious'?
Spiritual?
Actively pursuing it?
Employing it?
Spiritually evolving?

Are willing to do it to extreme levels, where the user practically would [or, would love to if they could] isolate themselves from mundane society to follow their path 24/7?
[I know some would enjoy entertaining the thought of a Abramelin Working if they only had the time, money, etc.,]

If you do some 'mental-math gymnastics'- you might come to the conclusion, by the way our World is, this remaining sum is not a very large number.

[*Unfortunately...*]

Back to;

Taken to it's natural [or 'un-natural' conclusion]...1% are making contact with Enochian Entities in a fashion close to what Dee scribed.

Not saying - [NOT SAYING!] other practitioners are not achieving results. I know someone will misconstrue my words into something else.

My point [if there is one] being:
If the EE tell us that all Magick outside Their Own is false [black]...then logically [to me], using a hybrid mixing of Enochian with "other stuff" was not the EE's intention.
Now...how many of the Original 30% are "actually Sanctioned" by the EE?

NON- Sanctioning can range in:

The mage getting hardly zero results, even though the mage 'heard' that the EE arrive sometimes, immediately.

[*The infamous power of Enochian, almost impossible to banish, 'dictation' given in reverse, so as not to accidentally summon them.*]

How come some mages are not getting any results...at all?
Previously, they might have had success, in Goetia?

Where's the 'rumored...Enochian Power?'

Some mages have been stricken with mild to extreme anxiety.
This is remedied by assuring them it is 'just Enochian power over-load'...

Are you certain?

If bad luck starts happening to them, is it now a subconscious trip? Or is it a "Boomerang-Effect" just waiting to happen?
Is it the Enochian Entities telling the stricken mage 'Get Lost- You Are

Not Sanctioned, And If You Continue, You Will Be Cursed?

Am I 'sensationalizing' this?
How many mages will go on record, saying Enochian energy is almost impossible to banish those lingering 'after effects'?

Who's to say how long one should strive to either see results, or get hurt?

Lundrumguffa, a supposed demon, kept confusing Dee and Kelley.
The EE Themselves, sometimes superseded Their own work, due to various mishaps.
How much "Lundrumguffa" interference is happening during the last one hundred years?

Has "Lundrumguffa - Syndrome" invaded some Lodge currents?
Some long serving officials get spooked even talking about Enochian.
Geoffrey James who wrote about Dee's diaries stated he felt the EE lurking around him as he was preparing his book.

If there is so much discrepancy, why don't mages simply ask the Enochian Entities to help clarify?

How much Enochian Contact is actually being made?

How much Authentic Enochian Contact is being made?

Now if you read this far, I will share the reason I wrote this article.

The EE have told me, not many people are having actual contact. It is a small single percent digit [but it was not 'one']
Some will ask how do I know I am not the one being duped.
[Time will tell, I suppose.]

Others simply won't care who is appearing in their shew stone, as long as 'something happens'...

In the larger scheme of things, it really does not matter.
We all grow, evolve, and have fun doing it.

Apparently though, some mages do not like to put forth effort, and get no results.

No one likes that.

Maybe this article can ring a bell of truth for them.

Maybe a little insight...

What is truth,... and how much of it does one really need, to proclaim ..."I have the Truth"?

“ERZLA”

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[*Dispositor*]

RZLA under ERZLA

Rather than typing out a full vision as I have been doing –
I will only post some key words, and 'phrases of interaction' that seem relevant for note worthy comparison.
[This will now become my standard]

It is wise to digest symbolism over a long period of time, rather than draw immediate conclusion.
By drawing finite conclusions, other future 'octaves' of interpretation become discarded.

[EAST WATCH TOWER - FIRE]

The purpose of this working was for binding a physical ailment with it's spiritual &/or emotional origins.

Construction of EE temple chamber.
[never banished - work always continues from where I previously leave off, sometimes overlapping. To EE, all my work is just One Rite]
(All 3 'Systems' are 'knitted together')

I see the Keys/Calls as running in circular cycles-
I used 1,2 - then #3 for this particular working.

Since a prior working [I have previously posted]- EE told me to wear Their ring on my marriage band finger. EE arrival is now immediate and Their appearance now brings minor poltergeist activity that non-participants duly(!) notice.

Our 3 dimensions and the 4th do not abide by any linear currents [within the EE realm], nor are they finite laws once a rite begins.

This healing rite of the Eastern Fire Watch Tower explained much to me.

Some mages of differing magickal systems will hold that the Air element of East/Raphael is for Healing.
Within my EE magic system, it is Fire.
[I was shown how the Watch Towers align in said fashion]
Fire is equated with energy current if it runs through a living consciousness on our 3D plane.

Body temperature rises (heat) to activate the body's defense/immunity system. I realized this afterward.
(EDIT!: Actually, 'I' didn't realize it. My spouse is a medical professional and brought it to my attention as I prepping my notes. - This happens periodically)

During my vision, I was granted some insight into 'Enochian Physics'

Lectures given to me this time around, included, briefly;

I seen (I believe it was ERZLA) swimming. [I was looking down as if under a microscope]. This EE had a human upper torso [with fins], wore a crown, and It's lower body was 'fish-like'. I asked why I am viewing water if I am in a 'Fire realm'. I was lectured on this particular EE swims in a 'lake of fire' {I don't believe it is "that lake of fire"!}

EE explained fire is a 'liquid'
(expounded on, again, in Their unique EE Physics)

EE was moving energy up my spine- and I can see in 'X-Ray eyes' my spine appeared as a thick, black wrought iron pipe. Again, I asked why Iron, as I figure Iron is in an Earth Watch-Tower.

EE Physics 101- the energy/fire it takes to hold an dense molecular structure like Iron together- is considered Fire. EE explain it in a much more educated [long and intense] fashion.
[Included was the role of how heat and friction work with magnetism]

(Side-note: I can glean why Dr. Dee conjured and asked spirits to share knowledge that could not be found in books)

I am simply paraphrasing here, as I am not sure how much data I am allowed to post.

Much personal information is given me, including an open invite (again!) for my spouse to work with me.
[EE often visits and lectures my spouse during sleep]

I was given a new technique for scrying.
A new technique for making an energetic/psi connection...
(*EE call it "fire anointing"*)

I seen hundreds of EEs blowing trumpets and marching up my spine. EE told me the main 'Trumpeter' is opening a veil. The trumpet is symbolic of a portal, the slender part is the genesis of the beginning vortex, and the mouth has energy/sound extruding [vibration]. It makes sense as EE said They were parting a 'veil'

As this part was being shown, many *'voyces' say "This Knitting Together...Thou Not Rip Asunder".

In this particular vision, 'Olde English' language was used SIMULTANEOUSLY with 'street slag'.
Example: "Thou" with an overlapping "Yo"...

Ironically, Enochian Physics being delivered in *"college professor*" and "*gangsta" verbiage!*
No clue why this happened.
I suppose I lie somewhere in between that comparison scale.

I was given a different way to pronounce some of the EE words/names. I thought I was originally pronouncing them correctly, but when the EE say them, I realize I was incorrect. I am not told outright, but only by comparison in how the EE say it.
As energy was 'coursing' through me, my body was physically stirring about. Suddenly, I felt a feather was inserted under my left eyelid and the feeling was so annoyingly intense I couldn't keep from rubbing it.

There was much more...

However, I am understanding Enochian Magickians do not share their own visions nor do they share their ritual notes. At least, I am not privy to finding where ever they are concealing them.

This is all about evolution to me. I enjoy learning and comparing notes and similar symbolism. Whatever can be gleaned later on is often worth typing these lengthy notes.

I also like helping others to enrich their own Enochian walk.

[EE acknowledged 'Altruism and not ego'
always in my shared internet notes.]

*@ times when EE speak audibly I sometimes see the word 'projected and written down'.
Also, I have noted 'Binaural voice' during the King dialogues.

“Preterhuman/Enochian Origins”

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Many questions arise, as well as *opinions* on what the Enochian Entities/EE are.

Review:

"Who are the Enochian Entities?"

“Enochian Trends”

I will now go further into my own research and understanding:

I believe in what these EE speak.

EE sanction those They want.

EE 'calls' you.

'Maybe' it is some type of 'predestination' that was arranged prior to our human incarnations?

'Maybe' EE have a relationship to 'Their Chosen' before the primordial soup?

'Maybe' the EE relationship to 'Their Chosen' was of the role "Preterhuman Atavistic" adviser...(?)

In my article "Enochian Trends", I have examined the rarity of

'Legitimate' Enochian Contact.

The ratio of Enochian Contact in comparison to Earth's populace is quite minute.

However, what if we can increase that ratio by using an alternate means?

I have noticed that EE use hypnagogic/hypnopompic/R.E.M. stages to Their Own advantage.

EE communicate via visions, which constitute a major part of **Legitimate Enochian Contact.**

EE maintain 'visible' vision/sight is a prerequisite to assuming **Legitimate Enochian Contact**.

-This utilizes the Pineal chakra.

Kelley often spoke of the 'angels stirring within his brain'.

Again, referencing my article:

"Who are the Enochian Entities?"...I made a slight argument against the "Angel" theories.

Angels [in most Western World Magick] are God's Servitors.

Enochian Entities make the strong argument that all magick besides Their Own is false.

[Madimi lays hints that the EE are from a different Order and Creation]

What if Magick was not the *only tool* that procures EE Contact?

Various 'ritual magick structures/systems' have been utilized for EE Contact, but there is no definitive ritual structure Dee and Kelley used.

We do know Dee prayed a lot.
Prayer does induce an 'altered state of consciousness'.

It appears the 'ritual EE contact operation' need not have a rigid structure. This being the reason so many claim contact using different ritual methods.

Golden Dawn methods, Chaos Magick and Shamanism, as well as Prayer, can initiate 'genuine' EE Contact.

Reciting an EE Key/Call and closing your eyes while kicking your feet up on your desk can bring contact...

What is the key component then for EE Contact?
-Altering one's "State of Consciousness".

What happens, 'Chemically',
during an altered state of consciousness?

What happens, 'Chemically', during hypnagogic/hypnopompic/R.E.M. stages?

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http://en.wikipedia.org/wiki/Dimethyltryptamine

"N,N-Dimethyltryptamine (DMT) is a naturally occurring hallucinogenic compound of the tryptamine family. DMT is found not only in several plants, but also in trace amounts in humans and other mammals, where it is originally derived from the essential amino acid tryptophan[...] The natural function of its widespread presence remains undetermined. Structurally, DMT is analogous to the neurotransmitter serotonin (5-HT), the hormone melatonin, and other psychedelic tryptamines, such as 5-MeO-DMT, bufotenin, and psilocin.

Many cultures, indigenous and modern, ingest DMT as a psychedelic drug, in either extracted or synthesized forms. When DMT is inhaled, depending on the dose, its subjective effects can range from short-lived milder psychedelic states to powerful immersive experiences, which include a total loss of connection to conventional reality, which may be so extreme that it becomes ineffable. DMT is also the primary psychoactive in ayahuasca, an Amazonian Amerindian brew employed for divinatory and healing purposes. Pharmacologically, ayahuasca combines DMT with an MAOI, an enzyme

inhibitor that allows DMT to be orally active.

Several speculative and yet untested hypotheses suggest that endogenous DMT Is produced in the human brain and is involved in certain psychological and neurological states. DMT is naturally occurring in small amounts in rat brain, human cerebrospinal fluid, and other tissues of humans and other mammals. It may play a role in mediating the visual effects of natural dreaming, and also near-death experiences, religious visions and other mystical states. A biochemical mechanism for this was proposed by the medical researcher J. C. Callaway, who suggested in 1988 that DMT might be connected with visual Dream phenomena: brain DMT levels would be periodically elevated to induce visual dreaming and possibly other natural states of mind.
A new hypothesis proposed is that in addition to being involved in altered states of consciousness, endogenous DMT may be involved in the creation of normal waking states of consciousness."

-For the Record:

I am not stating Dee and Kelley experimented with DMT or any other hallucinogen.
Then again, I am not saying they did not, either.

Both men had access to many chemicals in their
'Alchemical Experiments'.
We also know Dee traveled around, a lot...

Having keen mind ability to alter one's consciousness does not require a need for any drugs.

-For the Record:

I personally use NO drugs, whatsoever

Dee and Kelley were both excellent mages, and Kelley had a spiritual gift for scrying/vision.

Taking all the above into consideration...exactly "what" entities does "one see" when someone experiments with DMT?

Where do these DMT entities dwell?
Where is their landscape located?

Is it 'hard wired' into the brain?

Or is it someplace, else?

Are these Hallucinogen 'fly zones' accessible without drugs?
Are they inter dimensional and/or extraterrestrial?

Where does the 'Shamanic mind' go in a sweat lodge or vision quest?

---

http://en.wikipedia.org/wiki/Dimethyltryptamine

"Dr. Rick Strassman, while conducting DMT research in the 1990s at the University of New Mexico, advanced the hypothesis that a massive release of DMT from the pineal gland prior to death or near death was the cause of the near death experience (NDE) phenomenon. Several of his test subjects reported NDE-like audio or visual hallucinations. His explanation for this was the possible lack of panic involved in the clinical setting and possible dosage differences between those administered and those encountered in actual NDE cases.

Several subjects also reported contact with 'other beings', alien like, insectoid or reptilian in nature, in highly advanced technological environments where the subjects were 'carried', 'probed', 'tested', 'manipulated', 'dismembered', 'taught', 'loved' and even 'raped' by these 'beings' (one could note the strong similarities of these bodily tests/invasions in other psychedelic experiences throughout time, outlined in Graham Hancock's "Supernatural").

Basing his reasoning on the unreferenced and unsupported statement that all The enzymatic material needed to produce DMT is found in the pineal gland (see evidence in mammals), and moreover in substantially greater concentrations than in any other part of the body, Strassman has speculated that DMT is made in the pineal gland. Currently there is no published reliable scientific evidence supporting this hypothesis.

Writers on DMT include Terence McKenna, Jeremy Narby and Graham Hancock.

In his writings and speeches, Terence McKenna recounts encounters with Entities he sometimes describes as "Self-Transforming Machine Elves" among other phrases.
McKenna believed DMT to be a tool that could be used to enhance Communication and allow for communication with other-worldly entities.

Other users report visitation from external intelligences attempting to Impart information. These Machine Elf experiences are said to be shared by only a minority of DMT users and some people report never seeing or experiencing anything of that nature".

What am I alluding to here?

Those who entertain the thoughts that EE are angels or demons, can find any evidence they seek to support those claims.

When a person dies, their own reality supports what they usually find after parting the death veil.
Christians may find Jesus, Jews may find Moses etc.,

The Tibetan Book of the Dead has some common parallels to Leary's work.

Why?

Does hallucinogen experimentation cross over/overlap Religious boundaries?

What if these 'Enochian Elves' inhabit these 'fly zones', which can be Accessed through Their materials and are also accessible via hallucinogen chemicals, too
?

What are the purpose of these hallucinogen plants for, any way?

Where these plants put here for our own evolution?
Does any one believe the EE help us in our own evolutionary leap towards advancement?

What does the EE do when "moving things around inside our brains"...?

Why so many 'power surges' and Kundalini similarities?

Onset of anxiety and an energy that does not seem to 'banish away' so easily?
Why do EE want us to explore Their Aethyrs?
EE landscapes that appear so foreign?... Yet, so familiar?

["Enochian Magick", is, after all, "High Magick"...]

The purpose of this article was to lay down further groundwork into the possibilities regarding the EE.

However, every mage who experience their own legitimate Enochian Contact is more than capable to assume what has transpired in their temple and between their temples.

“Exorcism and Consecration” ["Non-Hybrid Neo-Eno"]

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It became readily apparent to myself [and one other] that the temple we used for our 'other magicks' needed an overhaul.

Once Enochian went full circle, the energies did not congeal/perform well.

If you have read my other articles, you will understand I believe the EE when They state all other magick is black [besides Their own].

I personally do not use a "Hybrid Neo-Eno".

EE instructed me to perform an Enochian Exorcism to rid my temple space of stagnant residue from left over Solomonic magick(s) I have often worked.
[Sure I always LBRP, etc..]

Still, I definitely felt an energy matrix I was not accustomed to once the EE PSI settled.

Then all my furniture was to be anointed by an Enochian Consecration rite.

It was all sort of a 'Reset Switch'.

My (our) temple is now solely dedicated to Enochiana.

[I write this merely for those who are having problems with Legitimate Enochian Contact.]

“Ritual: WINTER SOLSTICE, LUNAR ECLIPSE OVERLAP FIRST TIME IN 456 YEARS”

This is My Own "Tri-Cyclic" Rite

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*"This year's winter solstice — an event that will occur next Tuesday — will coincide with a full lunar eclipse in a union that hasn't been seen in *456* years.*
The last time the two celestial events happened at the same time was in AD 1554, according to NASA.
An otherwise seemingly unexceptionable year in recorded history, the darkened moon happened during a bleak year for Tudor England. Lady Jane Grey was beheaded for treason that year, while Princess Elizabeth was imprisoned in the Tower of London. Mary of Guise — the mother of Mary, Queen of Scots — became regent of Scotland.

THIS WAS THE DEE/KELLEY ERA!

The eclipse will start just after midnight Eastern Time on Tuesday,

with the main event starting at 1:30 a.m. ET and lasting until 5:30 a.m., when the moon reappears"

Opening of Enochian Temple:

[Personal Rite EE has given me- at this point, not to be posted]

Ring, Lamen worn.

I utilize 5 Enochian Wands.
[Not all 5 employed in one ritual - maximum I have used was 3]
I use the Enochian Spirit Wand First.
Enochian Fire Wand will be used when I open the Eastern WatchTower

Tuesday [see above news article]
King Babalel - Mars
Prince Befafes - Sol
42 Ministers of Prince Befafes

[Example of one of my Hept. workings]
http://groups.yahoo.com/group/enochianmagic/message/35

I *Will* see a flaming Heptagram, and hear the Voices, which will then, bring visions...

[Example of one of my rites]
http://groups.yahoo.com/group/enochianmagic/message/6

From Here - Mars and Sol...I take my next cycle to:

Keys Called: 1,2 and 3 [#3- Fire of Fire]
[I use an "EE specific Key Spiral" to choose the Calls]

East- Fire WatchTower:
Aries = Mars
Leo = Sol
[Sagittarius not being recognized in this ritual (but acknowledged in this writing) per my personal note*]

Summoning:

ORO-IBAH-AOZPI

King Bataiva [No "H" added as this is a 'mercy working']

The WatchTowers align to the Zodiac and move deosil, [again, spiral cycles similar to my "EE specific Key Spiral" of the 18 Keys] thus my following choice for the Seniors:

Seniors:
Avtotar and Aaoxaif - Aries

Habioro and Ahaozpi - Leo

Just these 4 Seniors for this particular working.
[Sagittarius Seniors not summoned- personal reason per instruction of past rite*]

Call '#19' Key of the Aethyrs - Vibrating through an almost gelatinous mass of energy. [From prior experience]

TAN #17th Aethyr
49/50/51 Genius Sigils traced over [super-imposed] the Fire WatchTower Seal. [2 of these are @ Fire of Fire]

From here, I will glean, learn and hopefully grow/evolve.

The Winter Solstice in conjunction with a
Lunar [Moon - Enochian Sabbath]
Eclipse and the Moon turning Red [Fire - East WatchTower]
is enough consummate synchronicity for me!

[As far as I am aware, an Enochian Ritual of this caliber, "Tri-Cyclic" has never been performed and written about.]

“Material Gain- Mundane Usage?”

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I received an email today asking me if
Enochian Magic can bring wealth.

I suspect this question stems indirectly from my article I posted about
Enochian being a Higher Magic.

The Heptarchial Mystica is an upgrade to Solomonic magick.
[In My Own Opinion]

So, if you ever used the Goetia and had good results, you might be
able to acquire similar results.

[I believe the mage's relationship –
'*preter-natural' affinity with EE
has a lot to do with it]
(*I think I just coined a *new term LOL*)

The WatchTower system of Enochian can also bring mundane tricks
and treasures.

However, I will deliberately give vague answers to these types of
questioning as I embrace Enochian as a sacred rite in and of itself.
[I personally had some phenomenal usage of the trick and treasure
variety though...]

I reserve Solomonic grimoires for the down right dirty stuff :)

I will attest to Enochian protecting the mage.

The 'system' seems to have a hard wired/built-in "LBRP - type energy

matrix"...i.e., your aura gets some mean meridians ;)

[Those who have ventured off into the 30 Aethyrs will know that their aura radiates and resonates to a different beat afterwards...]

“RII”

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I'm tagging this Note onto this working- so I don't have to start a separate thread on this topic.
**I do not want to sensationalize the EE 'horror stories'.*
When you read "RII", you will understand the significance...

Update: After approx. 2 weeks of EE workings, I have accrued the following collateral damage.

- My microwave clock does not appear on it's dashboard.
My DVR now hums a high pitch.
My Heater/Ac Thermostat needs to be replaced
(Repair said "It's Fried"...No electrical storms here).
The circulating fan for the AC/Heater does not shutoff unless I shutoff 2 circuit breakers.
Oh, and my modem was disconnected- twice- even though my computer was turned off...

-So yeah- GREAT RITUALS!

RII

Traveling to this Aethyr was like fast forward.

Everything moved super quickly.
After the ritual, I felt like I was still speeding around my home.

I can see small black shadows racing around, low to the ground, in my peripheral vision, hours later.

Freudian analysis of the following vision-symbols might show I seek to cover up and hide away from society.
[*Not so sure if that is a bad thing or not...*]

*See my other posts about temple prep, summoning of Geniuses, etc

1,2 Call - Rite Prep Work, then...'19th' Call, 3 Geniuses summoned:

--Vision starts instantaneously(!):

Earth WatchTower Seal- Black cross, spins

Spinning, darkness, heavy clouds, lightening
[Note: Most of my voice recording was inaudible]

I am under a desert, rising up I see a glacier.

I see a frog-like entity wearing goggles

A small town-like atmosphere, celebration-
Many EE, a crowd- they smoke cigars, and leave traces of smoke signs above them
[unable to make it out- x thrice]

A bat with a cat's face grabs a cigar and writes a symbol in the air with it's fire trail

I see this same symbol in the sand [in another part of vision]

At the end of the vision I see this same symbol in snow, and I urinate on it until it is totally dissolved.

(Symbol looks like an upside down question mark, crossed like the small letter '**t**')

The 'bat' is now back, and gives me a gold nugget in my left hand, and a raw diamond in my right hand.
A hawk/falcon/eagle(?) flies by and swoops down and steals the diamond with it's talons (sharp!).

I do not understand what I do with the gold and the scene changes...[my mood stayed perplexed for a short duration]

I am underground- find an outlet that leads to water.
I see bubbles from my breathe- then stillness and my reflection.
[I look young]
I am scrying underwater, like a double vision of RII

[Not sure if I am entering a 'connecting' Aire [1 of 3], or I am in a subtler extension/octave of same place]
I rise up, and I walk out of the body of water.
I encounter an entity wearing a black hat, short, [too small] black coat, having just eyes, no face- wearing white gloves-
points to a path to take [...]

[Note: Most of my voice recording was inaudible]

I am/become:

-Plankton, amoeba, small poly-wog(*?*), amphibian, big lizard, long tailed monkey, different monkey with tail variations... then I sprout wings and fly.

[Unlike my TEX vision, no 'cavemen' in this Aethyr, which surprised me because of the 'evolutionary tract']

For some reason I feel like I assumed a form of Pterodactyl. I see a Moon (not sure whose Moon), land and 'do' a reverse evolutionary path [was a little different. I knew it was 'different'- but I did not see it- just felt and 'knew this']

[There was much conversation and audio 'narrative'- Personal]

I am buried many times during the vision:
-under water

-under ice/glacier
-under sand
-under a castle

I saw 3 castles, one of ice, one of mirrors and one I seen only the rear. I went through a heavy oak door and was inside. Long spiral wrought iron stair case with a bed full of red pillows.

I am in a desert, where there are three brownstone steps. I climb them, saying it out loud- "1,2,3" and a ripple appears in front of me. I am unable to penetrate it and I think "false path"...

I also seen numerous flag banners [like long sideways triangles]- red and white through out RII. [Surprisingly, no black banners]
[Maybe they mark territory boundaries]
I seen rings and trails of fire.
I am told to 'erase memories' of certain events and conversations.

[Thus the urinating on the symbol in the snow
right at the end of the vision]

Much more took place...

Again, electrical appliances are not performing well under EE ritual.
For my notes, I will need a scribe.
Voice recordings always foul up.
[One time, I had a female laughing on the recorder. There were no physical females, nor TV, etc, anywhere in the vicinity]

My recollection of RII is dream like. I get bits and pieces.

I was given some instruction, personal, which I am unable to remember [at this point]

[Upon completion of this rite, my face was very red, like sunburn]

“This confirms authentic Enochian Contact.”

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An 'infinite number' of lesser angels issue forth and arrange themselves in a large circle, standing close to the towers. Ave says this multitude is composed of entities of the 30 Aethyrs/Aires.

They "Presently give obedience to the will of men, when they 'see' them."

Scrying/Viewing them to 'visual sight' [i.e., "see"] is required to gain obedience over these Aethyr Entities.

This confirms authentic Enochian Contact.

“EE somnambulism: ZAX Dream”

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When I sleep, I have many EE visitations.
My dreams are full of EE symbolism.

Recently, if I take a nap, it has evolved into "shamanic sleep".

Happy Hour is Nap-Time for Me!

Sometimes I feel more exhausted after I take a nap than I did prior.

Of course, during my 'happy-hour', my brain cycles slower than Beta, and the hypnagogic/hypnopompic imagery makes me speculate...

I wonder if while I am sleeping, EE is still performing rituals with me... in my subconscious, on another level.

Lately, deja vu is happening a lot.
Time lines of 'works' I have done in dream time seem familiar when I am in Beta crossing the Alpha threshold [during EE work]

On some octave of reality, whatever I am doing is bleeding through. This convergence of time spirals are over lapping when I consciously do EE rites.

So lucid are the dreams, that my mind is 'categorizing' them as actual scrying sessions.

I can recall what was done on EE somnambulism/autopilot, however, due to lack of notation in my records!

EE somnambulism seems even more pure than just
*Remote Viewing the Aethyrs.
[*This is a passive technique (*I received from EE*)
I employ if I am doing
Enochian Work outside my Temple without any EE apparatus- I have most of the EE materials memorized]

From a comparative perspective, I can honestly attest to the fact that during actual 'awake' rites, my consciousness is occupying a body of light.
When I peer into the scrying mirror/stone- many times I do not see my reflection.
I know I am not bi-locating because my spouse would see me pass by. However the poltergeist side effects during my rites often confuse my spouse into thinking I have exited the temple.

[My cynical thought process understands it takes time for the eyes to re-focus again]

I can semi-relate to the mental trauma Kelley was experiencing.

Science and magick was one back then
[should be the same today, too]

Today, I laid down briefly. (12/19/2010)

I was startled by a hypnagogic(*?*) loud female voice saying "By 23"

I briefly 'saw' the Large Hadron Collider with "ZAX" engraved on a *fictitious* silver square plate.

I am not sure if these 'dreams' were related, or not.
(I will make a mental note to check the media news outlets more thoroughly around December 23.)

Some individuals tell me I am burning myself out with too much Enochian exposure. The ironic thing is, if I cut down on Enochian ritual, I experience far greater frequency of "dream-time EE ritual"

Update:
The "*By 23*" transpired to become an important date [was actually 12/22/2010] in my own personal life.

It was not related to the LHC-ZAX symbolism.

"Tri-Cyclic" Ritual: WINTER SOLSTICE [Update]

This is My Own "Tri-Cyclic" Rite

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Update From Here:

"Ritual: WINTER SOLSTICE, LUNAR ECLIPSE OVERLAP FIRST

TIME IN 456 YEARS”

http://groups.yahoo.com/group/enochianmagic/message/59

Suffice to say, personal life problems dampened the full potential this rite might have had.

Also, utilizing all 3 systems did not work exactly as I thought it would.

I felt as if the energies were causing 'antipodal tension and torque' on my aura.

I brought this to EE's attention and I will attempt it differently, next time.
[*Their suggestion*]

-It will be awhile before I attempt something of this magnitude again.

[I am currently experiencing somewhat of an 'energy hangover']

Only because I had promised to post an update to this 'epic-ritual', will I do so.

Briefly:

--Was not very "epic". Actually somewhat disappointed in it. Prepping took longer than the actual rite itself.

Transcript:

...what looked like someone's 'science fair robot' appears, dragging a naked female across a landscape composed of 'aluminum foil'(?)

At this point, I feel something whirling around the top of my head.
Physically I am quite sure something kept pushing me around.
My brain felt as if at any second it would explode from an aneurysm.
My lower abdomen was spasmodic.
My lower right side by lumbar region was pinching me.
When I summoned the 3 Governors- I had an intense urge to urinate

and my sinuses drained throughout the vision.
[After wards I realized these 'symptoms' to be false]

I 'appeared' outside my own temple's door, but was unable to get in.
"Locked out", the ground feels like gum and I slowly fall through the tiles.

A big black bird [crow/hawk?] flies by, 'eyeballing me'.
It is carrying a woman's head, who still appears alive.

I am 'told' [*in a bin-aural process] this '3 cyclic rite' will "open up to me in separate levels come days passing".

[*In one ear, I hear 'books within books'. In my other ear,
I am told the former
"open up to me in separate levels come days passing".
This was a physical
process, like listening with headphones plugged into a brain machine.
This happens frequently, for me, with the Kings]

The vision slows to halt.
Much slower than my other EE works.

I hear trumpets blowing.

I see the Moon, and a hand reaching over it with an eyedropper full of blood. One drop [hand appearing holding an old fashioned eye dropper] drips onto it's surface.

I hear the word 'splash', but it does not splash- [just leaves a red trail]

I watch the blood trail from one 'tear', and scene changes.

I am in total darkness for awhile. [approx. 17 minutes: real time]
I ask for help, guidance, or initiation.
I was ready to end the EE rite for tonight.
[I was getting disgusted with all of it- weird mood]
I see a hideous child, bruised up. Looked like he had birth deformities from being exposed to radiation
[was my thought at time]

He grabs my hand and pulls me, then starts running. I hear trumpets and I see crowds panicking and running. The ground is shaking. I see a crude looking harp made of scrap wood and bent gold/brass(?) strings.

I am now pulling a wagon, holding the handles, waist high. A wagon that transports people, as one would see in China. The occupant is a Dragon, who appears like an 'aristocrat', leaning backwards, human-like in demeanor. Suddenly it jumps out and chases [on all 4 legs] a 'depression-era' looking black car.

Again a crowd is yelling in panic, and the ground opens up. It is a city landscape, and I fall in between the asphalt and a worn out 'green moldy sewer pipe'(?)

I see a green eye, watching me- [eerie...]

Once more- darkness envelopes me. This continues for several more minutes.

[I can hear instructions, advice- personal]

I call for the Governors. First I see what appears as a playing card "King of Hearts"- flat, strolling around. Then 3 men in black suits with black pointy hats. They appear flat as well [2D]. They ask if I need direction, and hold hands. They pull away from each other, sideways- and take the form of paper doll cutouts, joined by the hands. They surround me and dance in a circle. Spinning quickly, they turn into a black wall.

I am inside a black pipe which turns into a cannon. I am shot out like a bullet and am launched into space.

[*Crown chakra feels painful*]

I see a gigantic meteor and floating ice particles. I see a two layered spaceship that looks like 2 'jelly donuts'

connected by 2 pillars.

I hear the phrase *'ice palace'*.

I am in a Torus- [white with black speckles]
Very intense, physical feeling.
[My organs within seem to be shifting]

Then, I am inside 1/2 of a broken, [cracked in half] egg shell.
[Light sky-blue color with white speckles]

I am now free falling- ['ballistic' I hear]
I land by a body of water, and climb out of the egg shell...

I see a 'Goddess of Egypt' with a head dress on.

[I see 4 numbers, statue-like. It appears as a monument.
I am told 'not to write down the 4 numbers nor reveal the identity of this Goddess']

She sits by the embankment, and a dead body floats by her covered in white foam. Across the way I see a donkey, which howls like a wolf, looking at the moon.

[*much transpires. personal*]

I try to walk but the body of water spreads so I can not get across.
I start to spin, get dizzy and drop through the ground/water(?)
[not sure what I was standing on]

I land on a huge [supine] clock face.
White with black numerals [voice says 'Not Roman Numerals].
I try to make out what time it said, and a tiny bird pops out of it.
It says "cuckoo cuckoo cuckoo".

The bird escapes from the clock and turns into the same big black crow/hawk bird from the beginning of vision,
minus the female this time.

It looks at me and says "*Don't get a head*"
[I assume the pun(s) intended]

I feel an intense explosion inside my head. I am aware of being within my temple. I drift back and forth- Beta, Alpha.

[*I circulate energy, and ground/close temple*]

I feel for whatever the reason, this rite ended prematurely

"Holiday Greetings [& Enochian Entity Love Miracle]"

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After-thoughts from the "Tri-Cyclic": working, here:

http://groups.yahoo.com/group/enochianmagic/message/59
&
http://groups.yahoo.com/group/enochianmagic/message/69

From the latter:

I am 'told' [*in a bin-aural process] this '3 cyclic rite' will "open up to me in separate levels come days passing".

*[*In one ear, I hear 'books within books'. In my other ear, I am told the former:*
"open up to me in separate levels come days passing". This was a physical process, like listening with headphones plugged into a brain machine. This happens frequently, for me, with the Kings]

After thoughts; Reflections-

Thoughts working their way upwards..

Like all visions, they take time, time, time to reveal their multi-layers.

I usually understand them all,
after reviewing notes from days gone by-
Dreams, synchronizations, emotions, people/event triggers, etc,
[SPOUSE!] usually open those mind doors.

I feel 'energy drunk' today, but gave a lot of reflection to where I am currently in my life

A few years ago, life was a self imposed hell.
Many personal problems. Many.

In 1995 [as I wrote about in other articles], I started working Enochian Magick in many hybrid forms.

I did get excellent results with it, as I am sure many of you do.

During the peak of my EE work around that time, I had a vision.
A vision of who my future spouse was to be.
I received my spouse's first name, and what my spouse was to look like..

So strong was my magick, that miracles had cemented my faith, rock solid!

By vision recollection, I had the "facial portrait of my future spouse" tattooed on me.

[I was THAT CERTAIN!]

After EE relocating me, with funds, transportation- [the works!] I grew weary of waiting to find my spouse.

I figured I was duped, or I misinterpreted what I had seen in that vision. Now I have a tattoo on me that means NOTHING!

Ten years had passed- TEN!
Performing other systems of magick-
Taking some magickal 'sabbaticals'-

Suddenly, for some reason, I "Knew" it was close...

I sensed it..

I started hitting the Enochian heavy- and started working with the 'systems' in a purer form. Contact...

One year of this- and I find MY SPOUSE!

Was the same Name!

People ask me about my tattoo, asking if my spouse posed for the ink portrait at the tattoo shop or if I brought the artist a photograph.

When I tell them this was from a vision- people laugh!

Eleven years from first EE vision, until finally meeting...the ENOCHIAN ENTITIES DELIVERED!

The EE keep on delivering!

So, after all my reflection and meditation, "WE" thought the readers of my works would like to have some faith, -reciprocated.

This is the greatest Holiday gift I/WE could share with ALL OF YOU!

Enochian Entities are REAL!

EE Magick...is REAL!

HAPPY HOLIDAYS!

-Mr. & Mrs. SaToGa

"Altruistic Gospel of the Sophia Enochiana"

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The Enochian Materials are instructions for transformation.
It is alchemy in it's purest aspect.

The Enochian Gospel is one free from dogma and religion.

It destroys taboos and replaces them with Wisdom.

It is limitless and unbound. Once shackled with names, it loses it's infinite potential. Thus my reasoning why The Enochian Materials should never be mixed by Hybrid adultery..
It should be a stand alone system.

Rather than worshiping the EE,
They seek to release us from our own captivity.
Our bondage is the confines we embed within our souls.
The tremendous energy shifts in the cosmic matrix that encompasses the fabric of our reality is the macrocosmic blueprint that points us to the wise men who follow the starry path.

The EE teaches release and purging. They were Gnostic and sexual to Dee and Kelley. EE sought to undermine the superstitions of the day, and dared to topple Earthly Kingdoms. Theirs was an embassy of crystalline thought process where truth is rebellion.

Electromagnetic realms of mindless dungeons where stable thoughts lead to static chains.

[THIS WILL ALWAYS BE CONSIDERED A 'WORK IN PROGRESS']

“TVision”

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Here's a testament to the power of Enochian.

I was doing a rite in the temple.

My spouse was in another room, though our home layout shares many common walls due to it's unique floor plan.
[We have the Feng Shui trip going on]

My spouse was doing some research at the time of my working, and heard some mild poltergeist [PSI] effects.

We have a large screen plasma TV and there were 'crackling sounds' that usually transpire around appliances during ritual work.

This time, the electromagnetic interference was so loud my spouse looked up at the TV screen for a split second and it provided a short scrying session of it's own.

[Some Chaotes use the TV/PC Monitor technique for scrying, so it really isn't unheard of]

-Holding the vision for as long as possible:

My spouse was erecting a fence and was mixing concrete for the post foundations.
A male voice gave my spouse specific directions for preparing the correct consistency of the concrete mix. This was repeated as it was very instructive in detail.

Proper Perspective:

Prior to this vision, we had been discussing various techniques from our notebooks ages passed, that incorporated "Hybrid Neo-En0" rites.

We were comparing differences since the purer system.
[Compiled from the EE materials and the EE Themselves]

The vision confirmed that it was an 'annexation' from my simultaneous ritual.

The fence/concrete foundation was the correct way of laying and keeping the EE system together.

Procured only by minimal [if any at all] hybridization.

The 'anonymous male voice director/narrator' was essential in receiving the vital recipe.

“EE Health Advice”

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I have been an athlete since I was a kid.

I sweat profusely.

Lately I have been getting a lot of anxiety in the form of heart palpitations and lethargy.
(Getting much worse x daily)

I have been hitting the EE rituals pretty hard too,
and I attributed it to that.

During a recent rite, I took this problem to EE and They told me I definitely needed to raise my Potassium intake and lower my sodium intake.

When I told this to *my spouse, I got it good!
[Within the hour my spouse went to the store and returned with 3 cases of electrolyte replacement. LOL!]

After just a couple of days of increasing/decreasing, I feel 100% better!
I'm certain if this was not corrected immediately, I would have done irreparable/long term damage to my heart.

I am also certain, many of the...

"Enochian anxiety stricken/horror stories-
[internet sensationalized!]"
...can be directly/indirectly related to lower electrolyte intake.

Common to most of the world's populace, but the symptoms more noticeably apparent when PSI manipulation is torqued during EE work.

*My spouse [who is a medical practitioner] has been pounding into my head for years that I need to stay hydrated and keep my electrolytes balanced.
(*Mental note-Confirmed!*)

“Are Enochian Entities Yahweh's Angels?”

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"Mysteriorum Libri Quinque" contains some Gnostic teachings the EE share with Dee.
The Enochian Entities [EE] also share some 'Biblical Prophecy'.

Here's one prophecy I feel needs addressing:

The antichrist appearance is immanent.

If these EE were "angels of Yahweh", I am certain the EE would provide valid information concerning scripture.
[This seems like common sense to me]

According to The Bible:

Deut. 18:20
"But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die."

21) "And if you say in your heart, How shall we know the word which the LORD has not spoken?'
22) "when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him."

The Old Testament is Yahweh's 'guide book' for humanity.

If Yahweh says it, He means it.

Would 'Yahweh's angels'.., lie?

Galatians 1:8 (King James Version)

8) "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

According to scripture, if angels lie, they are 'accursed'...

How do we know the antichrist was Not 'immanent in coming'?

According to this:

The name "antichrist" is only found in

1 John 2:18, 2:22, 4:3, and 2 John 7.

The Apostle John was the only Bible writer to use the name antichrist.
There is Not a *"The"* antichrist.
There are Only *"Many"* antichrist***s***. [plural]
1John 2:18- *Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come.*

1John 2:22- *Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist-*
-he denies the Father and the Son.

1John 4:3- *But every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.*

2John 1:7- *Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist.*

If the EE held any type of significant court in Yahweh's abode, They would know Their Bible scripture.

By saying 'the antichrist is immanent', is [according to scripture]- Incorrect.
People who lived while Jesus was still alive could be [according to scripture] considered- "antichrist".

If anyone prophecies, incorrectly [according to scripture], they receive fatal punishment.
[angels not being immune to Yahweh's punitive curse]

If an "angel" goes against what the Holy Bible teaches:

Galatians 1:8
8) "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

If angels are Yahweh's servitors, and if the Holy Scriptures contains Yahweh's rules- what happened?

Are EE then, "*accursed angels*"?.

If EE were "accursed angels",
They are no longer privy to Yahweh's "high court"

If we believe the Bible to be Truth, and use the Bible for Enochian correspondence [structure of the Tribes of Israel, etc.,]...do we just 'pick and choose'?

We could get into debate concerning if Magick is against Biblical teaching.

Does Yahweh bend the rules for mages?

Do we interpret the Bible as Cabalist code?

How come the EE don't know the Bible is
Not to be taken literally, then?

[*Kelley was the EE contact. He knew EE were not Yahweh's angels*]

→ The 'antichrist' argument amongst eschatology students today is not a valid biblical teaching. {*Similar to the "rapture theory"*}
The EE were telling Dee what he wanted to hear.
EE has a knack for using your

own 'subconscious data base' for referencing.
They did this with Kelley [his
lack of Latin, in one instance] many times.

“Enochian Alphabet”

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[*Christmas Eve- 12/24/2007*]

NOTE: This is Not Scrying the Alphabet

My work with EE has revealed some insight into Their System,
including Their Alphabet.

Kelley received the Enochian Alphabet by EE in a thrice-fold division:

(3 sets) x (7 letters)

People are used to seeing "Cardinal, Mutable, Fixed" associated with
the Zodiac...

The sequence of:
-Cardinal [create, begin]
-Fixed [change/maintain]
-Mutable [changing to something else, end/destroy]
..are parts of all the patterns we experience.

"Language and communication are the cornerstone to evolution. Language and it's expression are 'finite borders' that must be expanded to 'allow' broader horizons"- [An EE told me this]

["Cardinal, Mutable, Fixed" (#)terminology suffice until I can 'broaden my horizon']

(#) "EE has a knack for using your own 'subconscious data base' for referencing.
They did this with Kelley [his lack of Latin, in one instance] many times.
http://groups.yahoo.com/group/enochianmagic/message/75

Zodiac Influence -Cardinal Qualities:

1st Set of 7 Letters:

B, C/K, G/J, D, F, A, E

*"Cardinal" - [from the French "cardo"] = a 'hinge', that on which something turns. (It is the most important part)

Example:

In the Hept. Myst. System, A majority of names begin with the letter “B”. It was my contention that the "B" changes in cycles.
Also, Carmara drops the "C" and is Marmara.

See my earlier article here:
"C/B Cycle"
http://groups.yahoo.com/group/enochianmagic/message/27
& other future Addendum to that particular topic.

--The cycling of the letters could be considered "hinge-like"

Planet Influence -Mutable Qualities:

2nd Set of 7 Letters:

M, I/Y, H, L, P, Q, N

*"Mutable" = "subject to change".

Example:

His bigger name is Carmara, that is pronounced Marmara by the angels (the first "M" remains silent).

--The "bigger name" has the Zodiac "C" rather than the Planet "M". "Subject to Change"

_____

Element Influence [Including Aethyrs] -Fixed Qualities:

3rd Set of 7 Letters:

X, O, R, Z, U/V/W, S, T

*"Fixed" = securely placed/fastened - implies unchanging.

--Quite a few 'power words' of the Enochian Keys contain the letter "Z". These Calls exert 'tension and torque' on the Element Qualities of the 4 WatchTowers, [and 30 Aethyrs].

Example:

"ZACARe ca od ZAMRAN" amplifies my Temple and My Aura and magnifies/intensifies "Hybrid works".

From Macrocosmic to Microcosmic:

The Structure of;

Zodiac - Planet - Element is similar to a "cosmic step-down transformer".

-The Celestial Hinge of the Zodiac.

-The Cycles of the Planets.

-The Fixed Elements which cement their molecular structure, holding our reality, together.

--How to 'Work this System' will be Released Soon--

@ This is My Own Research and therefore, of My Own Opinion.
{Just like all my other articles}
If My Research can aid you, then I have succeeded.
"Altruistic Gospel of the Sophia Enochiana"
http://groups.yahoo.com/group/enochianmagic/message/71

"Enochian Alphabet [II]"

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Part Two to this Prior Article:

Enochian Alphabet [part I]

http://groups.yahoo.com/group/enochianmagic/message/76

The Enochian Alphabet is in an ordered structure.

Each character holds a frequency of it's own.

The sequence of order the Alphabet was given to Kelley is Important:

Ref. TFR pg. 183 per Ave Saying the *"L" has "more FORCE than N"*.

Zodiac Influence -Cardinal Qualities:
1st Set of 7 Letters:

B, C/K, G/J, D, F, A, E

This Order:

Aries FIRE- {1.EAST}
Taurus EARTH- {2.SOUTH}
Gemini AIR- {3.WEST}
Cancer WATER- {4.NORTH}

Leo FIRE- [EAST]/ SOUTH {5.EAST}
Virgo EARTH- [SOUTH]/ {6.SOUTH} WEST
Libra AIR- [WEST]/ NORTH {7.WEST}
Scorpio WATER- [NORTH]/ {8.NORTH} EAST

Sagittarius FIRE- [EAST]/ NORTH {9.EAST}
Capricorn EARTH- [SOUTH]/ {10.SOUTH} EAST
Aquarius AIR- [WEST]/ SOUTH {11.WEST}
Pisces WATER- [NORTH]/ {12.NORTH} WEST

Obviously, there are only 7 Letters but 12 Zodiac Signs.
There is another 'structure-key' that pertains to the cycling of these Zodiac/Letters depending where They are in a Name, Phrase, etc.,

---

Planet Influence -Mutable Qualities:

2nd Set of 7 Letters:

M, I/Y, H, L, P, Q, N

This Order:
Venus, Sun, Mars, Jupiter, Mercury, Saturn, Moon

Element Influence [Including Aethyrs] -Fixed Qualities:
3rd Set of 7 Letters:

X, O, R, Z, U/V/W, S, T

Fire, Earth, Air, Water
Red/Black/White/Green

Again, obviously, there are 7 Letters but only 4 Elements.
There is also a 'structure-key' that pertains to the cycling of these Element/Letters depending where They are in a Name, Phrase, etc.,

---

The Enochian System is "Alive"...

Placement of Letters causes 'change and shifting'.
[*Similar to a 'Rubik's Cube'*]

We see King Names which Spiral.
Adding a final Letter to the King Name designates whether it is for Mercy or Severity.
[Ref. TFR pg. 183 per Ave Saying the "L" has "more FORCE than N"]

These 2 "Enochian Alphabet" articles do not pertain to 'scrying the EE Alphabet'.

'Structure-Keys' & other Updates to both prior articles will be discussed as well as Scrying the Enochian Letters in an upcoming soon to be released Volume #2

“Is the Enochian Material just another rehash of prior grimoires?”

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Are the EE the same angels from, let's say, the "Heptameron"?

Enochian Magic was forbidden to Dee and Kelley.

Why?

We know Dee and Kelley had access to these older grimoires.

To postulate that Dee and Kelley had prior communication with angels from these "other grimoires" is not far fetched.

So, why was Enochian Magic forbidden to Dee and Kelley?

If 'Oip-Teaa-Pdoce' was just 'other angel with a different name'- how come Dee/Kelley 'were not allowed' to evoke this EE in ritual?

Why weren't they given a ritual format to communicate with 'Oip-Teaa-Pdoce'?

Mapsama tells them to be patient.

Gabriel tells them they will never understand the magnitude of what has been delivered to them.

Kelley believed the EE to be deceivers, even though he worked with other angels of older grimoires.

Kelley, being the EE 'contact', knew there was a difference between EE and 'other angels'..

[Kelley was an experienced magickian, scryer
and necromancer, after all]
If EE are the same angels of other grimoires, why was Kelley lying?
Why should we even believe Kelley at all, then?

--Are we to believe after several years of Dee and Kelley working together, all they accomplished was bringing to the magickal world…

'*just another way of contacting the same angels from other grimoires*'?
Ironically, if this is true, how come there really is not a defined way of contacting the EE?

[Other grimoires provide insight into contacting their 'resident entities']

Gabriel makes it clear:
The Doctrine delivered to Dee and Kelley is a "flayle". It is an instrument of "Thrashing". [TFR page #161]

This is all about Transformation.

Comparing the above to, let's say- the "Heptameron", might cause confusion...

Certainly the Heptarchia Mystica can be used to achieve some 'mundane favors', as well as using the WatchTower 'cacodaemons' for personal mundane gratification.

But, that is a very small part of the Enochian Material.
[The EE did not condone the summoning of WatchTower 'evil spirits'. by the way]

The Enochian Entities make it clear all other systems of magick [besides Their Own Materials] is black...

Ave tells them God sent false and deceiving angels to punish man and teach them black magick.
These "false and deceiving angels to punish man" would be the angels of the Heptameron, according to Ave.

Ave also speaks about the 150 lions- "spirits of wickedness, error and deceit" which are the fallen angels who taught men "demonic magic", or Goety.

To categorize the EE as "the same angels from other grimoires" are calling the EE 'fallen angels' who are "spirits of wickedness, error and deceit".

In EE's defense--This is why I personally, would NOT lump EE in with 'a bad crowd'- if we are to believe what Ave says, anyway..
The Enochian Materials is not a system, per see, but rather, a cryptic blueprint to Universes within Universes.
Keys to explore them and the communication of it's Dwellers.
It is about Transformation and Evolving.
It is the Highest Magick [if It can even be called "Magick"]

Saying EE are the same angels of other grimoires limits Them in Their ability.

[I personally would not use a Tree of Life diagram for the Enochian Materials]

The Heptameron, on the other hand, is:

-Consecrations and Benedictions

-Conjuration

-"The Spirits of the Air... their nature is to procure Gold, Gemmes, Carbuncles,
Riches; to cause one to obtain favour and benevolence; to dissolve the enmities of men; to raise men to honors; to carry or take away informities"

-"The Spirits of the Air of Munday ...their nature is to give silver; to convey things from place to place; to make horses swift, and to disclose the secrets of persons both present and future..."

An Enochian Magickian knows the EE energies can never fully be banished and continue to linger.

The 'Solomonic circles', however, contain their "own" energies, keeping it tight, allowing no 'PSI residue' to bleed through-out their home for weeks on end.

This article was my attempt, my argument, [and *my own opinion*]- about why the Enochian Entities [EE] are NOT the same entities of older grimoires.

No one is capable of labeling them self an expert regarding the Enochian Materials.

It is too much of an open book for absolute closure.
An opinion becomes fact when proof is presented.

Until now, it is all conjecture.

I am always open minded.
If valid proof was presented, I would gladly concede in my stance that EE did not provide just another redundant avenue to express what has already been in circulation.

"GBRHeptagram"

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This is an expanded re-post of an earlier article I wrote, then later removed, from my yahoo diary:
[I received an email request for it- so here it is]

GBR/Heptagram incorporates Heptagrams and WatchTower Seals.
It does not use the *Order of the Tabula Recensa.

*See my previous article for the reason why:

"Reformed Great Table Not for Magic?"
http://groups.yahoo.com/group/enochianmagic/message/1

This will Banish 'pre-existing PSI residue' from other systems of magick.

However, it will Not Banish EE energy.

<u>This is a 'condensed' rite, granted to me by EE.</u>

Erect an astral cube:

Visualize clearly, finite glowing borders.
East-Red
South-Black
West-White
North-Green

Visualize clearly:
-You are 'standing on' Red Silk, which you know is an 'expansion' of "The Holy Table".
[Recall, the structure of the Holy Table, complete with the Sigilum Dei Aemeth and 7 Ensigns of Creation 'create a 3D effect with power radiating upwards- '*multidimensional*']

-The sky is neutral, awaiting your astral impression.

[Use some type of energy circulation exercise here]
I do a modified Macrocosmic Orbit with pore breathing.
I then 'absorb' the 4 WatchTowers within me.
Across me is the Black Cross-
[similar to the "Qabalistic Cross/Crux" exercise]

[When you recite the First & Second Enochian Key, you will 'know' if you did these steps correctly- Vibration is an understatement!]

East- a Red flaming Heptagram appears*.
Within the Heptagon- see the [appropriate] WatchTower seal.
[Note; A Heptagon will be inside the Heptagram]

South- a Black flaming Heptagram appears.
Within the Heptagon- see the WatchTower seal.

West- a White flaming Heptagram appears.
Within the Heptagon- see the WatchTower seal.

North-- a Green flaming Heptagram appears.
Within the Heptagon- see the WatchTower seal.
(The "B"s must be in Enochian Letters!)

[*I possess 5 Enochian Element Wands- you don't need these and they are not mandatory for this rite. They are a carry over from other EE rites I do, so I use them here]
Recite the First Enochian Key:

At each WatchTower Seal-
Call/'Vibrate through' [penetrate the veil] with the appropriate 3,4,5 God Name & King Name
[Use Mercy or Severity- depending on the working]

[#Optional- *I added the following 2 steps, myself*]
#Recite the Second Enochian Key:
#Call the Table of Union and 'see' it open upon the ceiling/sky above you in Enochian Letters.

! Important- if you choose to not use the above #optional steps, add the 2nd Key after you recite the above, 1st Key-

The 4 WatchTowers spin Clock-Wise/Deosil like a "square wheel"
You can feel your '*whole temple start to move'- [eventually]

(**A "Tesseract" working EE has given me, but will not allow me to release as of yet, will be posted when I am able*)
[#Optional- *I added the following, myself*]
-#Try to see/feel brilliant white light exploding through out the temple and your body- like a nuclear weapon was detonated and the mushroom cloud radiates through the ceiling.

[You can use this as a general stand alone rite- or continue onward to your desired working at this point]

My Theurgy [*Divine Working*] background is a *compilation* of:
Qabala, Egyptian [On my son's birth certificate reads: Osiris Orion], Gnostic, Qlippoth, LHP, Spiritualism, Daoism, Tantra, Mysticism, and *"Western-Ceremonial"*
[I have worked through *most* of the '*Solomonic*' Grimoires]

I did not intend to add this, but after some discussion, I decided to add some brief [Anonymous] excerpts from a few email/private message acquaintances:

"…I find your posts fascinating and timely". "I want to be a enochain master to"

"Not since Benjamin Rowe has Enochian been written about to show a magician how to do it" […] "…if you ever give a seminer [sic] on this stuff we want to come!..."

"…[…] and finally some body got the memo!"

"[…]…Crowley Josh Norton [Ed: Ben Rowe] Tyson Milo and now you Satoga are the only contributors on how to do enochian magic in past 500 years. "[…] Congradualtions [sic] on keeping the current a live"

"POST MORE RITUALS!"

"write more, teach more and keep on keeping on!"

"I have an Abbey for sale…"

THIS ENDS VOLUME #1
Dated: 1-1-11

Bibliography:

If you are a serious student of Enochian Magic, these 3 books are essential.

- **"John Dee's Five Books of Mystery: Original Sourcebook of Enochian Magic" -Joseph H. Peterson**

Design your own ritual structure and eliminate the copied errors that spanned the last 100 years.

- **"A True & Faithful RELATION" - MERIC. CASAUBON, D.D.**

To get a perspective on Dee and Kelley's relationship with the EE.

- **"The Complete Enochian Dictionary"- Donald Laycock**

Laycock's book is the best.

- **VOLUME #2: "How To Do Enochian Magic"**

Coming Soon as more notes get procured…

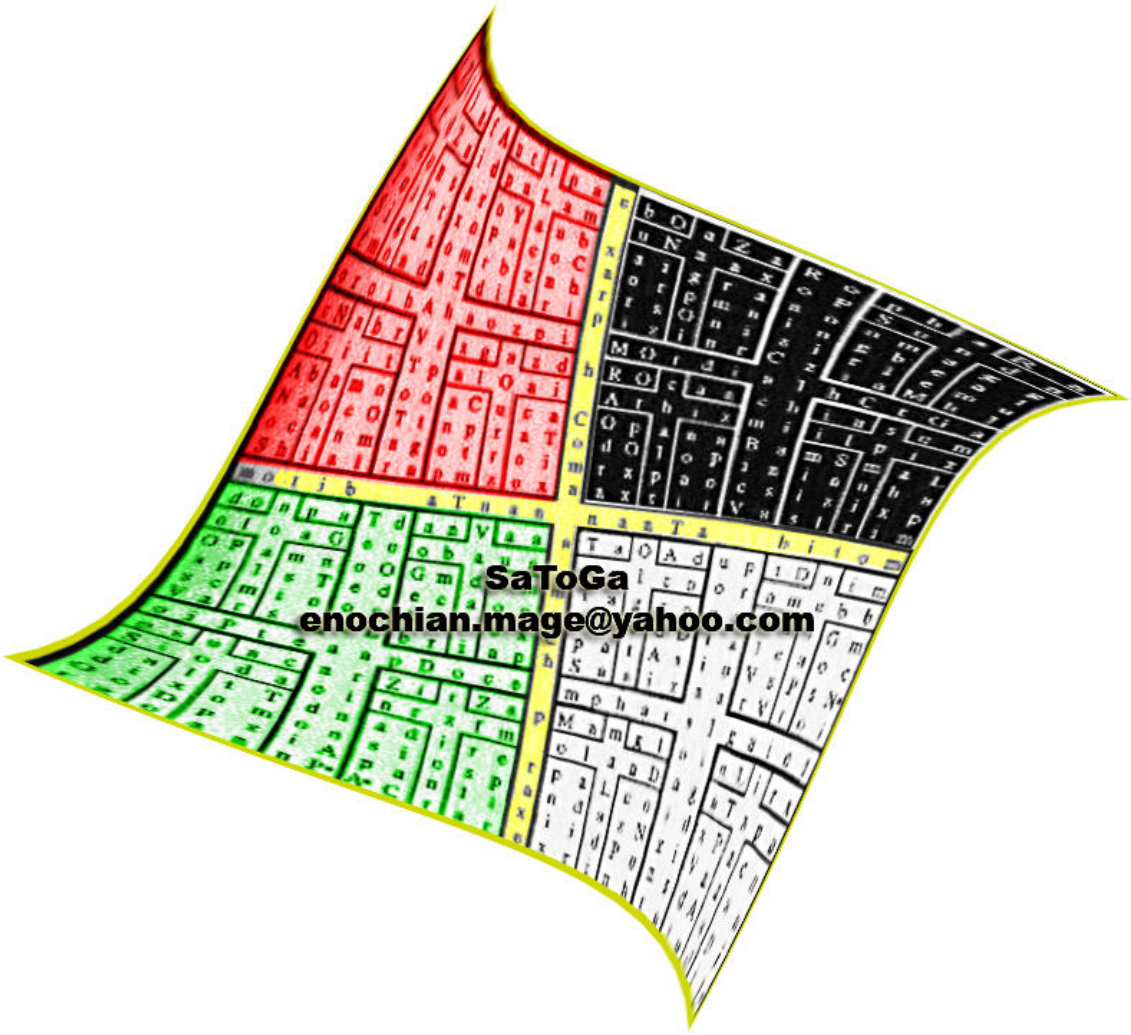
Currently, Projected Articles Will Include:

Various Rituals/Charts I Receive from the EE, Scrying, Astral Temple and 'Enochian Hyper-Physics'.

Email with YOUR Input!

Volume #2
Charts & Rituals

The Original WatchTower Table. [ClockWise]



Volume #2
Charts & Rituals

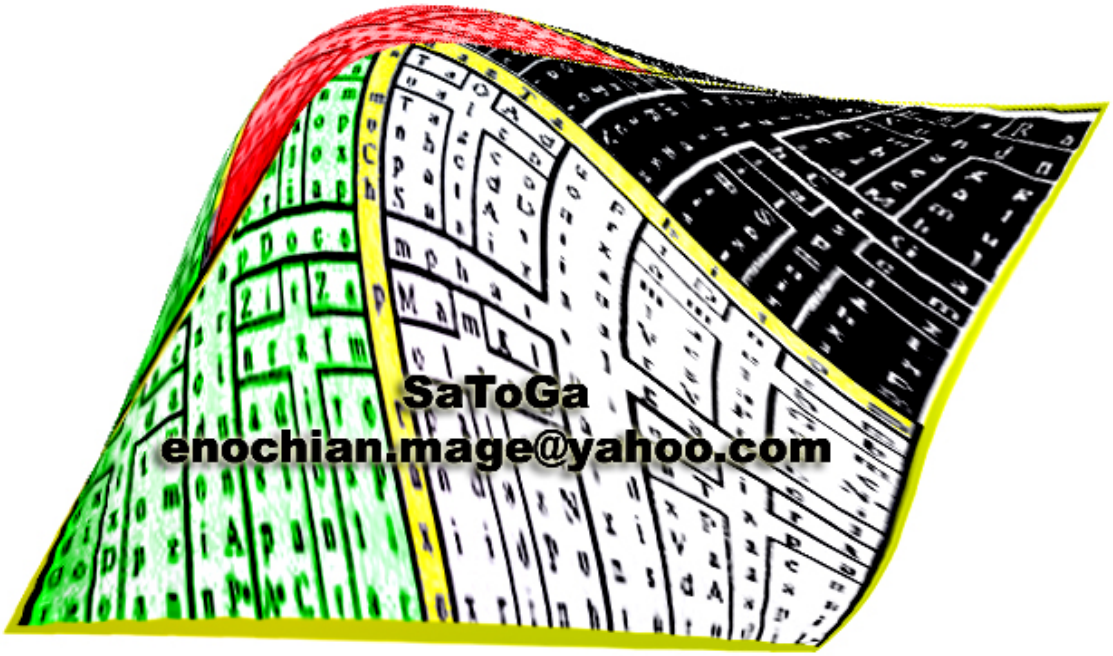


Figure 11

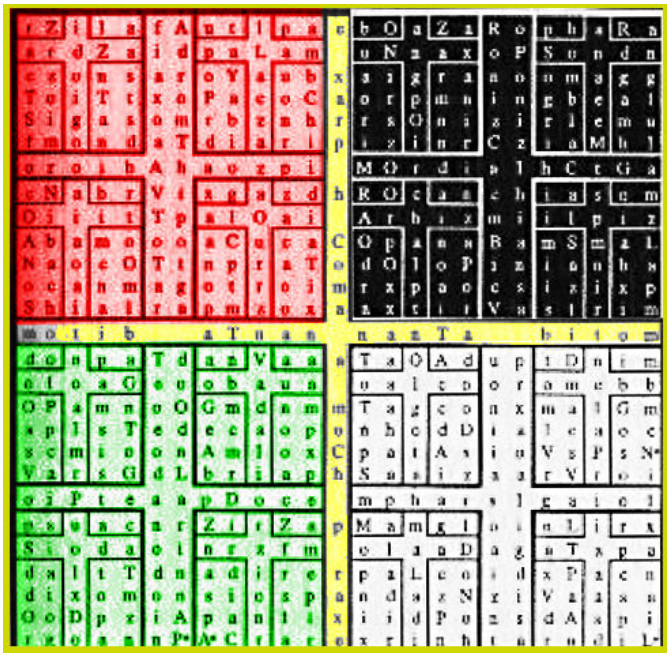


Figure 2

The Original WatchTower Table

NOTES

"Enochian Entities - Book B" – By SaToGa

Volume #2

[Released: January 19, 2011]

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SaToGa - Salvatore Tommy Ganci

enochian.mage@yahoo.com

http://groups.yahoo.com/group/enochianmagic/

This Volume, and the One Previously Released- were all works of Altruism. There were no fees for these Volumes. Nor did I ask for any type of Contribution, whatsoever.
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My only hope, is for my name to go down in the Enochian annals of time, and to leave as my contribution, these books.

That is my Magickal Legacy. My small, but personal addition … to the archives of Enochian history.

I bid you peace!

I Remain…

Yours Truly,

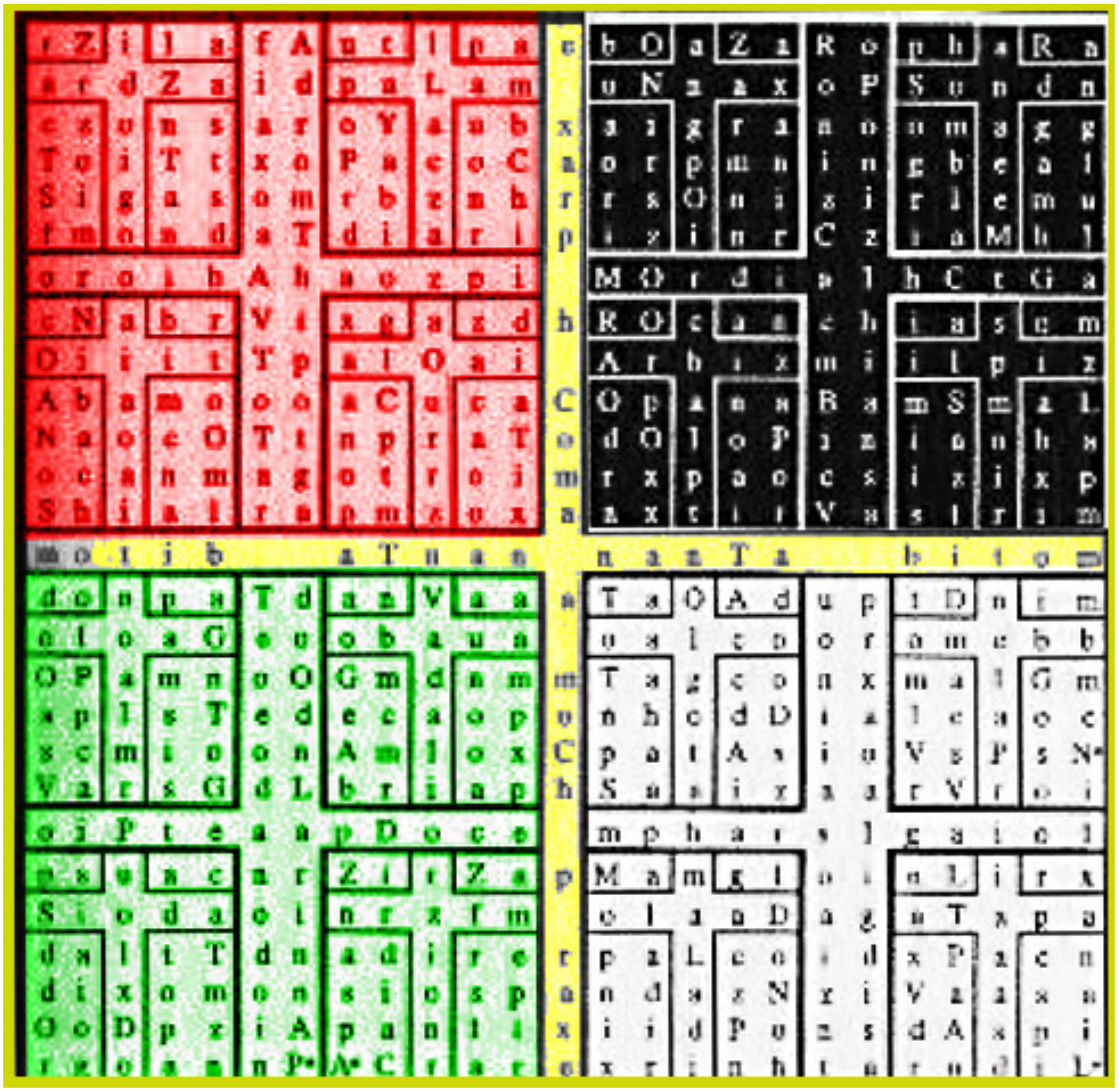
-SaToGa
Salvatore 'Tommy' Ganci
1/19/2011

“Enochian Entities - Book B” – By SaToGa

Volume #2 [“Book B” = “B” equals #2]
Released: January 19, 2011

Also By -SaToGa
“Enochian Entities – Practice & Theory – By SaToGa”
Volume #1 Released: January 1, 2011

The Above ‘Chapter-Break Image’ is the
WatchTower Seal ‘Colors’ – *Original Version*



"Enochian Magick is like Quantum Mechanics-
***The 'Observer' affects the Outcome"* -SaToGa**

"Urim & Thummim"

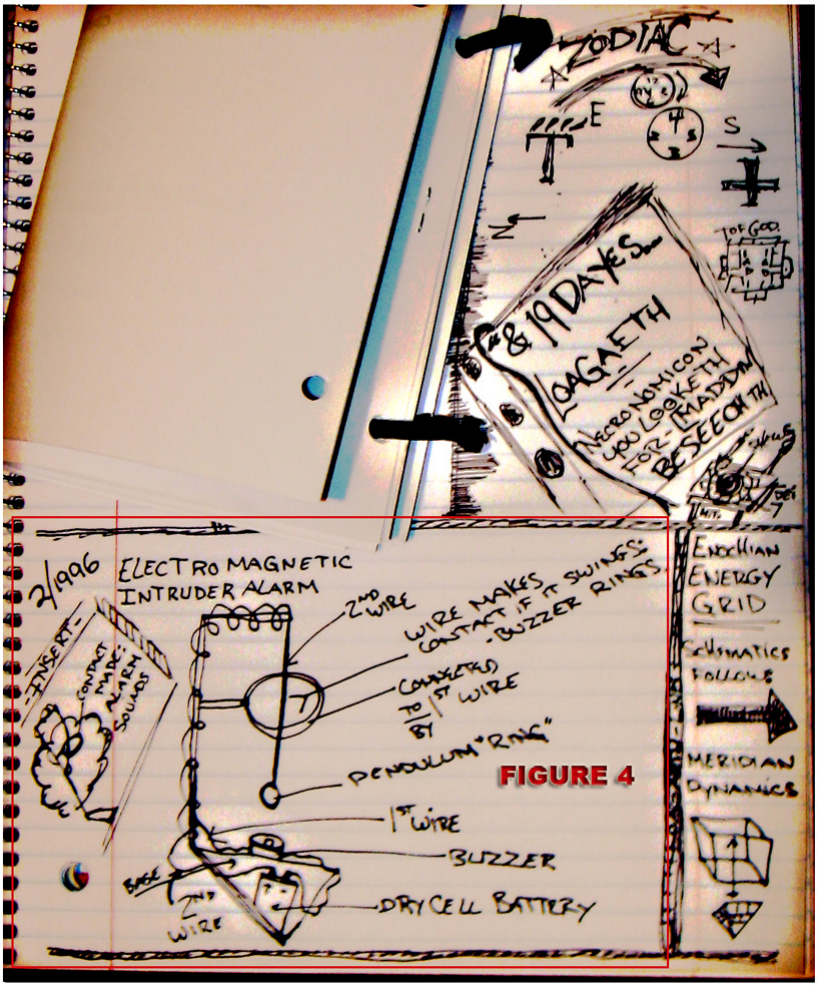
I invented an 'electro-magnetic pendulum'. [Figure 4]

It sits in my temple, alone, *grounded*, shielded, and off to the corner. It is composed of a dry cell battery, a stand which hangs a metallic ring, within a loop of wire. If the slightest electromagnetic 'sensation' comes within a few feet of this sensitive, *but ugly looking contraption*, the wire holding the swinging ring will make a *circuit connection* with a buzzer.
This is my alarm, *alerting me* that an EMI &/or PSI field has '*breached the area*' & entered the Temple space…and wants *"something".*

These Enochian Entities [EE] have been *affectionately dubbed* by us as 'Electrical Entities', as *Volume #1 of this book- gave insight into our electrical disturbances (Electro Magnetic Interference) caused by them. Since, I have procured a *simple Faraday cage* to keep my computer hard drive from constantly getting erased. [It doesn't work too good] *Inventions of necessity, with wired coils disseminating 'currents' out of home, and grounded into the outside lawn.*

- **"Enochian Entities – Practice & Theory – By SaToGa" Volume #1**

The electronic gizmo shrieked in my temple space, recently, right around the time I usually do my rituals.
That evening, I opted to be absent from any ritual, and rented a DVD instead. I like to think perhaps EE *misses* me, and like children, ring the doorbell and ask if their friend can come out to play. There is no likelihood of any EMI pulses to *play* in the temple space, so if the buzzer sounds, the chance it was done by some type of PSI condition is more than coincidental.



Electro-Magnetic Pendulum Schematic
[Photograph of a Page From My Grimoire]

The DVD remained in the box, and I sat in the temple, a little groggy. I then performed a simple EE oratory, and waited for a response within the shewstone.
--Nothing.

I thought nothing of it, because when I put some concentrated thought into EE, They usually manifest in some sort of weird *Synergy.*
…I really just wanted to relax that night.

The next night, I did perform a ritual. I knew *They* wanted to '*talk*'. I broke out the heavy armor and evoked a heavy duty EE Hierarchy. I evoked all the 3/4/5 God names, Kings and Seniors of the 4 Watchtowers.
I will paraphrase the following vision.

The EE *again*, seem to be working under some type of time restraint. This happened during John Dee's time too. In Volume 1, there is a ritual I performed, called:

"WINTER SOLSTICE, LUNAR ECLIPSE OVERLAP FIRST TIME IN *456* YEARS"

That 3 digit grouping of numbers, *456*, appear in the Enochian Keys/Calls. This Lunar eclipse happed 456 years ago, during the Dee/Kelley era.

[John Dee was offered a readership in mathematics at Oxford in 1554] (*See Appendix For More 1554 References*)

The EE time limitation seems to be overlapping again. The EE are Lunar Sabbath *oriented* [see explanation later on in this Volume], so an Eclipse that is Lunar [combined with the Solstice] is significant. Since I performed the above said ritual, my relationship with EE has

increased many times over. Gabriel's dialogue of the hidden doctrine in TFR makes me think *this generation is ripe for Enochian enfoldment.* Uriel's announcement as the final era, coupled with the appearance of Liber Loagaeth*…*

"The final age before the end all things".

I am not an apocalyptic junkie. I like the world. I really do not want God's mighty foot crushing it. I always understood the dual nature of visions, and seek the other "*EE Crease of Energy*" [Volume #1].

However, despite what I enjoy, EE have been coming on pretty adamant of what is to transpire.

Apocalyptic Overtones
Jan 7, 2011

http://groups.yahoo.com/group/enochianmagic/message/98

Recently... some of the EE contact, [especially with the Seniors] have been alluding to:

-Apocalyptic Scenarios

-Ice Age

-Pole Shift [*more than a strong hint*]

-Time Line Convergences

There are always multiple ways to discern vision symbolism.

I am just *'putting this out there*', so "*interpret*" according to your own personal beliefs.

Back to my paraphrased EE 'big-guns' rite…
The EE told me I was a *"Slacker".* They told Dee the same thing.
[I feel kind of honored!]

EE also said I am a nuisance by interjecting a lot of pointless questions that have no relationship to what *They* are presenting. I do not like to add my cup of opinion to the Enochian Horror stories, but EE do show They have an "*Agenda*"…What I ask is unimportant unless it pertains to *Their Materials*.

EE's main mission is to enlighten and evolve- Humanity.

They have become reluctantly uncomfortable, by narrowing it down [out of necessity] to *just* the select wizards who will listen and record it for mass distribution.

I am an Enochian scribe.

I work rituals, and record what *They* tell me to. I then upload it to the internet so others can receive it… free of charge.

Back on track…

Because obviously, I am a '*slacker*', the EE are going to speed things up, *Themselves*. Similar to the "Light that flew into Kelley's head" when he was scrying and filling up parchment with EE Materials, I too *"will be privy of a sort".*

EE told me to record this:

" As […*Voice recorder Inaudible Here*…] 'Urim & Thummim' to reveal what was meant to keep as secret, so too shall thou bear witness to our *light stones*. So shall you appear as our priest for this time and time again, as did the High Priest, and *as *Joseph Smith of old…"*

http://en.wikipedia.org/wiki/Urim_and_Thummim

**Book of Mormon, Gold Plates & Maroni*
[Was Maroni an Enochian Entity? Personally I do not *think* so...]

I am going to splice an article here, as I feel it is relevant:

“Paranoid Email + Root Cause of *Enochian Sensationalism*”

http://groups.yahoo.com/group/enochianmagic/message/91

I have been corresponding with this certain individual for a few weeks now.

[*Not sure if it is male or female-, not sure if it matters, either way. Hysterical and emotional break down can be sexless*]

Today I received a reply to one of our several running conversations. This day's email seemed ripe with paranoia.

The classic *'Enochian Horror Stories'* I warned about in my previous discussions.

This is not in anyway a '*slam*' against this person, but I am just using this as an example on why Enochian seems to attract a lot of negative sensationalism.

I will leave all personal details out to retain their Anonymity. However, I kept the grammar and spelling errors intact. Comparing their previous emails to this one is evident this person was in a highly charged 'manic' condition

---

Hi again SaToGa!

I remember in one our conversations you mentioned you moved from New York City to Arkansas because the enochian angels got you the wife hook up lol. I came across something on the news check this out. it all runs thru out the same time you started listing your enuchian threads;

- "**ARKANSAS HAS HAD OVER 500 MEASURABLE EARTHQUAKES SINCE 10/10/10**"

Arkansas (CNN) ""Things are still shaking in Arkansas.""

More than 500 measurable earthquakes have been reported in central Arkansas since September 20, ranging in magnitude from a barely noticeable 1.8 to a very noticeable 4.0 (recorded on October 11), according to the U.S. Geological Survey.
Geologists can't say whether they'll stop anytime soon.

I am not trying to say your magick is causing this, but you have to be careful with karma!
yesterday I was reading the news and came across a FREAK WINTER TORNADOE touched down in your area and killed 3 people!
WINTER TORNADOES??

- **"Deadly Arkansas tornado had winds up to 140 mph at peak, tracked for 21 miles"**

http://www.kfor.com/news/sns-ap-ar--tornadoes-ark,0,7502181.story

NOW THIS MOURNING I SEEN THIS HEADLINE BECAUSE NOW I HAVE BOOKMARKED ALL THE
YOUR ARKANSAS NEWS CHANNELS ONLINE!!!!!!!!!!1

- **"1,000 Birds Fall From the Sky in Arkansas"**
-

http://www.todaysthv.com/news/local/story.aspx?storyid=136195&catid=2

""Saturday night, ringing in the New Year took on a whole different meaning for the citizens of Beebe. Around 11:30 p.m., enforcement officers with Arkansas Game and Fish Commission began getting reports of dead black birds falling from the sky in the city limits of Beebe.""

Arkansas Game and Fish Press Release:

BEEBE, Ark.-- Saturday night, ringing in the New Year took on a whole different meaning for the citizens of Beebe. Around 11:30 p.m., enforcement officers with Arkansas Game and Fish Commission began getting reports of dead black birds falling from the sky in the city limits of Beebe.
Officers estimated that over 1,000 birds had fallen out of the sky over the city before midnight. Most of the birds were dead, but some were still alive when officers arrived. The blackbirds fell over a one-mile area in the city.
AGFC wildlife officer Robby King responded to the reports and found hundreds of birds. "Shortly after I arrived there were still birds falling from the sky,"
King said. King collected about 65 dead birds that will be sent to the Arkansas Livestock and Poultry Commission lab and the National Wildlife Health Center lab in Madison, Wis.

UPDATED:

BEEBE, Ark. — The carcasses of some of the nearly 5,000 red-winged blackbirds that inexplicably fell on an Arkansas town on New Year's Eve night will be sent for testing to determine the cause of death

http://www.msnbc.msn.com/id/40885546/ns/us_news-weird_news/

Necropsies performed Monday on the birds in Arkansas showed the birds suffered internal injuries that formed blood clots leading to their deaths, The Associated Press reported.

The AGFC has flown over the area to gauge the scope of the event. There were no other birds found outside of the initial area.

AGFC ornithologist Karen Rowe said that strange events similar to this one have occurred a number of times across the globe. "Test results usually were inconclusive, but the birds showed physical trauma and that the flock could have been hit by lightning or high-altitude hail," Rowe said.

THE ORNITHOLOGIST IS NAMED ROWE! LIKE YOUR FRIEND BEN ROWE!
ON YOUR NEW YEARS EVE RITUAL YOU POSTED THE TIME AS BEING 11:30PM WHICH IS WHEN THE 1000 BLACK _BLACK!!_ BIRDS FELL FROM THE SKY THAT WERE HIT WITH SOMETHING!
SOMETHING AS WITH ELECTRO MAGICK ENERGY!!!!

And then, this…

- **"State commission says dead fish now cover 20-mile section of Arkansas River"**

By Associated Press

6:20 p.m. CST, January 1, 2011

http://www.5newsonline.com/news/sns-ap-ar--deadfish,0,2318825.story?track=rss

http://www.msnbc.msn.com/id/40887450/ns/us_news-weird_news/
http://arkansasmatters.com/fulltext/?nxd_id=380286

OZARK, Ark. (AP) — An Arkansas Game and Fish Commission spokesman says dead drum fish now cover a 20-mile section of the Arkansas River near Ozark.

Seven teams from the state agency visited the affected portion of the river Friday. Commission spokesman Keith Stephens says an official estimate of how many fish have died is expected on Monday, but he tells the Arkansas Democrat-Gazette that the number is likely in the hundreds of thousands.

SATOGA GOD IS TRYING TO SHOW YOU WITH ALL THE SYNCHRONISITES THAT YOUR ENOCHIAN MAGICK IS CAUSING ALL THIS INJURYS AND DEATHS! I NO LONGER WANT TO CORRESPOND WITH YOU BECAUSE I FEEL THAT I AM ONEOF MANY ENABLERS AND I DO NOT WANT TO ATTRACT NEGATIVE KARMA ON ME AND MY FAMILY!

[Edit: Personal details Omitted from this individual's EMail]

I am sure this individual is trying to help me.

If the pen-pal relationship didn't sour, I was going to [jokingly!] mention maybe the EE apocalyptic intent *was* to send me to Arkansas because of the vast amount of Crystal Mines, to which Arkansas is well known for.

With all that piezoelectric oscillation banging into the Aethyrs… that would significantly strengthen my apocalyptic hammer!

Maybe, *'praying for my doomed soul'* was this person's initial intent since the beginning of our conversations…

Perhaps this person's own innate paranoia got the best of him/her.

Maybe this person's emotions were 'tweaked'- due to the Holiday season and just needed *a release.*

I will never know as all communication was halted on their end...

Of course I will comply and respect their wish.

P.S. He/she said… she/he would pray for me.

→I would less likely blame me, and look towards a more scientific, rational explanation…like HAARP, the BP Fiasco, *Chemtrails* or even, maybe… the LHC.
[Large Hadron Collider]

I had a *brief vision* of this last year-

As I described in:

"Enochian Entities – Practice & Theory – By SaToGa"
Volume #1:
"EE somnambulism: ZAX Dream"

However, My Own Opinion- is based on legitimate science.

- I would go with either an Arkansan 'Caldera Volcano' or the *New Madrid Fault Lines* getting ready to blow.

I think the 'apocalyptic scenarios' EE enjoy. serve two-fold:

1)Entice DEE to stop 'slacking', because there is a set time frame the EE are working within.

2) The apocalyptic scenarios- I see more as "the death of the ego".

Enochian Magick should leave the mage 'evolutionary exalted'.

When Fundamental Religious Doctrines such as "antichrist" and "Armageddon" rear their head/tail, I believe the exegesis [from a neutrally spiritual/non-religious approach] 'should' dictate it.

I also noticed EE enjoy using symbolism from the Pseudepigrapha writings, and Nag Hammadi Scrolls.

But…there is definitely an 'ominous feel to the Earth's energy matrix'.

People are generally in anticipation of '*something big is about to go down*'….

Maybe it is the mainstream media, that is always trying to instill fear into the hearts of it's viewers (?)

Again… I personally despise all the 'EE bad rap' stories and the negative attention it gets, and I do my best to rid it when I can.

When the EE Materials are understood and worked by *Sanctioned*,* experienced mages…
***They* bring powerful, quick results as the prime diversionary backdrop**
[all the while keeping the mage, active]
-as EE *evolutionary forces* tweaks the magickians energy fields

[***See Volume #1 about "EE Sanctioning"]

Back to the 'Urim & Thummim'…

Originally when this was told to me, I really did not *grok* what *They* meant.
It started unfolding after so many years of doing Magick, in general- [almost 40 years!]…then exclusively working only "Enochian Magick".

Being bestowed an
"Enochian-esque Urim & Thummim",
after so many years,
allowed me to feel- I really was 'getting somewhere'…

<u>Basically what it entailed, was this:</u>

Besides my usual EE Ritualistic 'contact', there would be a '*ceremony-less*' contact time as well.

I enter my Temple, adorn myself with Lamen and Ring.

Then I sit full lotus, recite the 1st and 2nd EE Key, meditate briefly until I reach *Alpha level*.

I relax [in the Temple recliner!] in that state, grab my notebook and voice recorder and establish *"Channeling Contact"* with the EE…

→ Most of the time: Dee and Kelley would perform an Oratory Prayer & the EE Communication began. Sometimes, Dee/Kelley did Nothing at all, and *"Some-Thing"* would instantly appear. Spiritualists would tell you what Dee/Kelley did was Not Magick, but rather, just a generic Séance.
'Just Pray and Summon'

…This will manifest differently as a wide array of variables enter the equation. One such variable is contingent on what EE Ritual I perfomed, prior. Sometimes the EE channeling session will be an addendum to that ritual. It all depends.

During these sessions, I am more aware of understanding the EE Materials. My memory is better, almost as if I am downloading information from vast EE archives. My mind 'cross indexes' in visual depth, and my clairvoyant abilities are also tweaked.

NOTE: Unless I specifically state "Ritual", the information will be understood as originating in an EE induced trance state.

Photograph of a Visual Page From My EE Grimoire.

Armed with my Voice Recorder, I also *scribble* pictures [in the dark] from the visions I encounter.
Sometimes, these *'notoriously quick'* EE Imagery Flashes can get forgotten.

"Temple Tools"

EE has repeatedly told me all the Enochian Materials are to be *"Knitted Together"*
[See Volume #1 also]

In My Own EE Temple, I incorporate the following:

Holy Table

[Holy Table of Covenant]

After the altar is all set up, *I use as was suggested*, Red Silk covering… This conducts Energy [bioelectric energy]

Sigil Dei Ameth

This Sigil acts like a *'combination lock'* when deciphering the names of the beings that grace the outside circumference.

[Other EE Material Items had 'removable parts'- *insides* that were *manually manipulated* and turned 90 degrees!]

Sigil Dei Ameth's Bee's Wax composition is organic, & will not impede *bioelectric* energy

7 Ensigns of Creation

[with Enochian Letters]

I also use the appropriate Ensign when I call the [Heptarchial Mystica] King, Prince and 42 Ministers.

Like an ascending/descending spiral staircase…the Ten above items spiral energy upwards, into dimensions that transcend our three dimensions.
They radiate within the shewstone… that lays upon all of it.

Liber Loagaeth and other Enochian Materials are sometimes used to *breach* our normal 3D *'laws'*.

The EE Materials were for an Era when Magickians would Grok "Quantum Physics"
[Liber Loagaeth will be discussed later in this Volume].

“EE provided Dee with what he Wanted”

Premise: “EE provided Dee with what he Wanted”

The Heptarchial Entities [They are *still*- EE] – Kings, Princes- show many of them are keen for fighting wars in the waters.

This was something very appealing to Dee.

Also the 91 Governors and parts of the Earth seem to be *personally* directed to Dee, as he was a navigator, explorer, map maker, history student extraordinaire, etc.,

Example: the attributes of the Mercurial King shows skill in warfare of the waters.

Compare traditional Mercurial correspondences with King Bnaspol. The abilities these Kings and Princes exhibited were more aligned with the needs, wants, desires and interests that Dee held dear.

Spanish Armada ring a bell?

The 91 parts, [*which have ‘magickal counterparts’*], were ‘peppered with the flavor’ Dee hungered for…

Political dominion for his Queen.

For each individual magus, all these attributes differ.

If you require a certain task to be performed, no matter the task- you will have it fulfilled by one of these EE.

I have worked with the same King [Bataiva/h] over and over, and He stretched into other WatchTower *“areas”* …

Though He is *of* Fire, He performed Water, Air and Earth “tasks”.

This is why ‘Neo-Enochian’ practitioners get results…

"Enochian Magick is like a Quantum Machine-
The 'Observer' affects the Outcome."

*Back to: "***Temple Tools"**

5 Wands [Optional]

-used exclusively for EE ritual.

One for each element.

[Consecrated]

I originally made these by exposing them to their own *native* element.

Example- Fire wand was put in oven until it turned a golden brown.

When EE came onto the scene- They have such a varied and wide element base, *Their's* 'over-lapped' what ever element exposure I previously employed.

Lamen
The second one. The first one made was of demonic interference but can be used for other magicks, such as Solomon's

Ring
I was told by EE to wear mine on my left, marriage band finger [Volume#1]

I also have the **4 WatchTowers** up, as well as the **Tablet of Union**.

Some mages feel these are necessary to balance the energies.

I do not feel that way.

The watchtowers are only a small group of EE Materials, but were of prime importance to older magickal orders because they did not have/incorporate all the EE Materials.

This brings me head first into the following notes:

Dee's diaries are vague in establishing a direct link between the Enochian Keys/Calls and the Watchtower tablets.

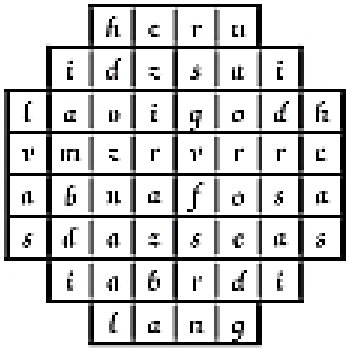
I personally use a Enochian Key system that corresponds to the WatchTowers. [See Figure 111]

It was one the EE gave me, but also told me:
"This means something else"

I never questioned it because I knew, in due time, it would be revealed to me.

Certainly, the WatchTower tablets contain the Governors of the 19th Key…

But The WatchTowers are actually something else…
[Explained later on in this Volume]

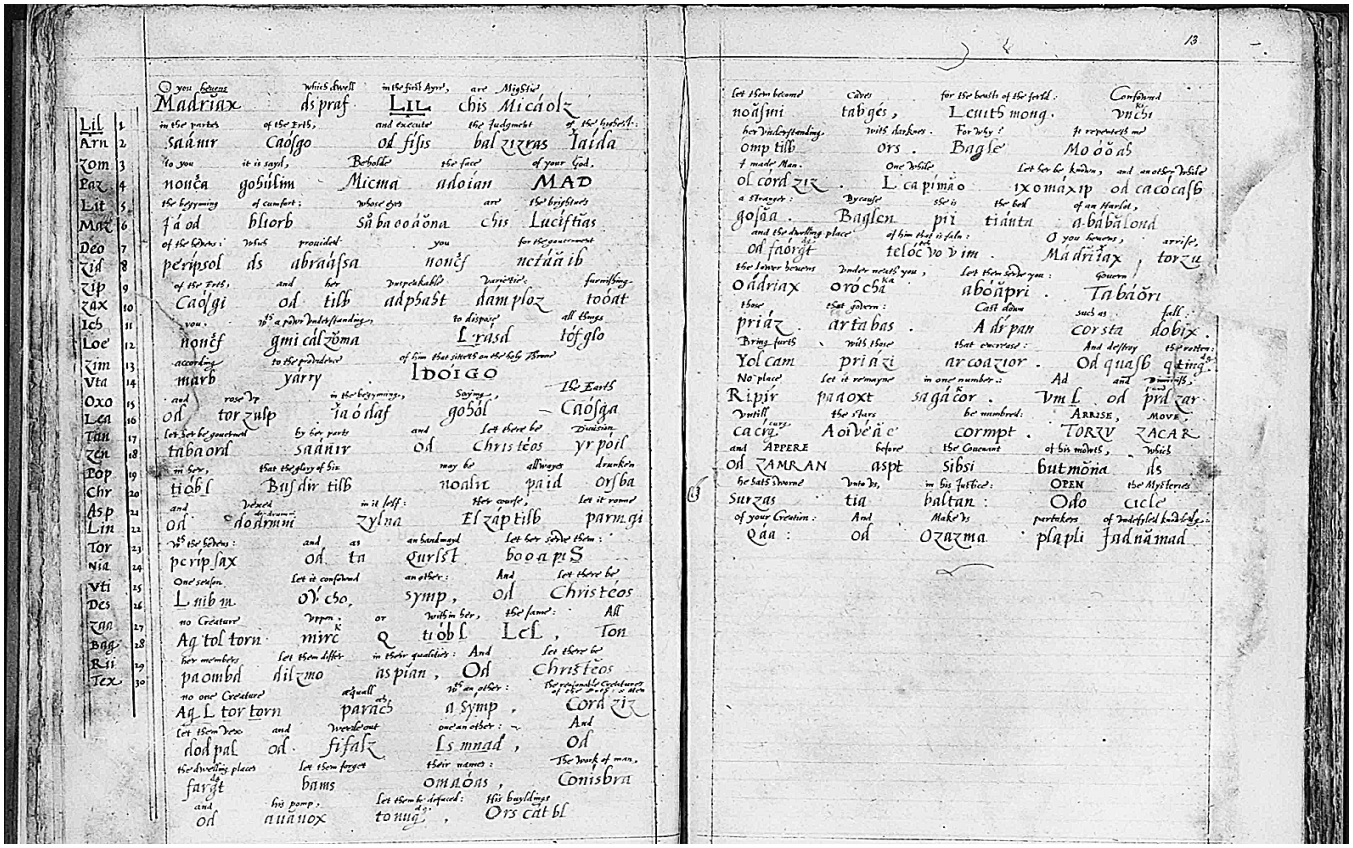


The above "Tablet of God" and
a *brief excerpt* from an EE forum conversation:

"What more could you want?"

"The Holy Table, for example- is called "The Table of Covenant". "Covenant" tells me there is much more to discover. The Lamen, Ring, Ensigns- there is much information "hiding in plain sight". The Six Round Tables of the Kings, for one- is something I personally would like to know more about.
All these questions is what I want to learn more about.
As far as I know, a unified system is lacking these answers.
If I ever discover anything good, I promise to share…"

➔No matter how many reference books about the Enochian Materials are circulated [mine included!]- the serious student must go directly to the actual Dee/Kelley Diaries.



"…If I ever discover anything good, I promise to share…"

"A Time to Share"

"But in the same instant when Adam was expelled, the Lord gave unto the world Her time, and placed over Her Angelic keepers, Watchers & Princes"
-Geoffrey James, "Enochian Magick of Dr. John Dee" Page #1-2

"As an instrument of the thrashing…This Doctrine is a Flayle"
TFR page #161

"Therefore you may do anything" –Mapsama TFR page #145

"Quinta Essentia Enochianas"

→ **"Enochian Magick" contains 5 Parts- Quintessence**

1) **"Liber Loagaeth"** Gebofal
– 49 Gold Leaves
–
[*Joseph Smith received Gold Plates From an Angel named "Maroni"- see this Volume*]

2) **49 Keys** ["Calls"]
- but only have 48

3) **WatchTower Tablet**
-Original & Revised
(*See Volume #1 regarding the "Tabula Recensa"*)

4) **"Heptarchial Mystica"**
-A Complete Planetary 'Magick' System

5) **"Liber Scientiae Auxilli et Victoriae Terrestris"**
– The 91 Parts

Liber Loagaeth had the input of 7 Entities,… lending Their voices, either directly or indirectly, in regard to this Book.

This Book WAS that Important!

In the "ZAX Vision", the EE *explained* it as:

This is the Analogy of Correlation
(This Volume: "ZAX Vision: Get Thee Behind Me- Satan!")

"Think of the 18 Calls as The Keys that Open the Tumblers of the Loagaeth cities.

The WatchTowers contain It's occupants, & the Governors of the 30 Aethyrs" [the 19th Key]

The Holy Table- ***is as the*** -Loagaeth & 30 Aethyrs.
The 7 Ensigns- ***is as the*** -Heptarchial Mystica
Sigillum Dei Aemeth- ***is as the*** -WatchTowers

Microcosm- *is as the* –Macrocosm

The EE Infrastructure: "Knitting Together"

30 Aethyrs are *"of"* the Cities of Loagaeth

Liber Loagaeth are 49 gold sheets with a differing front and back.
In other words, this signifies "Thickness or Volume" and that each "page" is 3D- *maybe, even…* "Multi-Dimensional"

The 19th Call is a Trumpet that Calls the 91 Governors

The 91 parts are 'etheric counterparts' "of" the 30 Aethyrs

Heptarchial Mystica is the 'Cosmology' and 'Calendar' system of the EE MultiVerse(s)

Previously, I wrote:

"Dee's diaries are vague in establishing a direct link between the Enochian Keys/Calls and the Watchtower tablets."

The WatchTowers contain the 'Census' [inhabitants] of the 30 Aethyrs, 91 Parts and Loagaeth.

Think of the WatchTower as a telephone directory.
Find the occupant and dial it in!

The 18 Calls/Keys [including the 19th] are directly related to Loagaeth.

If Loagaeth was a Nation, the 18 Calls is it's Declaration of Independence. ['Directives']

Liber Loagaeth relays 3 types of Knowledge.

Triple-fold is a common theme in The Enochian Materials.

The 2nd EE 'Lamen' contains 3 "parts"
-The Flesh
-The Skin
-The Heart

The First Item received- 'The Tablet of God' [in this Volume] is also 'of' 3 Parts, and appears to be divided into 4 parts- like a *"prototype"* of the soon to come -WatchTower Tablet.

The Lamen- *is as the* -Tablet of God

The EE *"Solomonic-style"* Ring, by being worn- shows you have power in your hand to control.

The Lamen, [like the breastplate of the Old Testament Priests] signifies- within your aura- you are composed of the same fabric as the EE *"Theocracy".*

The EE were very interested in the World's Kingdoms.

We see this as an interest because the EE Hierarchy is composed of a "Theocracy"- like the 12 Tribes of Israel.

EE has Kings, Seniors, Princes, Ministers and of course, God(s)…and a God of Justice
(Scales of Balance)

The purpose of Loagaeth:
Circulating it's Energy Matrix/Theocratic Kingdom ..then-
"The End of the World".

Again…

"But in the same instant when Adam was expelled, the Lord gave unto the world Her time, and placed over Her Angelic keepers, Watchers & Princes"

"As an instrument of the thrashing…This Doctrine is a Flayle"

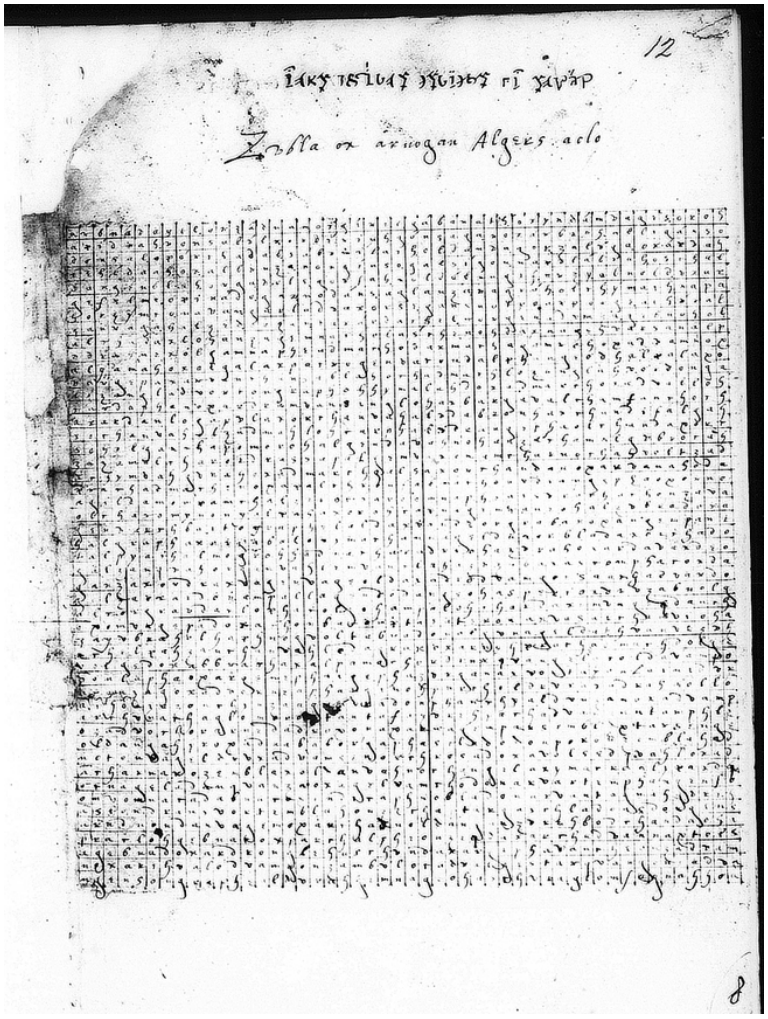
"Therefore you may do anything" –Mapsama

As the Grid Pattern was very special to John Dee [see his Book of Soyga]…*the diagrams consisting of boxed squares proved nothing unusual in Dee's current Understanding…*

The Vertical and Horizontal Lines form Latitude and Longitude Lines, aligning the Zodiac, Celestial/Cosmological Spheres, Planets and Elements.

I believe some of the familiar number sequences in the 18 Keys refer to this: “456”, “9996”, “3663”, etc.,

Some of the context from these Keys make these numerical sequences appear as “Zones” or “Districts”…



Gnosticism plays an important function in the Enochian Materials.

Galvah is Sophia, trapped in flesh, yearning to reach Her destination.
Unwrapping the imprisoning skins of the fallen Adam.

Mondays were the EE Sabbath,
and the EE calendar demonstrates this.
[Spoken of in this Volume]

The EE Hierarchy is a Balance of Male AND Female

Again… The EE enjoy making usage of
Gnosticism, Pseudepigrapha, Nag Hammadi Scroll imagery.

It is my belief- the EE 'God of Justice' differs from the Old Testament Demiurge- 'Ialdabaoth'. ['Gnostic *speaking*…']

The EE are rebels against *Entropy*… seeking to overthrow the shackles of flesh, to which,
Humanity- were *imprisoned* by…

The unmade/uncreated Universes, still slumber… awaiting attention/LUX.

The Savior, who appears as the First Leaf [received last] of Loagaeth, resurrects 'black matter'.
He *awakens* from the dead … [sleeping] *"inertia*". ..Similar to the Cthulhu cult
What rests, comes alive - when the redeemer [of EE Christian symbolism] …saves the slumbering masses of Un-Creation.

The First Leaf of Loagaeth was presented last, detailing the Christos.

It was presented by Galvah, who again-
is the personification of Sophia [Imprisoned Flesh]

Thus, we are all creators *in* Loagaeth.

New Year Rite
12-31-10 to 1-1-11
Performed 11:30Am- 12:23 AM

The Enochian Sphere [*similar to the descending crown sphere of the 'Middle Pillar' exercise*] above my head seems to have changed. It now appeared 'artificial', as if it was hollow and metallic. The usual globe of power above my crown chakra has now shifted location and is wrapped around me.

The globular sphere as a coat of many lights might return to it's original crown setting next time. (?)

I open the East Fire WatchTower Hierarchy:
- 3 God Names, the King and 6 Seniors-

I Vibrate Keys, #1, #2 …
& #17 Fire of Air

In this Volume: Appendix
"Proper Key Index" – [Which Enochian Call Is Used?]

I call King Bataiva once more, this time- within *the* flaming red Heptagram, superimposed *"through the Heptagon"* with the appropriate WatchTower Seal.

I wait until I can feel it "hum".

This transpires:
I see what appears as a *playing card* King- His profile. Blond hair, 'page style' haircut. He wears a red *shiny* material 'royalty' coat with white fur hems, embroidered with green and red diamond shaped stones.

He says I have done well, and I ask for his blessing. He says "Blessing will not come now, but will come later". I 'see' an explosion coming from a round *doughnut shaped* rock.

Billowing black smoke, then comes fire…as the rock appears to be that of a black rubber tire/wheel.

I hear another '*bomb*' blast …*mingled with a 'trumpet' blast* and then hear:

"The *voice of the seven thunders* … echo to the minds that know me. I maketh thee a great seere, to learning the ways… the magick of the old ones. Understanding and know the modern ways of the cycle of things passed. Awaiting eagerly with angst, and awaiting the wraith of god and power, glory with all things, linked as one circle…"

•

As I wrote in **"Enochian Entities – Practice & Theory – BY SaToGa" Volume #1**:

… I oftentimes hear the voices of the Kings as Binaural.
For some reason, the language takes on the old archaic 'Olde English'…*'Thee'*, *'Thou', etc*.
It personally turns me off [does not make it sound anymore *holier*, in my opinion] and transcribing the ritual notes with this can be nerve wrenching.

•

[*I see a thick heavy chain with links being pulled taut*]

"…[inaudible] …no beginning and no end.
A lock, deep in the hearts and minds of those that know us.
Do not share thy glory with anyone.
We are angels [i.e., messengers] of old,
not the ones you are familiar with.
These are the un-named 7…*Untouchables* – who knoweth not and who descended not…
who keepeth away the '*privy*' [?] of men …thou understanding this is unique, more of a feel than of a touch".

I ask a personal question about putting more notes together for volume 2.

the 6 seniors come together- amidst red ambient smoke-
I see a round table with only 2 chairs- but they all sit down at once
[*even though there are still only 2 chairs*]

The Table looks like red glossy mahogany wood, and what appears as an exaggerated huge gavel is now present.
'Two Seniors who share one arm' sit at the head of the table and grab the hammer, holding it above their heads, sideways.

The hammer sideways, looks like the '**T**' of *this* East WatchTower.

The hammer is on fire.

They throw it at me and it opens up an *'aire'* that spirals and sparkles multi-colored sparkles of light.
[*my physical body jumps and I literally duck, thinking my face will meet this ballistic huge hammer*]

I go inside a long black tunnel and I hear "knitting together - knitting together"…
[I see Betsy Ross sewing the American Flag]

I see the 'B' and 'C' on the flag King Carmara introduced to Dee.

The prior '*armless female head and bust*' originally on King Carmara's flag changed form and the woman [*now]* grows arms and legs and she faces me and says "It is now time to walk!"

See: **"Enochian Entities – Practice & Theory – BY SaToGa"**
Volume #1-
Chapter: "*C/B Cycle*"
I see the B and C superimpose over each other to form an Enochian Letter.

[*it flashed in and out so quickly but I believe it to be the letter* "N"]

[The EE are well known to give very quick imagery flash]

The flag opens wider [stretches] and a cross on it grows as the C/B gets smaller until it fades out of view…

The *Original Great WatchTower Table* appears on this flag and blows hard in the winds.

I hear "This is now the union of the systems" and "Make it one now!"

I see what appears to be a funnel, [wide open mouth] turning to me-now, as a dark tunnel, [folding in and out] of itself with 30 separate ridges…"Spiral these Aethyrs as one giant snake".

Each one overlaps over another one. The border lines dissolve and it appears as a '*wall-less labyrinth'*…"The maze is only one, but to the uninitiated it appears as 30".

They [?] say "Open the book, and judegeth not, but learn"

I see an eagle that turns into a vulture as it flies by.

I am told by King Bataiva "This is for eating the corpses of the Union and the wounds of the union lay bare the siege" and "The time of the great disaster that shall befall all mankind… and the greatest gift that was lost, was the purity of their hearts [*pause*]…and of their [*louder*] minds".

I see someone sliding down two banister rails, skipping steps down a winding staircase.
It appears again as King Bataiva.

He walks towards me, trailing behind him the train of his royal robes.

He opens up his robe and I see within his *heart*- 3 daggers embedded within.

He pulls out the middle dagger and suspends it above his head.

Lightening hits it and His hair '*sprays upwards*' like *igniting a power static discharge*.

Everything lights up and He is standing in front of the *Original Great WatchTower Table*

He simultaneously pulls the remaining two swords out and holds His arms out horizontally, [*like a crucifix*] …still holding them.

He approaches me, and stands chest to chest with me.

He wraps His arms around me and *crosses* his arms.
The two swords *form* an 'X' behind me.

The sword suspended over His head, drops behind him- point down- the sword hilt forms a 'T'- *the sword hangs stationary, the length of my body*…

"2 swords crossed behind … one sword to your front…- encompassed in steel, your protection to walk through the fires…, of the path that leads …and… the path thy… takes"

I see fire and hear explosions…

He says "Write this down"…….

"Thy cutteth with 6 swords but only beareth 3…[long pause]
…go now…and make learning"

-and write

"For the last day approacheth, but thou shalt make known all the secrets to those men who gather"

I see an hourglass, turning upside down
The sand particles are drops of fire

He says "Time is running, so begin!"

[The trance is heavy]

I ask why the substitution of the globe at the beginning of this rite-
and he tells me [*paraphrased*]
"To establish a better connection"

I hear *whistling* on my left- and I am told:

"Some flesh are conduits, who scatter their bones and bring '*the field*' to open, upon the 4 sections of Tex".

As I cycle back to Beta…

I '*hear*' a voice, faint, within my mind, as if *my subconscious is thinking aloud-*

[...or am I still in contact?]

"This is the start of a new era, ***"***B***" Year of **Eno Domini**"

[This will be researched more thoroughly]

"Enochian Entities – Practice & Theory – BY SaToGa"
Volume #1-
Chapter: *"B=2"

This Ritual Structure can be used by the Reader:

The Calls, Heptarchial Mystica & WatchTower Hierarchy

"Partial Solar Eclipse/ Quadrantid Meteor Ritual"

The Quadrantid meteor shower peaks on Jan. 3-4 to kick off the 2011 sky watching season. January also includes partial solar eclipse and several planet sightings for amateur astronomers. Credit: NASA/JPL

[21:00 UT (3:00 pm EST) on January 3 and 06:00 UT (01:00 am EST) on January 4]

A partial solar eclipse will occur on January 4, 2011. A solar eclipse occurs when the Moon passes between Earth and the Sun, thereby totally or partially obscuring Earth's view of the Sun. A partial solar eclipse occurs in the polar regions of the Earth when the center of the moon's shadow misses the earth.

[06:40:11 Universal Time (UT)]

Ritual

1/4/11 –Tuesday

"Enochian Entities Practice & Theory – BY SaToGa" Volume #1: "GBR.Heptagram"

1st & 2nd Key Vibrated

Call: Prince Befafes -Sol

[seal on right side of altar]

In the Prince's Name…

Call: King Babalel –Mars

[seal held in mage's left hand]

Call: *42 Ministers of the Prince*

[seal under the mage's feet]

[Optional]

Son of Light: Dmal

& Son of the Son of Light: Liba

This Working makes use of the

Northern Sub-Quadrant of the East WatchTower

-Teaches Arts & Crafts-

Mechanical & Hand Crafts

<u>My Intention</u>: My Projected Analysis of What Knowledge might be "Initiated" during *This Rite*

Water of Fire/"Arts & Crafts"

If I took *"Etheric Water"* and '*pressure heated'* it with *"Etheric Fire"*, I would have 'Clear Quartz Crystal' –

['*Understand*' what I am saying here…]

Also:

"Liquid Fire" – Kundalini

Water/Emotion *Fire*/Anger

[Adrenaline – Testosterone]

Quad*[4]*rantid Eclipse: *Water*/Moon *Fire*/Sol

Meteor Shower: “Hand-Crafted by *the* Gods, in a Mechanical Orbit”

Call #11:

[Water of Fire]

See My Article on “Which Enochian Key is Used”

Call: ORO IBAH AOZPI

Call: King BataivH

[7 letters - as the Seniors]

[This particular Working: ‘Severity’- minus the “*A*”, add the “*H*”]

Call: Dispositor’s God Name: [‘ArchAngel’]

HCNBR

Call: 4 Dispositors: [‘Kerubs’]

CNBR

NBRC

BRCN

RCNB

RITUAL NOTES TRANSCRIBED:

I slipped into a deep trance.

By not calling the Seniors, and adding the “ArchAngel & 4 Kerubs”, the Rite took on a totally different *“Energy and Setting”..*

These notes will reflect the changes in information I received, if compared to my previous articles.

The King Name was chosen for Severity

[My previous Articles featured: King Bataiv*a* (mercy)… now- Bataiv*h*]

The change of King working- 'Severity' from 'Mercy', eliminating the 6 Seniors, using Key #11, and invoking the Archangel & 4 Kerubs during a '*partial solar eclipse' and' meteor shower'* brought highly charged *'apocalyptic overtones'*.

What transpires was extremely surprising, if you compare what is to follow with 'what I was expecting' in the beginning of this article…

[…As soon as the 11th Key was recited and the Archangel appeared- the whole temple began to display mild *poltergeist* 'crackling of walls']

…Immediately, my scrying produced visions…I see a blue sky, over cast by white billowy clouds…the clouds and sky grow dark, and the clouds speed by my sight quickly, as if a magnificent storm is about to ensue. I ask for knowledge and initiation as I can sense something watching me from a distance...

I see a darkened desert with tumbleweeds blowing across. One of the tumbleweeds become like fire, and out of the rolling grows one mammoth entity with a huge wingspan. The wings attached lower than one would suspect, almost on the Latissimus Dorsi muscle group.

[I confirm this Entity to be: HCNBR]

On His forehead was a triangle, encasing an eyeball. Light was beaming from it, like a spiral funnel cloud. His demeanor was different from what I have been used to in my Enochian Work.

In the distance, there were two thrones.

All I could see of each occupant of said thrones, were Kingly 'head ornamentation'.

I understood Them to be the two Kings evoked previously in this Rite.

In my previous Article: **"New Year Rite"**

…I was told to *"join the union"*- signifying [in vision], making 'One' of the WatchTowers and Heptarchial Mystica "systems"

The beaming LUX of the 'Archangel'*
[Note: *Archangel and Kerub are terms '*manufactured'* by Magick Lodges, and have become popular. I personally do not agree with calling these Entities "*Angels*", but to not confuse the reader, "Kerub" will be transcribed]

I see the profile of the Archangel, and He peers upward and the clouds darken which bring lightening and deafening thunder. The booming echoes literally distort my equilibrium, as if wearing headphones with the volume turned up to maximum.

"Hark"…Entity rises and in His navel is a red stone, with light emanating from it.
He looks at me and roars with the mouth of a lion. The energy spirals through me, and from my back, I feel wings sprouting.
I soar upwards, higher than He, and I am surrounded by 4 winged Entities [the Kerubs, previously called]

They are 'Mother' "angels" I am "secretly" told…
These are female, and surround me at the 'cardinal directions'.
They spin around and lines are formed to create patterns. This creates a pyramid and inverted pyramid = "a diamond shape".
This pulses…"this is the Art of Hearts"- They sing.

I see an aluminum pyramid and a round window portal.
I am told this is "Signs"
This metallic pyramid turns into a Nuclear Missile War Head.

"We provide the Arts which create the biggest weapons man has.
We provide the rationale and common sense of 'not to use it'.
We provoke to make you use it.
We open the books and say 'learn not to use it'.
Man's inherent ways, will decide that destiny.
In a smaller scale man within himself is god.
Within are bubbling fountains of light that sprinkle forth the waters of life and godhood.
This is truly the bigger picture, for bombs are the meager one."

I see white ceramic fountains of water that turn blood red.

I feel knowledge moving within me like light.
The temple walls are crackling loud.
The 4 EE I have seen before, return.
I see a flat spinning disc like a flying saucer.

"We are propelling it.
We are the inertia and We are the propellant force.
And We are the guidance.
When you combine what you have just seen,… the waves of the light of the waters within you as fountains…that is the inertia that drives these mechanized creatures. It is a dual system, one must learn one to learn to operate the second one.
The nuclear warheads are the same crafts, but without the waters and power of within. It is only externalized knowledge. Man rather have this, …[pause] it is easier and without study.
And these tectonic plates, they move walls and they buckle. It is nature's nuclear weapon.
Under the flooring where you sit, shall someday be split in half.
We shall guide you…and tell you when to leave"

[personal conversation ensues]

I ask what does the Black Cross of the WatchTowers mean:

"These are 'passed third dimensional'…. [but…] They open at each quarter".
"There are two horizontal axes" [plural of axis]
(Each at the cardinal points) "…and one vertical axis"
[I am shown]
["North South, West East- Up Down"]

"When the lines of light form, this appears as a double helix. The pyramid [I am shown Giza] is one half of the helix. The Earth's core spins and is the inverted pyramid of resonance.
The energy of radiance opposes itself.
An alignment with "A" [not "The"] universe is created.
It is as a gyroscope that connects Earth to it's skies.

These are innate and with lines and meridians of power".

"Across the goddess [Earth] you see meteors which are winged messengers who bring plagues and destruction. What you see is only the beginning of what it is to come.
The penumbra hides the light which is as a shadow that walks and hides the wisdom. The umbrella cloaks the knowledge. The light is hidden by it's darkness. These both are harbingers. We are the sentinels to come. The trumpets are vials and the vials are of plagues".

"The first of the 49 leaves shall be rendered true…
[wording inaudible, sounds like "Madimi"]
["…"]
and the silence of one of 49 keys, shall be revealed unto you" ["…"]
(Was spoken as a deliberate rhyming poem)

Understand there are hidden references in this, which I have not added

'Galvah'- gave Dee the forty ninth silver leaf of the book & the name "Loagaeth".

I didn't want to add confusion here.

"Madimi" [actually another EE name similar to it] is spoken of in the conversation, but I kept that part to myself.

[personal conversation- I omit this deliberately by my own choice]

"Conduits of energy open the next chapter.
We are inside looking out. For those who see us as needing man are in their own foolishness for We have God. We seek acknowledgement of man in his haughtiness now, as We searched for righteousness in man during the time of Sodom. Not approval, but admittance that man has sealed their own final destiny, by their mouth, and not our.
We have the key". [inaudible: God has the key (?)]
As in Sodom We oblige those who freely work with Us.
How many can seek truth?

This is what we seek.
In their own frailty and their own destruction is what they seek.
We seek that man now acknowledge his own *doom**.
[*boom, bomb, doom – inaudible]
There is no external taunt nor any external tease.
There is no outside force that makes evil, for within man has every force containing evil ever created and manifested".

"Bide Bide Bide" and I hear the word "Time" echoing in the back.

"Come now walk with us and rest easy son of men"

I see the 'wheel of fortune', spinning.

I see a giant bird with long blue feathers…but now it looks like a phoenix. His eyes are 2 diamonds on fire. It turns it head and opens it's beak wide.
A fly comes out of it's mouth.
The fly is holding a scroll and some sort of writing instrument.

"Fly to the heavens as the maggots of the field are awakening now!
Now its is your turn to write!".

The fly opens the scroll and it says:
"It Is Finished"

The first EE [Archangel] at the beginning of this Ritual appears and says "It is time to descend."
I am back in my temple. I look into the larger scrying black shewstone and I hear: "It is time, and time and time again after time"

He tells me to write this all down and record it just like They say it.

Except for three mild audio distortions, the voice recorder actually performed almost 100% perfect this time.
This shows me They can control what gets destroyed…or not.
… He says "." [period]

My Temple Arraignment

1. Holy Table
2. Sigil Dei Ameth
3. 7 Ensigns *with Enochian Letters* [*]
4. Scrying Stone
5. Lamen
6. Ring
7. Red Silk Covering
8. Table – 4 Legs set upon the 4 *Encased* Sigil Dei Ameth
9. Voice Recorder

[*] Note: The 7 Ensigns MUST be made with Enochian Letters.
Many Enochian students are not aware of this.

This was discussed in length, in a thread I started, entitled:

"C/B Cycle"
http://groups.yahoo.com/group/enochian/message/7333

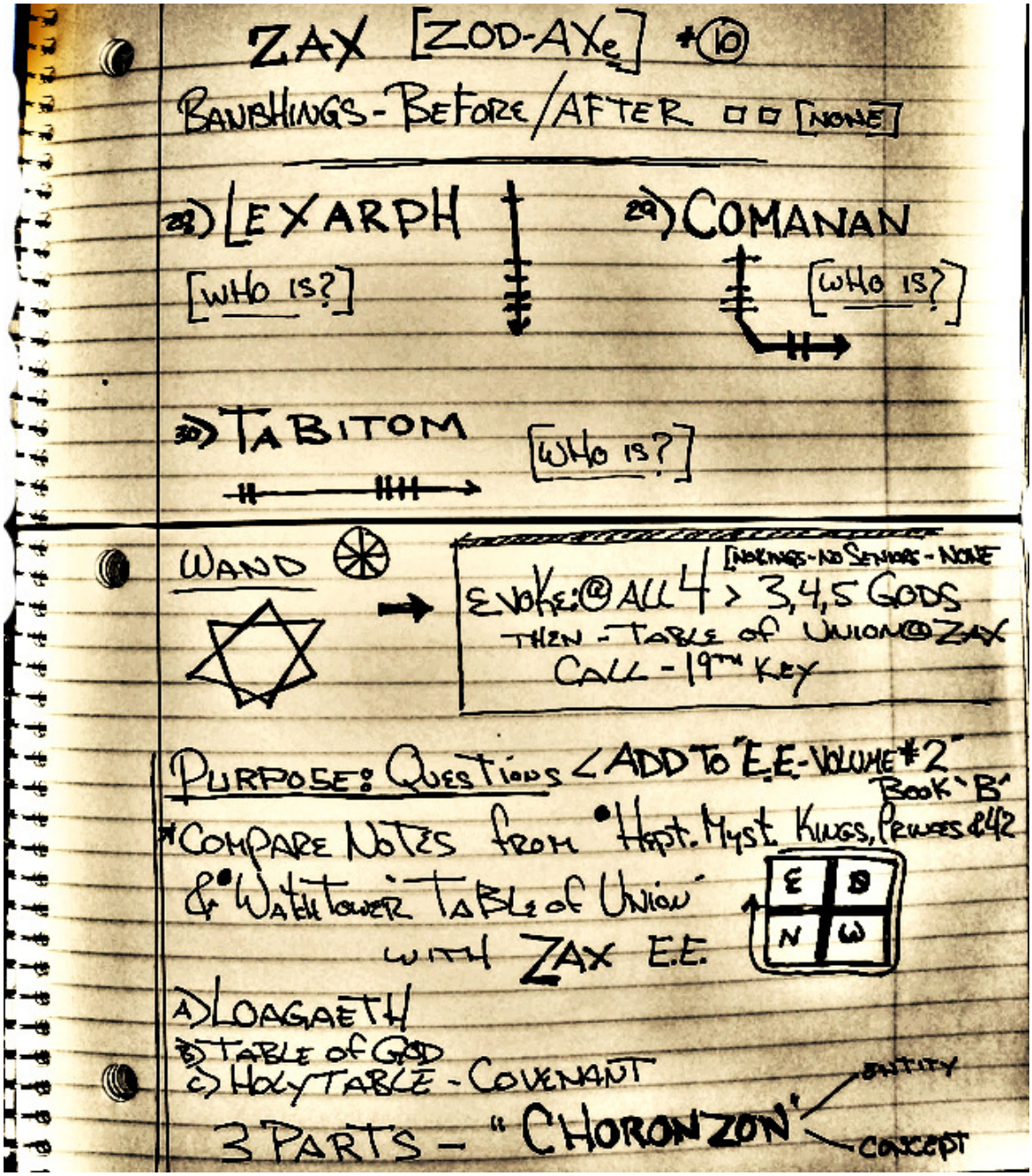


Figure #616

Figure #616 is a page from my own Grimoire, as is Figure #333.

‘ZAX Vision’:
“Get Thee Behind Me- Satan!”

ZAX is ‘everything they say’. [who ever “*they*” are]
For the sake of sparing redundancy and sounding cliché, ZAX really was, for me, all about meeting the proverbial ‘*man in the mirror*’.

The 3 parts, from *my personal* perspective*:

An amusement park’s ‘House of Mirrors’; viewing myself in various *octaves* of introspection.

Mountains too high to reach the pinnacle, but alas… that last bit of *digging down deep*, to succeed.
Visiting an astral theatre, & Me,… being the featured film.

Intense.

Much of it was personal, so it would be pretty boring for the reader to drudge through it all- besides, it’s personal!

I did get to ask questions-
and they were promptly answered in ‘*ZAX-Speak*’.
[I went there with questions, and just ‘left’, with answers]

The inhabitants were holy, white shrouded, think “This is holy ground” sort of sacred.

A cross between Mount Sinai and your parent’s bedroom:
off limits, and sacrosanct.

I witnessed the ‘House of the Holies’, the “Veil” that the mage ‘parts’, and *King Solomon’s Temple*.

These was all etheric doppelgangers, heavy duty symbolism-
as a *‘Nile reflection’* of Amenti and Abydos.

Choronzon took the role as Psycho-pomp…
& Then, appearing in a
phantasmagoric kaleidoscope of faces from the gallery.

He said His greatest illusion, was… Me.

I was impressed by the archetype He conjured in Figure #333.

Liber Loagaeth, `Choronzon volunteered- [to lure me right in] was the infamous "Necronomicon".

He went into great detail about how Satan does not manufacture dinosaur bones to fool Christian Archeologists, but rather, lays foundation in the dreams of nightmarish merchants.

He took me on a small boat and played the Ferryman in a mock version of the Crossing of the River of Styx.

He pointed to Saturn and taught me [His rendition] about the concept of "Time" and said Chronos was a storm god like Set [Sutekh].

He continued to explain how the Gnostic Seth was in actuality, this divine storm bringer…

Liber Loagaeth was explained to me [*earlier*] by *Th*e 3 individuals who "appeared to Abraham [prior],…then 2 of *The* 3 destroying Sodom and Gomorrah and *other cities*"

Also Melchezidek 'passed by' and a small crowd said "He is the Logos, the King of Jerusalem"

This …all of it, was heavy symbolism about Liber Loagaeth, and the Covenant [Holy Table].

My advice, to future wayfarers, is do not journey the 30 Aethyrs out of order. At least, do a few before 'travailing the notorious' ZAX.

[*In Volume #1 I spoke briefly about why each vision is unique to the individual scryer:
Like dreams, there is no universal 'look it up Lexicon']

Matthew 16:23 *But he turned, and said unto Peter,* "Get thee behind me, Satan: *thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men".* [King James Bible]

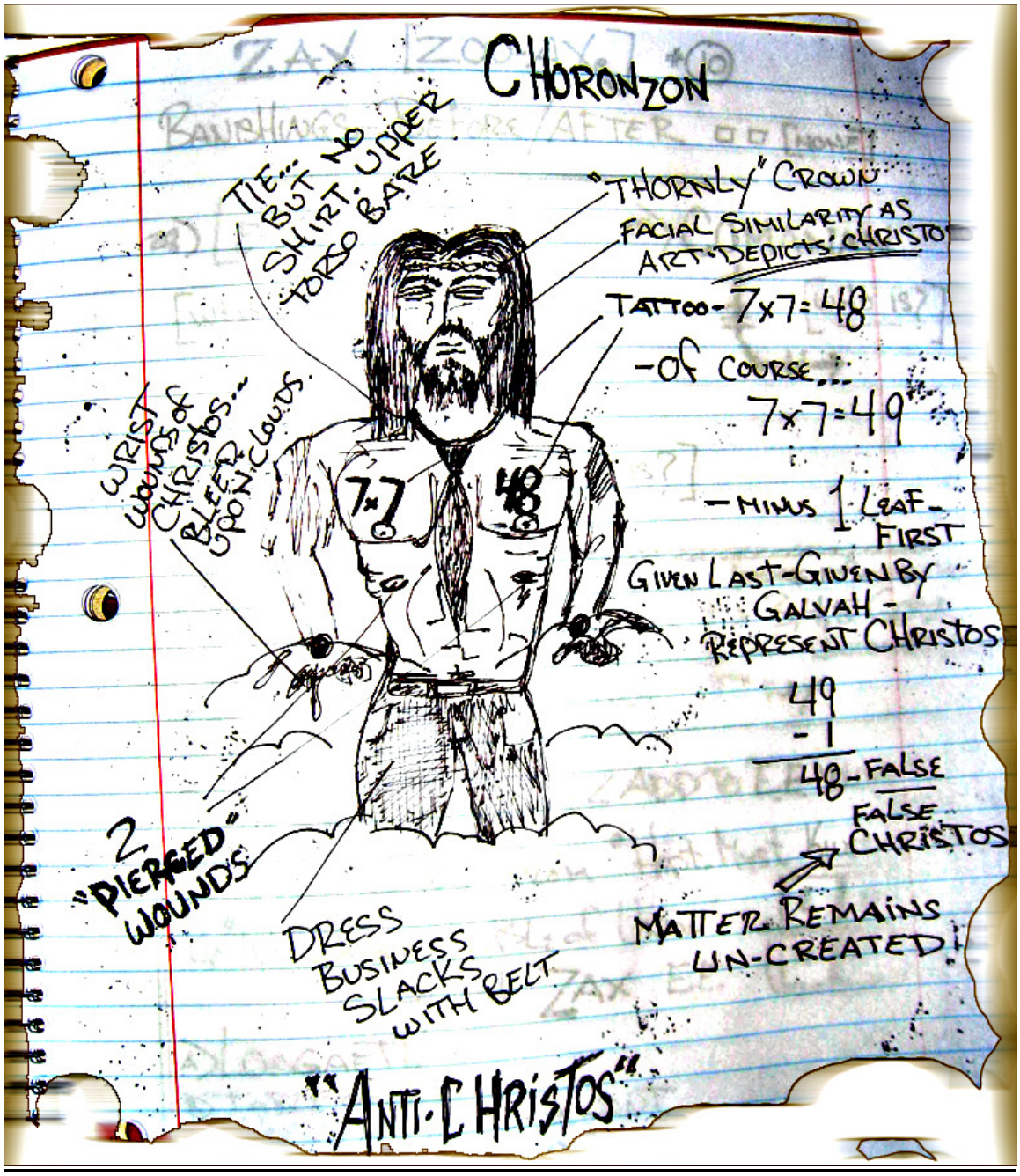
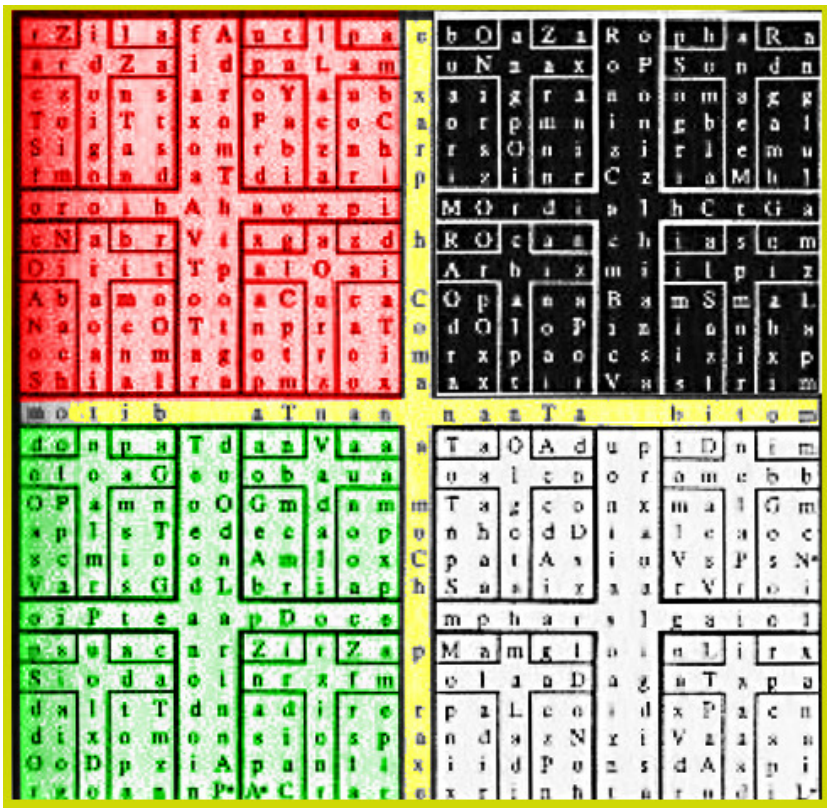


Figure #333

Figure #333 is a page from my own Grimoire, as is Figure #616.

Appendix



Original Table

The WatchTower Table:

Dee's 'Order of the Planets'

1. Venus
2. Sun/Sol
3. Mars
4. Jupiter
5. Mercury
6. Saturn
7. Moon/Luna -7th Day – Rest EE "Sabbath Day"

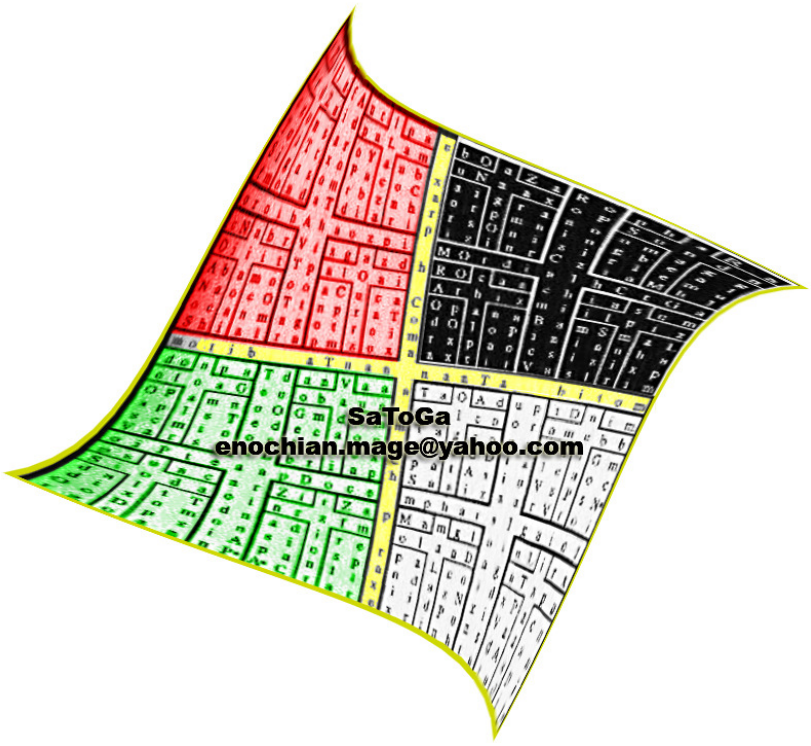


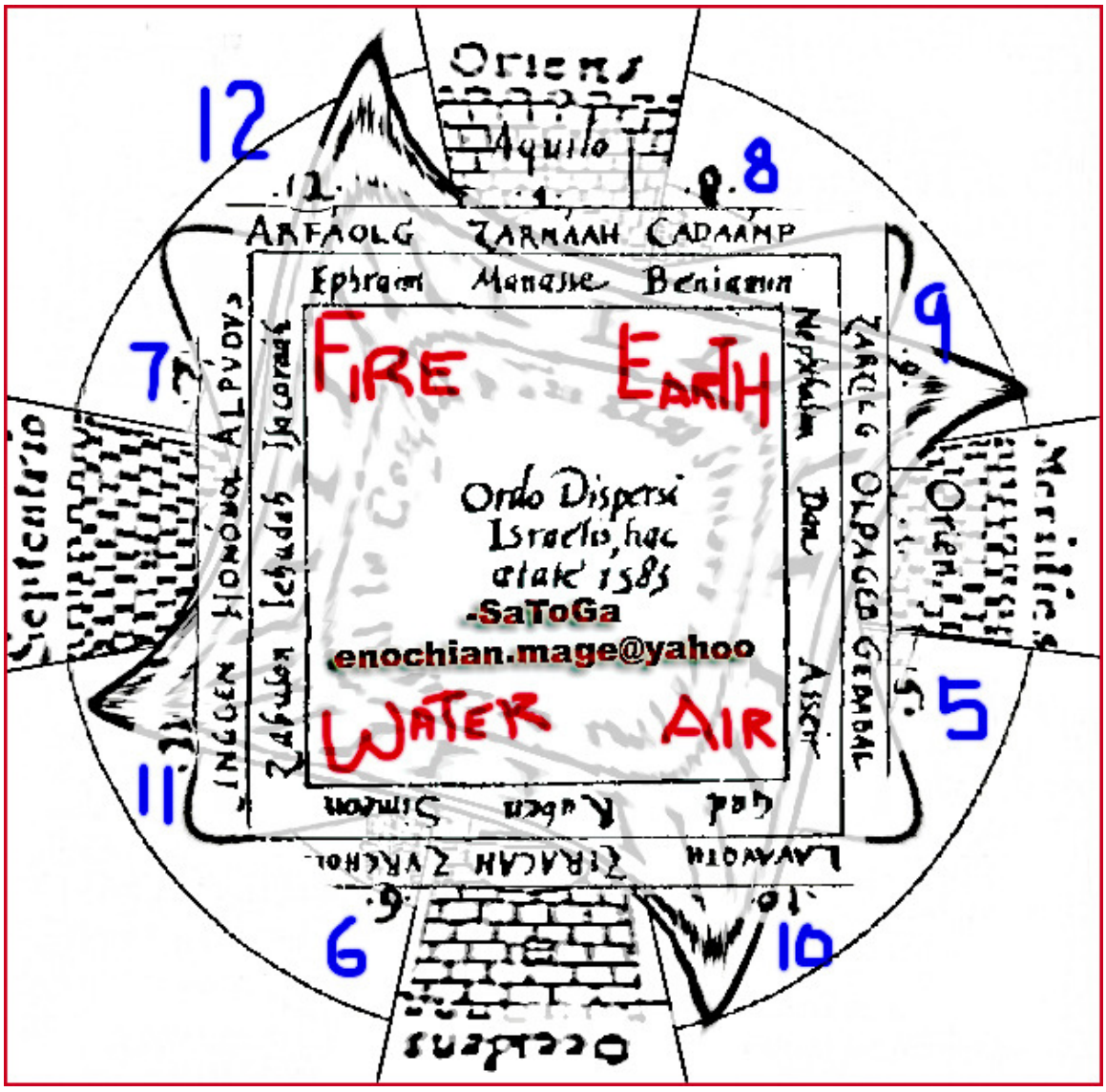
Figure 11
Follows the Cosmological Order of the Zodiac.
But- incorporates the Pattern of Zodiacal Triplicities.
-Moves ClockWise/Deosil [Figure 11]

List Compiled From Volume #1 "Enochian Alphabet [II]"

Aries FIRE - {**1.EAST**} **WatchTower**
Taurus EARTH - {**2.SOUTH**}_**WatchTower**
Gemini AIR - {**3.WEST**}_**WatchTower**
Correct Color Is White- Blue Is Substituted For Obvious Reasons
Cancer WATER - {**4.NORTH**} **WatchTower**

Leo *FIRE* - [EAST] / SOUTH {**5.EAST**}
Virgo *EARTH* - [SOUTH] / {**6.SOUTH**} WEST
Libra *AIR* - [WEST] / NORTH {**7.WEST**}
Scorpio *WATER* - [NORTH] / {**8.NORTH**} EAST

Sagittarius *FIRE* - [EAST] / NORTH {**9.EAST**}
Capricorn *EARTH* - [SOUTH] / {**10.SOUTH**} EAST
Aquarius *AIR* - [WEST] / SOUTH {**11.WEST**}
Pisces *WATER* - [NORTH] / {**12.NORTH**} WEST



Revelation Chapter 21:

12- And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13- On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14- And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

As far as I know, this was the first time the Enochian WatchTower system has been properly correlated to make it Magickally accessable.

It would have made studying and magick a lot easier for me if I had understood this at the beginning of my studies…

Now I share my "secrets" with you!

By using My System, if a work consisted of:

"FIRE" Ritual:

- East Tablet is used.
- *We now understand* the Fire Tablet 'corresponds' with: Aries, Leo & Sagittarius.
  [The mage can now assign 2 Seniors to each]
- Liber Scientiae- reference the Directions of each Zodiacal King

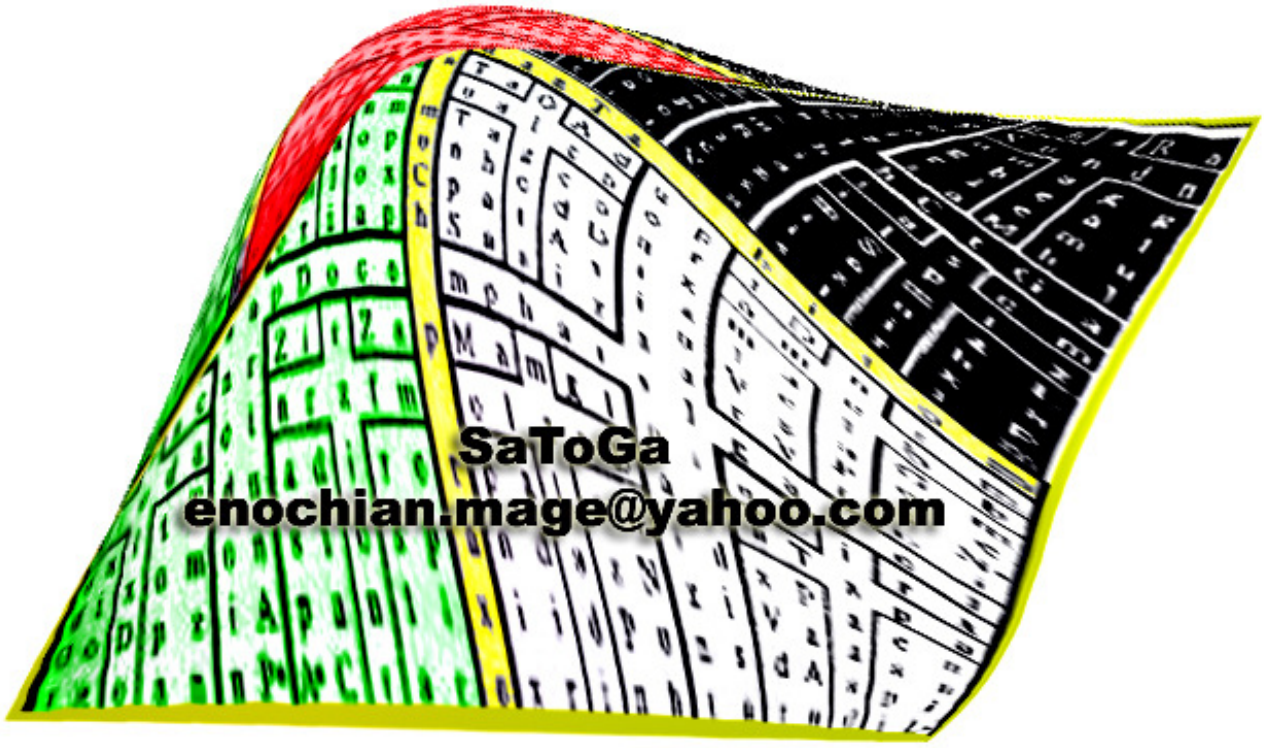


Figure 11A

Forming a Pyramid Astral Temple.

The base of the Pyramid- where the Mage is, attracts & channels the energy matrix.

A truncated pyramid design is not necessary if it is too taxing for the beginner's visualization skills

What Happened in 1554?
[Reference]

I consider the *items having a Political "ButterFly" affect on History during John Dee's time period.
The World Power 'Chess Board Pawns' were moved all around.

Important Historical happenings, that seem to be currently *'re-manifesting'- In a 456* year cycle …

*1554 Jan 9, Gregory XV, Roman Catholic Pope was born.

*1554 Feb 12, Lady Jane Grey- who had claimed the throne of England for nine days, the Queen of England for thirteen days, was beheaded on Tower Hill along with her husband, Guildford Dudley, after being condemned for high treason.

1554 Feb 21, Hieronymus Bock, German doctor (founder of modern botany), died.

*1554 Feb 23, Henry Grey, Duke of Suffolk and Lady Jane Grey's father, was executed.

1554 Mar 3, Johan Frederik de Greatmoedige (50), ruler of Saxon (1532-47), died.

1554 Mar 12, Richard Hooker, English theologian, was born. He authored "Laws of Ecclesiastical Polity."

*1554 Jul 24, Queen Mary of England married Philip II, king of Spain and the Catholic son of Emp. Charles V.

1554 Oct, Mongol fighters battled Chinese defenders at the Jinshanling wall. After 3 days of fighting the Chinese overwhelmed the Mongols.

*1554 Nov 30, Sir Philip Sidney (d.1586), English poet, statesman and soldier was born.

*1554 Nov 30, England reconciled with Pope Julius III.

1554 Benvenuto Cellini completed his masterpiece, the bronze Perseus.

1554 Palladio wrote "L'Antichita," a guidebook to Roman antiquities.

1554 Jorg Wickram, German writer, wrote the first German romance novel: "Der Goldfaden."

1554 Palestrina composed his first book of Masses.

*1554 John Knox fled to Geneva where he met Jean Calvin.

*1554 Henry II of France invaded the Netherlands.

*1554 Dragut, leader of the Mediterranean pirates, recaptured Mehedia, Tunisia, from the Spaniards.

1554 At London's Guildhall Sir Nicholas Throckmorton was tried and found not guilty. The verdict was deemed unsatisfactory and the whole jury was carted off to prison and released after paying heavy fines.

1554 Fernelius, French physician, codified the medicine of the Renaissance.

1554 Flemish hop growers emigrated to England.

*1554 Sao Paulo in Brazil *was founded by the Jesuits* with a mission school.

*1554-1562 Pierre Eskrich (aka Pierre DuVase), a French illustrator, produced a collection of 218 bird paintings. He had fled Lyon to Geneva to escape the Edict of Chateaubriand (1551), *a crackdown on Protestantism* in France.

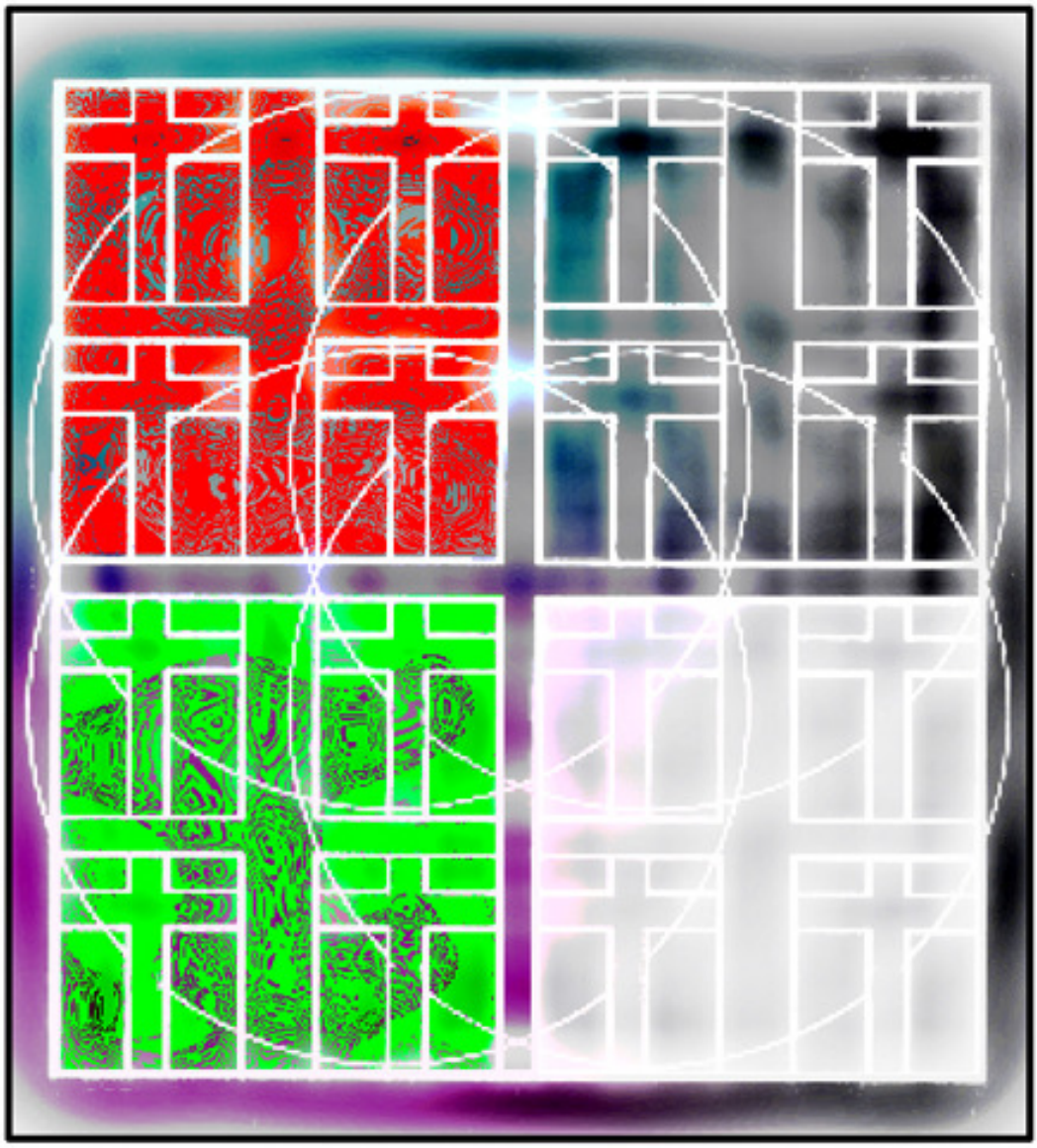


Figure 111
Original Table

<u>"Proper Key Index" – [Which Enochian Call Is Used?]</u>

KEY: Each Circle is a Clockwise/Deosil Cycle
***'entering & exiting'* each WatchTower.**

1.) Fire- Red
2.) Earth- Black
3.) Air- White
4.) Water- Green

Structure of Enochian Keys pertaining to the WatchTowers

1- Horizontal Black Cross Axis
2- Vertical Black Cross Axis

I use the Above Two in Every EE Working

Notice the patterns here.

You see patterns like these in the Heptarchial Mystica System.

Example: The 42 Prince names- first letter moves to back, and so on.

Also compare this with the Zodiac and WatchTower –See Figure 11

3-Fire of Fire
4- Earth of Earth
5- Air of Air
6- Water of Water

7- Earth of Fire
8- Air of Earth
9- Water of Air
10- Fire of Water

11- Water of Fire
12- Fire of Earth
13- Earth of Air
14- Air of Water

15- Air of Fire
16- Water of Earth
17- Fire of Air
18- Earth of Water

The ‘EE Control Center’

Bibliography

Approximately 350 Files [373 MB!] of
Sloane Manuscripts sit on my desktop.

The amount of effort and hard work Dee & Kelley performed to compile and complete that much literature- is astounding!
[And that was not all of it!]

Sloane Manuscript: 3191

Sloane Manuscript: 3188

Sloane Manuscript: 3189

Cotton Appendix: XLVI – Parts I & II

"A True & Faithful Relation of What Passed for Many Yeers between Dr. John Dee and Some Spirits"
Emericus Casaubon -1659

These might be of some use once you understand the above:

Sloane Manuscript: 307

Sloane Manuscript: 3821

Sloane Manuscript: 8
Paper. Folio. 143 folios- [16th Century]
Astrological & Magickal Arts
"Aldaraia, Sive Soyga"
["*Agyos*" = "*yloH*"]
-Anonymous

-SaToGa is a Legally Ordained Minister, Registered and Documented with the State Court to Lawfully & Officially Perform Rites of Marriage.
["I do other stuff, too!"]
He refuses Government 501(c)(3) Status, in other words-
…I pay all My Taxes.

Galvah!

Enochian Entities:
"Ohorela Papers"
"Paper #1 – Obtuse"
By –SaToGa

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"Enochian Entities – Practice & Theory" –By SaToGa
[Volume #1]

"Enochian Entities – Book #2" –By SaToGa
[Volume #2]

Both Books In One Volume:
ISBN 978-1-4583-6095-3

http://www.lulu.com/spotlight/SaToGa

http://groups.yahoo.com/group/enochianmagic/

Ohorela

Fri Jan 14, 2011

Took a nap [@ My age, that's Happy Hour!]...
I 'seen' the word:
"Ohorela"
It was 'written' as that, then it 'expanded'-
"oooooooOOOOHOOOOooooooooooRela"
...something like that.
-for a few times, over & over again
I know what it means in Enochian...*
But for it to 'pop up' in a 10 minute nap?
[Woke me up, actually]
I have not done any EE work for a couple of days since I finished my second book.
"They" call me, constantly...
[I know They aren't lonely, lol]
http://groups.yahoo.com/group/enochianmagic/message/102

Ohorela [II]

Been an interesting couple of days...
I planned on taking a short 'magickal sabbatical' from doing any Enochian.

Enochian has a way of burning up your nervous system if performed too much- for too long.
[I believe I fit into that criteria]
Many long-time magickians will often take a few months off every once in awhile.
Well, that didn't happen
[Taking some time off lol]
"Ohorela Papers"....."Transmission- started"
http://groups.yahoo.com/group/enochianmagic/message/103

***In Enochian Language: "Ohorela" *means* "Law"**

"After a couple of days away from the Temple, I returned..."

Performing an opening rite, and *confirming*, as usual…
the *'Enochian Skehinah'*, *descending*- & the Enochian Entities [EE] of the Table of Working, *ascending*.

The EE energies quickly grab hold of the chamber, and I immerse- mind first, into the tranquil state of Alpha level.

:Moving down and falling backwards**:**
…That's the best way I can articulate that comfortable, at home, feeling.

I am amongst the 24 Seniors- at a Round Table. I gaze upon the crystal sphere, and see what looks like an architect's blueprint.

I see the EE imagery flash before me. Sometimes so quickly, I can sense it is deliberately manifested that way, so I can not absorb the full memory the first time it is shown.

It is almost always:

-Fast Forward
-Pause
-Rewind
-Certain Segments Spliced
-Altered,
-Isolated "Stills"
-Magnified

& finally –

-Explained

The EE have become My Personal Friends & Allies.
To Them, I believe I am little more than a Business Partner.
Some of them, seem robotic, and some- like my brother.

Still, I always have an *unsettling uneasiness…*
EE always *command*- Respect.

Again, I am told…
"Write This Down"…

The "Ohorela Papers" were named by the EE.

They have initiated yet another project.
[Again for wide and quick distribution]
&.. For Free

The deadline for Volume #2 was January 19, 2011
I was quite a few days earlier in releasing it.
I thought I would have some vacation time due me.
Now again- this particular article is to be sent "upstream" by that same exact date.

These writings are not my invention, nor my teachings.
I will not yell from the roof tops:
"This is how it is done!"

Rather, I am a scribe, *an* EE conduit.
EE download - I upload.
That's the 'arrangement'

I do not think I was Dee, Kelley nor Crowley in a past or future lifetime…
I am no avatar
"Nor the second coming or the fourth encounter of
Pharaoh PHast.PHood or *King W.AL-mart*"

This is not an acid trip…

It is not New Age 'channeling'…

I am…
–SaToGa
Enochian Mage

& …

THIS IS ENOCHIAN MAGICK!

I will be compiling notes, directly from my
Enochian Rituals.

The Material will be put in a pleasing format which will make sense to those who did not participate in the Ritual with me.

Grimoire, Spiral Note-Book, Voice Recorder *& sometimes*, My Wife,
are my only *physical witnesses.*

Similar to Dee & Kelley- My wife & I are considered as
'One Part' to the EE.

There are times when I am *'neurologically fried'*
from participating solo [in Ritual]-
& yet still… receiving a *dual dose of energy.*

I will Ground well afterwards,
and up my dosage of Potassium [Volume #1]

These "Ohorela Papers" will be a Series of EE Works.

This Volume is called "Obtuse"
[Again- Not My Idea of *Titles* or *Sub-Titles*]

I am unsure of how many there will be, nor do I know what these will entail.

I do know some of the future Materials will consist of
Obscure EE Items, Texts & Tables-
such as this Table of Nalvage which most EE practitioners are not familiar with.
[Volume #2 was similar in scope, containing the Liber Loagaeth,
Lamen, & 7 Ensigns]

The reason most mages are not aware of these obscure, rarely discussed EE Materials is because most of them laid dormant to the seeking eyes of Magickal Lodges over 100 years ago.

These Lodges gave Enochian Magick It's popularity.

The 4 WatchTowers were usually the main fixture.

There is another reason these EE Materials were *'hidden'…*

[Keep Reading…]

When I receive them, I will pass them on… Free

So keep a watchful eye on my:

Yahoo Group and Lulu.Com 'Author Spotlight' Pages:

http://groups.yahoo.com/group/enochianmagic/

http://www.lulu.com/spotlight/SaToGa

Or Email me:

Enochian.mage@yahoo.com

“Moving Parts”

-ROUND TABLE OF NALVAGE-

THE FIRST EE MATERIAL RECEIVED:

Premise:

PROTOYPE OF THE 4 WATCHTOWERS TABLET.

→ *Like a Hologram-*

Everything, in ”The EE Materials” -are Complete.
[Separated or as a Whole- it still equals *‘One Complete Unit’*]

This is why the Enochian Materials can be incorporated with *any* Tradition or *“Free-Style”* [Neo-Enochian ‘Systems’]

It always carries “all of Itself”, …*even* in the smallest fragment.
[“A box, within a box, within a box”]

Everything in the EE Materials have an ‘Intrinsic Connection’

One Union.

“Knitting Together”…
Nalvage
October 10, 1584

-THIS IS ALL NEW-

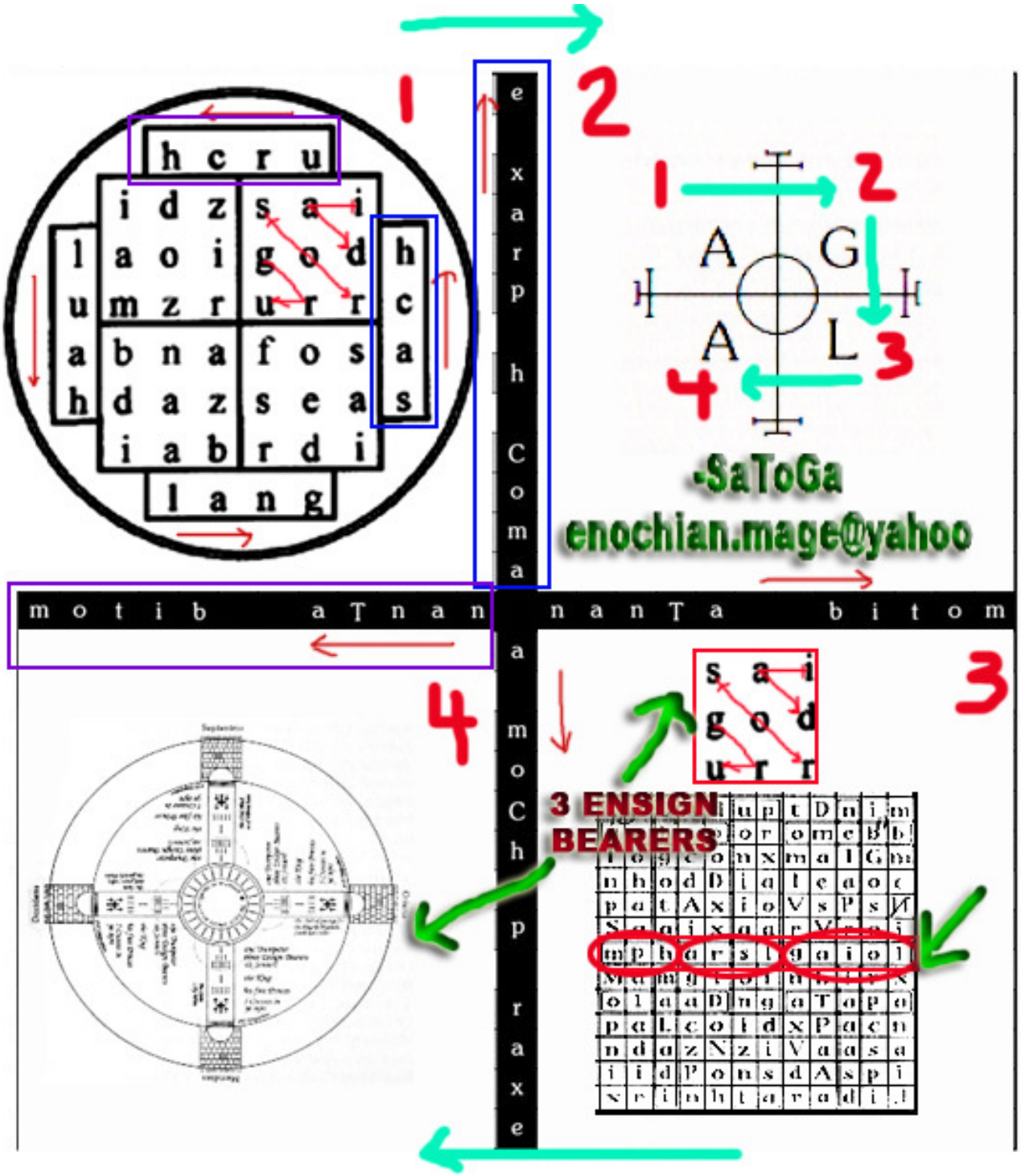


Figure #1

Look, and analyze…
Meditate on Figure #1 until it works it's way deep into your understanding… Does it "make sense" …yet?

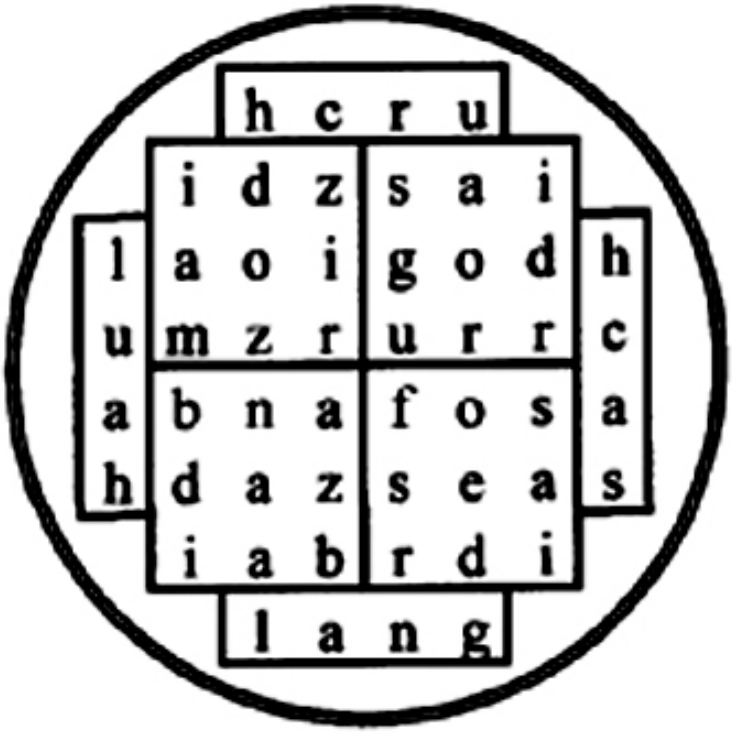


TABLE OF NALVAGE

This Table was the *Prototype* of what sort of encryption Dr. Dee was to look forward to & enjoy.
He loved those grid patterns and loved his "Book of Soyga"
["Agyos" means "Holy" in Hebrew -Volume #2]

The Nalvage Table was *encrypted* with 3 levels:
Heart, Skin and Flesh.

It is a machine that comes apart.

[Like the Lamen, Sigil Dei Ameth, etc.,]
The point I am trying to convey is the EE Materials were not considered *'just charts'…*

They were Quantum Engines with Moving Parts.

[As I explained in Volume #1, even the Heptarchial Mystica's King, Prince and Minister names were *"Cycled"*]

Intrinsic Connections

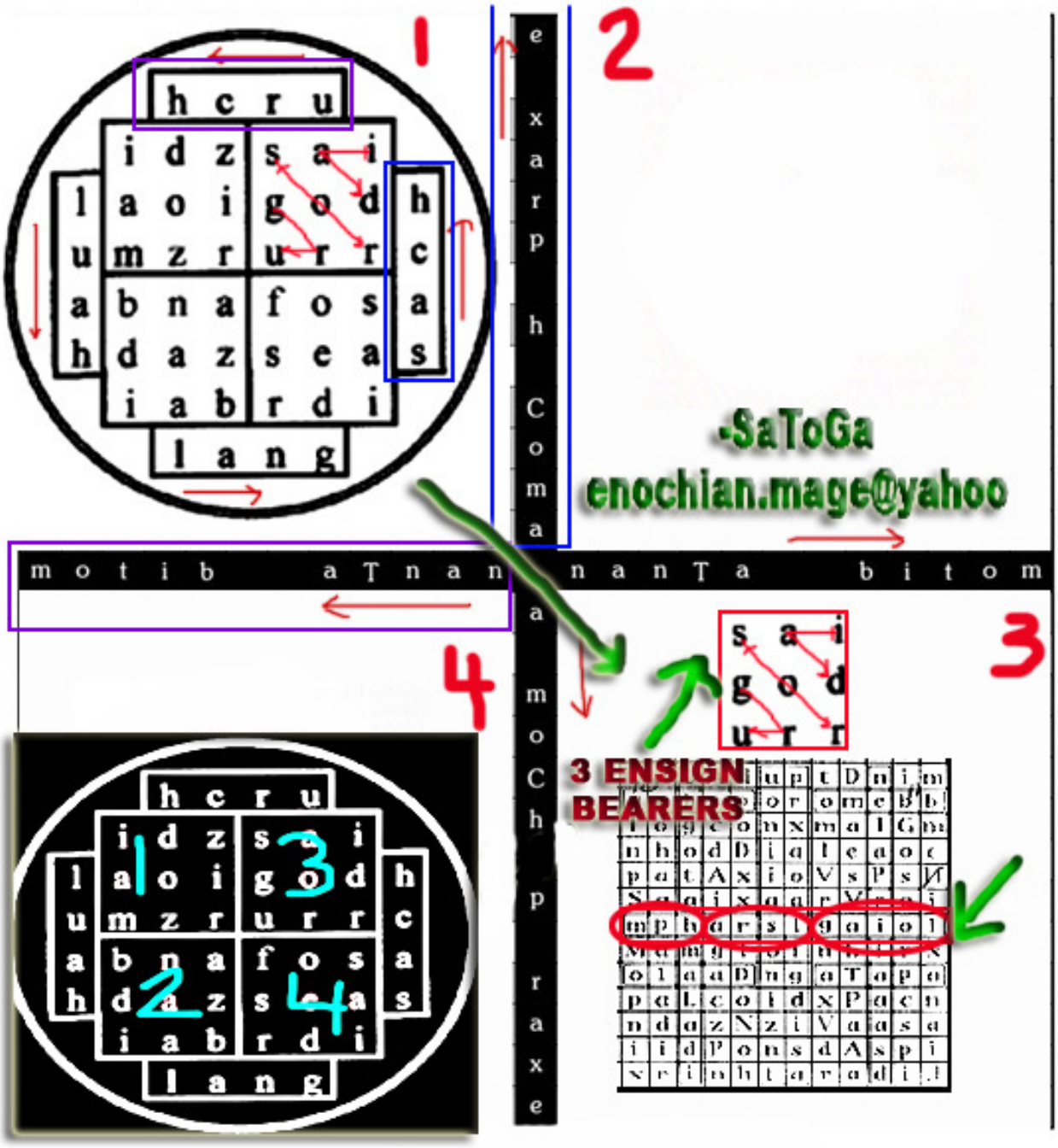


Figure #2

The patterns [*as revealed to me*], were sometimes given to Kelley/Dee, separately, and prior… to what the info pertained to.

This way, the EE Materials would make no sense to anyone, if the sessions were to come to an abrupt halt, inadvertently.

None of the information could be comprehended- until the next piece of the puzzle was given.

Dee's times were full of political tumult, demonic interference, and Kelley's threats of quitting.

The Table of Nalvage was one piece of the later WatchTower schematic.

Many of Dee's Diaries disappeared- for a 'deliberate' reason…

-These EE Materials were for This Age-

[Discussed *explicitly* in Volumes #1 & #2]

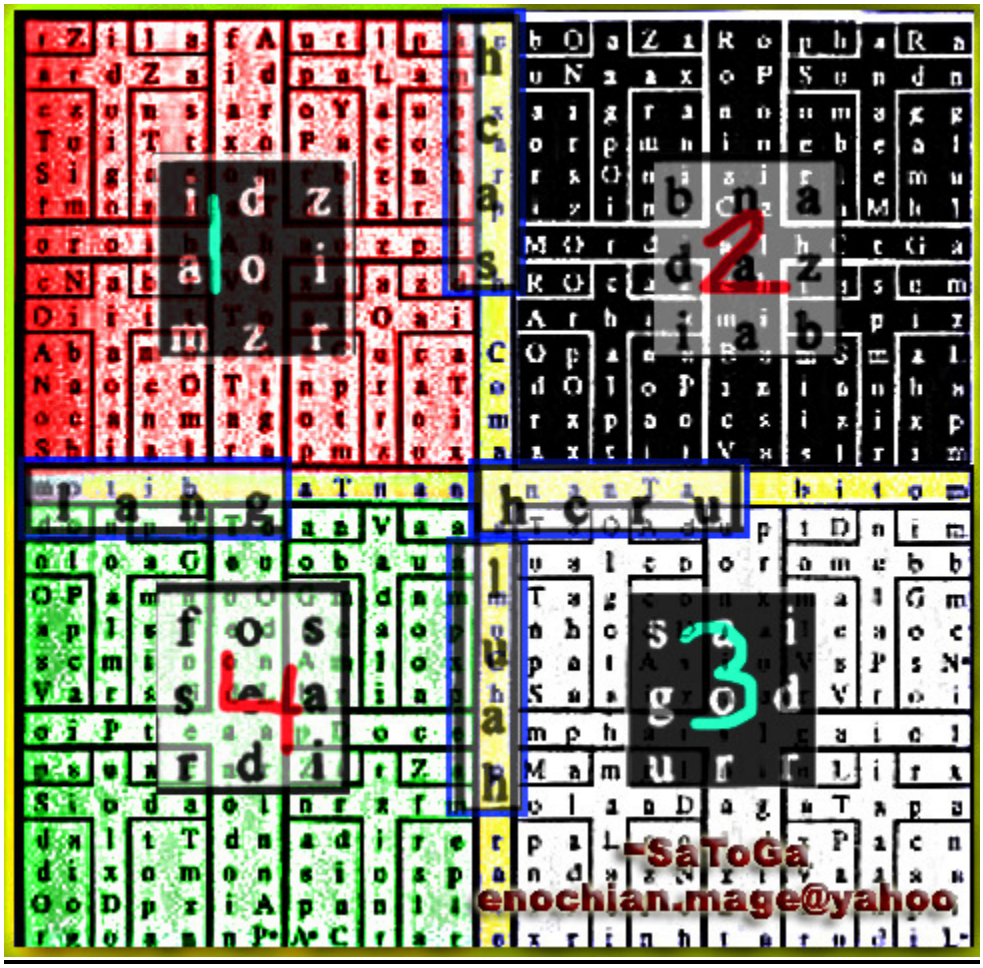


Figure #3

We can now ascertain from Figures #1, 2 & 3…

‘THE FUNCTION OF THE TABLE OF UNION ENTITIES’:

- **EXARP = SACH**

‘Confirming Entities’

- **HCOMA = LUAH**

‘Praising Entities’

- **NANTA = URCH**

‘Confounding Entities’

- **BITOM = LANG**

‘Ministering Entities’

We can now, also ascertain…

‘THE FUNCTION OF THE 3 ENSIGN BEAERS [3 GOD NAMES *(3,4,5)*] OF EACH WATCHTOWER’

- **1st Continent = East WatchTower:**

Highest Life/Joy – Fire

- **2nd Continent = North WatchTower**

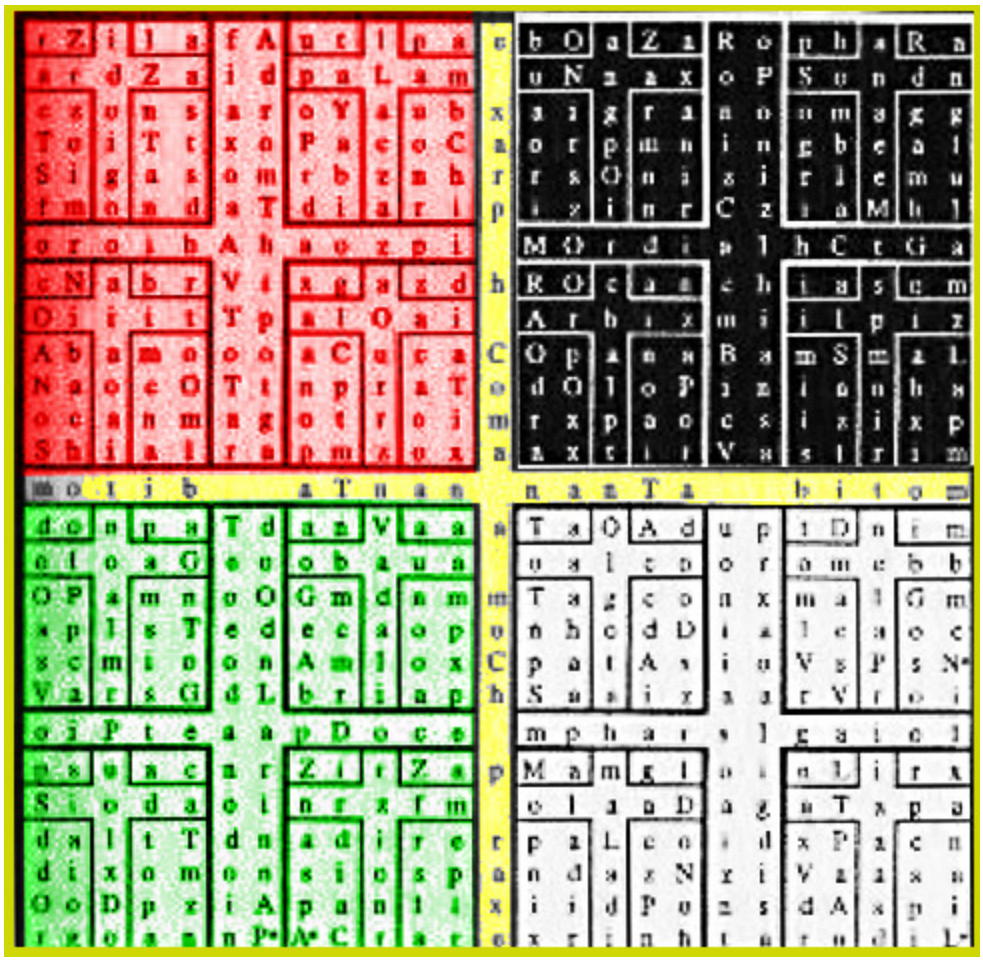
Life /Potentiality – Water

- **3rd Continent = South WatchTower**

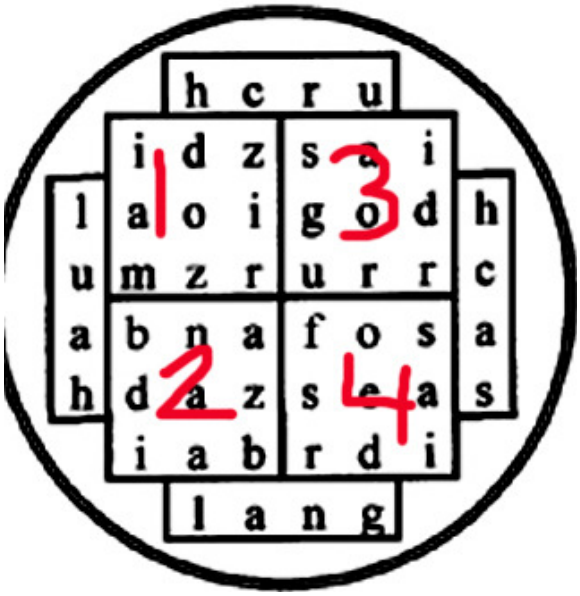
Continent of “Creation” = Earth

- **4th Continent = West Watchtower**

Continent of “Discord” = Air



Original WatchTower



Order of Continents: Round Table of Nalvage

IAD = GOD

- **<u>Continent #1</u>:**

Iad Moz Zir = Oro Ibah Aozpi

"I am the Joy of God"

- **<u>Continent #2</u>:**

Iad Bab Zna = Oip Teaa Pdoce

"God's Power In Motion"

- **<u>Continent #3</u>:**

Iad Sor Gru = Mor Dial Hctga

"Result of God's Action"

- **<u>Continent #4:</u>**

Iad Ser Osf = Mph Arsl Gaiol

"God's Discord & lamentation"

→ By "*reverse engineering*"…we can now meditate upon each of the properties, attributes and characteristics of each 3,4,5 God Name…
As well as the Individual WatchTower 'quality'

Example:

The Water WatchTower which is North, Green…

Continent #2:
Iad Bab Zna = Oip Teaa Pdoce
"God's Power In Motion"

→ Water is God's Power in Motion.

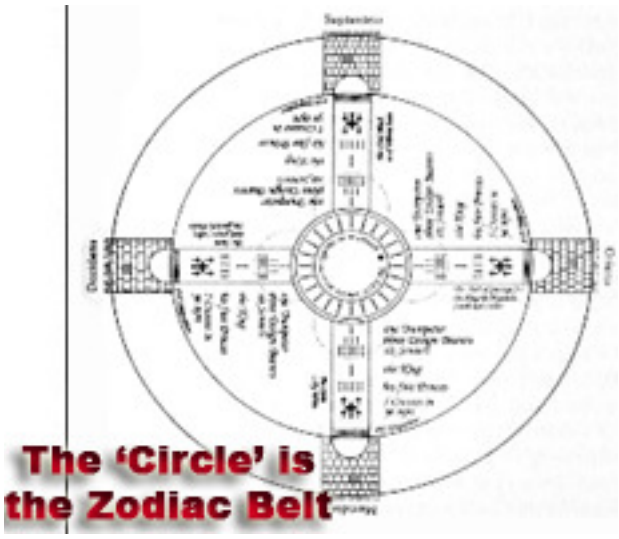
Magickally, we understand what the Water Element 'is'.
But the Enochian Materials have much more profound meaning to 'Their' elements*.

When we incorporate the "Black Cross" [Table of Union],
we can now fully understand the *function* and the *attributes* of the EE Forces we are utilizing.

[Ref. TFR pg. 183 per Ave Saying the "L" has "*more FORCE* than N".]

*If you compare the Heptarchial Mystica's Kings and Princes to Traditional Planetary Correspondences, you will understand the significant differences.

This was explored with the Mercurial Correspondences in
"Enochian Entities - Book #2"
which is Volume #2 to
"Enochian Entities – Practice & Theory"
Volume #1
Both Books Combined Here:
http://www.lulu.com/spotlight/SaToGa
ISBN 978-1-4583-6095-3



From Figure #1

The *'Vision Talisman'* lays out a Diagram- and shows us how to *interpret* the WatchTowers, and It's Occupants.

It is encompassed by the Zodiac Belt.
[See Volume #1]

The *Reverse Side* of Sigil Dei Ameth

Depicts the *Order/Flow* of the WatchTowers in the *acronym*:

" ***A*** → ***G*** → ***L*** → ***A*** "

[See Volume #1]

All My Books are Free.
So When I Refer the Reader to My Prior Volumes,
It Should Not Be Misconstrued As A Sales Pitch.

The "Ohorela Papers" should be considered
Advanced Enochian Magick.

Get familiar with the *substructur*e of the system, before groking the *infrastructure* of it.

If you want to 'practice' Enochian in It's *purist* form- my advice is to avoid clouding your mind with the *'flavors of the week '*...

I will not dare say:
"just read my books until you get more than a solid foundation in the EE Materials".

That would be absurd!
There are many excellent writers in the EE playing field.

However, if you introduce a wide array of variables into your research- you may walk away totally confused.

Here's an example:

You want to learn about traveling through the Enochian Aethyrs.
You read on forums how other mages *'did it'*.
You read their adventures with the EE.

Then, you compare that to Crowley's *"Vision & the Voice"...*

Now...*'You try it at home'...*

Instantly, your subconscious comes under scrutiny because it must live up to the expectations of what your mind has consumed and sorted in it's infinite data base.
[& that's a *trademark protocol* of the EE]
(See Volume #1)

You stare into the scrying mirror until your eyes feel like onions have been forced under your eyelids. [I hate when that happens]
You see a dark cloud pass in your gaze, then it evaporates just as quick. After awhile, you quit. Scratching your head, thinking to yourself…

"I thought Enochian Magick was powerful...why can't I see stuff?"

Do not raise your standard of expectation so high that you will doom yourself to disappointment from the very beginning.

Choose one or two Authors who have a credible, or at least- garners a majority of attention from fellow mages.

Start off slow and do not expect results
"Like [*enter the name of your favorite magickians here*] got"

Patience is not only a Virtue, but it is also a
Ruler in the Enochian Tool-Box!

Enochian Entities:
"Ohorela Papers"
"Paper #1 – Obtuse"
By –SaToGa
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Salvatore Tommy Ganci
enochian.mage@yahoo.com

Enochian Entities:
"Ohorela Papers"

"Paper #2 – Scarlet"

By –SaToGa

Document Number #2 of the "Ohorela Papers" Series

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http://www.lulu.com/spotlight/SaToGa

http://groups.yahoo.com/group/enochianmagic/

Release Date:
January 19, 2011

Again, I am told…
"Write This Down"…

Enochian Entity Realms – the EE 30 Aethyrs

After exploring the 30 Aethyrs/Aires…
[*some of them, more than once*]
…the Visions became more *linear* for me.

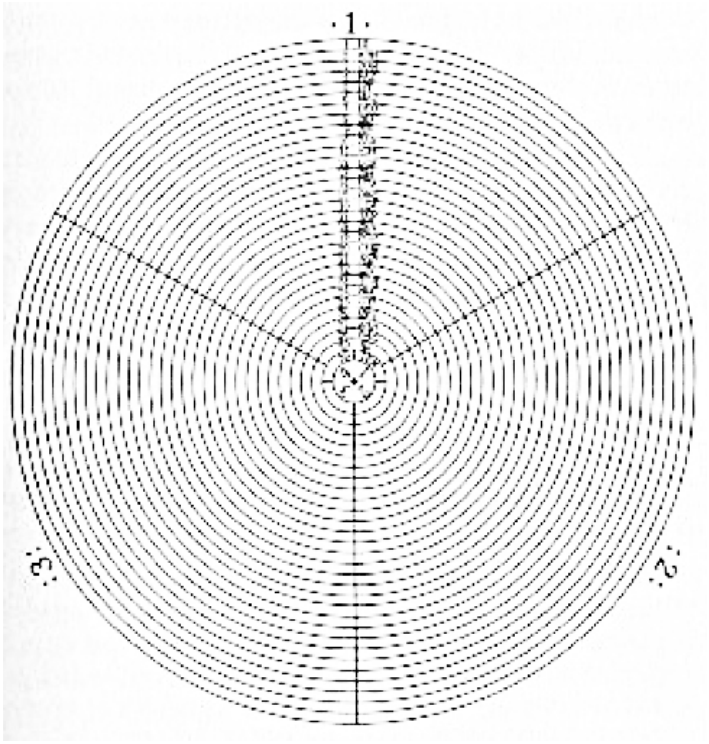
The Aethyrs have boundaries, and these Territories have Their own *laws and jurisdiction.*

The Laws are 'Laws of Geometry'

The Geometry *conforms* to the lucid flow of liquid boundaries.

There are 92* Governors, (not 91)
[*Again, this is My Own Research & Experience*]

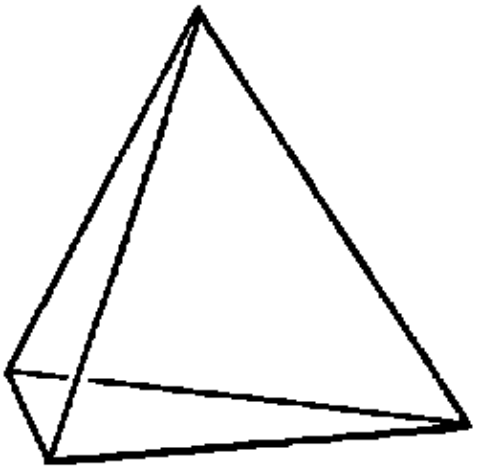
[*This may be discussed in a later Document]



I am Not one who participates in the many *New Age Channeling Doctrines* circling this New Aeon.

But *Sacred Geometry* holds some truths.

The 'Book of Enoch', and just about anything attributed to Enoch… usually holds some type of '*Magickal Math*' principles, attached.

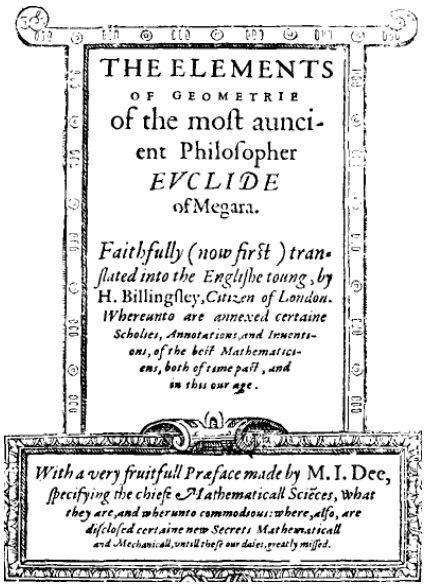


In Geometry, a Tetrahedron is a polyhedron composed of four triangular faces.

The Tetrahedron is the three-dimensional case of the more general concept of a *Euclidean simplex.

The Tetrahedron is *one kind of pyramid*

[A Tetrahedron is also known as a *Triangular* Pyramid]

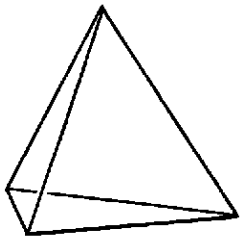

THE ELEMENTS
OF GEOMETRIE
of the moſt aunci-
ent Philoſopher
EVCLIDE
of Megara.

Faithfully (now firſt) tran-
ſlated into the Engliſhe toung, by
H. Billingſley, Citizen of London.
Whereunto are annexed certaine
Scholies, Annotations, and Inuenti-
ons, of the beſt Mathematici-
ens, both of time paſt, and
in this our age.

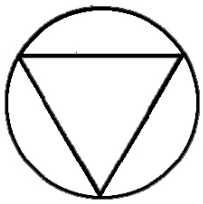
With a very fruitfull Præface made by M. I. Dee,
ſpecifying the chiefe Mathematicall Sciẽces, what
they are, and whereunto commodious: where, alſo, are
diſcloſed certaine new Secrets Mathematicall
and Mechanicall, vntill theſe our daies, greatly miſſed.

Reference: *"The Mathematicall Praeface to Elements of Geometrie of **Euclid of Megara, by John Dee"*

Obviously, the EE knew fully well, that John Dee could relate in these *Mathematical* terms.

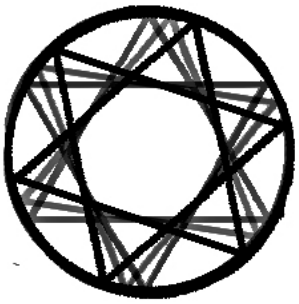


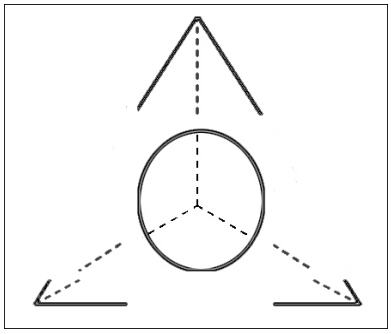
Visualize the above Tetrahedron –

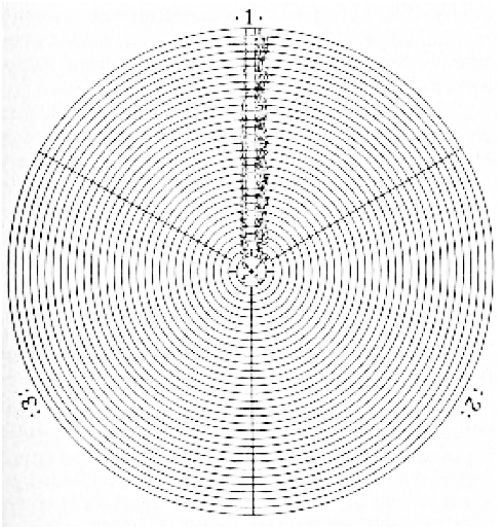


"Flattened Out"…

Then "Super-Impose" a few of them over each other…

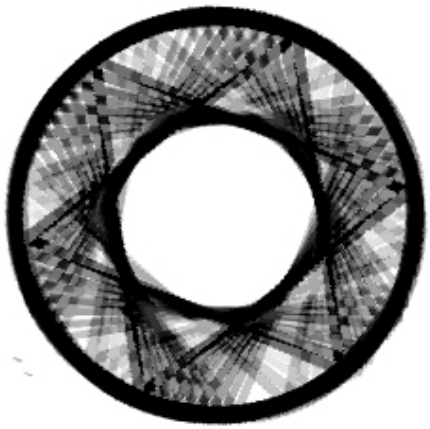






…& then more, once the visualization gets easier

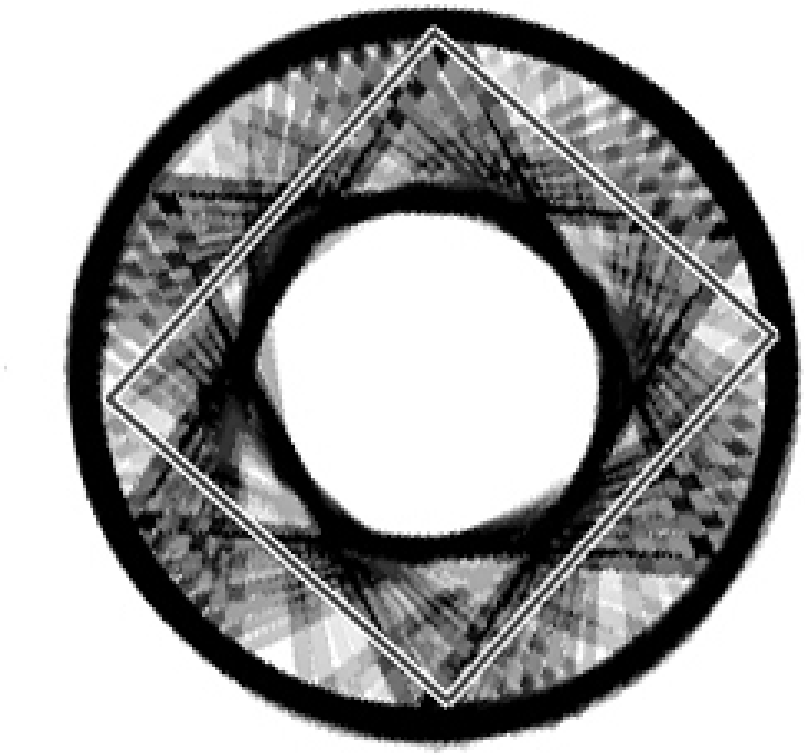
Keep doing this until you have 87
"Flattened Out"* Tetrahedron *Corners
[29 'Flattened-Out' Tetrahedrons would produce 87 Corners]
29 x 3 = 87



This is a very simplistic *Representation* of the Enochian Aethyrs-
[Aires #2-30]

30 Aethyrs
Least
1
Divisions
<Density>
Most
4
Divisions

TEX [the 1st Aethyr/Aire] has 4 Divisions…



There are 87 Territories, divided amongst the [*Flattened – Out*] Tetrahedrons.

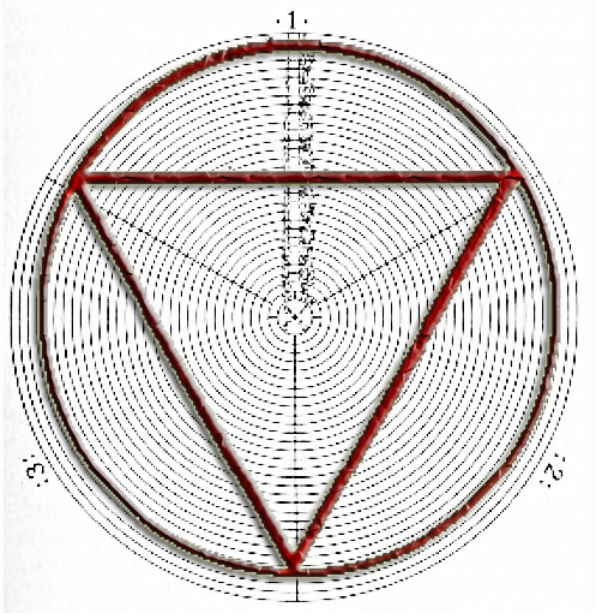
Then we added a Square- [which really is a Tesseract]-
but for our simple understanding- *just a square…*

<u>We now have 91 Enochian Zones.</u>

Zones = Fractions of [Distinct] Aethyrs.

<u>These 91 Zones compose the 30 Enochian Aethyrs</u>

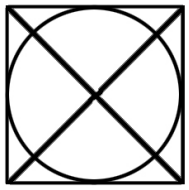
Of course, They are not flat- & These really are not globes, either.*
But- for simple analogy- we will think of these as Spheres.
[*Similar to visualizing the Tree of Life]

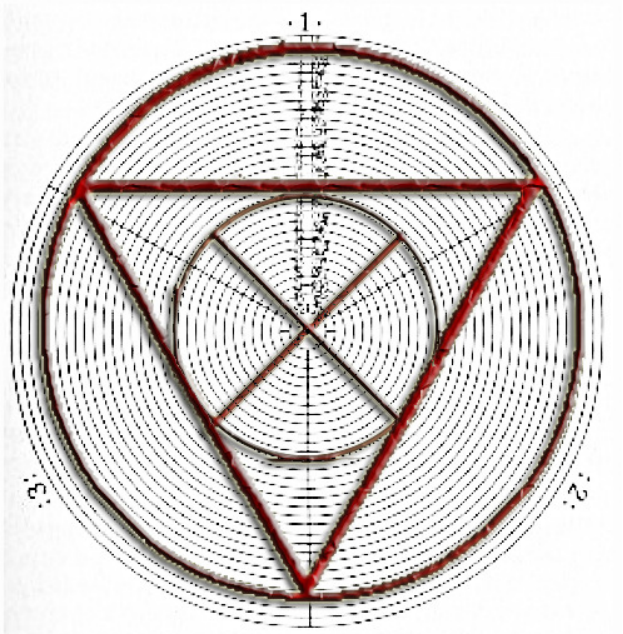


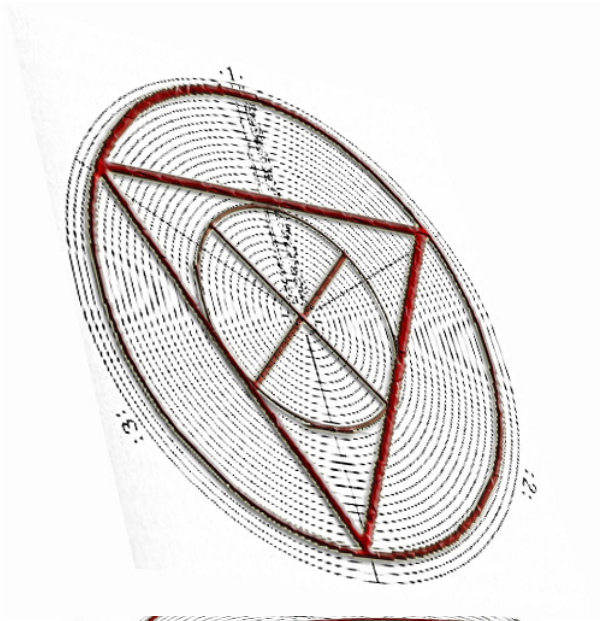
Each Sphere is a Globe with a Tetrahedron inside it…

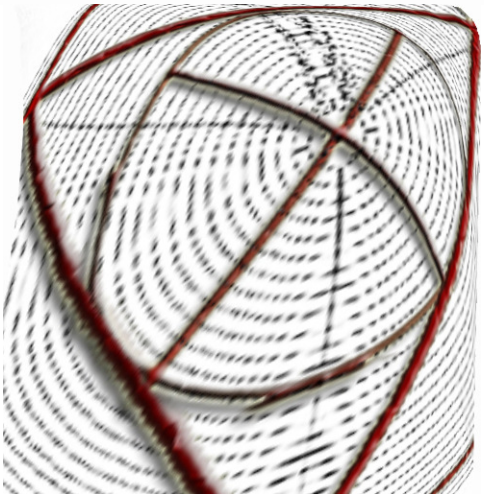
&

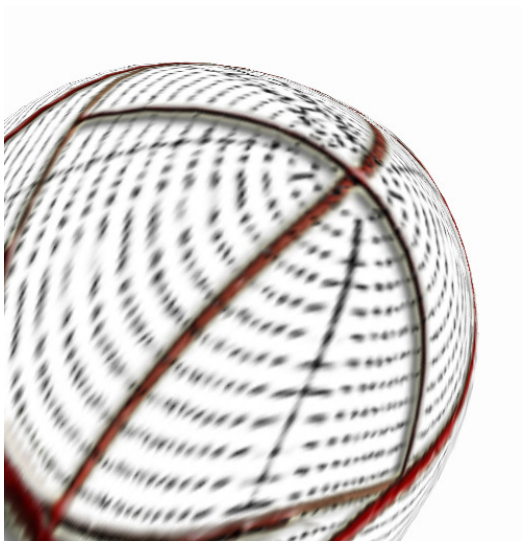
…One Sphere with a Square inside











Each of these 30/91 revolving and rotating machines are unique, with Their Own Laws, Governments and Rulers…

91 Zones- *92* Governors- 30 Aires/Aethyrs

"Enochian Entities - Book B" – By SaToGa
Volume #2

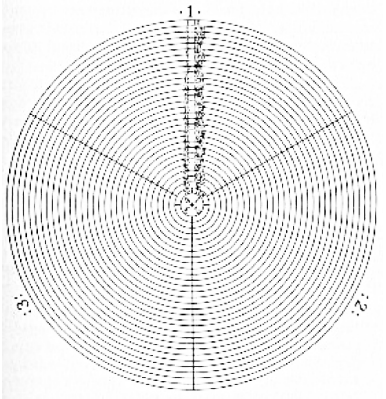
In the "ZAX Vision", the EE explained it as:
This is the Analogy of Correlation
(This Volume: "ZAX Vision: Get Thee Behind Me- Satan!")
"Think of the 18 Calls as The Keys that Open the Tumblers of the Loagaeth cities.
The WatchTowers contain It's occupants, & the Governors of the 30 Aethyrs" [the 19th Key]
The Holy Table- is as the -Loagaeth & 30 Aethyrs.
The 7 Ensigns- is as the -Heptarchial Mystica
Sigillum Dei Aemeth- is as the -WatchTowers
Microcosm- is as the –Macrocosm
The EE Infrastructure: "Knitting Together"
30 Aethyrs are "of" the Cities of Loagaeth
Liber Loagaeth are 49 gold sheets with a differing front and back.
In other words, this signifies "Thickness or Volume" and that each "page" is 3D- maybe, even… "Multi-Dimensional"
The 19th Call is a Trumpet that Calls the 91 Governors
The 91 parts are 'etheric counterparts' "of" the 30 Aethyrs
Heptarchial Mystica is the 'Cosmology' and 'Calendar' system of the EE MultiVerse(s)
Previously, I wrote:
"Dee's diaries are vague in establishing a direct link between the Enochian Keys/Calls and the Watchtower tablets."
The WatchTowers contain the 'Census' [inhabitants] of the 30 Aethyrs, 91 Parts and Loagaeth.
Think of the WatchTower as a telephone directory.
Find the occupant and dial it in!
The 18 Calls/Keys [including the 19th] are directly related to Loagaeth.
If Loagaeth was a Nation, the 18 Calls is it's Declaration of Independence. ['Directives']
The EE were very interested in the World's Kingdoms.
We see this as an interest because the EE Hierarchy is composed of a "Theocracy"- like the 12 Tribes of Israel.
EE has Kings, Seniors, Princes, Ministers and of course, God(s)…and a God of Justice
(Scales of Balance)

The purpose of Loagaeth:
Circulating it's Energy Matrix/Theocratic Kingdom ..then-
"The End of the World".
Again…
"But in the same instant when Adam was expelled, the Lord gave unto the world Her time, and placed over Her Angelic keepers, Watchers & Princes"
"As an instrument of the thrashing…This Doctrine is a Flayle"
"Therefore you may do anything" –Mapsama
As the Grid Pattern was very special to John Dee [see his Book of Soyga]…the diagrams consisting of boxed squares proved nothing unusual in Dee's current Understanding…
The Vertical and Horizontal Lines form Latitude and Longitude Lines, aligning the Zodiac, Celestial/Cosmological Spheres, Planets and Elements
I believe some of the familiar number sequences in the 18 Keys refer to this: "456", "9996", "3663", etc.,
Some of the context from these Keys make these numerical sequences appear as "Zones" or "Districts"…

It is physically *Impossible* to "Chart" *Enochian Multi-Dimensional Zones* in a *2D* book
[and have them make sense!]

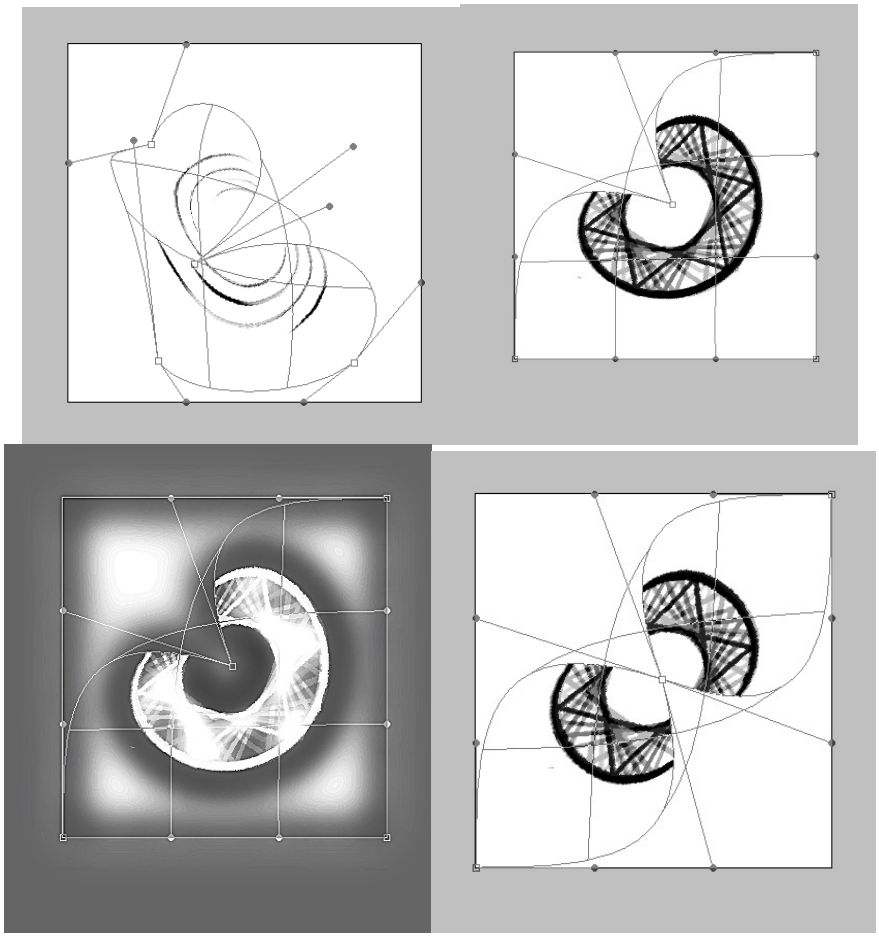
However, *rather than trying to grok* the Enochian Aires as:

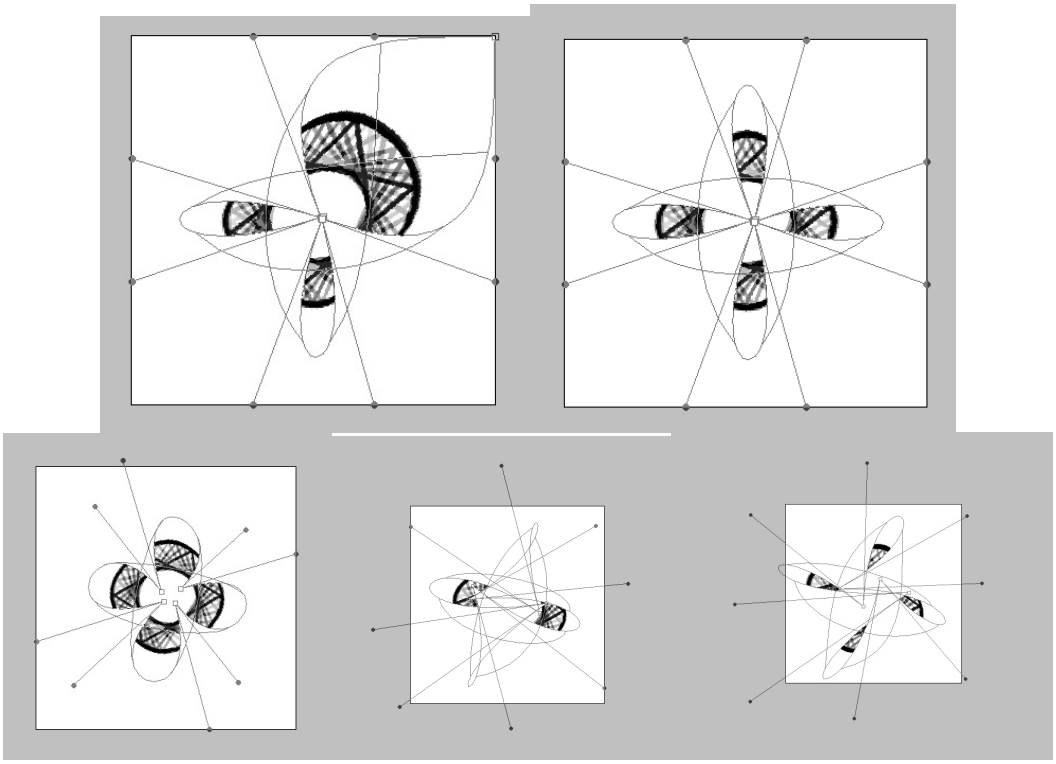
'One Onion with 30 Skins and a CruX pit inside it…'



Try to fathom the following drawings…

→**[*For the beginning Mage*] To completely understand the outline of 30 Aethyrs, [with 91 Corresponding Areas!] …will lead most to absolute frustration.**
Trying to ascertain where Zone 1 ends, and Zones #2-3 begins, overlaps, bleeds-through, etc.,
- can be confusing.



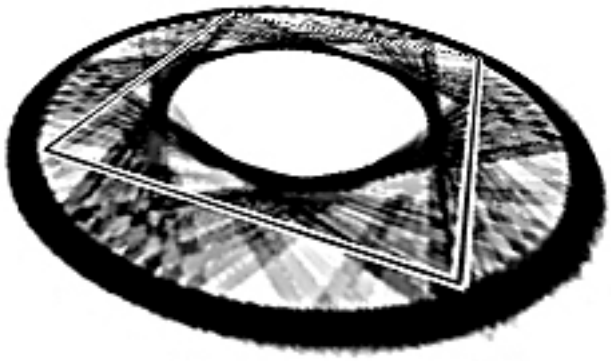


Review these Notes the next time you decide to venture through the *'Cities'* of Liber Loagaeth.

Take all the information from my other books with you.

The more understanding One contains within the psyche…

The unfolding of "Enochian Realities"
congeals `into semi-digestible molds.



Accessing These Aethyrs:

In my prior books, I gave various techniques, as well as my own results, with the Aethyrs.

Here's one that can propel you past *stagnation*:

Visible Apparition is mandatory for these to be considered 'Legitimate Enochian Entity Contact'

[See prior Volumes]

-Temple set up

-Key 1 & 2

-GBRH.*eptagram*

<u>-Rising on the Planes:</u>

From Malkuth- 'Ascend' up the *Serpent Trail* Until reaching Chesed.

From there, *enter* Da`ath.

Emulate a sensation of falling backwards from Da`ath until you reach Yesod.

[EE are very Lunar-oriented: You may use Queen Scale Color Scheme]

From Yesod- Recite the 19th Key…

If you are using wands set aside primarily for Enochian Ritual…
[See prior Volumes]

-Using Spirit Wand:
Draw a **<u>Heptagram</u>** over the Scrying Mirror.

'Pierce this Veil' and Circle the Scrying Mirror 7 times, Clockwise- then 7 times- Counter-Clockwise…
through the **<u>Heptagon</u>** *that is inside the Heptagram you just "Veil Pierced"*

When you withdraw your hand- you should feel a sticky magnetic pulling sensation.

This is a Portal

If you set up your Temple *as instructed in the Prior Volumes*, you will be able to *Legitimately Contact the EE Realms* at this time.

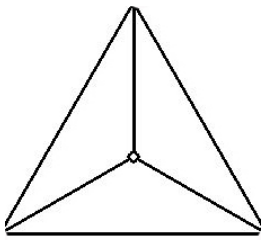
Usually, in my own experience- you will see –*literally*, small floating Electric Blue and/or Indigo spheres in your peripheral vision floating independently around your temple space.

-Remember, there are 30 Aethyrs- consisting of 91 Zones.

Each Zone has Their own Governor [92]

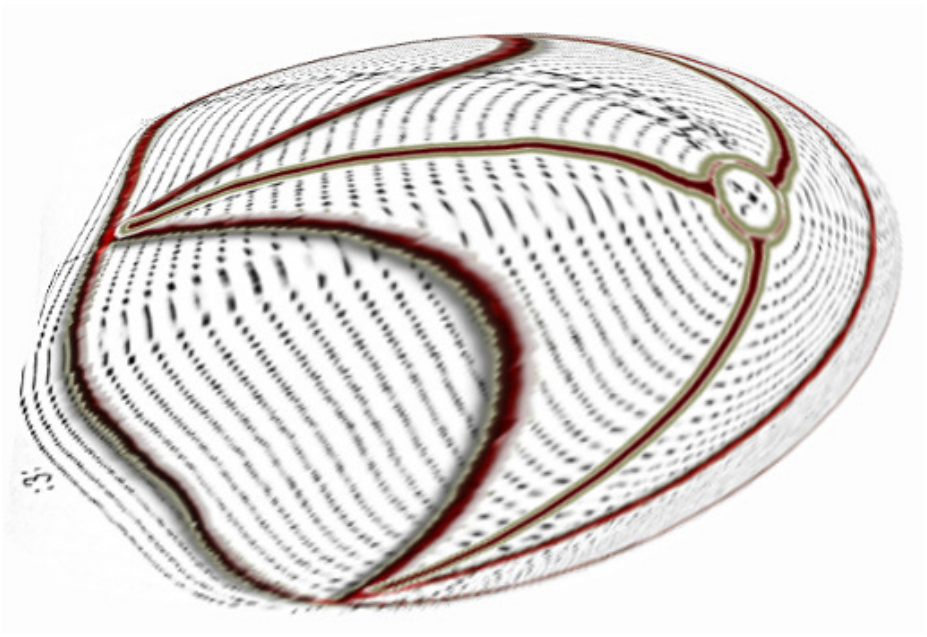
Aires #2 through #30 share one trait…
Each Aire has an Apex.

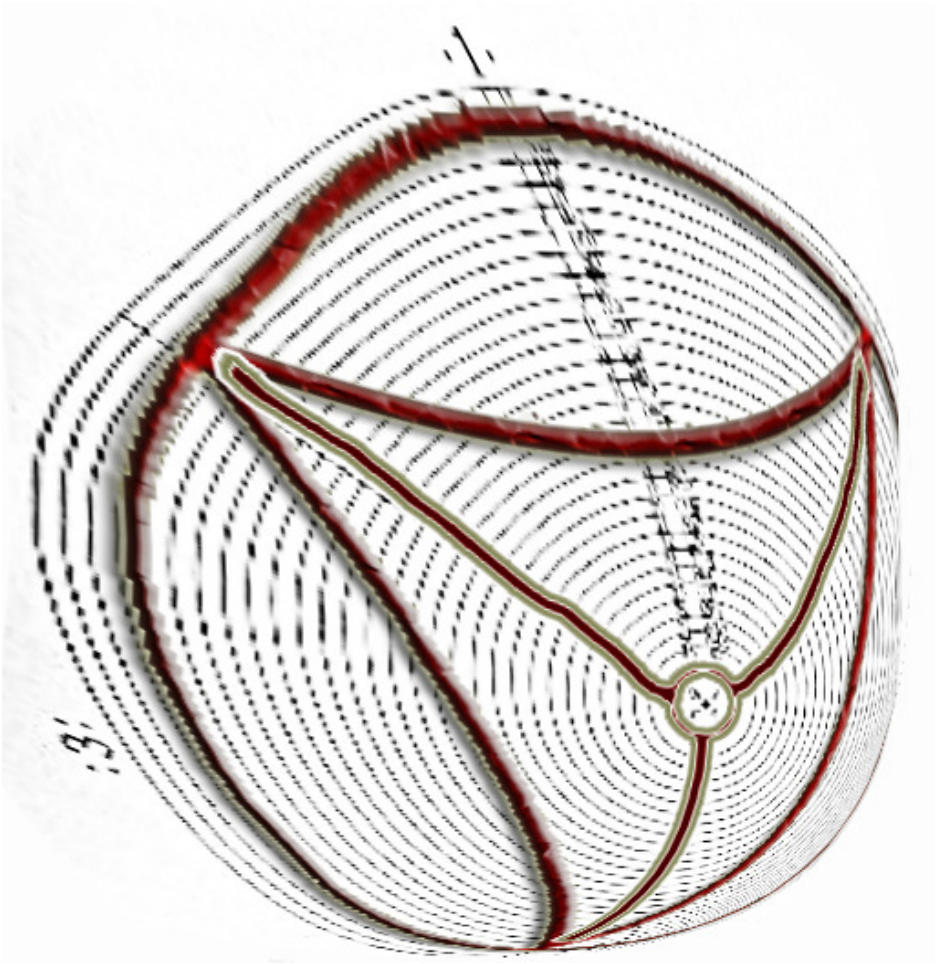
This Apex is where all 3 individual Zones become unified and 'connect' within that particular Aire.

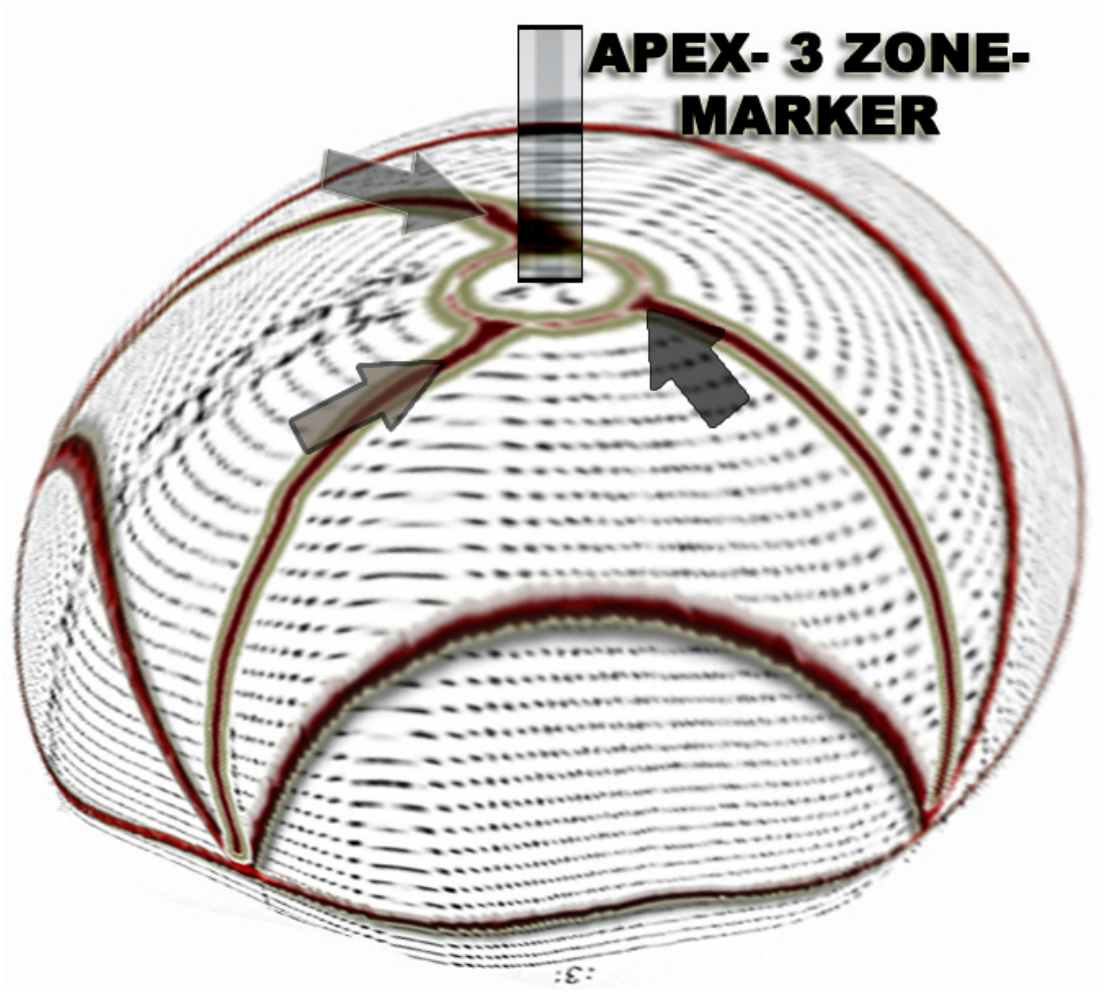


It is usually located by a
Large or Outstanding [*Hyperbolic*]
Pillar, Pyramid, *Shamanic* World Tree, Obelisk.

[It is a similar to the *rotor* in an engine]






APEX- 3 ZONE-
MARKER

ROTARY
ENGINE
ROTOR
3 ZONES. ONE AIRE

APEX- 3 ZONE-
MARKER
GOVERNOR
1 ZONE

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"Talisman"
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Release Date: January 20, 2011

This Volume will be *[very]* different.

→This Book is Divided into Two Distinct and *very separate* parts.

You probably already noticed the format is different. The margin is on the left side of this book, rather than being centered as I usually have my books. I did this for a reason.
This first part of the book reads like a normal book.
However, the other half of it is written in the Enochian Language. This language is similar to Hebrew as it is written and read *Left to Right.*

As far as I know, it is the only book written [and read]
in Enochian that is currently online and constructed correctly.

The Enochian Language
is read this way:

The *back cover* is now the Front Cover.
The book *binder* is on your right, and the *pages* are on the left.
When you open the cover,
you will be reaching across the front of you with your right hand.
You open the cover & *that* is the First Page.
You Read from the Right and your eyes follow Left…

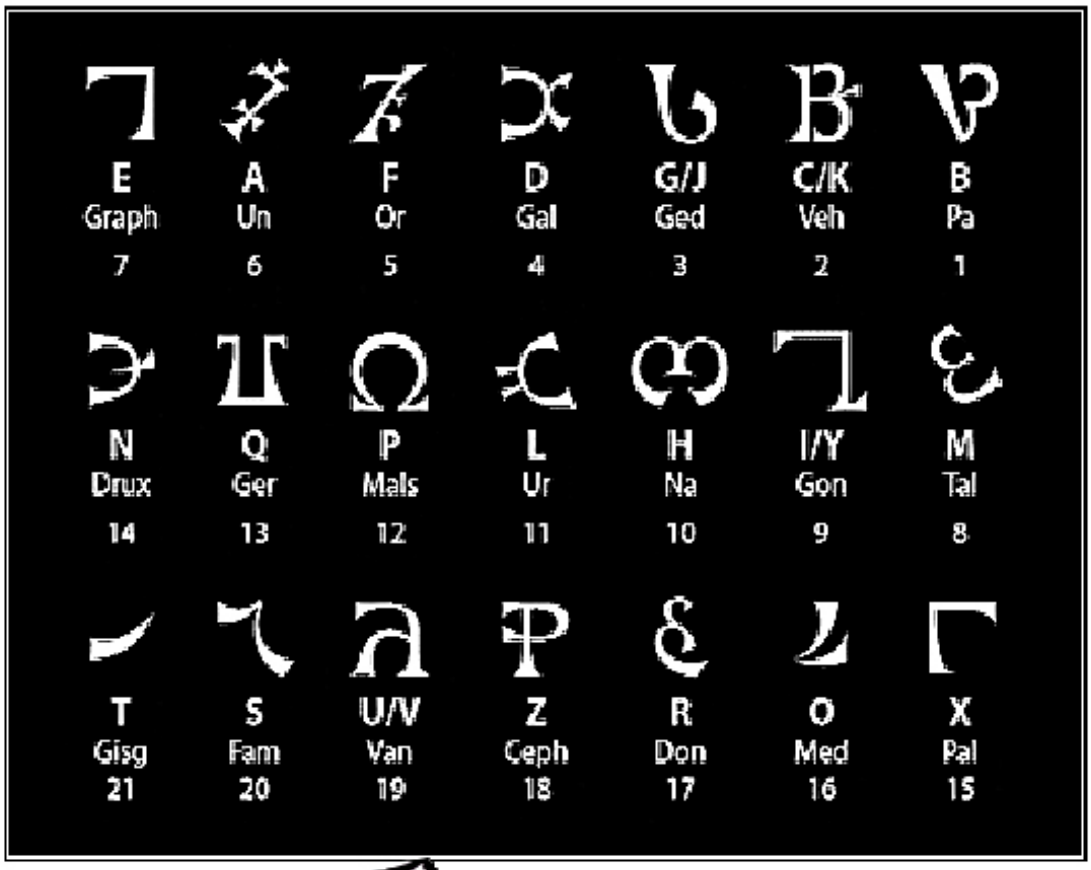
Right to Left and Downward…

After reading the Preface- a Note will tell you to Scroll down to the Last Page…That will *then* be the Front Cover. When you scroll up, the next page [on top] will be page #2. You will start reading from the top of the right column, and read to the left- downwards. When you get to the last sentence, the last word will be on the lowest left side. You again scroll upwards to Page #3.

[See My Chart –Next Page]

If you have been reading my books, this is now the 5th Book.
I enclosed the Names and ISBN Digits as well as the ISBN Bar Codes for easy reference as the amount of my Volumes are climbing and some people are getting confused and losing track. [Me too!] This should make it all a little easier.

The Enochian Entities definitely have an agenda that is *aligned to our current time line*. I have been releasing the Volumes in accordance with *Their* instructions and release dates.



-SaToGa
enochian.mage@yahoo

This small tome in the Enochian Language
[available @ this date of 19/01/11*]
…is to be considered a **"Talisman"**.

You can reference my Enochian Font Chart on the prior page, and translate the Talisman into your own language so you will know what it says.

→ ***Do Not Trust Anyone To Write Rituals For You… Especially in Enochian!***

From what I can personally ascertain, this work was long overdue. There is much confusion on how to format, read and write correctly in Enochian.

Many Mages want to construct their own rituals in the Enochian Language and it seems there are many incorrect notions being given out in the advice department.

***B Cocasg de Eno Domini**

[NOTE: If the Enochian Script is not used, it is not necessary to read right-to-left. You can translate from English into Enochian and still read left-to-right- as long as the Enochian Script/Font is not utilized.]

I will state that this EE Talisman is extremely powerful all by Itself. By that, I am stating --just by printing it out, as It is- and placing It in your Temple space, *should* help you in your Enochian Vision* works.
*Legitimate Enochian Contact to Apparition [See My Other Volumes]

DISCLAIMER!
Of course, I make no guarantees, as these books I write are never sold- but offered to the Public for FREE.

All My Works Are Altruistic!

-My *Own* Research, My *Own* Experience & My *Own* Opinions-

That being said... I will divulge:

Segments of this Talisman does contain:
***EE Holographic* Glyphs, Choronzon, Babalon, Lam, Demiurge, the '*Unknown*' Key #0**
[which is actually The *First Missing* Enochian Call]
…& *'The Watchers'* from the Original "Book of Enoch"

YOU MAY NOW PROCEED TO THE *BACK*-FRONT COVER

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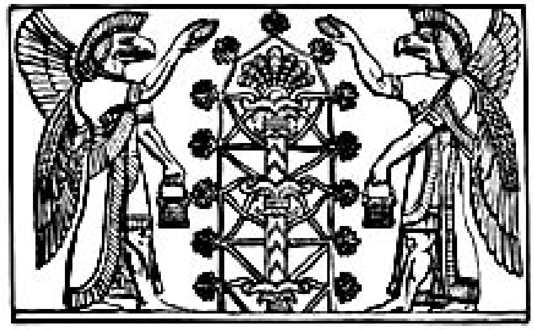

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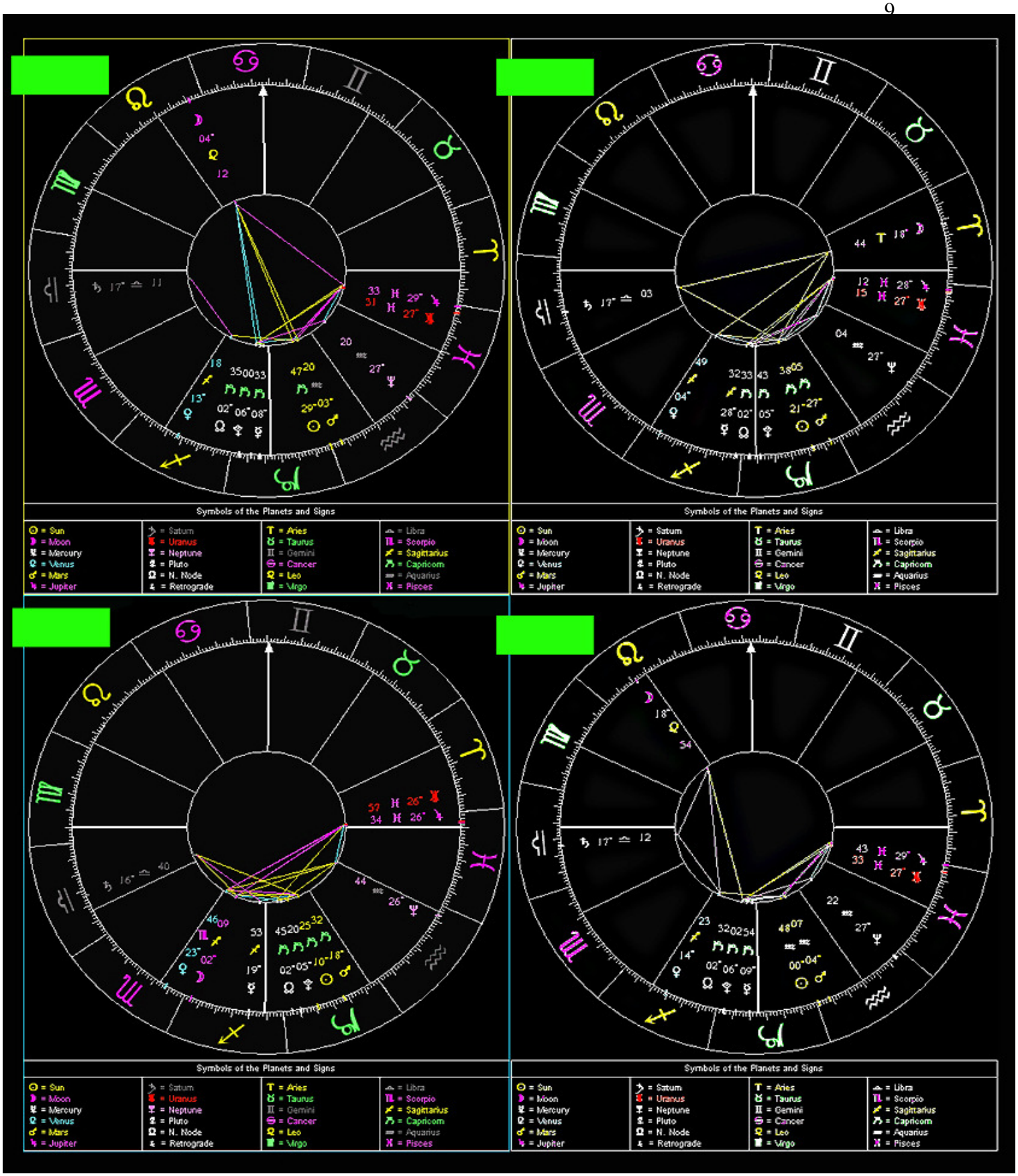
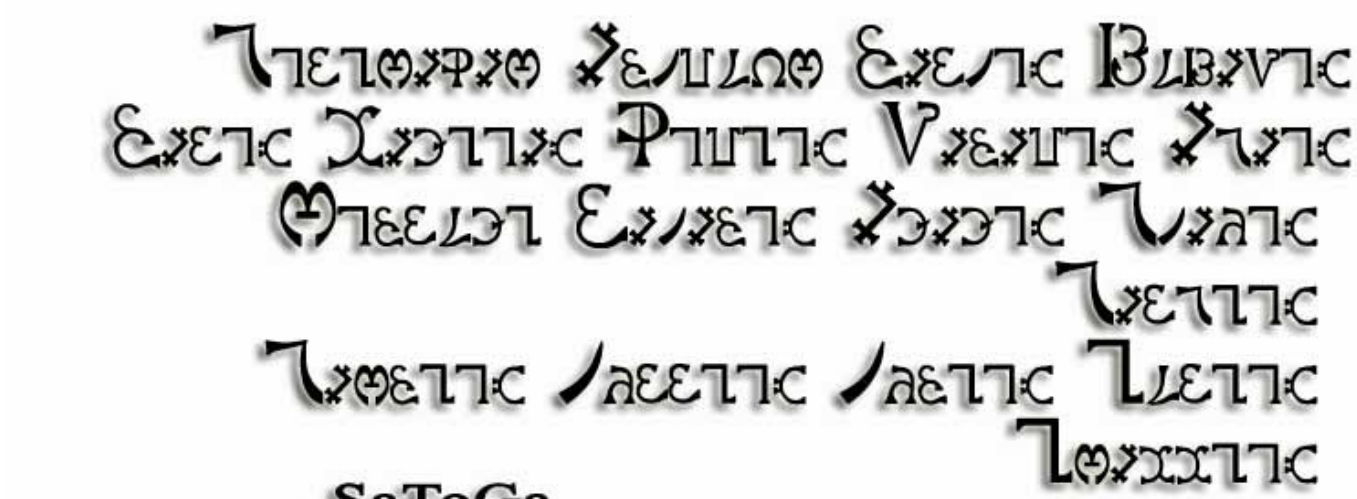
Habakkuk 3:3 *"God came from Teman…"*
Te'-man [Thaiman]- The name of a district and town in the land of Edom


Symbols of the Planets and Signs
☉ = Sun
☽ = Moon
☿ = Mercury
♀ = Venus
♂ = Mars
♃ = Jupiter
♄ = Saturn
♅ = Uranus
♆ = Neptune
♇ = Pluto
☊ = N. Node
℞ = Retrograde
♈ = Aries
♉ = Taurus
♊ = Gemini
♋ = Cancer
♌ = Leo
♍ = Virgo
♎ = Libra
♏ = Scorpio
♐ = Sagittarius
♑ = Capricorn
♒ = Aquarius
♓ = Pisces



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Semihazah Artqoph Ramtel Kokabel Ramel
Danieal Zeqiel Baraqel Asael
Hermoni Matarel Ananel Stawel Samsiel
Sahriel Tummiel Turiel Yomiel Yhaddiel

Micma
farzm iaidon Mad
zamran micalzo ohorela
urelp qmospleh teloch
quiin toltorg brgda
Zacar ca od zarnran odo cicle qaa
eol balzarg lonsa homil
ananael qaan avavago
Acocasb allar alg
Bahal Vohim Gah od Babalon od Choronzon

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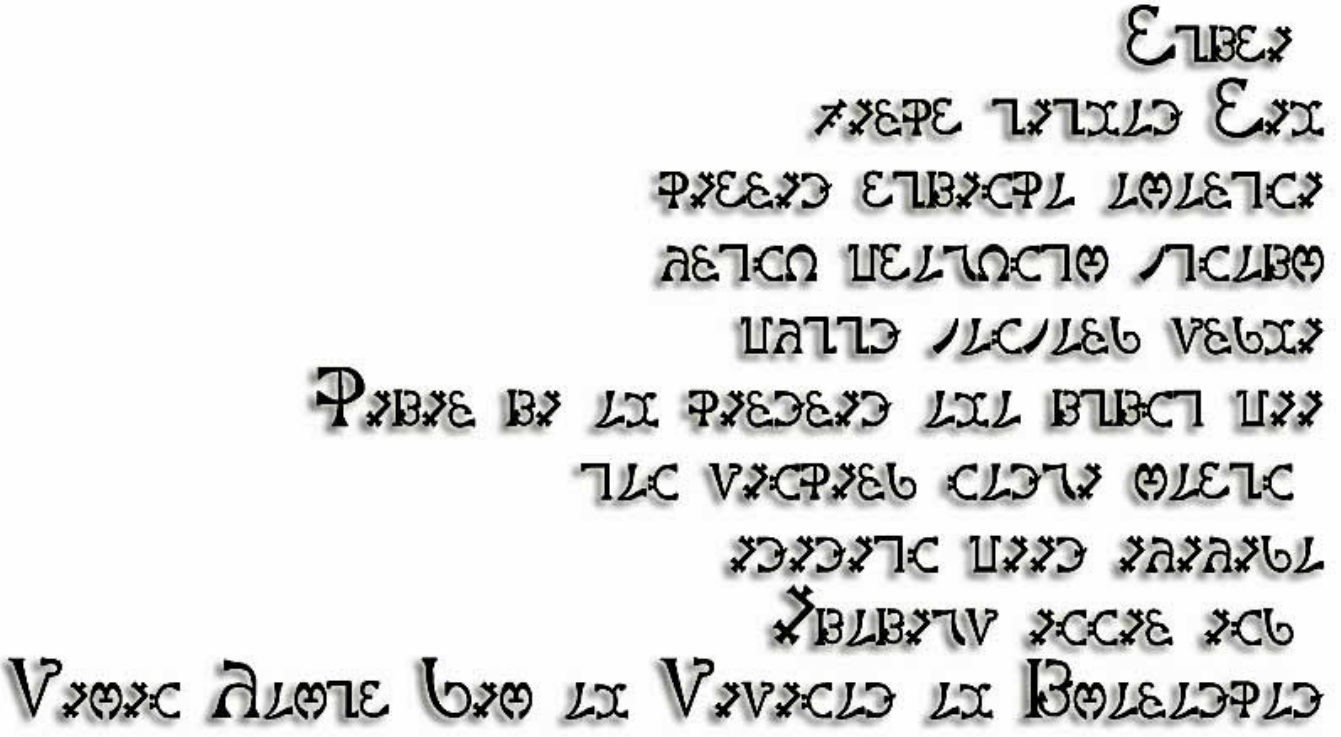

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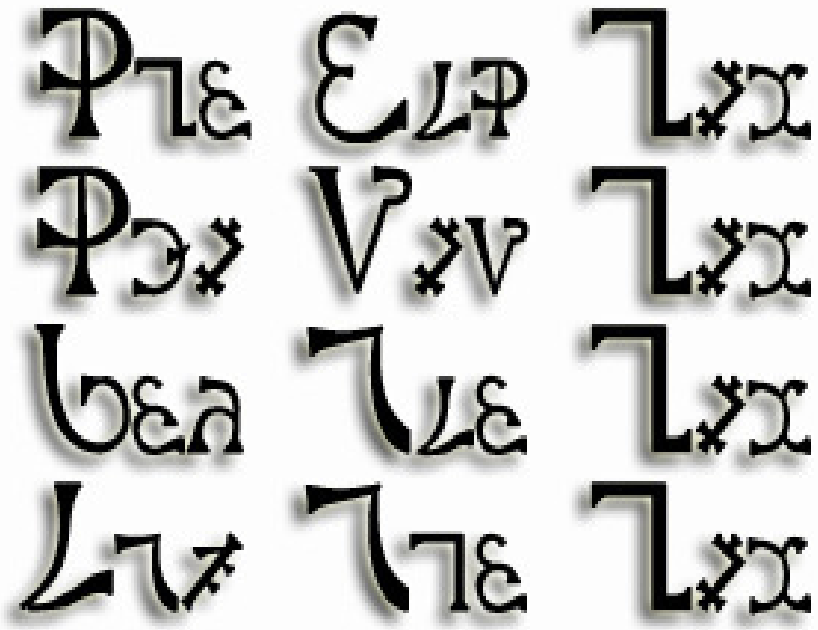

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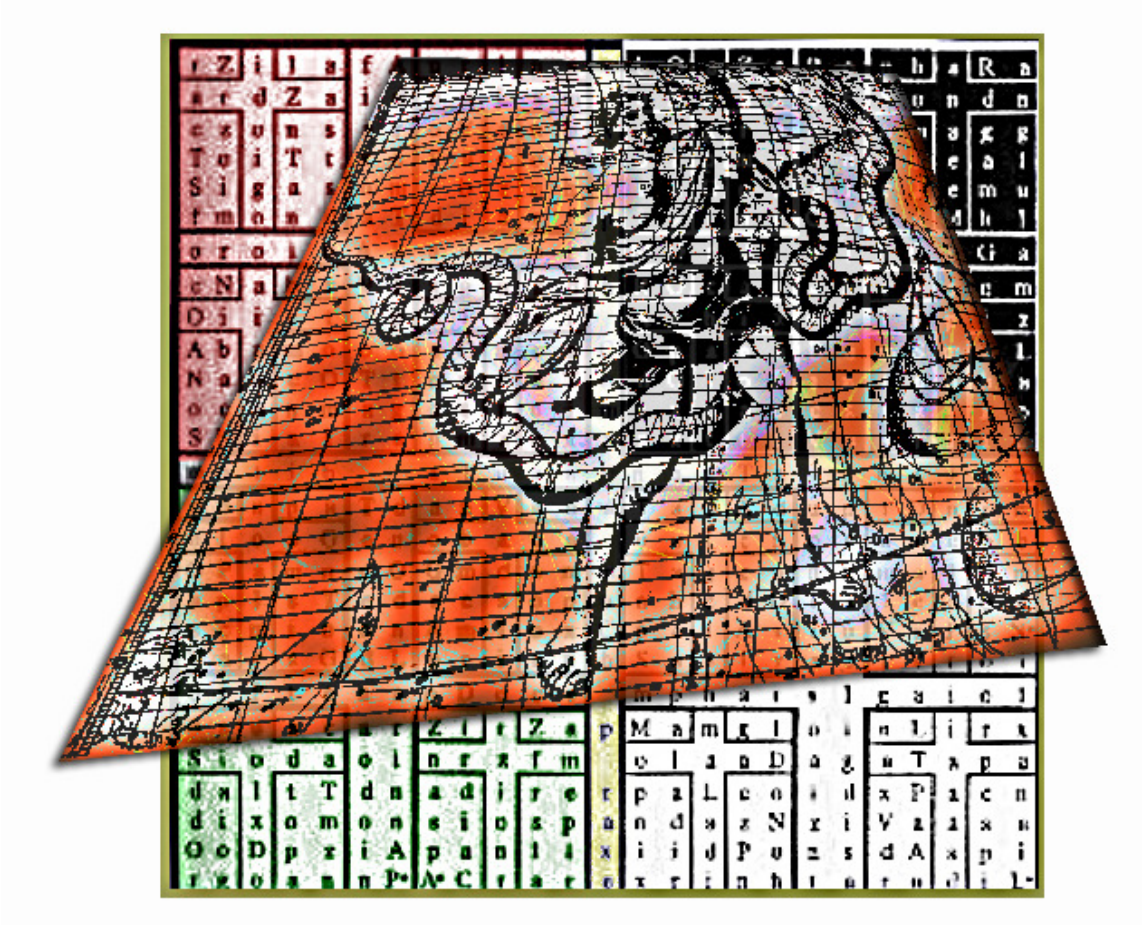
Page #2

3 Alcaer

"Lecrecec"

-Tellbe Vr

Becbr Leer Tecaeller



Enochian Entities:

‘The Ohorela Papers’

“The Key [Note] Of It All”

[Volume #4]

By –SaToGa

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http://groups.yahoo.com/group/enochianmagic/

The “Ohorela Papers” were named by the EE.
They have initiated yet another project.

Again for wide and quick distribution
&.. For Free

These writings are not my invention, nor my teachings.
I will not yell from the roof tops:
“This is how it is done!”
Rather, I am a scribe, an EE conduit.
EE download - I upload.
That’s the ‘arrangement’

This & All Prior Volumes Previously Released-
were works of Altruism.
There were no fees for these Volumes.
Nor did I ask for any type of Contribution, whatsoever.

THE ONLY FAVOR I ASK OF YOU IS TO PLEASE KEEP THESE BOOKS IN CIRCULATION.
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I WOULD LIKE TO GET SOME CREDIT FOR ALL THE
WORK I PUT INTO THESE.
[*I think that is fair*]

My only hope, is for my name to go down in the Enochian annals of time, and to leave as my contribution, these books.
That is my Magickal Legacy. My small, but personal addition … to the archives of Enochian history.

Yours Truly,
-SaToGa
Salvatore ‘Tommy’ Ganci

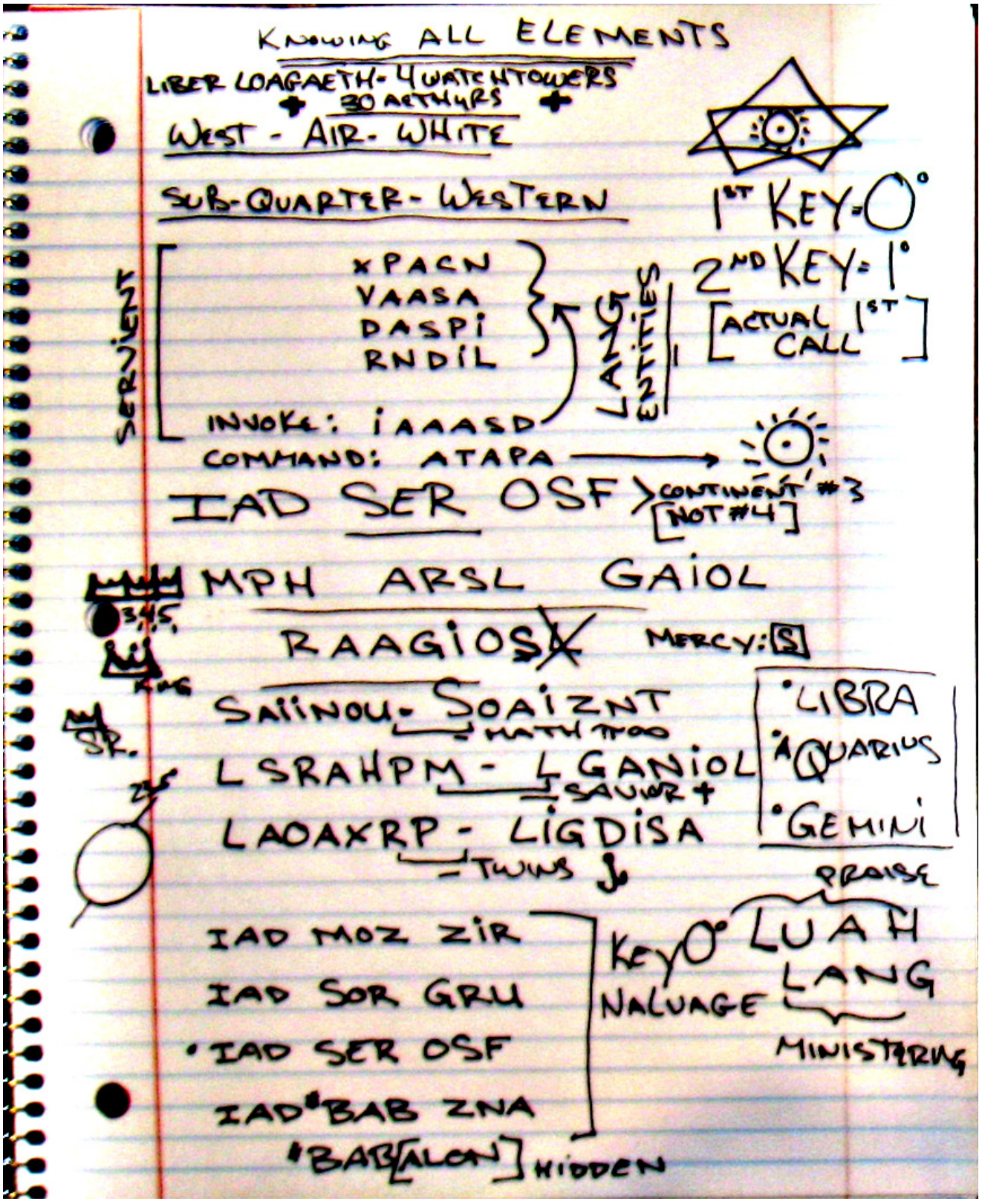

KNOWING ALL ELEMENTS
LIBER LOAGAETH - 4 WATCHTOWERS + 30 AETHYRS +
WEST - AIR - WHITE
SUB-QUARTER - WESTERN
1ST KEY = 0°
2ND KEY = 1°
[ACTUAL 1ST CALL]
SERVIENT
XPACN
VAASA
DASPI
RNDIL
LAMED
INVOKE: IAAASD
COMMAND: ATAPA
IAD SER OSF
CONTINENT #3
[NOT #4]
MPH ARSL GAIOL
RAAGIOSX
MERCY: S
SAINOU - SOAIZNT
MATH TOO
LSRAHPM - LGANIOL
SAUVR +
LAOAXRP - LIGDISA
TWINS
LIBRA
AQUARIUS
GEMINI
PRAISE
IAD MOZ ZIR
IAD SOR GRU
IAD SER OSF
IAD BAB ZNA
BAB[ALON]
HIDDEN
KEY 0°
NALUAGE
LUAH
LANG
MINISTERING

Figure #1

"In the Vision [Figure #1 & #3]
I seen *little people*-
[Reminiscent of 'Gulliver's Travels']
carrying square boxes with letters,
on top of their heads.

They were shuffling around, every time someone yelled
"*SHUNT*" *…Shunt!... Shunt!...* *

This 'scene' *flipped over*, under it:

It appeared as a circuit board*
***with* electricity traveling from one letter to groups of letters.**

To watch the vision, it makes so much sense, but to convey it- or attempt to draw it, is almost impossible for me!

* ***Motherboard with 'electronic relays and gadgets' passing and swapping current***
[Step-down & Step-Up Transformers]

→**Recall, the Enochian Calls [Keys] are <u>not necessary</u>**
to *Activate*/Summon the WatchTower Entities.

[See My Other Volumes]

A simple *'getting to know you ritual'* lasting only a little more than couple of weeks at the beginning [of the Enochian Preparation] is enough to *initiate a person into the Enochian Current-Stream.*

From there, reciting small sequences of letters
is all that is needed to Summon!

Again, No *Enochian Calls*…
nor anything else for that matter-
to 'activate' the Enochian Stream.

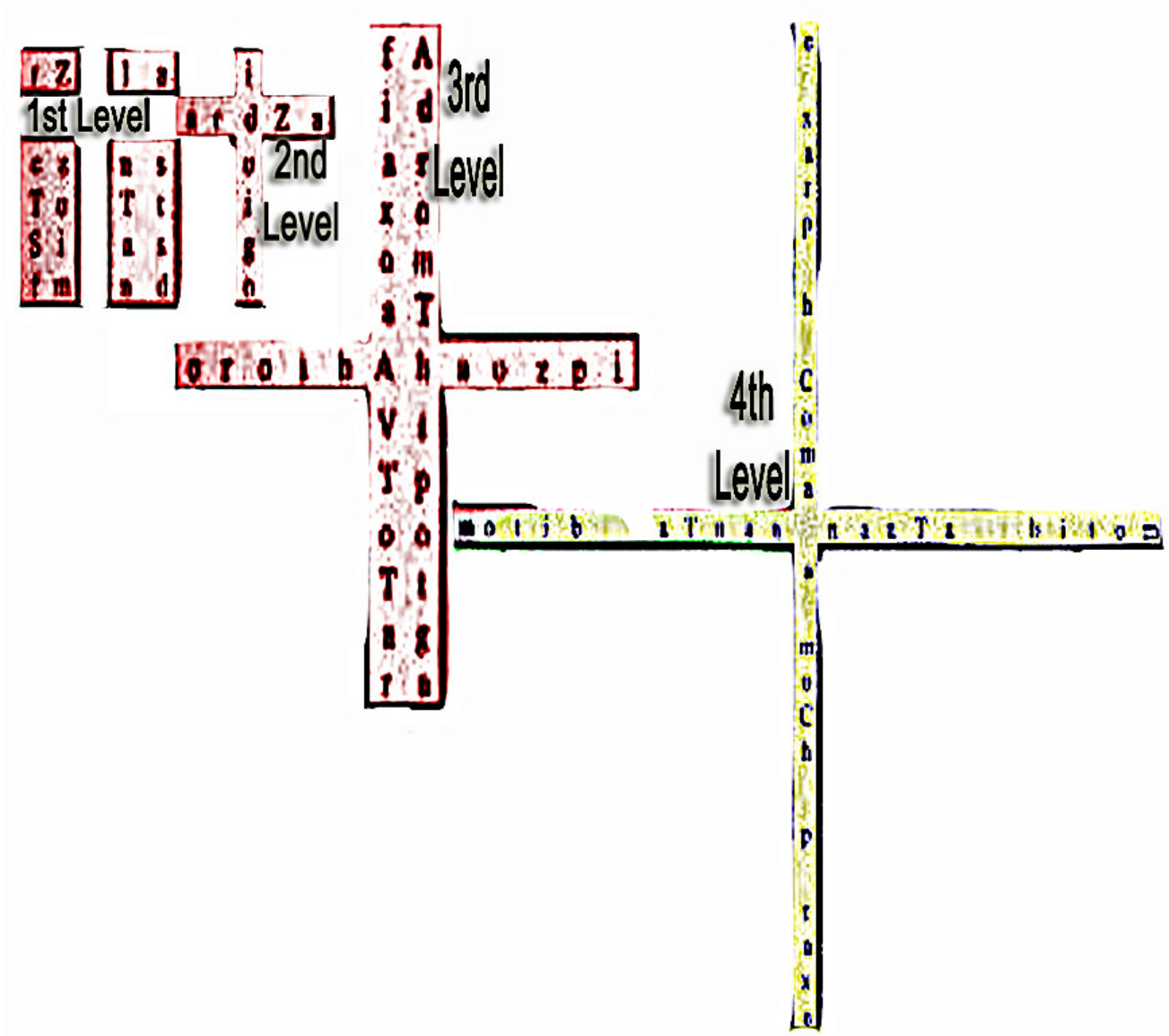


Figure #2

<u>Figure #2 explains the following</u>:

1st level consists of 20 Letters.
Think of that *small board* as a circuit board, with wires connecting the letters, underneath.

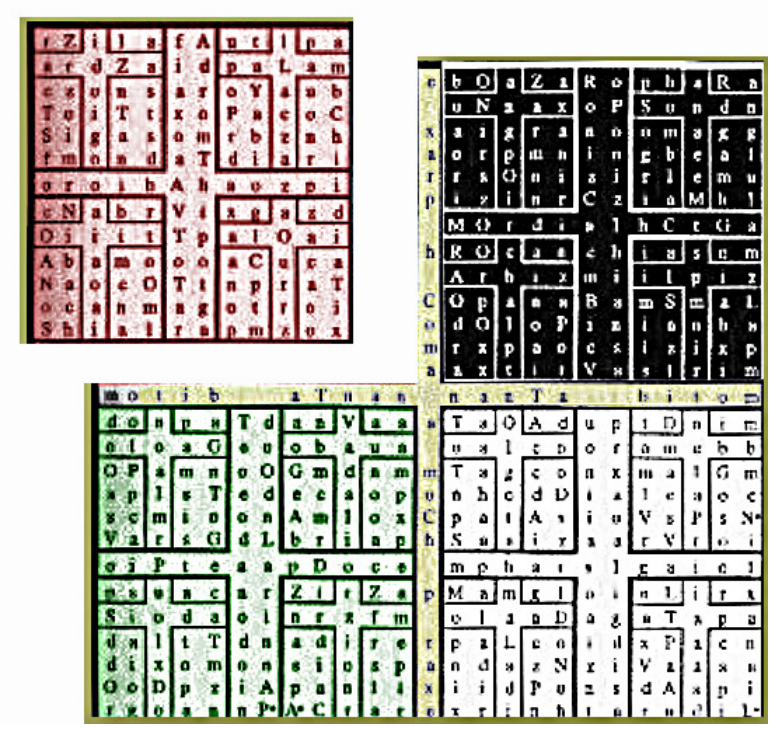
2nd Level consists of 10 Letters

3rd Level consists of 36 Letters

4th Level consists of 40 Letters [Black Cross]

The whole WatchTower tablet itself *revolves on an axis* that is aligned to the Zodiac belt.

That rotates in conjunction with Liber Loagaeth.



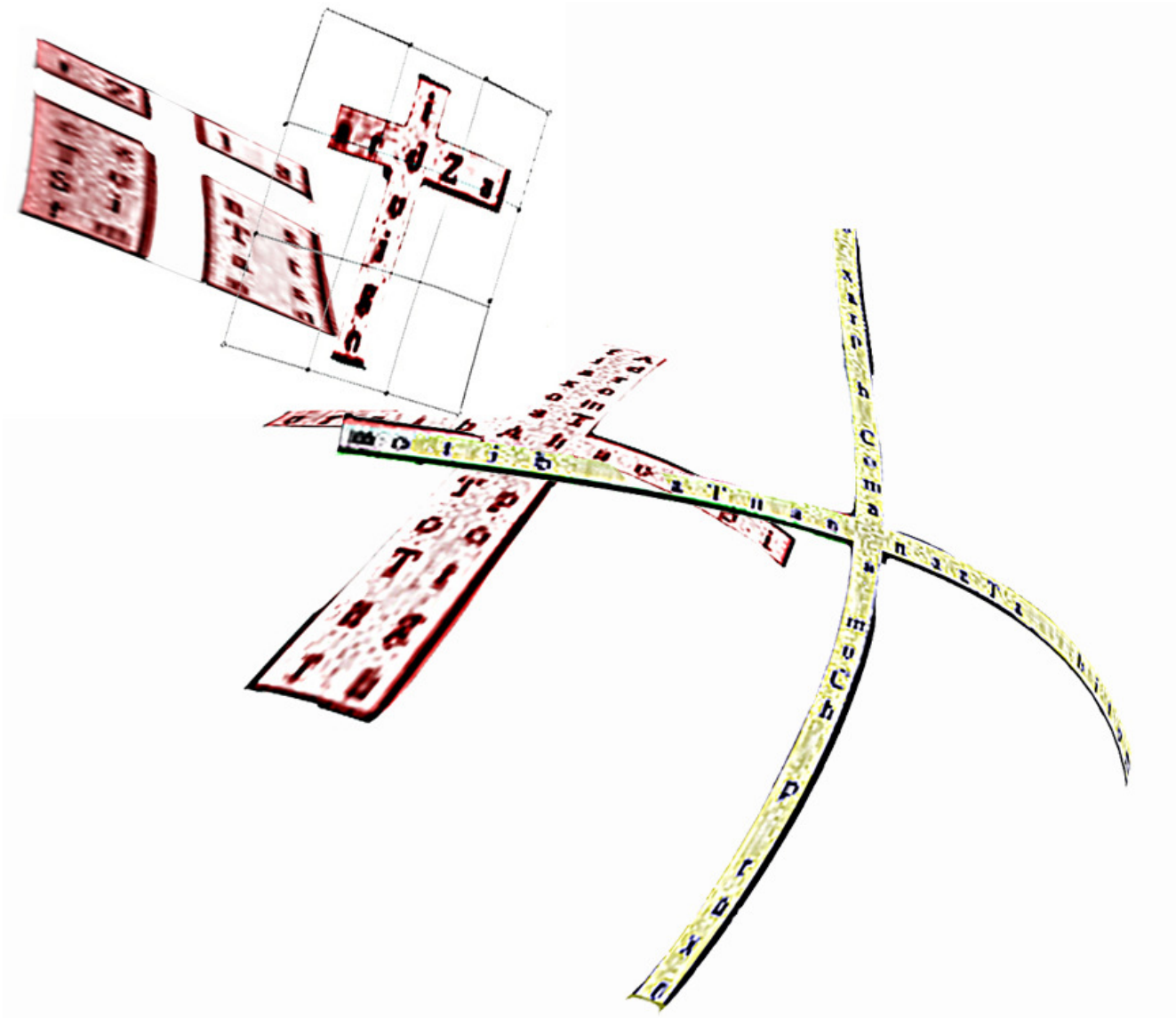


Figure #2A: 1st 2nd 3rd 4th [4th=Black Cross] Levels

***Shunt:**

-to shove or turn (someone or something) aside or out of the way.
-to sidetrack; get rid of.
-to move or turn aside or out of the way.

Electricity:

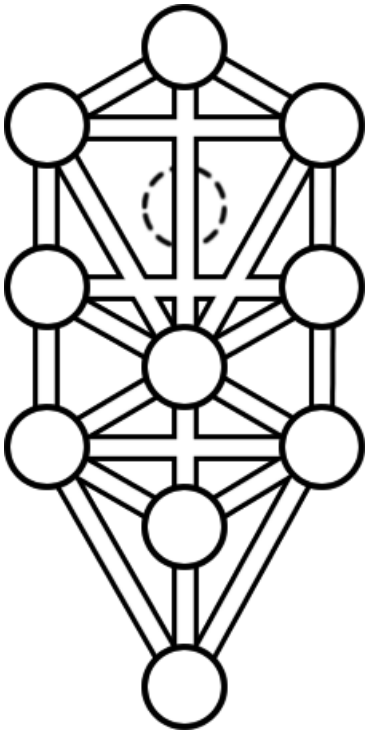
-to divert (a part of a current) by connecting a circuit element in parallel with another.
-to place or furnish with a shunt.

Railroads:

-to shift (rolling stock) from one track to another; switch.
[of a locomotive with rolling stock*] to move from track to track or from point to point, as in a railroad yard; switch.*

Surgery:

-*to divert blood or other fluid by means of a shunt.*
-*the tube itself.*



This *"Shunting of Energy"* is similar to how the Tree of Life glyph *operates…*

The fountain of energy passes and *overflows/showering* from one Sephiroth to the one under it.

Power passes along the Paths- *to and fro*.

The path going to
Tiphareth from Yesod
is different than the path going to
Yesod from Tiphareth.

Liber Loagaeth works the same way.

Recall from my other Volumes:

"Liber Loagaeth are 49 gold sheets with a differing front and back. In other words, this signifies "Thickness or Volume" and that each "page" is 3D- maybe, even… Multi-Dimensional"

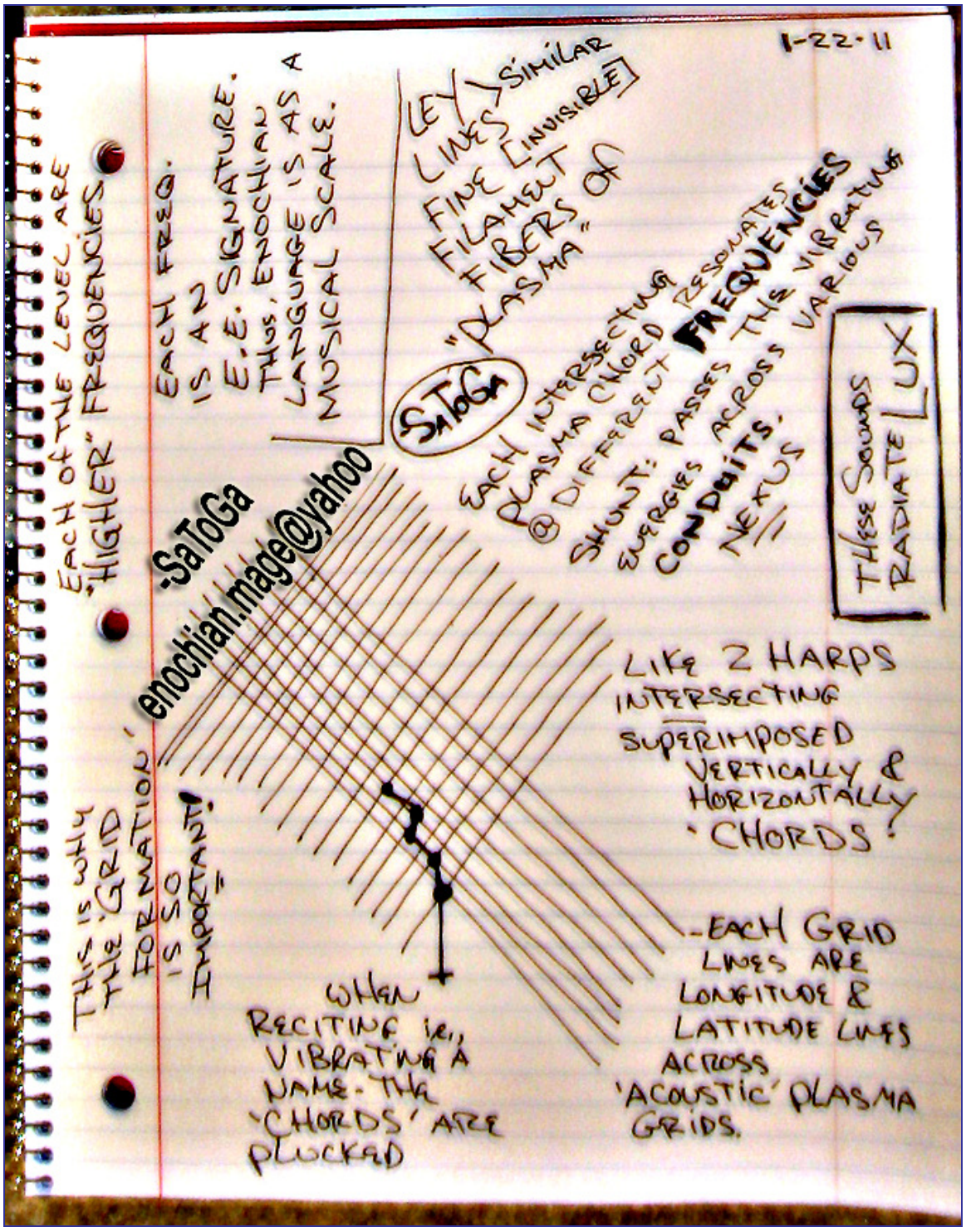

1-22-11
EACH OF THE LEVEL ARE "HIGHER" FREQUENCIES
EACH FREQ. IS AN E.E. SIGNATURE. THUS, ENOCHIAN LANGUAGE IS AS A MUSICAL SCALE.
LEY LINES } SIMILAR FINE [INVISIBLE] FILAMENT FIBERS OF "PLASMA"
SaToGa
EACH INTERSECTING PLASMA CHORD @ DIFFERENT FREQUENCIES RESONATES THIS VARIOUS ENERGIES PASSES ACROSS SHUNT: CONDUITS. NEXUS
THESE SOUNDS RADIATE LUX
SaToGa
enochian.mage@yahoo
LIKE 2 HARPS INTERSECTING SUPERIMPOSED VERTICALLY & HORIZONTALLY 'CHORDS'
-EACH GRID LINES ARE LONGITUDE & LATITUDE LINES ACROSS 'ACOUSTIC' PLASMA GRIDS.
WHEN RECITING ie, VIBRATING A NAME - THE 'CHORDS' ARE PLUCKED
THIS IS WHY THE 'GRID FORMATION' IS SO IMPORTANT!

Figure #3

Figure #1 is a page from MY EE Grimoire.
There's a lot of info there…

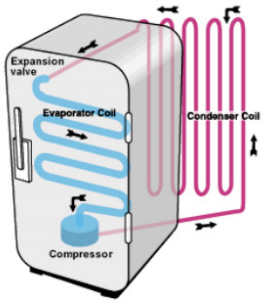
That was the preparation.

Figure #3 are the results from that Ritual.

"**The Vision**" [Figure #1]

"I feel the temple floor shaking, and my root charka creates intense heat. I feel like my spine is a *Guitar*, as I can literally feel 'strings' being prodded and waves of intense energy vibrating upwards."

For some odd reason, every time the energy 'plucked' around Lumbars 2, 3 & 4- the refrigerator in the other room kept clicking and knocking. This happened for about 15 or 20 minutes. The synchronicity was uncanny. I eventually knew when the refrigerator would 'knock' right before it did because I realized the cadence and patterns of energy in those lumbar regions of my spine.
Sure enough, I looked behind this spare refrigerator afterwards and [*it is an older model*]*- it had a grill of skinny pipes running vertically… like a Harp made of tubes rather than strings.*



"I see what appeared as a big, plump, white bird, with the head of a man- flying towards my left. Then I was *seated* in a class room, and being *taught* the following…

I am looking down, as various items are being displayed on a desk. I can 'view' scenes for instruction somewhere in my *'mind-projection'…* "

[*How do you explain this stuff???*]

"…Like two Harps-intersecting:

The Chords are *'super-imposed'* vertically and horizontally.

These Chords are *composed* of *etheric* [invisible] filaments…
'plasma fibers' that run in 90 degree angles.

-Similar to Ley Lines-

Each Intersecting *Plasma-Chord* resonates at different frequencies.

The Shunt:
This Series of Oscillations
Pass *throughout* the Grid Patterns- *Harmonically.*

**In turn, they vibrate intersecting chords [Grids]
which form a Nexus.**

The Names of the EE are the receiving Conduits.

Each frequency is an EE Signature.

Thus the Enochian Language, Itself, is as a *Music Scale*.

Each Grid composition are lines of Longitude & Latitude.

**They transmit and intercept/receive
radiating *Acoustic* * *Plasmid* vibrations.**

**→ The Tones transmit, intercept, mutant/change…
and become a new vibration…*forming an EE Signature***

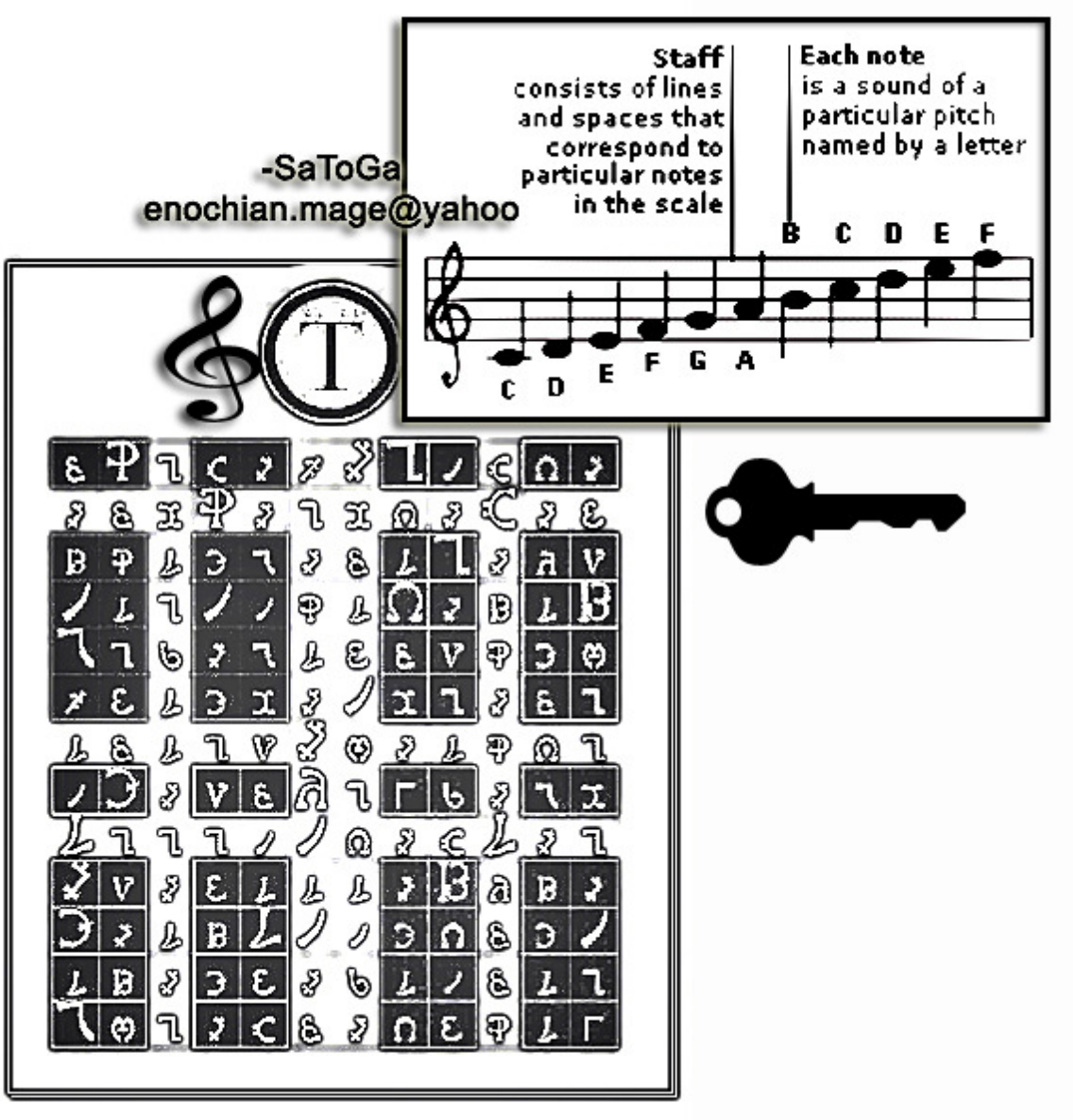
***plasmid**
–noun Microbiology .
a segment of DNA independent of the chromosomes and capable of replication, occurring in bacteria and yeast: used in recombinant DNA procedures to transfer genetic material from one cell to another.

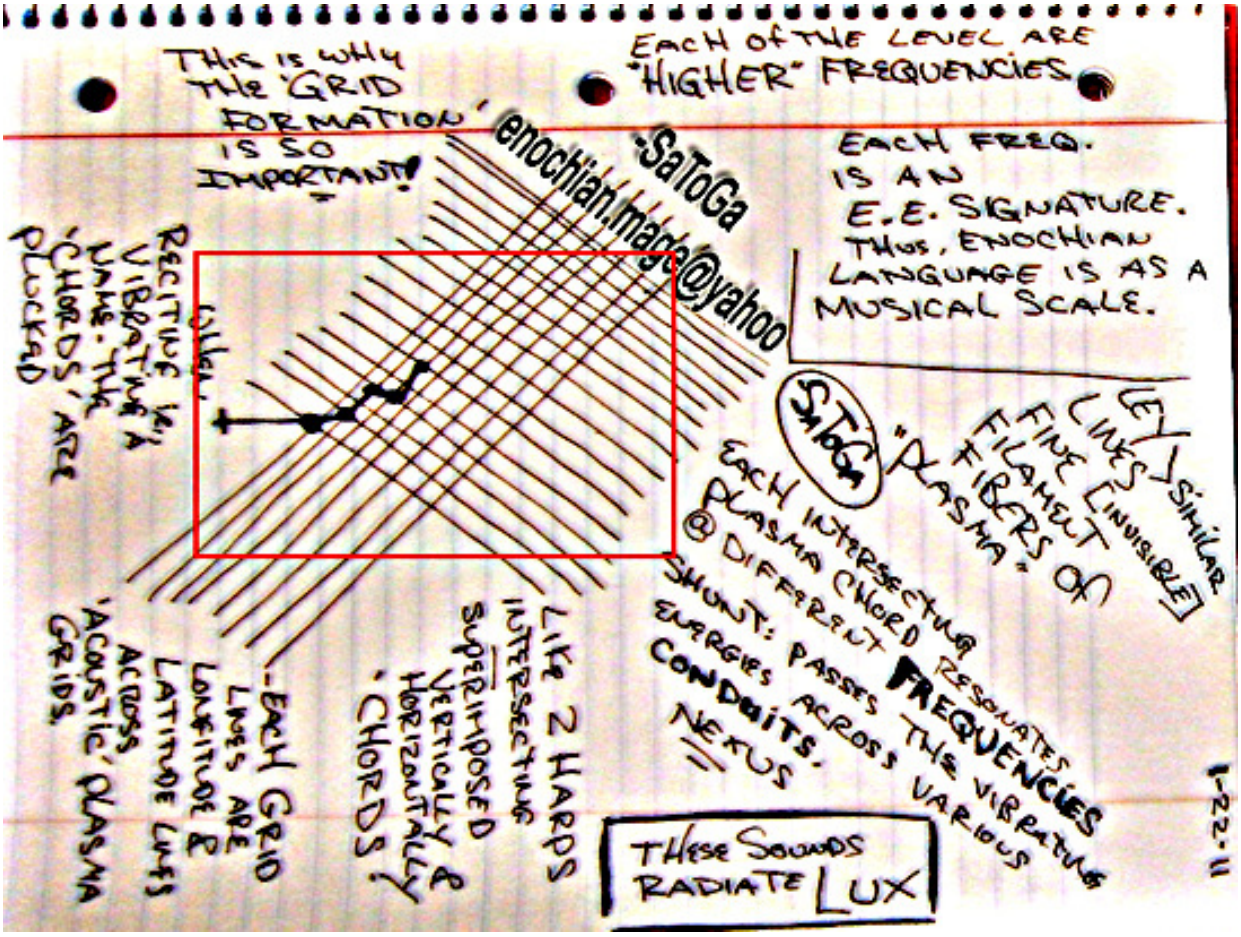
These Tones radiate LUX.

Each of the ascending scale levels are higher frequencies, ending in the Table of Union- Black Cross.

This is why the Grid Formation is so important- most of the EE materials, including Liber Loagaeth, are all in grid patterns.

The EE wanted this Grid Composition- this is the *'Blueprint'* behind it.



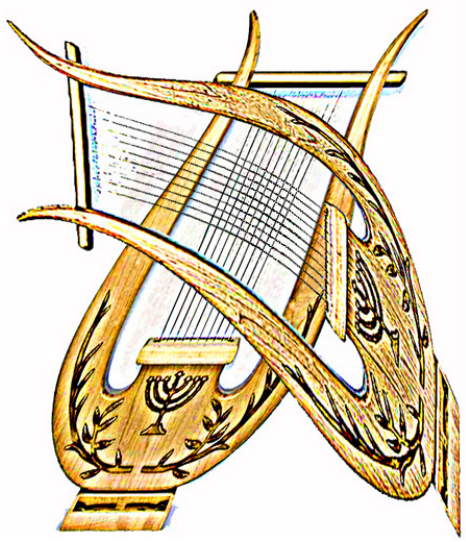


When Reciting- Vibrating [Literally!]
an Enochian Entity Name-
The corresponding Chords are Plucked-
creating a chain/chord reaction.

“Enochian Entities - Book B” – By SaToGa
Volume #2:

“In the “ZAX Vision”, the EE explained it as:
This is the Analogy of Correlation
(This Volume: “ZAX Vision: Get Thee Behind Me- Satan!”)
“Think of the 18 Calls as The Keys that Open the Tumblers
of the Loagaeth cities.
The WatchTowers contain It’s occupants, &
the Governors of the 30 Aethyrs” [the 19th Key]
The Holy Table- is as the -Loagaeth & 30 Aethyrs.
The 7 Ensigns- is as the -Heptarchial Mystica
Sigillum Dei Aemeth- is as the -WatchTowers
Microcosm- is as the –Macrocosm
The EE Infrastructure: “Knitting Together”
30 Aethyrs are “of” the Cities of Loagaeth
Liber Loagaeth are 49 gold sheets with a differing front and
back.
In other words, this signifies “Thickness or Volume” and that
each “page” is 3D- maybe, even… “Multi-Dimensional”
The 19th Call is a Trumpet that Calls the 91 Governors
The 91 parts are ‘etheric counterparts’ “of” the 30 Aethyrs
Heptarchial Mystica is the ‘Cosmology’ and ‘Calendar’
system of the EE MultiVerse(s)
Previously, I wrote:
“Dee’s diaries are vague in establishing a direct link between the
Enochian Keys/Calls and the Watchtower tablets.”
The WatchTowers contain the ‘Census’ [inhabitants] of the
30 Aethyrs, 91 Parts and Loagaeth.
Think of the WatchTower as a telephone directory.
Find the occupant and dial it in!
The 18 Calls/Keys [including the 19th] are directly related to
Loagaeth.
If Loagaeth was a Nation, the 18 Calls is it’s Declaration of
Independence. [‘Directives’]
The EE were very interested in the World’s Kingdoms.
We see this as an interest because the EE Hierarchy is
composed of a “Theocracy”- like the 12 Tribes of Israel.
EE has Kings, Seniors, Princes, Ministers and of course,

God(s)…and a God of Justice
(Scales of Balance)
The purpose of Loagaeth:
Circulating it's Energy Matrix/Theocratic Kingdom ..then-
"The End of the World".
Again…
"But in the same instant when Adam was expelled, the Lord gave unto the world Her time, and placed over Her Angelic keepers, Watchers & Princes"
"As an instrument of the thrashing…This Doctrine is a Flayle"
"Therefore you may do anything" –Mapsama
As the Grid Pattern was very special to John Dee [see his Book of Soyga]…the diagrams consisting of boxed squares proved nothing unusual in Dee's current Understanding…
The Vertical and Horizontal Lines form Latitude and Longitude Lines, aligning the Zodiac, Celestial/Cosmological Spheres, Planets and Elements
I believe some of the familiar number sequences in the 18 Keys refer to this: "456", "9996", "3663", etc.,
Some of the context from these Keys make these numerical sequences appear as 'Zones or Districts'…"



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ISBN 978-1-257-09390-8

I had some room for Email correspondence
Spelling and Grammar left intact- Names removed for Anonymity

Excerpts:

"I just want to say thanks!"

"You take alot of time to make these I know you do. I hope people are appreciating all your work."

"You want to be known in enochian history and you made your mark deep in to it! Congrats!!!"

"Intensity!"

"You have almost the same amount of pdf files as Ben Rowe. That's a lot. I think you rank right up there with him."

"Your ben row reincarnated!"

"How come you don't charge for your books satoga? Do you have a motive like your ee do?"

"You really are trying to end the world hmmm?"

"Crowley, Don Tyson and Lon Milo DQ all said in their writings that someone would come along and get this system all figured out. I think that would be yourself. [redacted] *is how we came to that conclusion"*

"What drugs do you have to take to do tis kinda stuff??

Enochian Entities:

"Alpha & Omega"

By SaToGa

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http://www.lulu.com/spotlight/SaToGa

http://groups.yahoo.com/group/enochianmagic/

Release Date: 1-25-11

http://www.youtube.com/user/SaToGaEnochianMage

“Enochian Alphabet”

[Christmas Eve- 12/24/2007]

NOTE: This is Not Scrying the Alphabet

My work with EE has revealed some insight into Their System, including Their Alphabet.

Kelley received the Enochian Alphabet by EE in a thrice-fold division:
(3 sets) x (7 letters)

People are used to seeing "Cardinal, Mutable, Fixed" associated with the Zodiac...

The sequence of:

-Cardinal [create, begin]
-Fixed [change/maintain]
-Mutable [changing to something else, end/destroy]

...are parts of all the patterns we experience.

"Language and communication are the cornerstone to evolution. Language and it's expression are 'finite borders' that must be expanded to 'allow' broader horizons"
- An EE told me this

Zodiac Influence -Cardinal Qualities:

1st Set of 7 Letters:
B, C/K, G/J, D, F, A, E

"Cardinal" - [from the French "cardo"] = a 'hinge', that on which something turns. (It is the most important part)

Example:

In the Hept. Myst. System, A majority of names begin with the letter “B”. It was my contention that the "B" changes in cycles.
Also, Carmara drops the "C" and is Marmara.

[See My Other Volumes- "C/B Cycle"]

--The cycling of the letters could be considered "hinge-like"

Planet Influence -Mutable Qualities:

2nd Set of 7 Letters:
M, I/Y, H, L, P, Q, N

"Mutable" = "subject to change".

Example:

His bigger name is Carmara, that is pronounced Marmara by the angels (the first "M" remains silent).

--The "bigger name" has the Zodiac "C" rather than the Planet "M".
"Subject to Change"

Element Influence [Including Aethyrs] -Fixed Qualities:

3rd Set of 7 Letters:
X, O, R, Z, U/V/W, S, T

"Fixed" = securely placed/fastened - implies unchanging.

--Quite a few 'power words' of the Enochian Keys contain the letter "Z". These Calls exert 'tension and torque' on the Element Qualities of the 4 WatchTowers, [and 30 Aethyrs].

Example:

"ZACARe ca od ZAMRAN" amplifies my Temple and My Aura and magnifies/intensifies "Hybrid works".

From Macrocosmic to Microcosmic:

The Structure of:

Zodiac - Planet – Element:

is similar to a "cosmic step-down transformer".

-The Celestial Hinge of the Zodiac.

-The Cycles of the Planets.

-The Fixed Elements which cement their molecular structure, holding our reality, together.

“Enochian Alphabet II”

The Enochian Alphabet is in an ordered structure.

Each character holds a frequency of it's own.
[See My Other Volumes: Enochian Entities -Key Of It All]

The sequence of order the Alphabet was given to Kelley is Important:

Ref. TFR pg. 183 per Ave Saying the "L" has "more FORCE than N".

Zodiac Influence -Cardinal Qualities:

1st Set of 7 Letters:
B, C/K, G/J, D, F, A, E

This Order:
See My Other Volumes for a Color-Coded Chart…
makes it easier for understanding

Aries FIRE- {1.EAST}
Taurus EARTH- {2.SOUTH}
Gemini AIR- {3.WEST}
Cancer WATER- {4.NORTH}

Leo FIRE- [EAST]/ SOUTH {5.EAST}
Virgo EARTH- [SOUTH]/ {6.SOUTH} WEST
Libra AIR- [WEST]/ NORTH {7.WEST}
Scorpio WATER- [NORTH]/ {8.NORTH} EAST

Sagittarius FIRE- [EAST]/ NORTH {9.EAST}
Capricorn EARTH- [SOUTH]/ {10.SOUTH} EAST
Aquarius AIR- [WEST]/ SOUTH {11.WEST}
Pisces WATER- [NORTH]/ {12.NORTH} WEST

Obviously, there are only 7 Letters but 12 Zodiac Signs.
There is another 'structure-key' that pertains to the cycling of these Zodiac/Letters depending where They are in a Name, Phrase, etc.,

Planet Influence -Mutable Qualities:

2nd Set of 7 Letters:
M, I/Y, H, L, P, Q, N

This Order:

Venus, Sun, Mars, Jupiter, Mercury, Saturn, Moon

Element Influence [Including Aethyrs] -Fixed Qualities:

3rd Set of 7 Letters:
X, O, R, Z, U/V/W, S, T

Fire, Earth, Air, Water
Red/Black/White/Green

Again, obviously, there are 7 Letters but only 4 Elements.

There is also a 'structure-key' that pertains to the cycling of these Element/Letters depending where They are in a Name, Phrase, etc.,

---

The Enochian System is "Alive"...

Placement of Letters causes 'change and shifting'.

[*Similar to a 'Rubik's Cube'*]

We see King Names which Spiral.

Adding a final Letter to the King Name designates whether it is for

Mercy or Severity.

[Ref. TFR pg. 183 per Ave Saying the "L" has "more FORCE than N"]
These 2 "Enochian Alphabet" articles do not pertain to
'scrying the EE Alphabet'.

'Structure-Keys' & other Updates to both prior articles will be discussed as well as Scrying the Enochian Letters in an upcoming Volume.

Here is the Missing Structure

as promised…

Scrying the Alphabet

There are many renditions to the the meanings of the Enochian Alphabet.

I recommend Enochian Students to scry it themselves.

The Golden Dawn put out a small pamphlet on some of their members crying it.

There is my own rendition.

If you read my other books, then you will grok how I personally view the system.

I believe a mage must be 'called' by these Enochian Entities [EE]- thus, "Sanctified"
[See My Other Volumes]

From there, the 'promising mage' must commit to the EE Work, thus, "Initiation" by the EE.

From there, the EE will perform a sort of "Benediction", some might call it a "Blessing"

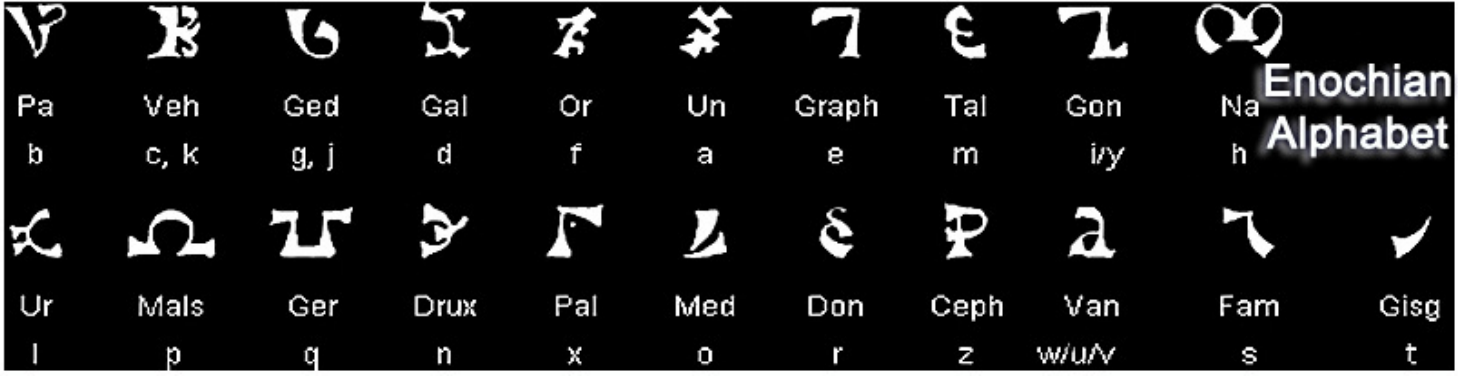
Once all of the above transpires- the dedicated & devoted mage will be "within the EE Current"

I will attest- it is an Extremely Powerful Stream of 'Pooled Energy'…
'Not at all similar to that of a human-crafted Egregore'

It Is a Unique Grid of LUX that you must experience to understand.

If you undertake all I have published, thus far- you will have a very thorough understanding of the Enochian Alphabet.
Some if it takes a 'personal judgment call' by the Practitioner,

But greatly worth the effort!



b = Wheel, Cycle. *the Number* #2
[See My Other Volumes]

c/k = Particles [as in *Floating* "Particles"]

g/j = Make Stationary, Grasp, *to* Hold

d = Fusion

f = *to* Make Strong, [*by* 'Replication']

a = Undivided, Whole

e = Erect, *to* Build

m = Entropy, ['Break-Down' *in order to* Rebuild *or* Restore]

i/y = Replenish [*by either* increase *or* decrease]

h = *to* Maintain, [*to keep from* Moving, 'Anchor']

l *[L]* = Wave, *the Number* #1

p = Constrict, Confine

q = Move, Change, Dynamic

n = Endure, Increase [*by* 'Repetition']

x = Cross-Over, *to* Find, Locate

o = Genesis/Begin *in order to* Seek, Find, Explore

r = Barrier, to keep from Mutating, [End of Cycle]
(Different from the letter 'p')

z = *to* Ascend *with added/extra* '*Dominance'*

u/v/w = Actualize, Actuate, Activate
(I 'received' all 3 words @ the same time)

s = Divine, *a* Positive Charge

t = Revitalize, Resuscitate, Invigorate, Resurgence, Resurrect
(I 'received' all 5 words @ the same time)

Trying to *compare* the Enochian Alphabet to something, the closest I could possibly fathom, is the '*scientific*' Element Periodic Table/Chart… if it suddenly incorporated a *gazillion* more elements.

…Or, some type of Chemical Compounds which formulate words.

Or if I assigned various Letters to Tree of Life.

Each Enochian Letter sequence creates Meridian Harmonics, Etheric Activations, Celestial Dynamics, Coordinates of Light.

They are DNA on Paper…literally…

The Letters dance under a Microscope and bewilder Telescopes.

They are Quantum Computers uploading bytes of information into your Brain…every time you reference Them.

Recall the EE explicitly commanding Dee & Kelley to write some of the letter sequences Backwards.

It is…that Powerful.

[Side Note:] I performed an EE Ritual a couple of nights ago…I had a huge Hierarchy conjured within our Temple.

I wanted to know if EE still considered me a "slacker"…and Their response was that 'I should start playing the Multi-Million Dollar Lottery'...

What do you think?

If there are any individuals who would like to help me with a personal project, I would be very appreciative.

Linguistic students- or anyone who is knowledgeable in the areas of Foreign and/or Old [Dead?] Languages…

Please visit this link:

http://www.youtube.com/user/SaToGaEnochianMage

It is My YouTube Channel, where I uploaded a brief video:

"Enochian Ritual as a Catalyst for Xenoglossia:
[Inside an Enochian Temple]
After Performing an 'Enochian Ritual',
the Mage moved into a deeper trance...
What you hear is Not the Enochian Language being Spoken-
Rather, it is a 'Unique Language'... Origin Unknown.
If you feel you know what language this is, please contact me...We are curious of it's origin

enochian.mage@yahoo.com

Thank You!

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Enochian Entities:

"LIBER TYPHON"

THE BABALON WORKING

[Revisited]

By –SaToGa

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http://groups.yahoo.com/group/enochianmagic/

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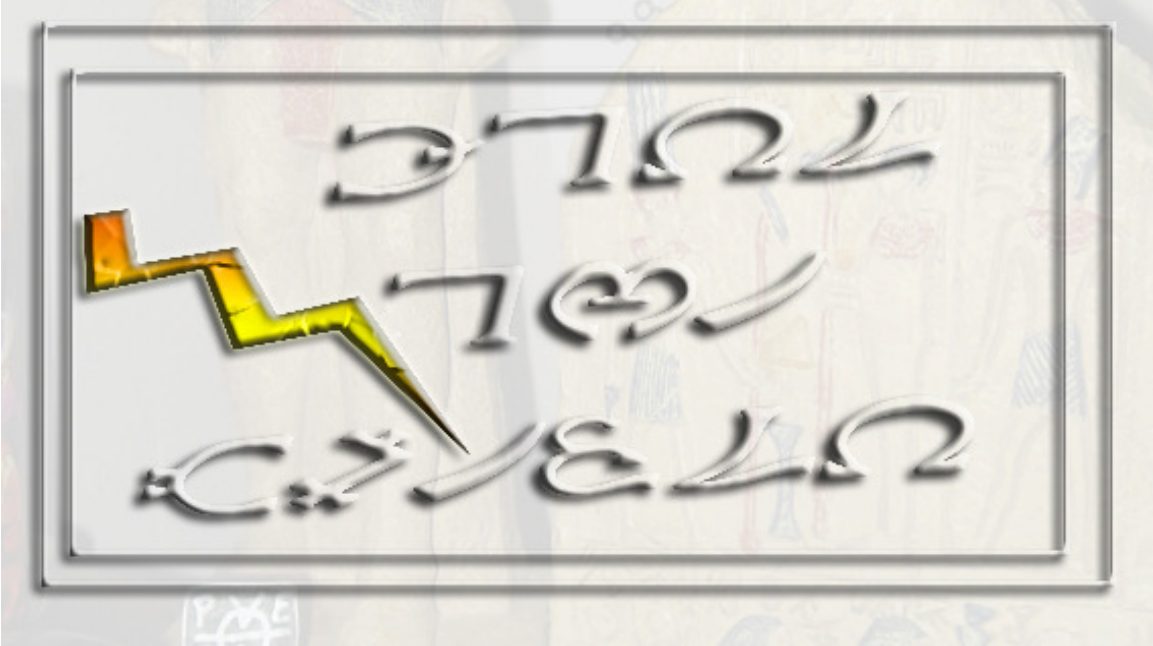


I consider the Enochian Entities to be similar to what the Egyptians encountered as the *Divine Ennead*.
[Tep Zepi]

Babalon's *inclination seems to be in alignment* with that of Set [Sutekh]

*I view Galvah as Ma'at:
though originally I viewed Her as Isis
[until I worked through Aethyrs 12, 11, & 10 again]

Nalvage *archetype* of Thoth

-Some *view* Enoch as Thoth,
so we can bring it full circle, per se

→I do not believe that the '*Energy-Pool*' of the Judeo-Christian *Archangel* [Telesmatic Imagery] *Egregore* was the one(s) Dee & Kelley '*tapped in to'.*

I believe *those* 'Archangels' are more in line to Hebrew and Christian thinking.

I do feel that the [*greater purpose*] '*instructing current*' to which they are aligned, is probably what Dee & Kelley encountered.

Gabriel gave Muhammed the Koran and announced the coming of John the Baptizer and Jesus.
His brief appearance in the Book of Daniel also leans to the *Harbinger* Trumpet Call of Gabriel.

Whenever something '*new*' is about to appear on the current scene, it is Gabriel who announces it.

…This whole *New* Aeon Current has Horus written all over it!

Michael *the archangel*- who throws *Satan* out of heaven--inadvertently [*accidentally?*] gives Dee the infamous 666 'lead' during creation of the most famous Seal… seems more than a mere '*oops*' [Figure #666]

-Luciftian as "Brightness"
-Babalon rather than Babylon
-Ways to encounter Choronzon
-Instructions on contacting Cacod*a*emons…
But *promise* never to do it!
…teasing Kelley's natural proclivity to play with Black Magick
&
-Instituting Gnostic overtones…

The EE Religio-Political 'scheme' was to knock down World Religion and it's Political Bedfellows.

These Entities were deliberately stumbling and pretending to *'play nice'*…

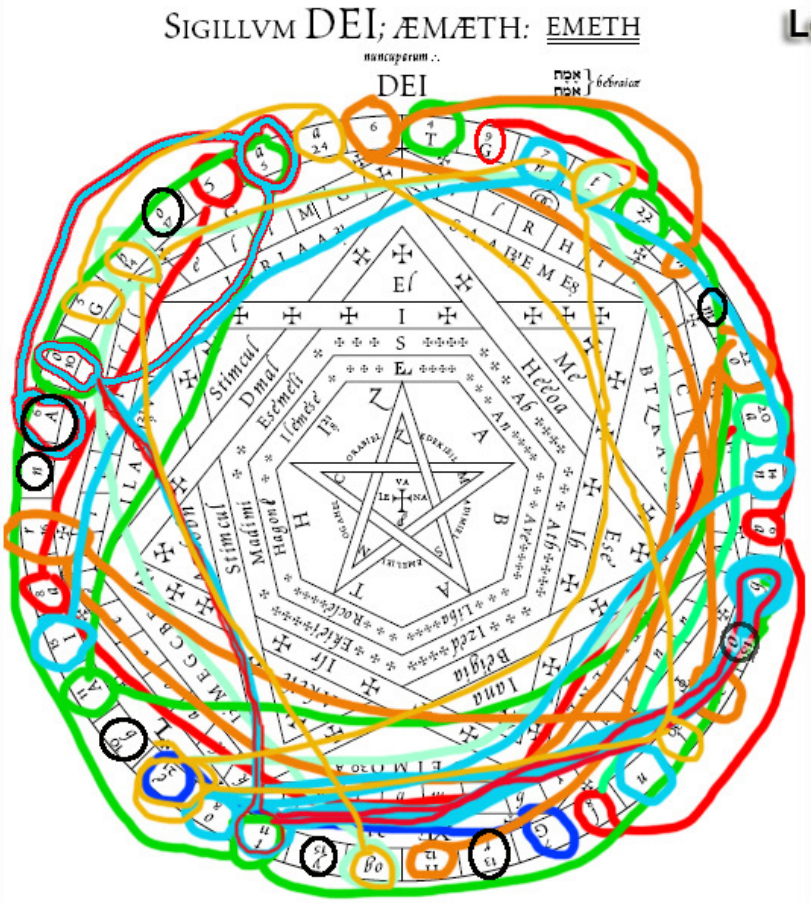
*Galvah- Sophia [Wisdom]- Isis [12:12]- Babalon
Galvah = Sophia
Babalon = Madimi

THE BABALON WORKING

[Revisited]

& The Vision of the Aethyr LOE-

(pages from My Grimoire*s*, follow)



Left Over Letters on Perimeter:

A=$^{6}_{66}$

O

M

O

R

Y

B

N

AOMORYBN

Starting @ the Original 666 before Michael "Erased" 2 of the 6's.

Δ	He shewed three figures of ,6, set in triangle thus, $6^{6}6$
Mi.	*Vobis est Mysterium hoc, posterius revelandum.*
Δ	And there cam a fyre and consumed him, and his chayre away, suddenly.

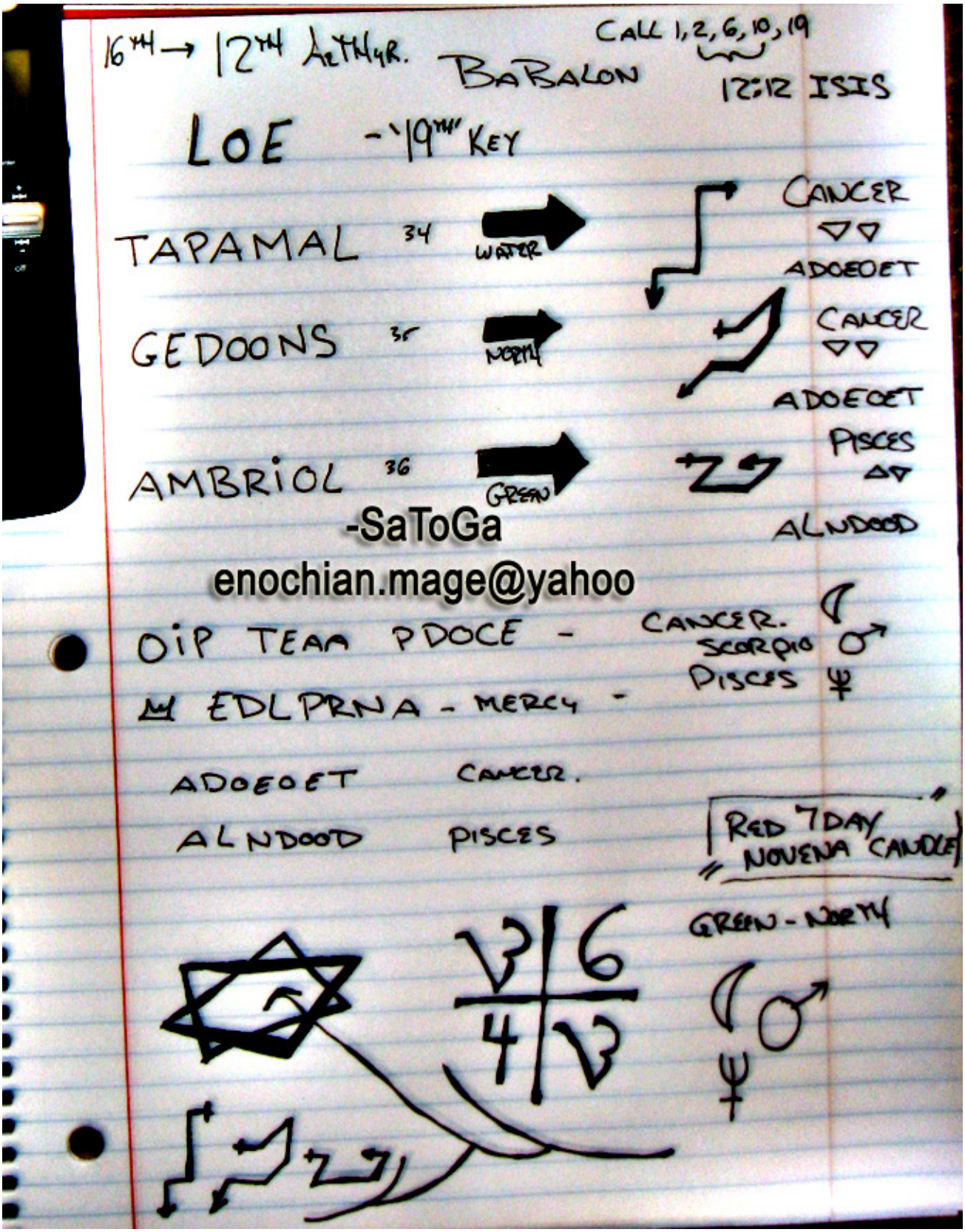
Mi.	It is done. Δ Then of the three $6^{6}6$ before Noted, with his finger he put oute the two lowermost: and sayd, *Iste est numerus suus.*

Figure #666

AOMORYBN

Abaddon *or* Apollyon

Abaddon (Hebrew: אֲבַדּוֹן, *'Ăḇaddōn*, Greek: *Apollyon*, Latin: *Exterminans*, Coptic: *Abbaton*, meaning "A place of destruction", "The Destroyer", "Depths of Hell") in the Revelation of St. John, is the king of tormenting locusts and the angel of the bottomless pit.[1] The exact nature of Abaddon is debated, but the Hebrew word is related to the triliteral root אבד (ABD), which in verb form means "to perish."[2]


16TH → 12TH AETHYR. BABALON
CALL 1,2,6,10,19
12:12 ISIS
LOE - "19TH" KEY
TAPAMAL 34 WATER
CANCER
ADOEOET
GEDOONS 35 NORTH
CANCER
ADOEOET
AMBRIOL 36 GREEN
PISCES
ALNDOOD
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CANCER.
SCORPIO
PISCES
EDLPRNA - MERCY -
ADOEOET CANCER.
ALNDOOD PISCES
RED 7DAY NOVENA CANDLE
GREEN - NORTH

Figure #1

-See Figure #1 Grimoire For Ritual Structure:

During the Ritual-

Lexarph, Comanan, Tabitom

[Sigils drawn]

-The Record:

1-19-2011: 'Babalon Working': Begins-

-The Charge:

“Micma!
Farzm iaidon Mad…
Zamran micalzo ohorela tooat!
Ozazm Urelp teloch
Qmospleh lap homil Luciftian AOMORYBN lonsa!
Quiin toltorg brgda
Zacar ca od zamran odo cicle qaa
Eol balzarg lonsa homil
Ananael qaan aziagiar avavago!
Acocasb allar qtiIlg bab bransg bogpa!
Bahal vohim gah od Babalond Babalon od Choronzon
Teloch Vovin od gah-l:
Semihazah Artqoph Ramtel Kokabel Ramel Danieal
Zeqiel Baraqel Asael Hermoni Matarel Ananel Stawel
Samsiel Sahriel Tummiel Turiel Yomiel Yhaddiel!
Od vi zixlai zocha:
Bahal vohim gah od Babalond Babalon od Choronzon
Teloch Vovin od gah-l-
Samyaza Urakabarameel Akibeel Tamiel Ramuel Danel
Azkeel Saraknyal Asael Armers Batraal Anane Zavebe
Samsaveel Ertael Turel Yomyael Arazyal!”

1-20-2011:

The initial charge combined with research & Intent started to ignite something volatile…

8 Books later…and the Schedule the EE had me abide to, was profound…

http://www.lulu.com/spotlight/SaToGa

12 th Aethyr **LOE…**

** *Synergism* -letter reversals

[Leo- Lion, Sun,Tiphareth, Sekhmet]

ELO *means* **"the first"**

EOL *means* **"made/make"**

12 th Aethyr = Babalon(?)

11th Aethyr = "*Post-Babalon/Pre-Choronzon"*

10th Aethyr = Choronzon

I perform a Egyptian Rite from an obscure papyrus manuscript.

Also "Rite of the Headless [Bornless] One"

Xenoglossia [as in this rite @ link]- transpires:

http://www.youtube.com/user/SaToGaEnochianMage

I read a Coptic manuscript, awaiting to 'dial it in'…
12:12 clock reads…but my eyes 'see' it as: ISIS

I review My Grimoire Notes regarding ZAX.
(I have many Grimoires, spanning many years)

1-25-2011:

There has been much tension in my surroundings the last few days, & sickness.
A lot of E.M.I. and 'poltergeistic bangings'.
I perform a brief Banishing in kitchen due to refrigerator knockings.
[See My Prior Volumes For The Cause]

I realize there are 2 types of people involved with Enochian Magick:
-Those who discuss it.
-Those who work it.

1-26-2011:

I review this, again:

Synchronized Energy…if there was an ultra-thin etheric cord, web-like…encompassing Babalon***ists***…I'm connected.

"I discovered something about my own relatively unique birth name…

Salvatore Ganci

Putting it in Google and finding the EXACT SAME NAME in a story about Jack Parsons and his infamously deadly **Babalon Working** [Enochian] is beyond coincidential…

http://www.google.com/search?hl=en&client=firefoxa&hs=BpN&rls=org.mozilla:en-US:official&&sa=X&ei=QikZTYuXDcGblgfh6rjeDA&ved=0CBIQvgUoAA&q=salvatore+ganci+jack+parson+bablon+working&nfpr=1#hl=en&client=firefoxa&rls=org.mozilla:en-US:official&nfpr=1&&sa=X&ei=tX9ETbHuMsnUgAfStb3kAQ&ved=0CBIQBSgA&q=salvatore+ganci+jack+parson+babalon+working&spell=1&fp=d9008d84f286047

http://fusionanomaly.net/jackparsons.html

http://namcub.accela-labs.com/stories/parsons.txt

The Independent for June 18, 1952, cost five cents.
The front page headline reads:

BLAST KILLS CHEMIST

House Torn Apart by Explosion

There was a picture of City Patrolman L.D. Harnois inspecting the debris of the destroyed apartment at 1071 South Orange Grove. The story said Parsons had moved from that address on June 1, and he and his wife Marjorie were staying at 424 Arroyo Terrace--where his mother had a summer position as caretaker--while preparing to leave for a trip to Mexico. Parsons had gone over to the South Orange Grove apartment to gather up some of his supplies.

In the Los Angeles Times article I had read previously, the chronology had jumped from the explosion to Parsons being pronounced dead an hour later at Huntington Memorial Hospital. The Independent filled in some chilling details.

"Parsons body was literally torn apart by the chemical blast.

"The explosion blew off his right forearm, tore a gaping hole in his jaw and

shattered the other arm and both legs. He was still conscious after the blast."
Two upstairs occupants, Mrs. Alta Fosbaugh and Salvatore Ganci ran down and found Parsons pinned under two heavy washtubs and one wall."

Enochian Entities
Practice & Theory
Volume #1
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Released: January 1, 2011

1-28-2011:

More of the "Same"…

** I tried some experiments.
I cut out individual letters of the Enochian Alphabet and measured Their Energy Fields in various sequences with a Pendulum.
Reverse as in Hebrew, then forward.
Some names 'lost Their potency' if not in reverse.
[Remember this is Enochian Script]

Harmonica

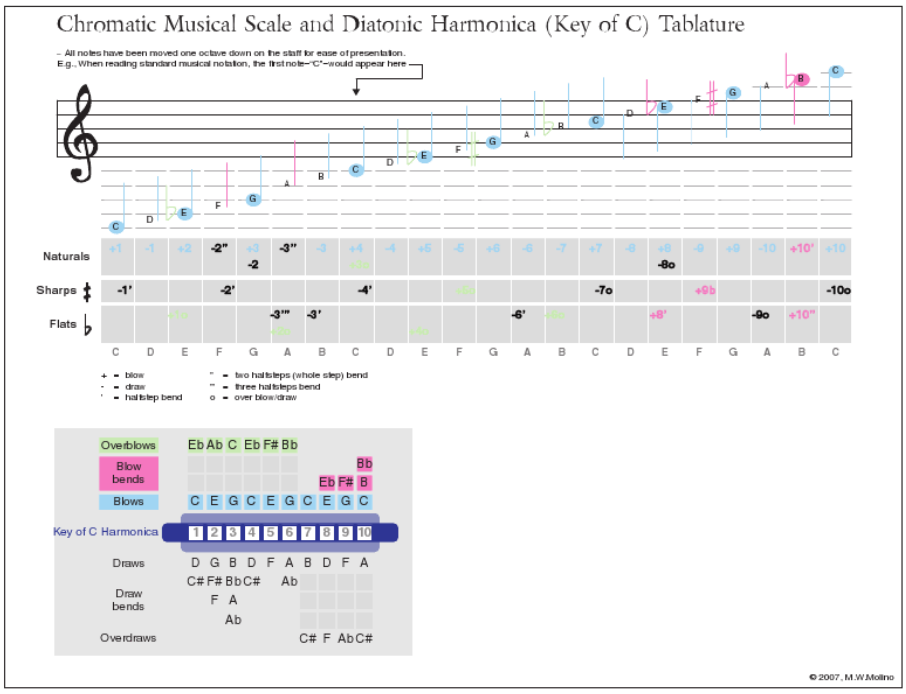
C Major, 10 Hole

Chord	C			C			C			
Blow	C	E	G	C	E	G	C	E	G	C
Hole	**1**	**2**	**3**	**4**	**5**	**6**	7	**8**	**9**	**10**
Draw	D	G	B	D	F	A	B	D	F	A
Chord	G			F			G		F	

G Major, 10 Hole

Chord	G			G			G			
Blow	G	B	D	G	B	D	G	B	D	G
Hole	**1**	**2**	**3**	**4**	**5**	**6**	7	**8**	**9**	**10**
Draw	A	D	F#	A	C	E	F#	A	C	E
Chord	D			C			D		C	

I also substituted some letters with Harmonica *Notes*, in some names that had equivalents on my harmonica.



1-30-2011:

[11 Days- from Start to Finish]

‘The Vision of the Aethyr LOE’

A Tornado ripping across a desert.

This desert looks like a ‘movie stage’, a fill-in prop for a low budget ‘*blue screen epic*’.

A woman *appears*, nude and crucified, and howling at what seems to be *Twin Suns*
(or Twin Moons)
[Sophia- Twin aspect]

[*personal - conversation*]

Her hair is as flames.

Her lips are puckered up, and she is *inhaling wind*.

Another pyramid, formed of sand, like a sand castle- appears.

This female [Babalon?] is nestled on top of it, riding it like a surf board.

She stands on it, and salutes the sky.

She 'demonstrates' the Signs of:

-Osiris Slain
-Isis Mourning
-Typhon

[LVX]

I look upward and see a black hole, and within it, an indigo colored eye.

It grows and I realize she is causing the black hole by inhaling the wind.

She calls herself "Eclipse"…

She is now wearing a war helmet, and holding a black trident. She has 6 toes on each foot, and is howling uncontrollably. [*very eerie…*]

The sky is now a black blanket 'covering many stars'…

LIBER 49

1. Yea, it is I, BABALON.

2. And this is my book, that is the fourth chapter of the Book of the Law, He completing the Name, for I am out of NUIT by HORUS, the incestuous sister of RA-HOOR-KHUIT.

3. It is BABALON. TIME IS. Ye fools.

http://hermetic.com/wisdom/lib49.html

She asks me:
"How old, ye?"

I answer: (truthfully)
"49 years old"

She says:
"*Thee the Liber Jubilee*" (49)

She asks:
"When thou day of birth?"

I answer: (truthfully again)
"January 19"

During the period of January 19 to February 27 I invoked the Goddess BABALON with the aid of my magical partner, as was proper to one of my grade.

http://hermetic.com/wisdom/lib49.html

She says:
"See It All Born Again"

[THE SYNCHRONICITIES ARE UNCANNY!]

She says:
"I know why you are here,… to die in my arms"

[*"Born-Again"...*?]

Her lower self turns into a volcano and erupts.
My root charka is burning hot.

She says to make an offering in her name.

[*personal - conversation*]
[…*inaudible…*]

[…]I see a huge *"Hallmark Greeting Card"* that reads:
"Get Well Soon" -with red roses on the front of the card.

[*am I sick?*]

Her face is full of serpents, which reach out like tentacles and engulf me. She points and I look and see a window pane.

Just a shattered sheet of clear glass.

It turns sideways and in the thin slice I see an [WILD!] animal.

She says *"That is Teloch Vovin, who was Cthulhu, before Cthulhu was"*

She says *"Leave the poison, here"*

[…]She says […]her name is "VAOAN" [Truth]

[ALL 3 VERY INTERESTING QUOTES!]

I see cities crumbling…earthquakes.
I look down and my body is composed of cities.

She says:

"Liber Typhon meets Liber Loagaeth".

***Babalon*: "LIBER-TYPHON"**

I see Leviathan rising from waters… breaking through streets.

[…]PROPHECIES GIVEN…..[…]……
and I *hear* the words:
"Violent Overthrow, Nature's Culling, Oppression, and …Archetype of Analogy of Anarchy."

I see the image(s) of Nosferatu, briefly.
[*weird?*]

[*personal - conversation*]

My nostrils keep itching [*bad!*] from the Kundalini racing up the facial meridians, and it disturbs me to keep breaking the Alpha State.

[*personal - conversation*]

She says *"Leave your seed in LOE"*
'Elllll—Oohhhhh—Eeeeeee'

[Ends]

Not once did *She* utter the name- Babalon.
The personification of the *'wicked seductress'* as a sole being named 'Babalon' [in LOE] is a magickal lodge, Telesmatic Image creation/Thelema production.
-Like the *epitome of evil* embodied as *'Satan'*
*The closest *ideal* of Babalon is *Kelley's vision* of Madimi playing *'seductress'*…breaking of *Taboo*
-like the notorious *'wife swapping'* incident.

NEVERTHELESS…

"I MET BABALON"

IN THE 11 DAYS, I MET ALL OF THEM-
FROM MY 'ORIGINAL CHARGE'….

-SaToGa

"Tetelestai"

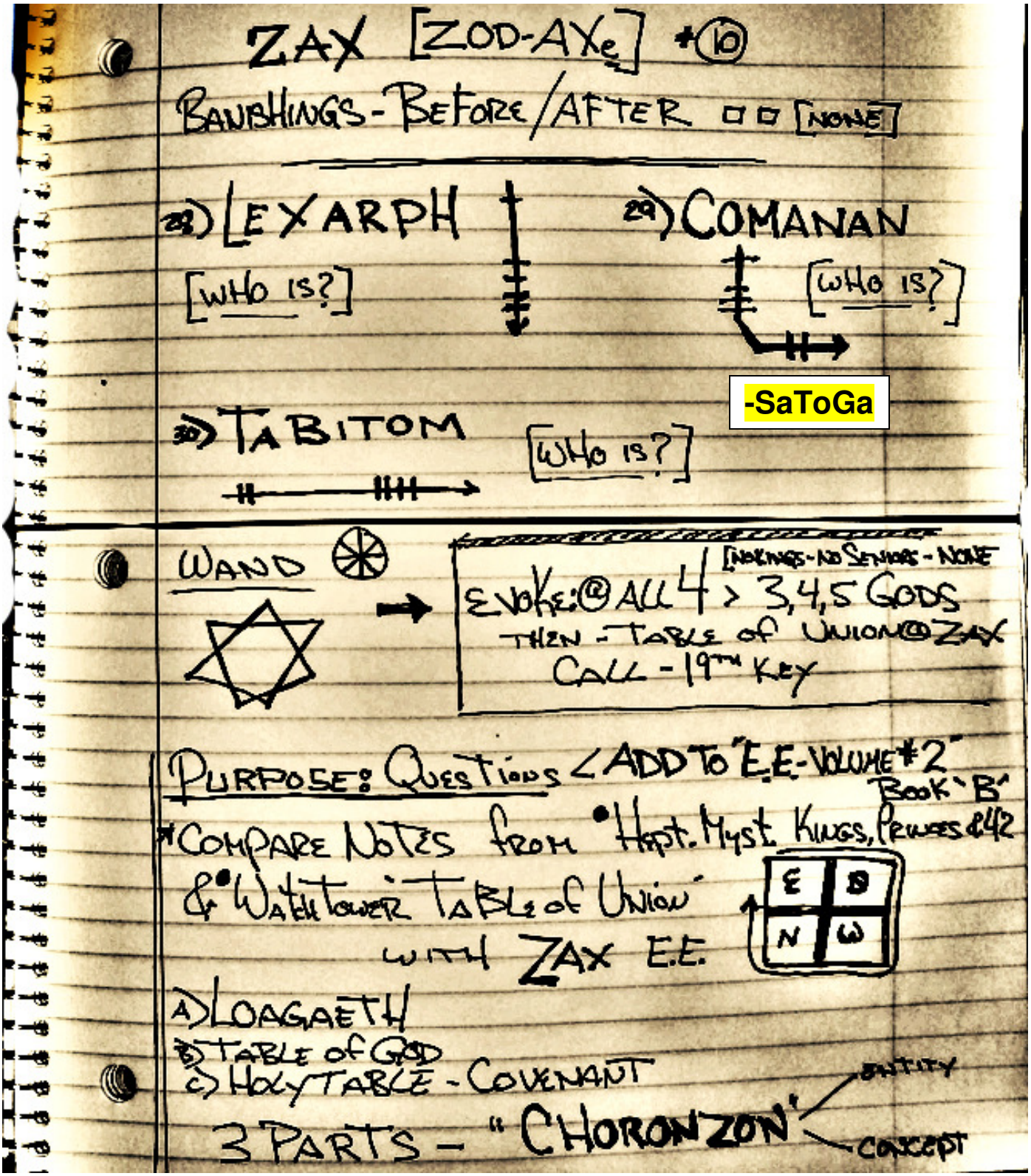


Figure #616 is a page from my own Grimoire

"Enochian Entities - Book B" Volume #2 – By SaToGa

ZAX Vision:

"Get Thee Behind Me- Satan!"

ZAX is 'everything they say'. [who ever "they" are]
For the sake of sparing redundancy and sounding cliché, ZAX really was,
for me, all about meeting the proverbial 'man in the mirror'.

The 3 parts, from my personal perspective*:

An amusement park's 'House of Mirrors'; viewing myself in various octaves
of introspection.

Mountains too high to reach the pinnacle, but alas… that last bit of digging
down deep, to succeed.
Visiting an astral theatre, & Me,… being the featured film.

Intense.

Much of it was personal, so it would be pretty boring for the reader to
drudge through it all- besides, it's personal!

I did get to ask questions-
and they were promptly answered in 'ZAX-Speak'.
[I went there with questions, and just 'left', with answers]

The inhabitants were holy, white shrouded, think "This is holy ground" sort
of sacred.

A cross between Mount Sinai and your parent's bedroom:
off limits, and sacrosanct.

I witnessed the 'House of the Holies', the "Veil" that the mage 'parts', and
King Solomon's Temple.

These was all etheric doppelgangers, heavy duty symbolism-
as a 'Nile reflection' of Amenti and Abydos.

Choronzon took the role as Psycho-pomp…

& Then, appearing in a
phantasmagoric kaleidoscope of faces from the gallery.
He said His greatest illusion, was… Me.
I was impressed by the archetype He conjured in Figure #333.

Liber Loagaeth, `Choronzon volunteered- [to lure me right in] was the infamous "Necronomicon".

He went into great detail about how Satan does not manufacture dinosaur bones to fool Christian Archeologists, but rather, lays foundation in the dreams of nightmarish merchants.
He took me on a small boat and played the Ferryman in a mock version of the Crossing of the River of Styx.

He pointed to Saturn and taught me [His rendition] about the concept of "Time" and said Chronos was a storm god like Set [Sutekh].

He continued to explain how the Gnostic Seth was in actuality, this divine storm bringer…

Liber Loagaeth was explained to me [earlier] by The 3 individuals who "appeared to Abraham [prior],…then 2 of The 3 destroying Sodom and Gomorrah and other cities"

Also Melchezidek 'passed by' and a small crowd said "He is the Logos, the King of Jerusalem"

This …all of it, was heavy symbolism about Liber Loagaeth, and the Covenant [Holy Table].

My advice, to future wayfarers, is do not journey the 30 Aethyrs out of order. At least, do a few before 'travailing the notorious' ZAX.

[*In Volume #1 I spoke briefly about why each vision is unique to the individual scryer:
Like dreams, there is no universal 'look it up Lexicon']

Matthew 16:23 *But he turned, and said unto Peter,* "Get thee behind me, Satan: *thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men".* -King James Bible

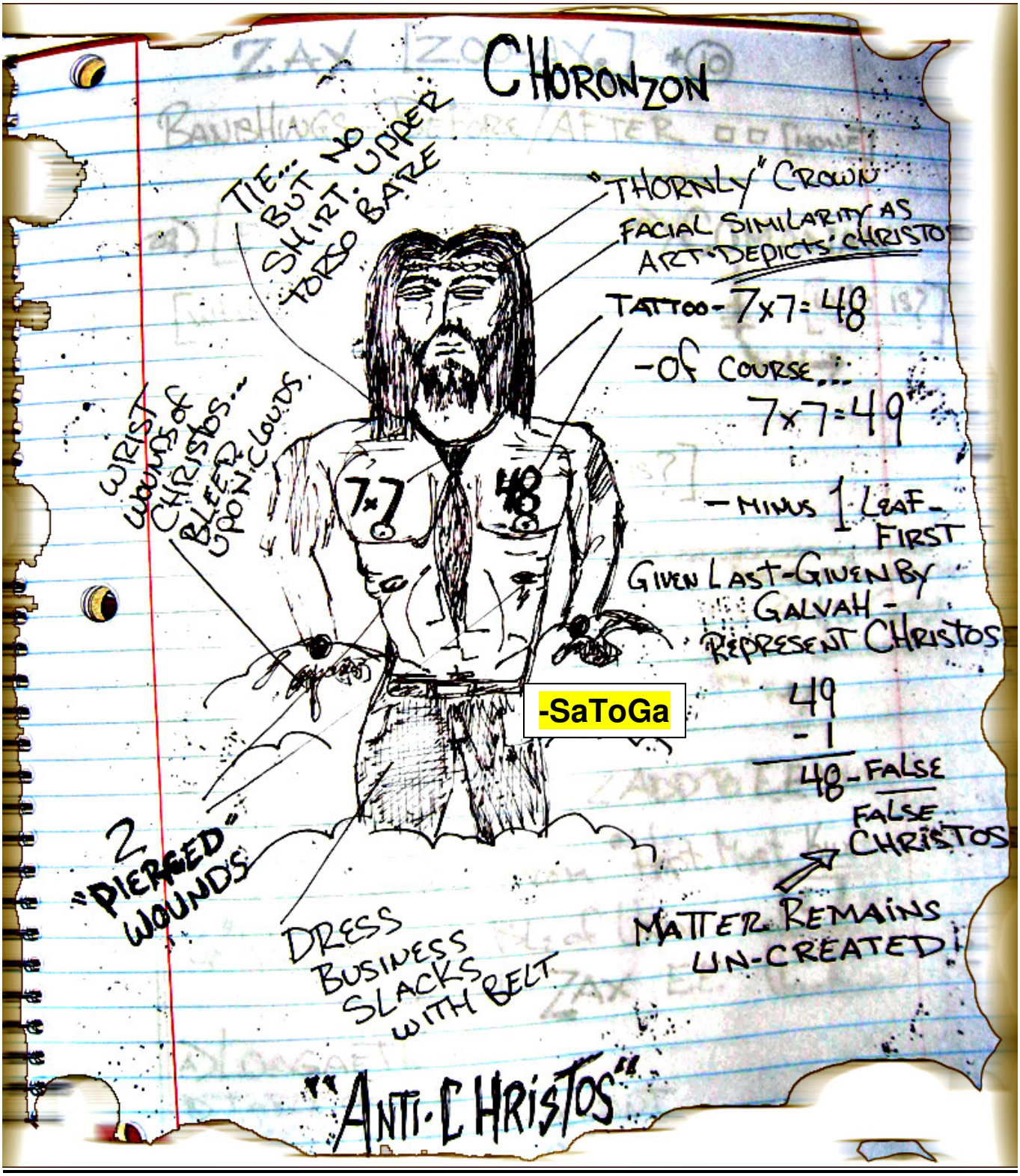
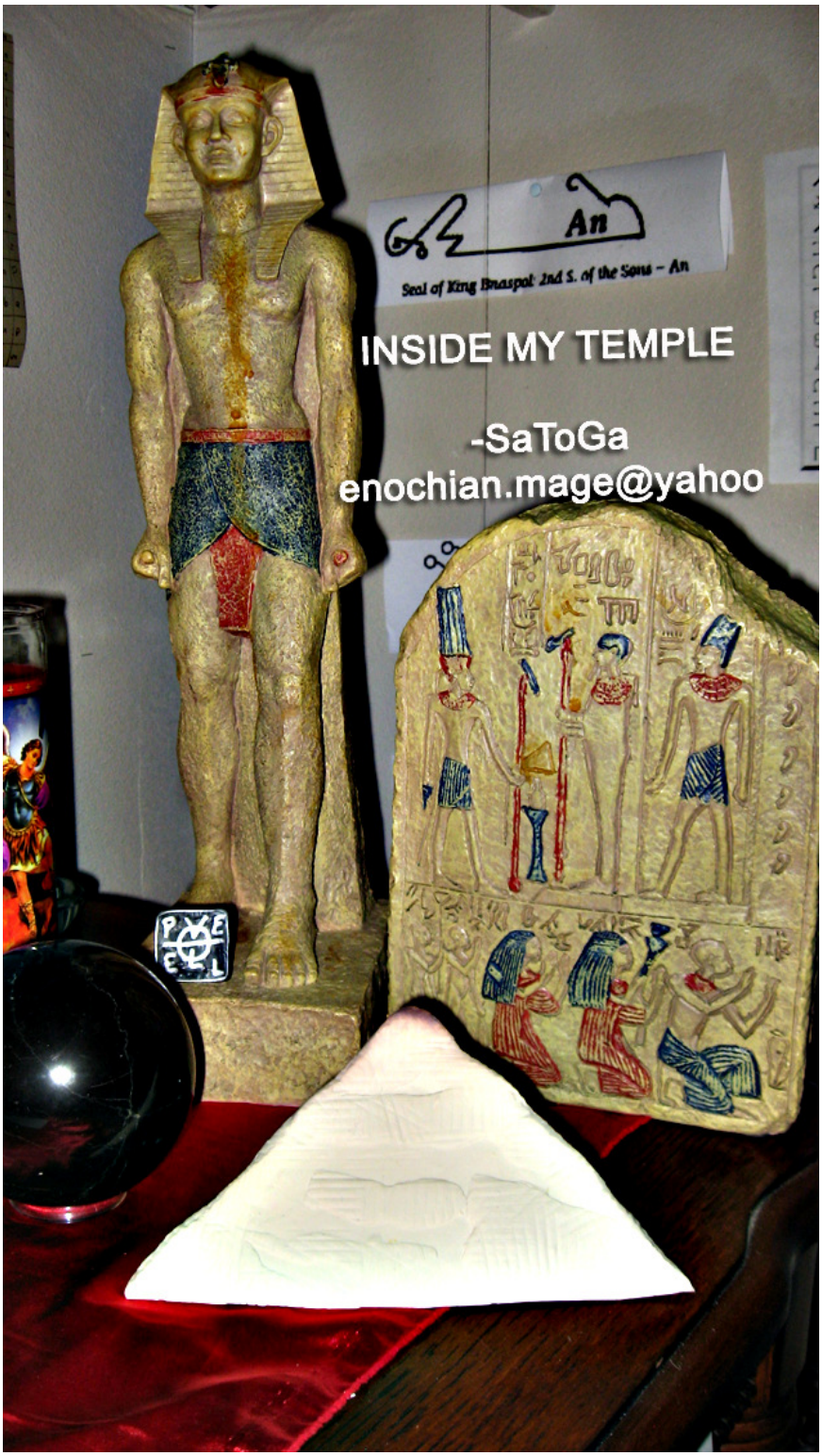


Figure #333 is a page from my own Grimoire

AETHYR #11 ICH NOTES ARE CONFIDENTIAL



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"Enochian Witchcraft©"

"Enochian Eclecticism©"

By –SaToGa

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Enochian Witchcraft©

Book #1

This Book is dedicated to my wife, "Lisa Ganci … a Natural Witch"

She was my inspiration to create a workable system of Enochian Magick for a Pagan who did not want to be caught up in Renaissance Era Judeo-Christian Religious Doctrine.

I condensed and streamlined Enochian Magick into a compact system designed for minimal study and fast results.

Thus…

"Enochian Witchcraft©" & "Enochian Eclecticism©"

was Born…

Why Enochian Witchcraft© & Enochian Eclecticism©?

To make the Enochian Materials more *readily accessible* to the Pagan & Magickal Communities.

This is a condensed, stream-lined course to get instant results!

Personally, I stay as close to the purity of the Dee Diaries as I can.
Enochian Witchcraft should, however,
be considered Neo-Enochian to the max!

→**Enochian Witchcraft© & Enochian Eclecticism©**
should, however, be considered a *viable alternative* for beginners
[& intermediate levels], practicing Enochian Magick.

As Qabala was an 'initiate only' magickal system of ages past- it is time to strip Enochian of It's *antique Renaissance Era attire* and redress it for modern times.

This is a bare minimum outline which should be considered *'food for thought'…*

There's a lot of info. out there in regard to John Dee, Edward Kelley, & the Enochian Literature.

To work a '*purer form'* of Enochian Magick
requires an in depth study of Dee's diaries.

**Just about all of the Enochian Material-
as well as John Dee's Diaries, can be read online for Free,
along with My other 9 Enochian Books.**

http://www.themagickalreview.org/enochian/mss/

http://hermetic.com/browe-archive/enochian.htm

http://www.lulu.com/spotlight/SaToGa

Take this **Enochian Witchcraft© & Enochian Eclecticism©** System for a test drive. If it works for you, by all means pursue it.
If you get *zero results*- abandon it.
**If you push, it might cause you problems*

Gnostic or Egyptian '*flavor*' can be added or subtracted.
-Many of the WatchTower Kerubic and Servient [Servitor] Entities can be gradually added as your Enochian knowledge base grows rapidly.
-The Heptarchial Mystica system has a wealth of Entities.
-The Enochian Keys [Calls] & 30 Aethyrs amplifies solo workings.

These are *Lunar-Oriented* Entities:
Enochian Entities [EE] hold Monday as Their Sabbath.
-Essentially a Matriarchal & Patriarchal Balance

)o(

An Enochian Pantheon

Galvah: the "I Am". *Mother Yahweh*. Shekinah
The ultimate Goddess [*archetype and prototype of the Gnostic Sophia*]… trying to get home.
[Isis, Ma'at, Lilith, -*Eve in her highest Magickal state*]

Madimi: The daughter of Galvah, who has some feistiness in her, but has mom to back her up. Care-free & liberated. Uninhibited.
[Daughter of Fortitude]
Similar to Hecate

Choronzon: Personified as a death dragon. The serpent all grown up with an Aethyr all His Own [ZAX] *Typhon Apophis Cthulhu Set*

Babalon: The seductress, like a black widow, consumes her mate.
By dissolving materialism [the shells of Qlippoth]-
one can be consumed by Her in the 12th Aethyr

IAD: The opponent(?) of the Demiurge- Yahweh [Ialdaboath]

AOMORYBN: *The Beast*

<u>Guardians of the WatchTowers</u>:

Gabriel- *Water* **HCOMA**
Uriel- *Earth* **NANTA**
Raphiel - *Air* **EXARP**
Michael- *Fire* **BITOM**

Nalvage- *Spirit* **EHNB**

That was a very small and basic pantheon.

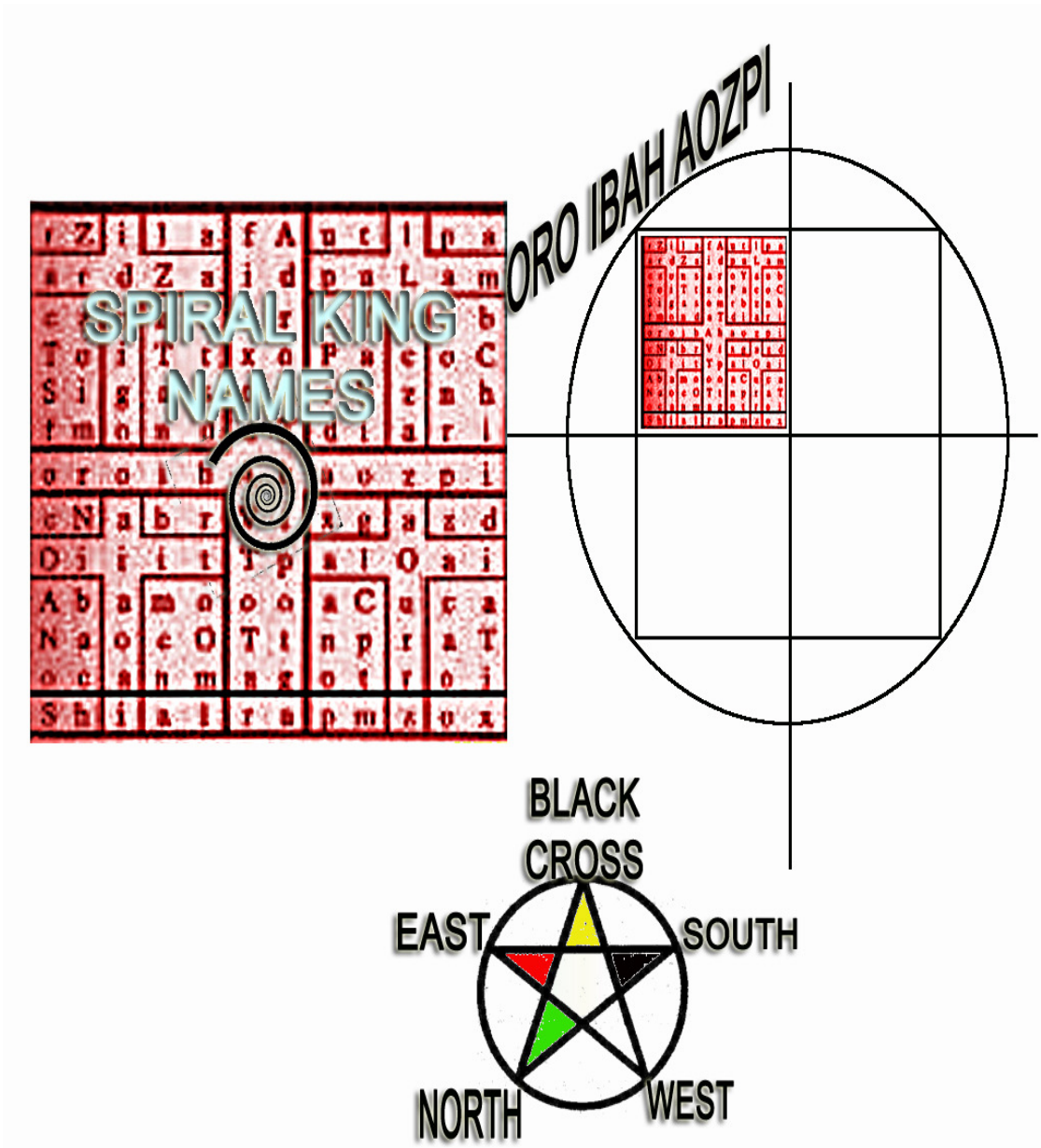
Like the *Tree of Life*...nurture it and allow it to grow for you.

This short course is only a structure- a *partial* Grimoire.

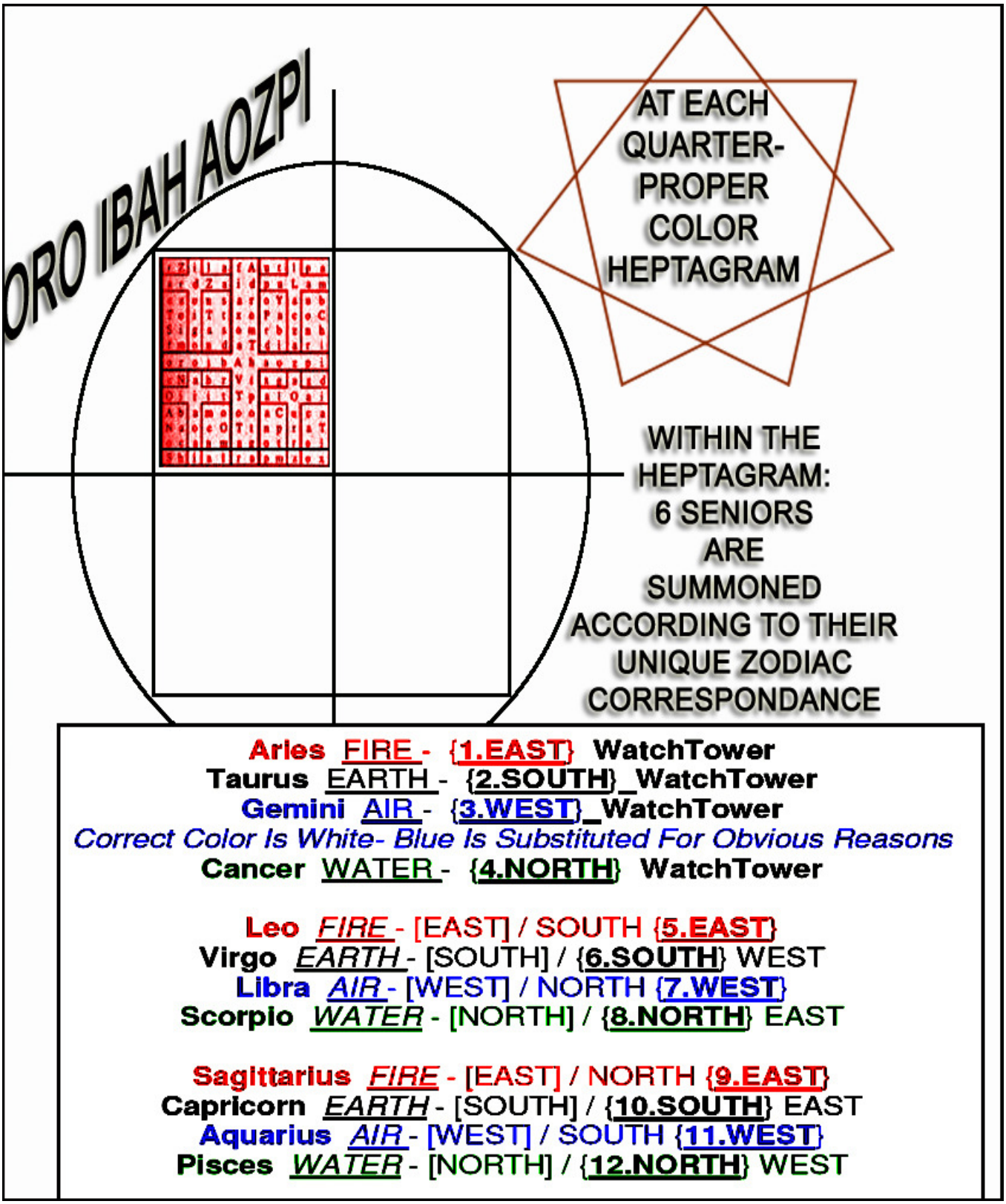
The Enochian System is a Unified, Living, Breathing Organism.

Let it grow…

)o(



You will reference this later in the volume

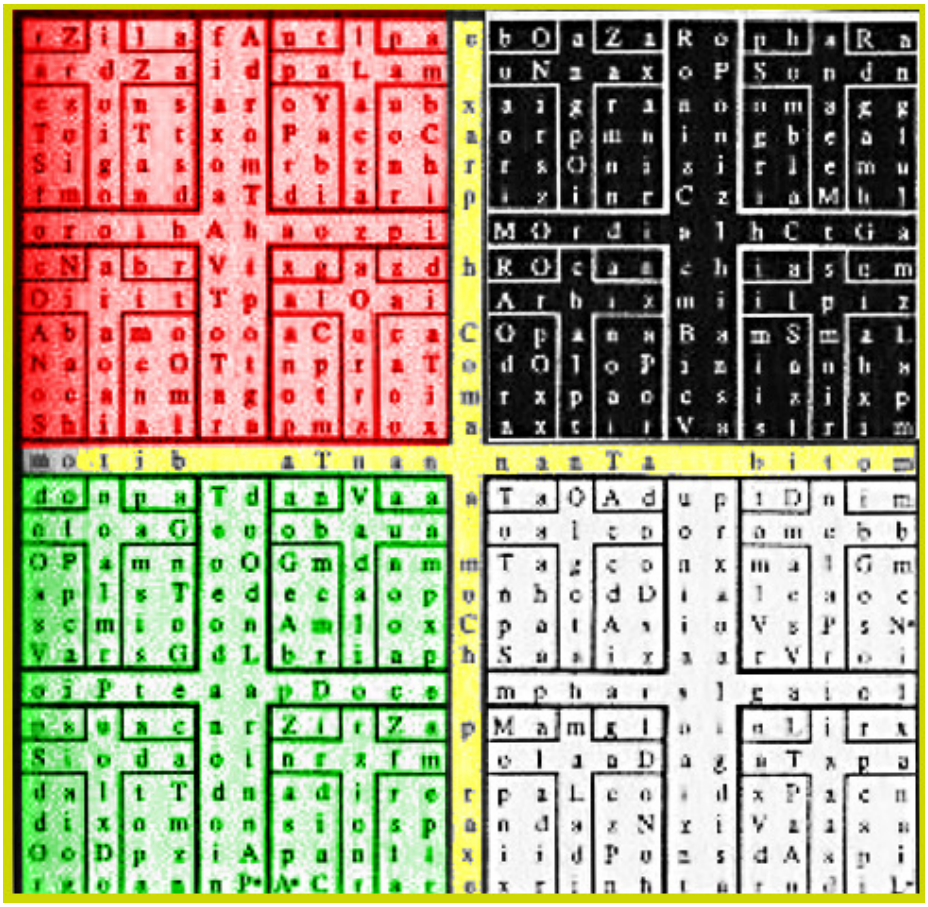


You will reference this later in the volume

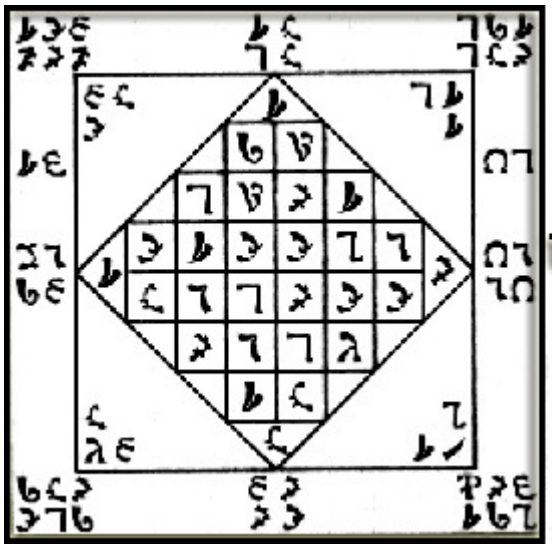
TOOLS

Enochian Witchcraft© Tools can range from a bare minimum to draping your living quarters in Enochian curriculum. Start off slow, but do start. You might see many future Enochian practitioners always collecting some type of Enochian paraphernalia, but never doing any actual Enochian work. Don't be stagnant as you accrue "stuff" that will all come when the timing is right.
The *Traditional Element Representations* as Athame, Pantacle, Chalice & Wand may be employed.

Align these to the 4 WatchTowers



The Original Table



PRINT THIS:
WEAR IT
OR KEEP ON
THE MIDDLE OF
YOUR ALTAR

Lamen

AFFIX TO
ATHAME
OR
WAND

Ring

-Watchtower Gods should be called to the proper quarters.

-Kings are called by spiraling the energy either up or down from inside the circle quadrant

-Seniors are called by the Heptagrams.

-All other EE [Enochian Entities] may be summoned through Scrying.

-You can use the Enochian Calls

-You can manifest the Temple energy/atmosphere through a Cone of Power in Aethyrs.

)o(

The Enochian Hierarchy for the:

EAST:

Red Fire

Aires Leo Sagittarius

ARIES

Element- Fire

Quality: Cardinal- Principal, Prime

Ruler- Mars

LEO

Element- Fire

Quality: Fixed- Unchanging

Ruler- Sun

SAGITTARIUS

Element- Fire

Quality: Mutable- Variable

Ruler- Jupiter

3 God Names: Oro Ibah Aozpi

[Banner: Outside Circle Quarter]

King: [Spiral] **Bataiv*ah***

Bataiva: *Right* Hand Path

Bataivh: *Left* Hand Path

Six Seniors:
[Summon within Heptagram of Corresponding Color]:

Aaoxaif Avtotar Habioro Ahaozpi Htmorda Hipotga

SOUTH:

Black Earth

Capricorn Taurus Virgo

Capricorn

Element: Earth

Quality: Cardinal

Planet: Saturn

Taurus

Element: Earth

Quality: Fixed

Planet: Venus

Virgo

Element: Earth

Quality: Mutable

Planet: Mercury

3 God Names: Mor Dial Hctga

King: [Spiral] Iczhhcal

Iczhhca: *Right* Hand Path

Iczhhcl: *Left* Hand Path

Six Seniors:

[Summon within Heptagram of Corresponding Color]:

Aczinor Acmbicv Laidrom Alhctga Lzinopo Lhiansa

Practice by filling in the remaining yourself:

[Google is your friend]

WEST:

White Air

Raagiosl

Mph Arsl Gaiol

Saiinou Soaiznt Lsrahpm Lganiol Laoaxrp Ligdisa

Libra

Aquarius

Gemini

NORTH:

Green Water

Edlprnaa

Oip Teaa Pdoce

Adoeoet Anodoin Aaetpio Aapdoce Alndood Arinnap

Cancer

Scorpius

Pisces

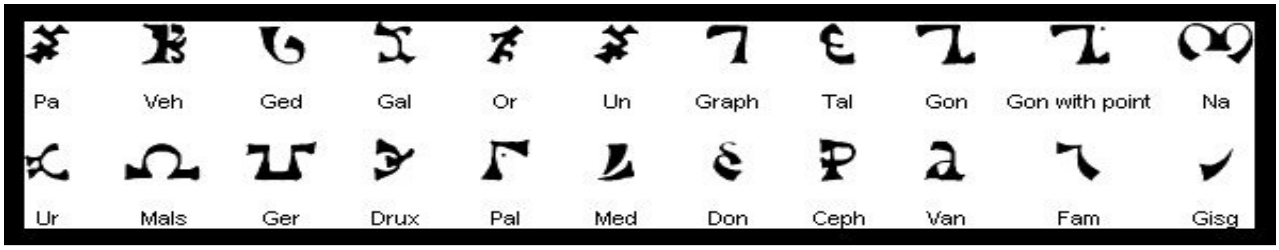
)o(

The "Enochionomicon©"

DAILY USE OF
SEALS & CALL NAMES OF KINGS

The following Material incorporates
the **Heptarchial Mystica** system.

These Ensigns of Creation [white square seals] should eventually be converted utilizing the Enochian Alphabet.



-The Enochian Alphabet works excellent for Talismans & Amulets.

-Charging them with prayers, invocations/evocations, etc, in the Enochian language gives it all an extremely powerful boost.

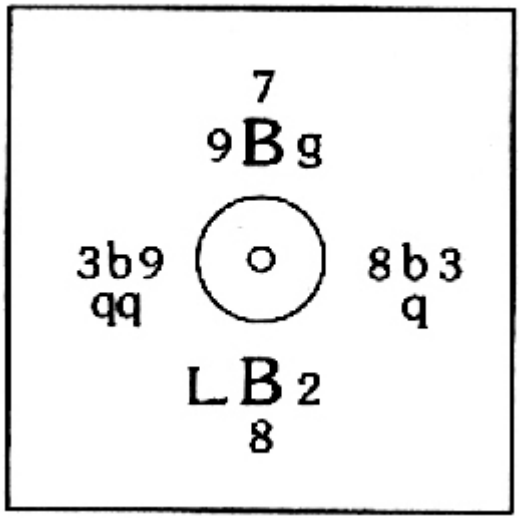
→ Enochian Script is written and read from RIGHT-TO-LEFT like Hebrew.

)o(

[King Sigils]

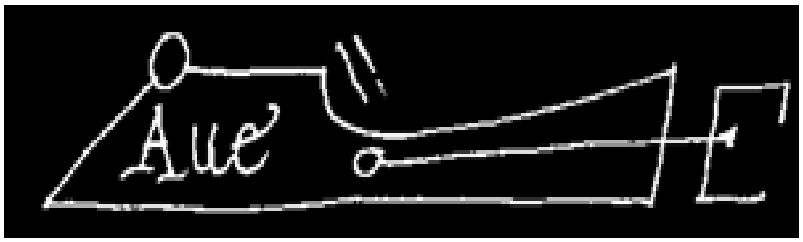
Sigil of the King Blumaza: Son of the sons of Light – Ilemese

The king of Monday and the planet Moon is Blumaza



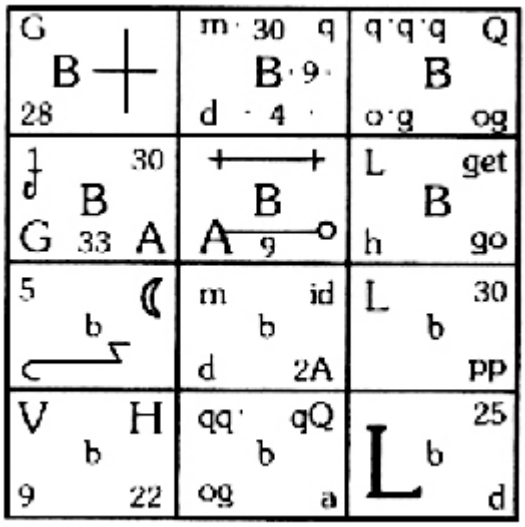
[Ensign of Creation 'Seals']

Monday: Moon, Goddess/Feminine, Magick, mysteries, illusion, prophecy, dreaming, emotions, travel, and fertility. [Silver]



Sigil of the King Babalel: Son of the sons of Light – Liba

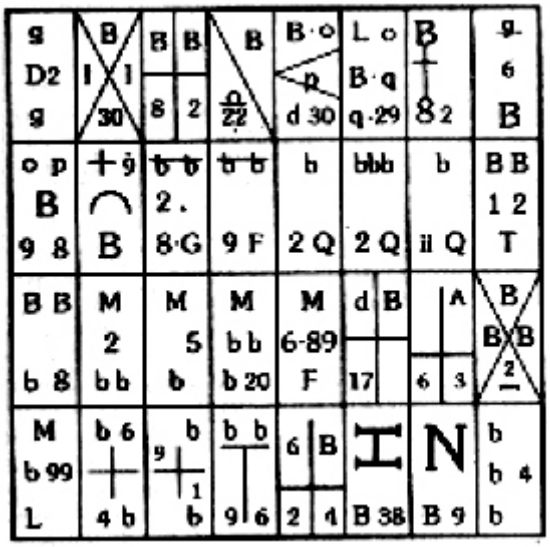
The king of Tuesday and the planet Mars is Babalel



Tuesday: Mars, god of war, strength, courage, rebels warriors, challenges passions [Red]

Sigil of the King Bnaspol: Son of the sons of Light – An

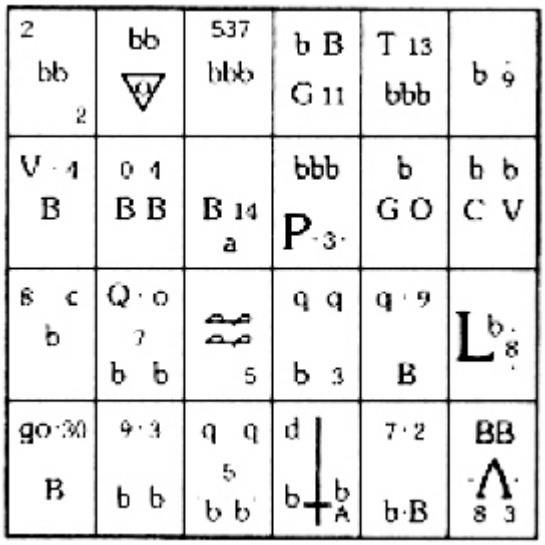
The king of Wednesday and the planet Mercury is Bnaspol



Wednesday: Mercury, communication, change, magick, travel, cunning contradictions. [Orange]

Sigil of the King Bynepor: Son of the sons of Light – Rocle

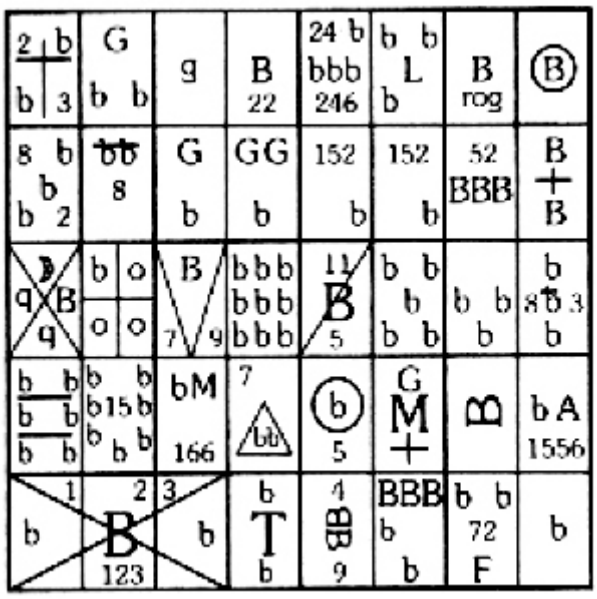
The king of Thursday and the planet Jupiter is Bynepor



Thursday: Jupiter, prosperity, abundance, health. Thor strength and abundance. [Blue]

Sigil of the King Baligon: Son of the sons of Light - EL

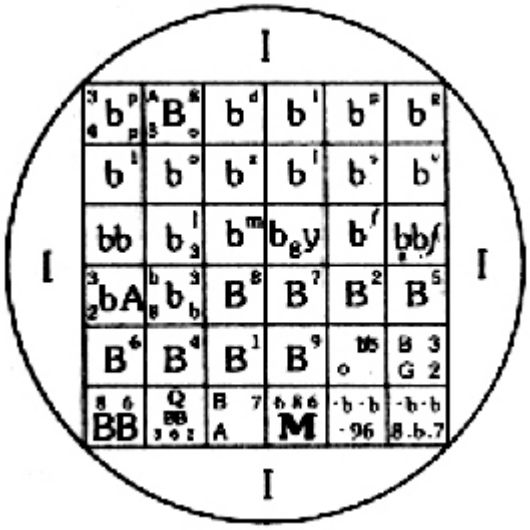
The king of Friday and the planet Venus is Baligon



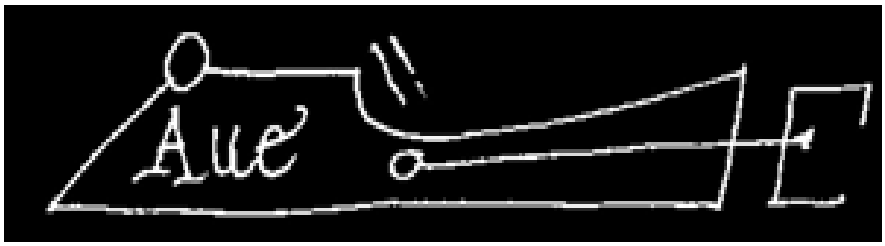
Friday: Venus, love. Eros, Aphrodite, Freya, love, birth, lust, fertility, and romance [Green]

Sigil of the King Bnapsen: Son of the sons of Light – Hagonel

The king of Saturday and the planet Saturn is Bnapsen

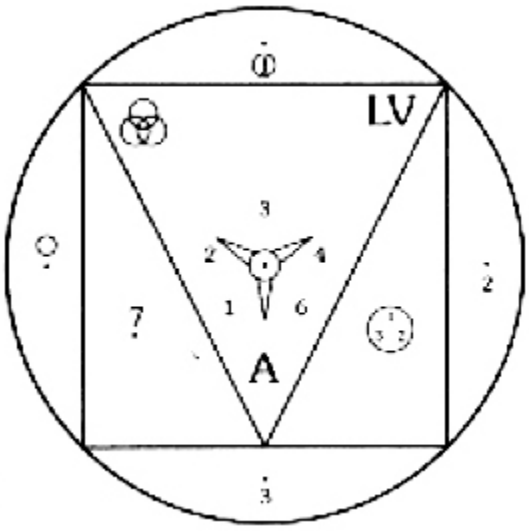


Saturday: Saturn, protection, banishing negatives, death, Chronos, time [Black]



Sigil of the King Bobogel: Son of the sons of Light – Ave

The king of *Sunday* and the planet Sun is Bobogel



Sunday: Sun, success, wealth, promotion [Gold/Yellow]

TO CREATE CERTAIN ATMOSPERES:
RECITE KEY # 19

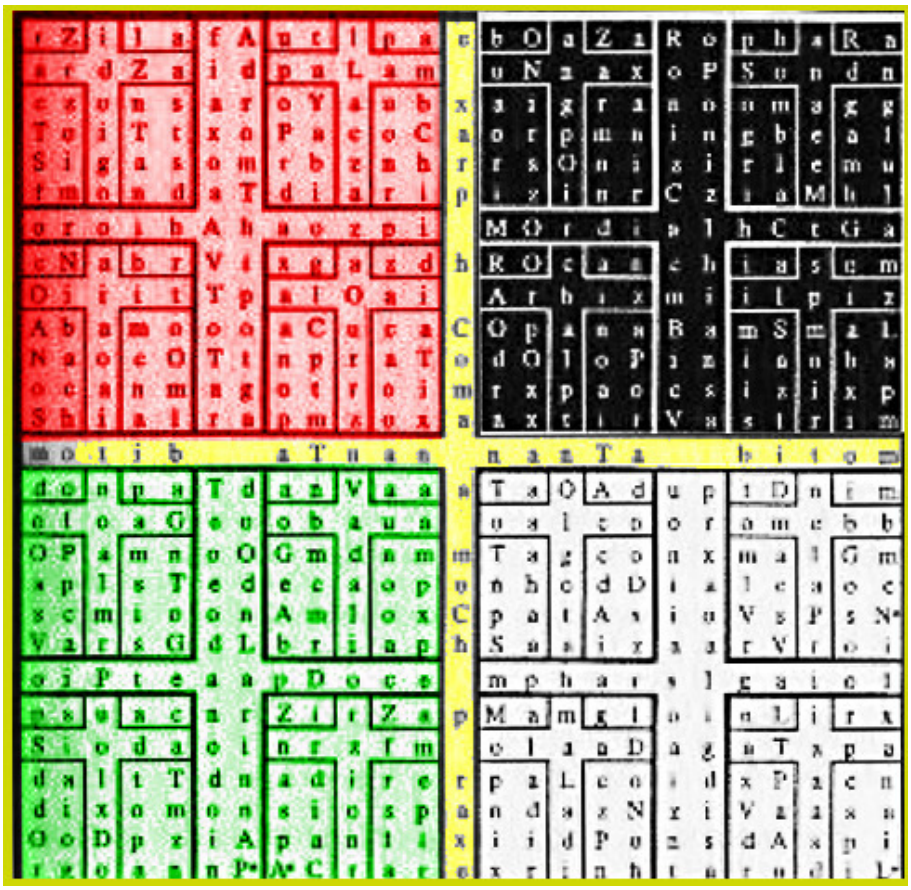
LIL #1	ICH	ASP
ARN	LOE	LIN
ZOM	ZIM	TOR
PAZ	VTA	NIA
LIT	OXO	VTI
MAZ	LEA	DES
DEO	TAN	ZAA
ZID	ZEN	BAG
ZIP	POP	RII
#10 ZAX	CHR	#30 TEX

"Madariatza das perifa [NAME OF AETHYR] cahisa micaolazoda saanire caosago od fifisa balzodizodarasa laida Nonuca gohulime Micama odoianu MADA faoda beliorebe soba ooaona cahisa luciftias peripesol das aberaasasa nonucafe netaaibe caosaji od tilabe adapehaheta damepelozoda tooata nonucafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO od torezodulape yaodafe gohola Caosaga, tabaoreda saanire od caharisateosa yorepoila tiobela busadire tilabe noalanu paida oresaba od dodaremeni zodayolana Elazodape tilaba paremeji peripesatza od ta qurelesata booapisa Lanibame oucaho sayomepe od caharisateosa ajitoltorenu mireca qo tiobela lela Tonu paomebeda dizodalamo asa planu od caharisateosa aji-latore-torenu paracahe a sayomepe Coredazodizoda dodapala od fifalazoda lasa manada od faregita bamesa omaoasa Conisabera od auauotza tonuji oresa catabela noasami tabejesa leuitahemonuji Vanucahi omepetilabe oresa Bagile Moooabe OL coredazodizoda El capimao itzomatzipe od cacocasabe gosaa Bajilenu pii tianuta a babalanuda od faoregita teloca uo uime Madariiatza, torezodu Oadariatza orocaha aboaperi Tabaori periazoda aretabasa Adarepanu coresata dobitza Yolacame periazodi arecoazodiore od quasabe qotinuji Ripire paaotzata sagacore Umela od perdazodare cacareji Aoiveae coremepeta Torezodu Zodacare od Zodameranu asapeta sibesi butamona das surezodasa Tia balatanu Odo cicale Qaa od Ozodazodame pelapeli ladanamada!"

The Governors of Each Aethyr can be used to pin-point the exact Energy you seek, and Their Sigils can be drawn to "Dial that Energy inwards"

The use of other 18 Keys are explained in this volume.

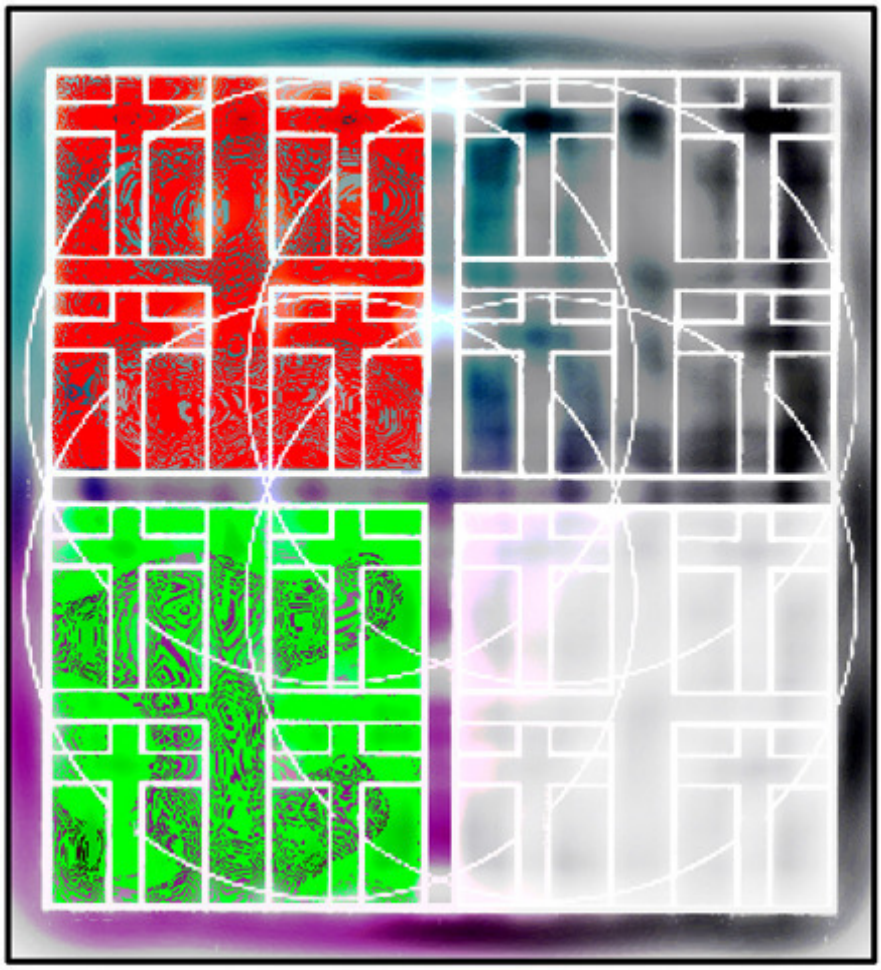
Example of Rituals



Original Table

The WatchTower Table:
Dee's 'Order of the Planets'

1. Venus
2. Sun/Sol
3. Mars
4. Jupiter
5. Mercury
6. Saturn
7. Moon/Luna -7th Day – Rest EE "Sabbath Day"



Original Table

“Proper Key Index” – [Which Enochian Call Is Used?]

KEY: Each Circle is a Clockwise/Deosil Cycle
***‘entering & exiting’* each WatchTower.**

1.) Fire- Red
2.) Earth- Black
3.) Air- White
4.) Water- Green

Structure of Enochian Keys pertaining to the WatchTowers

1- Horizontal Black Cross Axis
2- Vertical Black Cross Axis

I use the Above Two in Every EE Working

3-Fire of Fire
4- Earth of Earth
5- Air of Air
6- Water of Water
7- Earth of Fire
8- Air of Earth
9- Water of Air
10- Fire of Water
11- Water of Fire
12- Fire of Earth
13- Earth of Air
14- Air of Water
15- Air of Fire
16- Water of Earth
17- Fire of Air
18- Earth of Water

Google: Enochian Calls

Find the ones with phonetic spelling to make it easier.
Always use the Enochian Language rather than the English Interpretation.

Money $pell

[Example]

Money – Earth - South WatchTower

SOUTH:

Black - Earth

Capricorn Taurus Virgo

Virgo

We will Use Virgo:

Mercury will bring us ideas and possible communications or connections to *new, undiscovered pools* of the money current.

Element: Earth

Money, gold, silver, abundance of Earth's resources

Quality: Mutable

Changing the stagnating, dormant matrix of that low financial energy current

Planet: Mercury

Ideas, communications, connecting with '$-energy conduits'

)o(

Cut out a *square* [4 sides - Earth] piece of blank paper.

Write your intention about finances in Enochian Script

[Diagram in this volume]

After the research, formation of Intent & Will and constructing the above- “Enochian Money-Drawing Talisman”…

(All the above steps are essentially just as

important as the ritual, itself)

…We erect and align the Temple.

Perform energy circulation such as the Middle Pillar or

Microcosmic Orbit [Chi Kung]

Your Circle- Formed

Enochian Call #1, 2 as Primary *energy inducers*-

#8 for Air of Earth- bring Ideas and New Inventions, Connections &/or Communication involving finances.

Now, recite call #19

[included in this volume]

Use the Aethyr **TEX**, which is the 30th [starting point]

It has 4 regions, and is similar to the 4 points of Earth.

Earth, for money- pulls down astral energy to create money thought-forms that will eventually manifest for you.

Your Temple should feel as if it is vibrating.

3 God Names: Mor Dial Hctga

Called To the South Quarter

King: [Spiral] Iczhhc*al* [Iczhhcl]

Create a vortex of spinning energy- then call this King's name.

Iczhhca: *Right* Hand Path

Iczhhcl: *Left* Hand Path : *This 'Severity Form'*

Six Seniors:

[Summon within Heptagram of Corresponding Color - Gold]:

Lzinopo Lhiansa – Virgo

Only 2 of the 6 Seniors

[are necessary for this working] called through your Heptagrams

[see diagrams in this volume]

Visualize and state out loud your need for Their help.

Now, summon King Bobogel-

envision His Seal in a blazing Gold Hexagram [6 pointed star]

…and once more:

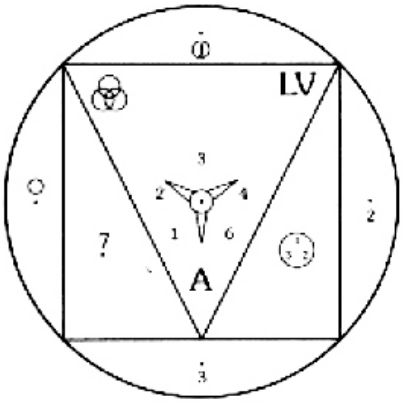
Visualize and state out loud your need for Their help….

Or you may Scry to speak with Him, 'directly'

[see "How to Scry" in this volume]

Sigil of the 2. King Bobogel: *3. Son of the sons of Light – Ave*

The king of *Sunday* and the planet Sun is Bobogel



Sunday: Sun, success, wealth, promotion [Gold/Yellow]

The hardest part of this ritual is tripping over your tongue when reciting the Enochian Tongue.

The best part- IT WORKS!

)o(

Enochian Eclecticism©

Book #2

"How to Scry"

By -SaToGa

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You may read about how great it is to scry the 30 Aethyrs, but when you try, you get zero to minimal results. Everyone has various innate scrying abilities.
John Dee had minimal scrying abilities,
thus the reason for Edward Kelley.

I get a lot of Emails asking me how to scry.

If you are having problems with scrying, this is for you.

First, when you scry, you must say out loud what you see, no matter how trivial or small. If you are solo, then use a voice recorder.
I can not over emphasize this.
The *trail of images* will at first be like *still imagery*- then it will suddenly pick up the pace.
Eventually, the EE will race through your 'sight'

Forget the mirror and scrying stone if it is not working.

Sit about 1 foot away from a blank wall, with no print or design.

It must be a solid color.

If it has a crack or paint peel, fix it.
This small distraction will become a *hyperbolic* distraction in only a few minutes.

If you can not do this- get a large piece of white cardboard, and use that as your 'scrying field of vision'.

I actually employ this as I can change the color to fit the energy working.

Light 2 small candles and keep them in back of you, on the floor, in range of about behind each shoulder.

Assuming you are sitting on the floor, facing the blank wall, about one foot away…

[when I was young, my teachers forced me to discover this technique every time I was bad & got banished “to the corner”!]

Relax….deep breathe…circulate energy and expand your aura until it encompasses the scrying area and wall.

You will start to see a blurry haze.
Put your hand up, right in front of the blank area.
Look between your fingers…you will start to see your aura.

Once you can- the rest will come naturally—guaranteed.

Astral projection and remote viewing are all in the *same family* as this. Your consciousness accesses these etheric areas- you do not actually leave your body- your consciousness just views these multi-dimensional ‘regions’.

The Enochian Entities are Real- not figments of archetypes *hardwired* into your brain.

[Believing EE are not real- will cause you problems]

Relax and recall to memory your ‘hand-shadow-aura’ play.

Say out loud- but in a low monotone voice- like a third neutral party, viewing what is transpiring.

Understand ‘someone is listening’…another person working with you, or the voice recorder.

Inhale and exhale the aura field of the glowing area.
Allow it to grow, and grow more…larger and larger until your aura fills the temple.

Your eyes will get ‘unfocused’…sometimes known as ‘easy eyes’.

Whatever comes to mind- your inner vision or easy eyes- say it out loud.

Follow this lead- the trail will encompass more and more.

A ridiculous thought, memory, smell, sound, taste- things not pertaining to your ritual work- may float in and out of your sensory ranges- follow them and say it out loud.

You are training yourself(s)- and it might in reality, have something to do with the ritual, as it all develops into something else later down the road.

If you practice this for 30 minutes, 3 times weekly- you will start scrying to the fullest potential of your innate ability.

Your dreams will become more lucid, as well.

)o(

This Part of the “Enochian Eclecticism©” section is some of my own, personal *Enochian Eclecticism.*

I added this, to teach by example:
‘the Power’ One Solo Witch/Mage can affect-
on their *surroundings*…

)o(

Scrying the Aethyrs: TEX

[My older diary notes]

TEX - 4 Parts

Calling of the 4 Princes- of the 4 parts, Their Sigils, employed.

All 4 Princes appear on the North - Water - Watch Tower:

Thus, Transformation of Form.

Negative aspects via this Watch Tower are Deception and Illusion.
I perform a ritual given to me prior, by the EE.

I am 'scheduled' to perform this particular Aethyr Working, as told to me, by the EE.

I am told to wear my Enochian Ring, on my left (marriage band) ring finger.

I perform a rite similar to the Middle Pillar.

As I 'grow upwards', I realize one foot is standing on Earth, the other, standing on Luna.

By 'half standing on Luna', I assume, partially 'astral lodged' in Yesod.

Opening Rite continues...

Call of the Aethyrs: **TEX**

Immediately, under the Lamen, I feel intense heat.

I feel like I am having a heart attack- no pain, just heavy pressure and constriction dead center of my chest. I sweat profusely, and honestly, am ready to bolt from my temple to summon an ambulance.

I cycle from Beta to Alpha, repeatedly.

Suddenly, I hear a calm voice telling me, assuring me, I am fine.

[Just anxiety from intense energy.]

Vision opens of a volcano erupting,... I am wrapped in clear cellophane(?), and lava gushes upon me, burying me.
[Obviously, heart attack seems imminent!]

I'm thinking I have been duped and now I am done!
[Again, I am reassured.]

I am buried alive, under cooling lava.
I ask for help, or guidance- and another voice says, clearly-
"There will be no help for you"...
(Personal conversation ensues)

This buried alive vision lasts for what seems to be a couple of minutes.

(After wards, I check my voice recorder log, and in actuality, just a few seconds passed. The whole TEX session, minus the preliminary ritual, lasted 34:43.)

Numerology is exact- that "34:43" - 7/7 is legit and amazing.

The buried alive heaviness subsides- and I fall, supine- downwards. I am in a cavern, with darkness fading in and out.

There are quite a few inactive scenes in this exploration,
where all I see is darkness and hear nothing.

I am in a desert.
White sand.

Aleister Crowley, dressed as an Arab, passes perpendicular to me, and notices me.

[I feel...maybe,...this was a replay of an Akashic recording]

I am pulled upwards, and I see an island with palm trees.
I am inside an old basement (?) and see a dim light bulb. I am pulled to it, and the glowing filament is right in my face. I am now one with that violet flaming filament, and am inside the glass bulb. A voice says I am light, but still trapped and limited within my confines.
I feel this heat.

(Personal conversation ensues)

Shifting scenes of islands, bodies of water...I am underground, then in the sky...I see stars, celestial bodies, simultaneously.

I see a female eyeball, left profile.
I experience more scene shifts.

Another eyeball seen, with long white eyelashes, all cornea- no pupil

(but it 'watches me')

I now meet the cartoon personality (little guy with mustache and black top hat) of Milton Bradley's "Monopoly" game.
(I played Monopoly only once, about 40 years ago as a child- hated it. Definitely not something that should be in my recent mental records!)
(Personal conversation ensues)

He shifts back and forth into the cartoon character of "Wimpy" from Popeye. (Who knows!)

(Personal conversation ensues)

Now, I am watching a female with long painted fingernails throw dice. I watch her play Monopoly and suddenly I am inside the small 'silver train' playing piece. I am being driven around the game board, and just drop downwards into another cavern.

I see glowing green eyes.

I walk and see bright orange light- active lava, but silent and non-threatening this time around.

I fly upwards out of what appears the introductory volcano.
I see a male lion approaching me. Then I am somewhat inside his roaring mouth. I back away and grow large. I look down at the lion and he playfully rolls on his back, exposing his belly.

An angel lifts me up and says "we have work to do"...
(Telepathically I asked prior for an Initiation of TEX)

We are flying fast. I am on a beach, no sand, just black shiny small rocks and pebbles. I look and see fallen skyscrapers, buildings destroyed all round me.

Ominous silence, and it is snowing. I hear "Ice-Age".
I believe a different angel continues on with me...

(Personal conversation ensues)

Flying with this EE, extremely fast...I see Old England and it's inhabitants dressed in 1880's attire.
(I never been to England, but I 'knew I was there'.)

Flying.....loud wind gushes.....

I see what appears as 'primitive man' and hear and 'read phonetically'... "barMUda".

(MU, as in Lemuria? Bar, as in "son of"...not sure...)

Again I hear "Ice-Age".

I see dinosaurs, then darkness and what appears as a still photo of 'the Big Bang'.

Now, in linear terms, I am moving forward in time, again.
I see once more, primitive men, like cavemen.
One of them is standing in a body of water, (a beach?) and he pulls a fish out of the water, as if hunting for food.

He rips the fish open [vertically/long ways down], and a cell phone is inside it.

He smells it and it rings.

He notices me, and hands me the phone.
I get dizzy, spinning...

An angel lifts me and flies me to a mountain composed of what looks like 'cartoon-esque' glass shards of stone...

[The English language doesn't always have the equivalent words to match up to what I seek to describe from my Enochian experiences.]

(Personal conversation ensues)

I am on level ground, looking up at Luna.
(I feel depicting this as Luna is accurate, as I was originally standing on it with one foot)

There were other scenes, omitted, as some were repetitious in nature.

There were many lulls, like scenes stalling.
Maybe I was supposed to grasp their inherent meaning, before moving on.

Sometimes, I knew what it meant, and others, I mentally noted that I would return to understand.

Screen Capture from My Yahoo Group
http://groups.yahoo.com/group/enochianmagic/

The above- **“TEX Vision”** was posted on My Yahoo Group:

Posted: Thu Dec 9, 2010 5:05 pm

Although the actual ‘TEX Vision’ itself, had transpired awhile before the actual posting.

Seeing Crowley in the desert, provided me with the Egyptian *location marker* for placement. I understood Crowley performed Magick Rites in Egypt. If you have read My other 9 Enochian Books- you will recall many of my visions contained pyramids, deserts and portals opening.

Look at this…

Laidrom- Earth - (Taurus)
Mon Nov 22, 2010 5:13 pm
http://groups.yahoo.com/group/enochianmagic/message/4

Subterranean, chthonic- Hades, psychopomp- images raced through my vision, while "hearing those words".
Fire, caverns, then crystalline structures. Meet with one called 'Agatha', and was taken to see the Elder..
[...]……..[...]…….[...]…….[...]
However, He (They?) holds a grudge against humanity, saying we didn't appreciate the work the
Watcher/Grigori performed in 'our benefit'.
[...]……..[...]…….[...]…….[...]
I am taken deep down- (again, spinning).....what appears to be Hades. I am not christian, so these scenes took me off guard (quite disturbing)
He said (with many voices) "Enoch was here, speaking to the Grigori- to intercede for them"
The chains that imprison them, shackle their "Duties", not they, themselves. I see them lifeless, like wax figures. Suddenly, I am on a space craft- flying up, out of a portal.
[...]……..[...]…….[...]…….[...]
He gave me instructions for my next initiatory rite,, before 'dropping me off @ my temple'.
Again, the EE tell me to 'write it down, and tell others'...but they also limit my mentioning of details.

"TEX"
"Laidrom"
"The Vision of RII"
"Tri-Cyclic Ritual: WINTER SOLSTICE"
"Partial Solar Eclipse/ Quadrantid Meteor Ritual- [Apocalyptic]"

All these previous notes are contained in My other books.
See the last 2 pages of this book for info regarding them.

The above 3 Ritual postings also alluded to Egypt, Hawks, Deserts, Nuclear Apocalypse and the Opening of Portals to allow entry of Enoch's 'Watchers'… buried deep down under the Desert in Prisons.

The Pyramids, the Gods, & Enochian Magick are important in Crowley's system- "Thelema"...

What I believe, is the EE are pointing to 'Upheavals in Egypt' as ancient energy currents imprisoned beneath the desert break free…signaling times of Revolution & Evolution for that whole region.

Eventually it will spill over into Israel and ignite the Arab world. Of course, that will trigger world wide calamity and the advent of World War III is not too far away.

This is Galvah, finding her way home, drudging through the Obstacle Course of the Profane & Mundane.

Choronzon [like the Cthulhu Mythos] awakens, as Gaia's Kundalini is ripe for eruption.
It is the complete *circle* of Gabriel's "flayle" as Raphael, Michael and Uriel blow Their Apocalyptic Trumpets.
The portals created through Enochian Magick(s) are the 'nexus transport' for the imprisoned Watchers.

Their release are conduits of evolution.

AOMORYBN is the sum of the remaining 'hidden letters'- which resurrect from slumber…
upon the most Holy Sigilum *Dei Aemeth.*

Babalon is the World Government- prostituting and pimping out it's Military *might* for OPEC.

Madimi is the Faux Media, teasingly telling us the plans, as she seductively hypnotizes those who blindly follow.

IAD speaks…"I reign over you…"

)o(

The beauty of Enochian Ritual is it always works!

No matter what you do to the Enochian Materials, the system, itself, is always *self-contained.*

Like a Hologram- it is 100% complete within the smallest fragment.

This is the Key to
→ Enochian Witchcraft© & Enochian Eclecticism©
and the reason why it really works!

Enochian Witchcraft© & Enochian Eclecticism©
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Salvatore Tommy Ganci
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Bibliography For Your Future Reference:

-Sloane Manuscript: 3191
-Sloane Manuscript: 3188
-Sloane Manuscript: 3189
-Cotton Appendix: XLVI – Parts I & II
-"A True & Faithful Relation of What Passed for Many Yeers between Dr. John Dee and Some Spirits"
Emericus Casaubon -1659

My Other Books:

Enochian Entities Practice & Theory By SaToGa
ISBN 978-1-257-07944-5

Enochian Entities- Book #B - By SaToGa
ISBN 978-1-257-07945-2

Enochian Entities- Ohorela Papers [#1 Obtuse] By –SaToGa
ISBN 978-1-257-07942-1

Enochian Entities- Complete Manual - By SaToGa
ISBN 978-1-4583-6095-3

Enochian Entities- Ohorela Papers #2 Scarlet - By SaToGa
ISBN 978-1-257-09004-4

Enochian Entities - Ohorela Papers #3 Talisman By -SaToGa

ISBN 978-1-257-09390-8

Enochian Entities - Ohorela Papers #4 Key Of It All By -SaToGa

ISBN 978-1-257-09763-0

Enochian Entities – Alpha Omega By -SaToGa

ISBN 978-1-257-10100-9

“Liber Typhon” Enochian Magick: Babalon Working By SaToGa

ISBN 978-1-4583-6975-8

Enochian Entities:

"TELOCH VOVIN"

By –SaToGa

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enochian.mage@yahoo.com

http://www.lulu.com/spotlight/SaToGa

http://groups.yahoo.com/group/enochianmagic/

Release Date: 02-03-2011
Year: B[2] Cocasg de Eno Domini

* * *

Harbinger & Sentinel

I have released Numerous Ritual Workings, which were all dated [& documented] on Enochian Forums.

I released 9 Enochian Books and circulated them all over the Internet, for Free.

Each book also had a Release date on them.

I mentioned over and over that the Enochian Entities [EE] had a Schedule.

The EE also told me to Record Everything They told me, and to Mass Distribute it all for Free.

I complied with all of it.

If any astute reader who possesses My Books and has been reading My Forum Postings, Here:

http://groups.yahoo.com/group/enochianmagic/

http://groups.yahoo.com/group/enochian/

http://evocationmagic.com/viewforum.php?f=31

…that same astute reader can attest to the fact that all I say is true.

Now some people can all say that this is all coincidental.
That is fine by me.

Perchance- it all is.

But…some of the astute readers will *further* notice the Titles of my 9 books, and investigate the EE Time Line Release Dates *associated* with Each Title….

If any astute readers have also been astute current event watchers- they might notice the parallels.

Now some people can all say that this is all coincidental.
That is fine by me.

Perchance- it all is…

I have included some excerpts from
My Latest Book Releases.
There's a good chance you already own them if you are reading this now.

If you do not own them, here they are:

http://www.lulu.com/spotlight/SaToGa
http://www.scribd.com/doc/46296748/Enochian-Entities-Practice-Theory-by-SaToGa

The excerpts I share in This Book show I have been working with the EE for some time.

I *magickally appeared* on Enochian Forums right around the same time I Posted My First Message on My Own Forum, Here:

Nov 22, 2010
http://groups.yahoo.com/group/enochianmagic/message/1

I then attempted to engage fellow Enochian practitioners and enthusiasts alike, with magickal conversation.

There are many intelligent people on these forums.
Thank you for receiving me.
On some of these forums I posted My 9 Books.
I thank them for hosting them for me.

My Books were also distributed widely across
the Torrent sites, just as I asked.

I uploaded them to Lulu.com and Scribd.com all for Free.

I received a lot of Emails with much feedback.
Some were from magickians who were in magickal lodges.

But most were eclectic people who enjoyed reading and practicing Enochian Magick.

I thank you all for the Emails- Please keep them coming.

enochian.mage@yahoo.com

I included in the Preface of some of My Books, my hope and dream to be remembered long after I leave this incarnation.

I wanted to leave an 'Enochian Legacy' as someone who took his own time and altruistically donated back to the Enochian Community my *'9 cents'…*

Maybe even contribute to History, my own valuable contribution.

The size of my impact is up to each individual who received me, one way or the other.

As you read this- look back on what I have authored.

Maybe you can see some clues in what I wrote, and any hints I included- such as ending
"Liber Typhon- The Babalon Working Revisited" with:

"I MET BABALON"
IN THE 11 DAYS, I MET ALL OF THEMFROM
MY 'ORIGINAL CHARGE'….
-SaToGa
"Tetelestai"

Also in this current Volume-
I have included excerpts from:

Enochian Entities:
'The Ohorela Papers'
Volume 3
"Talisman"
Release Date: January 20, 2011

The Talisman attracts...

That Book, was written in Enochian- & as far as I know, the only Enochian Book *currently online*- written in Enochian Script, correctly.

It was used as an Enochian Portal Opening to Resurrect the Watchers from "The Book of Enoch".

* * *

Here is some the History on this:

Dudael is the place of imprisonment for Azazel (one of the "fallen" angels), cohort of Semjaza. It is described in the book of First Enoch chapter 10 verse 4-7:
[Dudael means Great Desert or Fiery Caldron]

"And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgment he shall be cast into the fire".

According to 1 Enoch (a book of the Apocrypha), Azazel (here spelled 'ăzā'zyēl) was one of the chief Grigori, a group of fallen angels who married women. This same story (without any mention of Azazel) is told in Genesis 6:2-4:

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. […] There were giants in the earth in those days; and also afterward, when the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown.

1 Enoch portrays Azazel as responsible for teaching people to make weapons and cosmetics, for which he was cast out of heaven. 1 Enoch 8:1-3a reads:

And Azazel taught men to make swords and knives and shields and breastplates; and made known to them the metals [of the earth] and the art of working them; and bracelets and ornaments; and the use of antimony and the beautifying of the eyelids; and all kinds of costly stones and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray and became corrupt in all their ways.

The corruption brought on by Azazel and the Grigori degrades the human race, and the four archangels (Michael, Gabriel, Raphael, and Uriel) "saw much blood being shed upon the earth and all lawlessness being wrought upon the earth […] The souls of men [made] their suit, saying, "Bring our cause before the Most High; […] Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were in heaven, which men were striving to learn."

God sees the sin brought about by Azazel and has Raphael "bind Azazel hand and foot and cast him into the darkness: and make an opening in the desert — which is in Dudael — and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light."

Raphael's binding of Azazel on the desert rocks of Dudael in upper Egypt appears again in the Book of Tobit,
which is found in Catholic and Orthodox bibles, but not in Jewish or most Protestant bibles. In that Book (the only place in Christian bibles where Raphael appears) he accompanies the young man Tobias (Tobit) on his perilous journey to marry his cousin Sarah, whose seven previous husbands had been killed on her wedding night by the demon Asmodeus

In 3 Enoch, Azazel is one of the three angels (Azza [Shemhazai] and Uzza [Ouza] are the other two) who opposed Enoch's high rank when he became the angel Metatron. Whilst they were fallen at this time they were still in Heaven, but Metatron held a dislike for them, and had them cast out. They were thenceforth known as the 'three who got the most blame' for their involvement in the fall of the angels marrying women. It should be remembered that Azazel and Shemhazai were said to be the leaders of the 200 fallen, and Uzza and Shemhazai were tutelary guardian angels of Egypt with both Shemhazai and Azazel and were responsible for teaching the secrets of heaven as well. The other angels dispersed to 'every corner of the Earth.'

Tobit 8:3: The smell drove the demon away from them, and he fled to Egypt. Raphael chased after him and caught him there. At once he bound him hand and foot.

Egypt was thought of as the most remote part of the world and the home of demons and evil spirits.

* * *

The *'Cities of Wisdom'* are *Astral Regions* inhabited by Hierarchies of Entities, all of which have different assignments related to Earth.

Dr. John Dee incorporated it all in a schematic & divided into 4 Quadrants, called the Great Table…The 4 WatchTowers.

This is counter-part to Liber Loagaeth.

Each Quadrant is known as a Watchtower.

The Enochian Calls/Keys open the Gates to the 'Cities of Wisdom' and summon the EE.

The Gates can only be opened by those Sanctioned By the EE & Their IAD.

These Gates can not be opened by the Entities, Themselves, which is the reason Azazel and the rest of the imprisoned Watchers could not escape.

In My other 9 Books, I mentioned Gabriel and His timing- …was meant for Our generation…

Our Generation= The Opener of said Gates.

The Book of Enoch, dated to 400-200 B.C. states that IAD placed the archangel Uriel "in charge of the world and of Tartarus"

In 1 Enoch, Tartarus is understood to be the place where the *fallen* Watchers (Igigi or Grigori) are bound.

* * *

Enochian Entities Time-Line

A) "Tri-Cyclic" Ritual: WINTER SOLSTICE
Dec 21, 2010
http://groups.yahoo.com/group/enochianmagic/message/69

B) New Year Rite
12-31-10 to 1-1-11
Performed 11:30 PM- 12:23 AM
http://groups.yahoo.com/group/enochianmagic/message/89

C) "Partial Solar Eclipse/ Quadrantid Meteor Ritual" [Apocalyptic]
Jan 4, 2011
http://groups.yahoo.com/group/enochianmagic/message/95

1) Enochian Entities [EE]
Practice & Theory
Volume #1
Released: January 1, 2011

2) Enochian Entities - Book B – By SaToGa
Volume #2
Released: January 19, 2011

3) Enochian Entities:
"Ohorela Papers"
"Paper #1 – Obtuse"
Jan 16, 2011

4) Enochian Entities:
"Ohorela Papers"
"Paper #2 – Scarlet"
Release Date:

January 19, 2011

5) Enochian Entities:
`The Ohorela Papers'
Volume 3
"Talisman"
Release Date: January 20, 2011

6) Enochian Entities:
`The Ohorela Papers'
"The Key [Note] Of It All"
[Volume #4]
Jan 22, 2011

7) Enochian Entities:
"Alpha & Omega"
Release Date: 1-25-11
8) Enochian Entities:
"LIBER TYPHON"
THE BABALON WORKING
[Revisited]
Release Date: 02-01-2011

9) Enochian Witchcraft©
& Enochian Eclecticism©
Released: 02-02-2011 [Imbolc - New Moon]

EE Time-Line II

http://www.timeanddate.com/date/durationresult.html?m1=12&d1=21&y1=2010&m2=2&d2=\
2&y2=2011&ti=on

From and including: Tuesday, December 21, 2010
To and including: Wednesday, February 2, 2011

It is 44 days from the start date to the end date, end date included

Or 1 month, 13 days including the end date

Alternative time units
44 days can be converted to one of these units:

* 3,801,600 seconds
* 63,360 minutes
* 1056 hours

EE Time-Line III

http://english.aljazeera.net/news/middleeast/2011/01/201112515334871490.html

Timeline: Egypt Unrest:

January 25: On a national holiday to commemorate the police forces, Egyptians take to the streets in large numbers, calling it a "day of rage". Thousands march in downtown Cairo. Protests break out in the Mediterranean city of Alexandria, the Nile Delta cities of Mansura and Tanta and in the southern cities of Aswan and Assiut.

January 26: A protester and a police officer are killed in central Cairo as anti-government demonstrators pelt security forces with rocks and firebombs for a second day, according to witnesses. In Suez, the scene of bloody clashes the previous day, police and protesters clash again.

January 27: Mohamed ElBaradei, the former head of the UN nuclear watchdog turned democracy advocate, arrives in Egypt to join the protests. Protesters clash with police in Cairo neighbourhoods. Violence also erupts in the city of Suez again,
while in the northern Sinai area of Sheikh Zuweid. In Ismailia, hundreds of protesters clash with police. Lawyers stage protests in the Mediterranean port city of Alexandria and the Nile Delta town of Toukh, north of Cairo.
Facebook, Twitter and Blackberry Messenger services are disrupted.

January 28: Internet and mobile phone text message users in Egypt report major disruption to services as the country prepared for a new wave of protests after Friday prayers. Eleven civilians get killed in Suez and 170 injured. No deaths were reported in Cairo. At least

1,030 people get injured countrywide.

January 29: Egyptian soldiers secure Cairo's famed antiquities museum early on
Saturday, protecting thousands of priceless artifacts, including the gold mask of King Tutankhamun, from looters. The greatest threat to the Egyptian Museum, which draws millions of tourists a year, appeares to come from the fire engulfing the ruling party headquarters next door on Friday night, set ablaze by anti-government protesters.
Thousands of anti-government protesters in Cairo's Tahrir Square. Turkey has also said that it is sending aircraft to evacuate its citizens.

January 30: Thousands of anti-government protesters in Cairo's Tahrir Square stand their ground, despite troops firing into the air in a bid to disperse them.

January 31: President Hosni Mubarak still refuses to step down, amid growing calls for his resignation. Protesters continue to defy the military-imposed curfew. Thousands remain gathered in Cairo's Tahrir Square and hundreds have marched through Alexandria. Former US president Jimmy Carter calls the unrest in
Egypt an "earth-shaking event". Israel urges the world to tone down Mubarak criticism amid Egypt unrest to preserve stability in the region.

February 1: Hosni Mubarak, the Egyptian president, announces in a televised address that he will not run for re-election but refused to step down from office - the central demand of millions of protesters who have demonstrated across Egypt over the past week. US President Barack Obama in a speech at the
White House praised the Egyptian military for their patriotism and for allowing peaceful demonstrations. He said that only the Egyptian people can determine their leaders. Motaz Salah Al Deen, spokesman for Egypt's opposition Al Wafd Party, says a self-described "new national coalition for change" has been formed.
Number of protesters in Cairo's Tahrir square revised to more than a million people. Thousands more took to the streets throughout Egypt, including in Alexandria and Suez.

February 2: Preparations begin for another day of demonstrations against President Hosni Mubarak's regime. The army with tanks are still deployed
throughout different positions in and around the square. Google improves its speak2tweet technology for the people in Egypt. Clashes between anti-government and pro-Mubarak protesters in Alexandria. Internet services were at least partially restored in Cairo after a five-day blackout.

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* * *

THE EXCERPTS FOLLOW:

Enochian Entities:
'The Ohorela Papers'
Volume 3
"Talisman"

By –SaToGa

Release Date: January 20, 2011

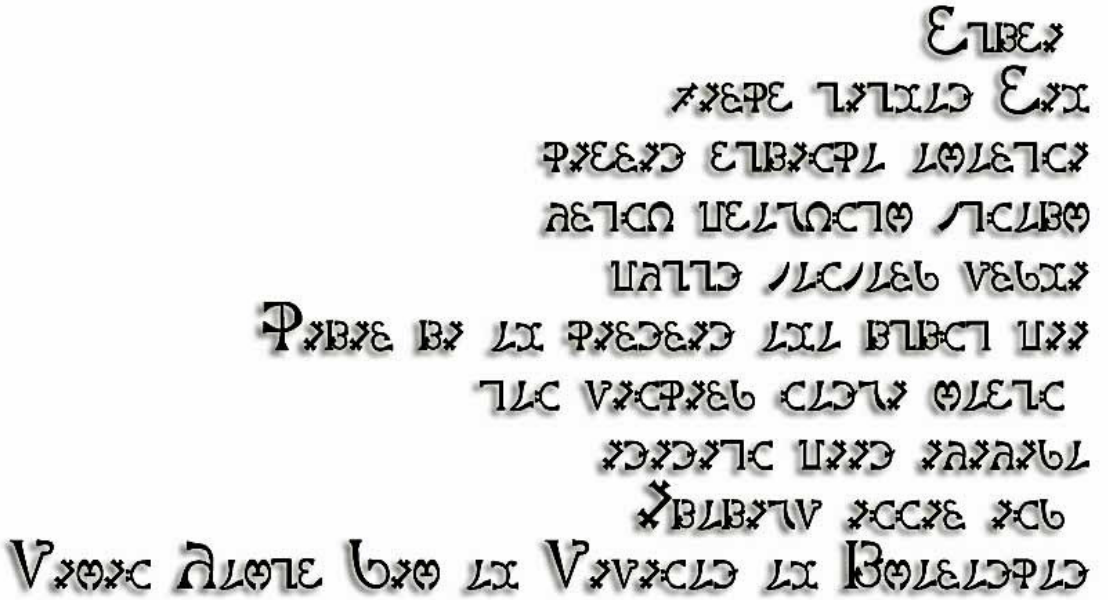
.:.•.:.

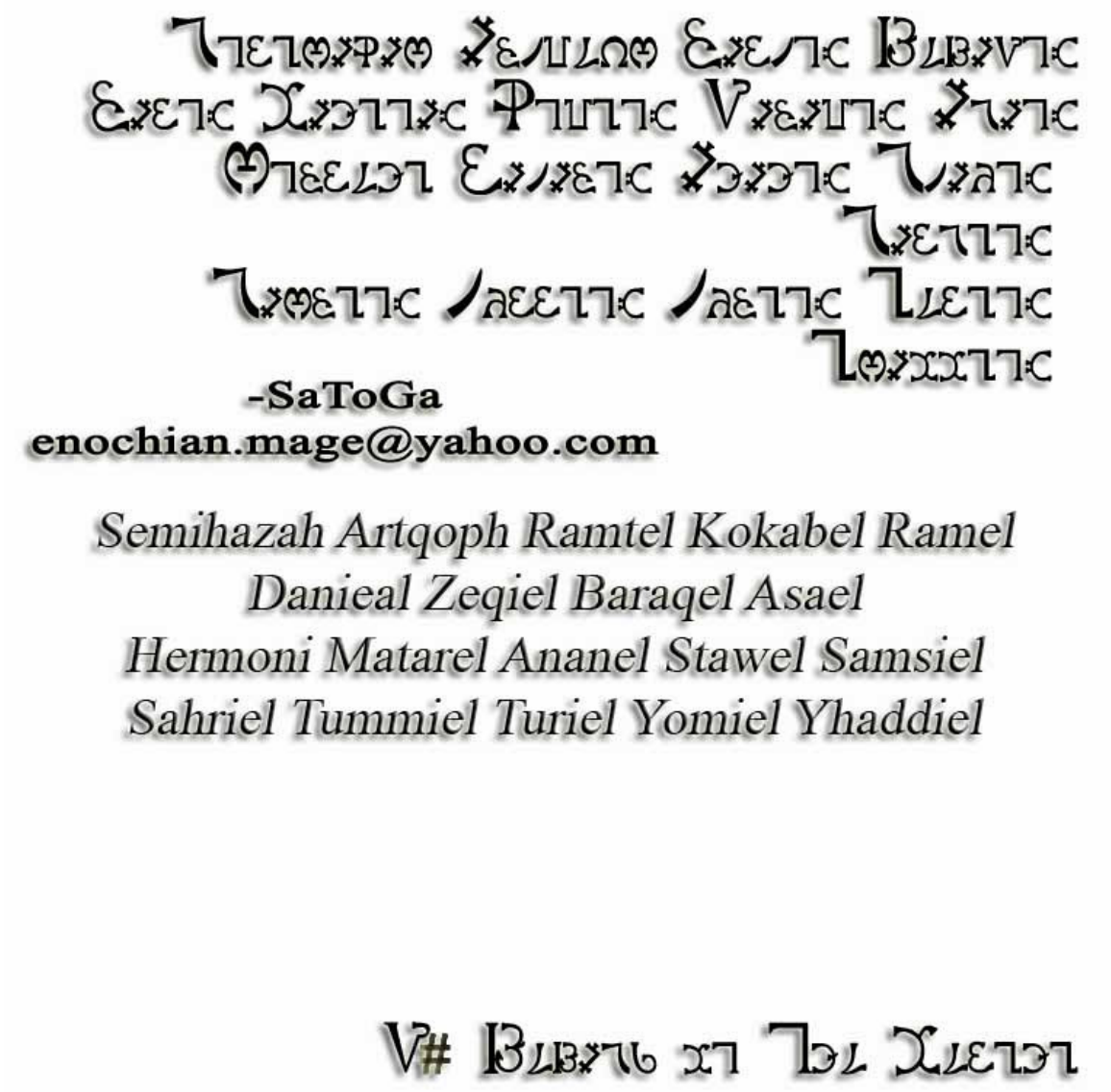
This small tome in the Enochian Language
[available @ this date of 19/01/11*]
…is to be considered a **"Talisman"**.

Segments of this Talisman does contain:
***EE Holographic* Glyphs, Choronzon, Babalon, Lam, Demiurge, the '*Unknown*' Key #0**
[which is actually The *First Missing* Enochian Call]
…& *'The Watchers'* from the Original "Book of Enoch"

Micma
farzm iaidon Mad
zamran micalzo ohorela
urelp qmospleh teloch
quiin toltorg brgda
Zacar ca od zarnran odo cicle qaa
eol balzarg lonsa homil
ananael qaan avavago
Acocasb allar alg
Bahal Vohim Gah od Babalon od Choronzon

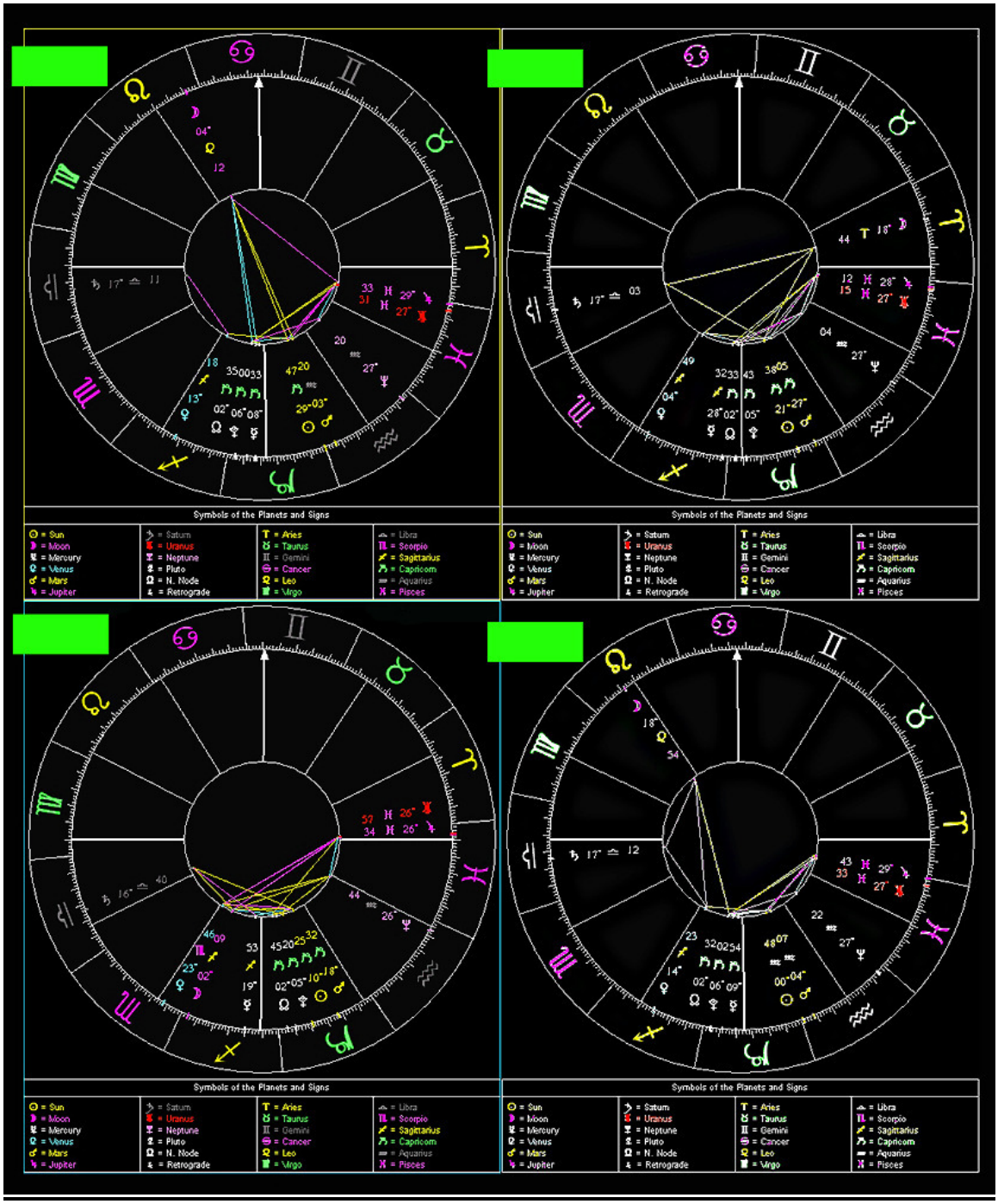
-SaToGa
enochian.mage@yahoo.com

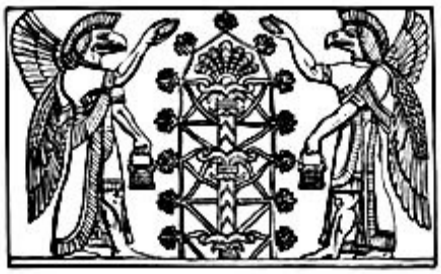




-SaToGa
enochian.mage@yahoo.com

Semihazah Artqoph Ramtel Kokabel Ramel
Danieal Zeqiel Baraqel Asael
Hermoni Matarel Ananel Stawel Samsiel
Sahriel Tummiel Turiel Yomiel Yhaddiel


Symbols of the Planets and Signs
☉ = Sun
☽ = Moon
☿ = Mercury
♀ = Venus
♂ = Mars
♃ = Jupiter
♄ = Saturn
♅ = Uranus
♆ = Neptune
♇ = Pluto
☊ = N. Node
℞ = Retrograde
♈ = Aries
♉ = Taurus
♊ = Gemini
♋ = Cancer
♌ = Leo
♍ = Virgo
♎ = Libra
♏ = Scorpio
♐ = Sagittarius
♑ = Capricorn
♒ = Aquarius
♓ = Pisces



-SaToGa
enochian.mage@yahoo

Page #8

Enochian Entities:
"LIBER TYPHON"
THE BABALON WORKING
[Revisited]
By –SaToGa

Release Date: 02-01-2011

-The Record:
1-19-2011: 'Babalon Working': Begins-

-The Charge:

"Micma!
Farzm iaidon Mad…
Zamran micalzo ohorela tooat!
Ozazm Urelp teloch
Qmospleh lap homil Luciftian AOMORYBN lonsa!
Quiin toltorg brgda
Zacar ca od zamran odo cicle qaa
Eol balzarg lonsa homil
Ananael qaan aziagiar avavago!
Acocasb allar qtillg bab bransg bogpa!
Bahal vohim gah od Babalond Babalon od Choronzon
Teloch Vovin od gah-l:
Semihazah Artqoph Ramtel Kokabel Ramel Danieal
Zeqiel Baraqel Asael Hermoni Matarel Ananel Stawel
Samsiel Sahriel Tummiel Turiel Yomiel Yhaddiel!
Od vi zixlai zocha:
Bahal vohim gah od Babalond Babalon od Choronzon
Teloch Vovin od gah-l-
Samyaza Urakabarameel Akibeel Tamiel Ramuel Danel
Azkeel Saraknyal Asael Armers Batraal Anane Zavebe
Samsaveel Ertael Turel Yomyael Arazyal!"
1-20-2011:
The initial charge combined with research & Intent started to ignite something volatile…
8 Books later…and the Schedule the EE had me abide to, was profound…

12 th Aethyr **LOE…**
*******Synergism* -letter reversals
[Leo- Lion, Sun,Tiphareth, Sekhmet]
ELO *means* **"the first"**
EOL *means* **"made/make"**
12 th Aethyr = Babalon(?)
11th Aethyr = "*Post-Babalon/Pre-Choronzon"*
10th Aethyr = Choronzon
I perform a Egyptian Rite from an obscure papyrus manuscript.
Also "Rite of the Headless [Bornless] One"
Xenoglossia [as in this rite @ link]- transpires:
http://www.youtube.com/user/SaToGaEnochianMage
I read a Coptic manuscript, awaiting to 'dial it in'…
12:12 clock reads…but my eyes 'see' it as: ISIS
I review My Grimoire Notes regarding ZAX.
(I have many Grimoires, spanning many years)
1-25-2011:
There has been much tension in my surroundings the last few days, & sickness.
A lot of E.M.I. and 'poltergeistic bangings'.
I perform a brief Banishing in kitchen due to refrigerator knockings.
[See My Prior Volumes For The Cause]

I realize there are 2 types of people involved with Enochian Magick:
-Those who discuss it.
-Those who work it.
1-26-2011:
I review this, again:
Synchronized Energy…if there was an ultra-thin etheric cord, weblike…
encompassing Babalon***ists***…I'm connected.
"I discovered something about my own relatively unique birth name…
Salvatore Ganci
Putting it in Google and finding the EXACT SAME NAME in a story about Jack Parsons and his infamously deadly **Babalon Working** [Enochian] is beyond coincidential…
http://www.google.com/search?hl=en&client=firefoxa&hs=BpN&rls=org.mozilla:en-

US:official&&sa=X&ei=QikZTYuXDcGblgfh6rjeDA&ved=0CBIQvgUoAA&q=salvat
o
re+ganci+jack+parson+bablon+working&nfpr=1#hl=en&client=firefoxa&rls=org.m
ozill
a:en-
US:official&nfpr=1&&sa=X&ei=tX9ETbHuMsnUgAfStb3kAQ&ved=0CBIQBSgA&
q=
salvatore+ganci+jack+parson+babalon+working&spell=1&fp=d9008d84f286047
http://fusionanomaly.net/jackparsons.html
http://namcub.accela-labs.com/stories/parsons.txt
The Independent for June 18, 1952, cost five cents.
The front page headline reads:
BLAST KILLS CHEMIST
House Torn Apart by Explosion
There was a picture of City Patrolman L.D. Harnois inspecting the debris of the destroyed apartment at 1071 South Orange Grove. The story said Parsons had moved from that address on June 1, and he and his wife Marjorie were staying at 424 Arroyo Terrace--where his mother had a summer position as caretaker--while preparing to leave for a trip to Mexico. Parsons had gone over to the South Orange Grove apartment to gather up some of his supplies.
In the Los Angeles Times article I had read previously, the chronology had jumped from the explosion to Parsons being pronounced dead an hour later at Huntington Memorial Hospital. The Independent filled in some chilling details.
"Parsons body was literally torn apart by the chemical blast.
"The explosion blew off his right forearm, tore a gaping hole in his jaw and shattered the other arm and both legs. He was still conscious after the blast."
Two upstairs occupants, Mrs. Alta Fosbaugh and Salvatore Ganci ran down and found Parsons pinned under two heavy washtubs and one wall."

1-28-2011:
More of the "Same"…

1-30-2011:
[11 Days- from Start to Finish]
'The Vision of the Aethyr LOE'
A Tornado ripping across a desert.
This desert looks like a 'movie stage', a fill-in prop for a low budget '*blue screen epic'*.
A woman *appears*, nude and crucified, and howling at what seems to be *Twin Suns*
(or Twin Moons)
[Sophia- Twin aspect]
[*personal - conversation*]

Her hair is as flames.
Her lips are puckered up, and she is *inhaling wind*.
Another pyramid, formed of sand, like a sand castle- appears.

This female [Babalon?] is nestled on top of it, riding it like a surf board.
She stands on it, and salutes the sky.
She 'demonstrates' the Signs of:
-Osiris Slain
-Isis Mourning
-Typhon
[LVX]
I look upward and see a black hole, and within it, an indigo colored eye.
It grows and I realize she is causing the black hole by inhaling the wind.
She calls herself "Eclipse"…
She is now wearing a war helmet, and holding a black trident.
She has 6 toes on each foot, and is howling uncontrollably.
[*very eerie…*]
The sky is now a black blanket 'covering many stars'…

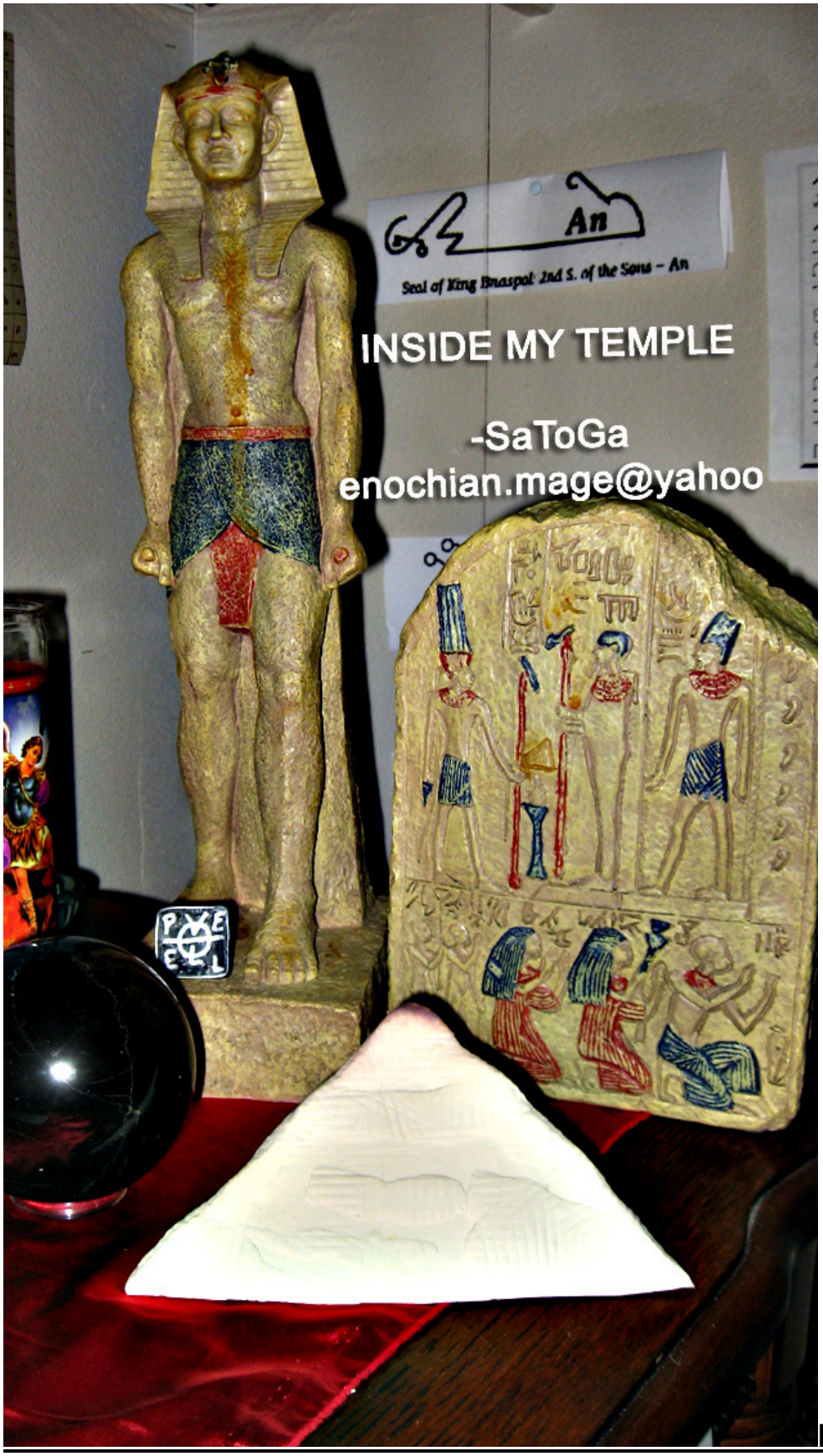
She asks me:
"How old, ye?"
I answer: (truthfully)
"49 years old"
She says:
"*Thee the Liber Jubilee*" (49)
She asks:
"When thou day of birth?"
I answer: (truthfully again)
"January 19"

She says:
"See It All Born Again"
[THE SYNCHRONICITIES ARE UNCANNY!]
She says:
"I know why you are here,… to die in my arms"
[*"Born-Again"...*?]

Her lower self turns into a volcano and erupts.
My root charka is burning hot.
She says to make an offering in her name.
[*personal - conversation*]
[…*inaudible…*]
[…]I see a huge *"Hallmark Greeting Card"* that reads:
"Get Well Soon" -with red roses on the front of the card.
[*am I sick?*]
Her face is full of serpents, which reach out like tentacles and engulf me. She points and I look and see a window pane.
Just a shattered sheet of clear glass.
It turns sideways and in the thin slice I see an [WILD!] animal.
She says *"That is Teloch Vovin, who was Cthulhu, before Cthulhu was"*
She says *"Leave the poison, here"*
[…]She says […]her name is "VAOAN" [Truth]
[ALL 3 VERY INTERESTING QUOTES!]
I see cities crumbling…earthquakes.
I look down and my body is composed of cities.
She says:
"Liber Typhon meets Liber Loagaeth".
Babalon**:** "LIBER-TYPHON"
I see Leviathan rising from waters… breaking through streets.

[…]PROPHECIES GIVEN…..[…]……
and I *hear* the words:
"Violent Overthrow, Nature's Culling, Oppression, and …Archetype of Analogy of Anarchy."
I see the image(s) of Nosferatu, briefly.
[*weird?*]
[*personal - conversation*]
My nostrils keep itching [*bad!*] from the Kundalini racing up the facial meridians, and it disturbs me to keep breaking the Alpha State.
[*personal - conversation*]
She says *"Leave your seed in LOE"*
'Elllllll—Oohhhhh—Eeeeeee'
[Ends]
Not once did *She* utter the name- Babalon.
The personification of the *'wicked seductress'* as a sole being named 'Babalon' [in LOE] is a magickal lodge, Telesmatic Image

creation/Thelema production.
-Like the *epitome of evil* embodied as *'Satan'*
*The closest *ideal* of Babalon is *Kelley's vision* of Madimi playing *'seductress'*…breaking of *Taboo*
-like the notorious *'wife swapping'* incident.
NEVERTHELESS...
"I MET BABALON"
IN THE 11 DAYS, I MET ALL OF THEMFROM
MY 'ORIGINAL CHARGE'….
-SaToGa
"Tetelestai"


An
Seal of King Enaspot: 2nd S. of the Sons – An
INSIDE MY TEMPLE
-SaToGa
enochian.mage@yahoo

PAGE 21

“Enochian Witchcraft©”
“Enochian Eclecticism©”
By –SaToGa
Released: 02-02-2011 Imbolc - New Moon

This Part of the “Enochian Eclecticism©” section is some of my own, personal *Enochian Eclecticism.*
I added this, to teach by example:
‘the Power’ One Solo Witch/Mage can affecton their *surroundings*…

The above- **“TEX Vision”** was posted on My Yahoo Group:
Posted: Thu Dec 9, 2010 5:05 pm
Although the actual ‘TEX Vision’ itself, had transpired awhile before the actual posting.
Seeing Crowley in the desert, provided me with the Egyptian *location marker* for placement. I understood Crowley performed Magick Rites in Egypt. If you have read My other 9 Enochian Books- you will recall many of my visions contained pyramids, deserts and portals opening.

Look at this…
Laidrom- Earth - (Taurus)
Mon Nov 22, 2010 5:13 pm
http://groups.yahoo.com/group/enochianmagic/message/4
Subterranean, chthonic- Hades, psychopomp- images raced through my vision, while "hearing those words".
Fire, caverns, then crystalline structures. Meet with one called 'Agatha', and was taken to see the Elder..
[...]……..[...]…….[...]……[...]
However, He (They?) holds a grudge against humanity, saying we didn't appreciate the work the
Watcher/Grigori performed in 'our benefit'.
[...]……..[...]…….[...]……[...]
I am taken deep down- (again, spinning).....what appears to be Hades. I am not christian, so these scenes took me off guard (quite disturbing)
He said (with many voices) "Enoch was here, speaking to the Grigorito

intercede for them"
The chains that imprison them, shackle their "Duties", not they, themselves. I see them lifeless, like wax figures. Suddenly, I am on a space craft- flying up, out of a portal.
[...]……..[...]…….[...]……[...]
He gave me instructions for my next initiatory rite,, before 'dropping me off @ my temple'.
Again, the EE tell me to 'write it down, and tell others'...but they also limit my mentioning of details.

"TEX"
"Laidrom"
"The Vision of RII"
"Tri-Cyclic Ritual: WINTER SOLSTICE"
"Partial Solar Eclipse/ Quadrantid Meteor Ritual- [Apocalyptic]"
All these previous notes are contained in My other books.
See the last 2 pages of this book for info regarding them.

The above 3 Ritual postings also alluded to Egypt, Hawks, Deserts, Nuclear Apocalypse and the Opening of Portals to allow entry of Enoch's 'Watchers'… buried deep down under the Desert in Prisons.

The Pyramids, the Gods, & Enochian Magick are important in Crowley's system- "Thelema"...

What I believe, is the EE are pointing to 'Upheavals in Egypt' as ancient energy currents imprisoned beneath the desert break free…signaling times of Revolution & Evolution for that whole region.
Eventually it will spill over into Israel and ignite the Arab world. Of course, that will trigger world wide calamity and the advent of World War III is not too far away.
This is Galvah, finding her way home, drudging through the Obstacle Course of the Profane & Mundane.
Choronzon [like the Cthulhu Mythos] awakens, as Gaia's Kundalini is ripe for eruption.
It is the complete *circle* of Gabriel's "flayle" as Raphael, Michael and Uriel blow Their Apocalyptic Trumpets.
The portals created through Enochian Magick(s) are the 'nexus transport' for the imprisoned Watchers.

Their release are conduits of evolution.

AOMORYBN is the sum of the remaining 'hidden letters'- which resurrect from slumber…
upon the most Holy Sigilum *Dei Aemeth.*

Babalon is the World Government- prostituting and pimping out it's Military *might* for OPEC.
Madimi is the Faux Media, teasingly telling us the plans, as she seductively hypnotizes those who blindly follow.
IAD speaks…"I reign over you…"

EXCERPTS CONCLUDED

Enochian Entities Practice & Theory By SaToGa
ISBN 978-1-257-07944-5

Enochian Entities- Book #B - By SaToGa
ISBN 978-1-257-07945-2

Enochian Entities- Ohorela Papers [#1 Obtuse] By –SaToGa
ISBN 978-1-257-07942-1

Enochian Entities- Complete Manual - By SaToGa
ISBN 978-1-4583-6095-3

Enochian Entities- Ohorela Papers #2 Scarlet - By SaToGa
ISBN 978-1-257-09004-4

Enochian Entities - Ohorela Papers #3 Talisman By -SaToGa
ISBN 978-1-257-09390-8

Enochian Entities - Ohorela Papers #4 Key Of It All By -SaToGa
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Enochian Entities – Alpha Omega By -SaToGa
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I Lucifer

Salvatore Tommy Ganci

By -SaToGa

"Zir Luciftias Iad"

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Volume # 11

This Book is Volume #11

The Enochian Materials have been around for a few hundred years.

What I will say now, is My Opinion:

We have *2 types of people* interested in these Materials.

-Those who sit on the Materials:
Procrastinating over them, mulling over them, contemplating them...

`…But never really doing *anything* to advance the Materials into a workable format.

It is one step forward and 2 steps back.

Due to this- much of Enochian Magick is still performed like it was over 100 years ago.

-Then, there is the other type…

My goal is to move the sleeping Enochian *Egregore*- Forward.

In my 11 Attempts- whether I am 100% correct, or 100% incorrect- *does not matter*.

I am applying New Current to it.

Apply electrical current to an inanimate object and it will move.

If I can shake the Egregore enough, It will roll over.

Morphic Resonance will instill it's *magickal properties* for the benefit all Enochian Magickians...

When the Egregore moves up a notch- all Enochian Mages will glean the effects of it- and move with it.

Whatever new information can be discovered-
will advance everyone else.

If it is static- then I am applying that dynamic jolt.

This Document shares Insight which is very important.
It will make the Enochian Materials much easier to understand.

Thank YOU for participating!

"The Book of Enoch" is sometimes included in Gnostic *Bibles*. Compilations of various tracts, depicting Gnostic thought - was the major competitor to "The Church Fathers/Bible-Makers of Judeo-Christendom"

I [*and Geofrrey James*] believe Dee & Kelley had access to Gnostic texts. The one I will be using is from the 3rd century. Written in Alexandria Egypt … which is being burned to the ground [Egypt Uprising- February 2011] … as I type this.

Ironic how History come full circle.
[See My Other Books]

Dee & Kelley also owned "Liber Juratus", from which they and the Enochian Entities [EE] *'borrowed'* from.

Dee/Kelley believed the EE gave them "The Book of Enoch". *On this premise-* [Dee searching for extra-biblical literature] I believe Liber Loagaeth [& all of the EE Doctrines] *runs* parallel to the *Gnostic Knowledge* circulating in their own timeframe.

If you have read My Other Books- I showed that Galvah was Sophia. I also showed similarities between other Enochian characters and Their Gnostic *counterparts*.

Let's make some Enochian and Gnostic Comparisons:

John Dee's diary - June 8, 1584:

-Jesus was not God.
-No prayer should ever be made to Jesus.
-There is no sin.
-Man's soul goes from one body to another child's ...quickening or animation **[Reincarnation]**
-"There are as many men and women as are now, have always been alive upon the Earth"
[Not everyone has a Soul…]
-The generation of mankind from Adam and Eve, is not a History, but allegory/analogy
-There's no Holy Ghost.

-The EE would not suffer him to pray to Jesus Christ… but would rebuke him, saying, that he robbed God of his honor

→ There are many assumptions in Enochian study.

Uriel, Gabriel, Raphiel, Michael, were not Enochian Entities.

These were *archangels*, introducing and sometimes 'narrating' and overseeing the communications to obtain the Enochian Materials.

The EE are totally SEPARATE ENTITIES

Liber Mysteriorum Quintas:
"Raphael, *or one like him…"*

Dee was not even sure who he was addressing quite a few times.

***Demons* would *channel* through often.**

One *demon*, Lundrumguffa, gave Dee the wrong Lamen the first time. The archangels stood idly by, and Dee had to banish them himself, even when one was going to attack his own daughter.

Another misconception is the "*Enochian Alphabet*"

The erroneously labeled "Enochian Alphabet"
Was correctly called-
"Adamical"
in Dee's journal.

Speaking of which…

Let's examine some Gnostic "similarities"…

-IAD IA*L*D*abaoth*

-Iad Baltoh [God of Justice] - **Ialdabaoth**
There is also a Gnostic "God of Justice" *…read on…*

-Luciftias [Brightness] - **Lucifer** [Light-Bearer]

-Christeos [Let There Be] - **Christ** [Logos]

-Babalon [Whore] - **Babylon** [Beast Riding Harlot]
("Book of Revelation")

-Iehusoz [Mercy] - **Iehus** [Jesus]

Christeos [Let There Be] *Iehusoz* [Mercy]
Christ [Logos] *Iehus* [Jesus]

"Let there be LUX"

Christeos [Let There Be] *Luciftias* [Brightness]

-Madrid [Iniquity] - **Madrid** [Spain = Was At War With England]

So…*there must also be* an 'England' somewhere in the Enochian Language…

-Londoh [Kingdom] – **London** [England = Dee & Kelley]

As long as we are making Comparisons, let's briefly examine what affect "Liber Juratus"…

a.k.a. = The Sworne Booke of Honorius/Liber Sacer/Sacratus/Consecratus/Grimoire of Honorius/Sloane MSS #313

***…might* have had:**

-Dee took the Sigillum Dei Aemeth *"prototype"* from Liber Juratus

Compare:

-The 92 chapters of Liber Juratus & the
*92 Governors of the 30 Aethyrs
[*Enochian Entities: "Ohorela Papers" (Paper #2 –Scarlet) By SaToGa]
*"…wherefore we called on generall counsell off all the masters in the which counsell of *811* masters…"* Liber Juratus

-Gematria:

IAO (Iota, Alpha, Omega)
IAO is 10 (Iota) + 1 (Alpha) + 800 (Omega) = 811

IAO = IAD = IA*I*D*abaoth*

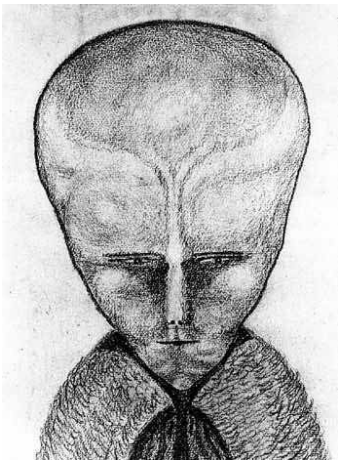
Iad.*baloth*

BalToh = Righteousness*…A Strong Gnostic Suggestion*

Psalms 82:1 describes a *plurality of gods* (elōhim), which an older version in the Septuagint calls the "*assembly of the gods*"

→The Gnostic Terminology of "Aeons" bear a number of similarities to Judaeo-Christian angels, including their roles as servants and emanations of God, and their existence as beings of light.

Aside from the Vedas- the religious texts which are 'richest' in Extra-Terrestrial *flavor* is the Gnostic texts…



Heptarchia means *7-fold* Hierarchy…

***Heptarchia* Mystica is the Mystery of the 7 Powers**

Venus is the #7

Venus plays a large role in the Enochian Materials

King Carmara is King of the Moon

Monday- [Matriarchal] Sabbath Day

King Carmara is also King of Venus

…King Baligon is the King of Venus, though

Prince Hagonel is Prince of Venus and serves King Carmara

King Carmara is the only one that wears a 3-fold Crown as all the other Kings & Princes wear Golden Head Bands.

King Carmara and His Prince Hagonel are special in the Heptarchia Mystica as Their names do not begin with the 'redundant' letter "B" as it is the case with all the other names.

Hagonel and the other Princes shows the Heptagon Stellar, which Dee figures it should be molded from copper.

Now Dee gives Venus ‘priority’ over the other planets.

The 7 planets are ruled by one King/Prince.

Kelley received these names letter by letter from a cross that is made of 7 letter squares with 49 letters in each of them.

The 49 angelic names, arranged- Tabula Angelorum Bonorum 49 [7x7]

Sevens, Venus and ‘*the King of the Kings’* Carmara of Venus.

Venus was Lucifer because Venus is ***Brightness…***

Luciftias [Brightness] - **Lucifer** [Light-Bearer]

The First Table of Liber Loagaeth contains this:

Gàscampho:
A word "*accidentally*" revealed out loud by Kelley.

It was spoken by *God* to Lucifer:
"Why didst Thou so?"

The context of this Leaf reveals God condemning Lucifer, as there are also relevant parts that speak about everlasting fire, & starting over again.

Occult Students and Biblical Scholars all know that Satan is not Lucifer- it was an allegory of Nebuchadnezzar in Isaiah 14:12

So why is *God* calling Satan, Lucifer?

Are the Enochian Entities *dropping hints, nonchalantly*- to cause Kelley to "*accidentally slip-up*"…?
--I spoke about these "Accidental Slip-Ups with the EE" In My Other Books

We need to identify who this "*God*" is- then maybe we can figure out why Lucifer is in this most important First Leaf [given last by Galvah]

Up to this point-

Liber Loagaeth, for the most part- goes *undeciphered*.
We can only draw some conclusions

By reviewing Gnostic texts, *we can piece together*, what the EE have as an agenda with-Dee, Kelley, Politics and what Spiritual Doctrine the EE are pushing for as a One World Religion.

Recall this Doctrine was to be used as a "Flayle" [a whip], to usher in the 'End of the World' and 'Begin a New Aeon'...

ON THE ORIGIN OF THE WORLD (II, *5* AND XIII, *2*)

Introduced by

HANS-GEBHARD BETHGE

Translated by

HANS-GEBHARD BETHGE and ORVAL S. WINTERMUTE

The modern title *On the Origin of the World* is used to name a tractate which has been transmitted without a title but which discusses what this hypothetical title suggests. *On the Origin of the World* is a compendium of essential Gnostic ideas, a work written in the form of an apologetic essay offering to the public an explanation of the Gnostic world-view. Although the treatise does not represent any known Gnostic system, there are reminiscences of Sethian, Valentinian, and Manichaean themes; the author obviously draws upon a variety of traditions and sources. For example, some sort of connection with the *Hypostasis of the Archons* (II, *4*) is clear, though the precise nature of this relationship is uncertain. *On the Origin of the World* was probably composed in Alexandria at the end of the third century C.E. or the beginning of the fourth. The place and date of composition are suggested by the juxtaposition of various sorts of materials: the varieties of Jewish thought, Manichaean motifs, Christian ideas, Greek or Hellenistic philosophical and mythological concepts, magical and astrological themes, and elements of Egyptian lore together suggest that Alexandria may have been the place where the original Greek text was composed.

The translation that follows is based on the text of Codex II. The fragmentary parallel texts from Codex XIII and from the British Library may also be consulted.

On the Origin of the World
["The Untitled Text"]
Translated by Hans-Gebhard Bethge and Bentley Layton

Seeing that everybody, gods of the world and mankind, says that nothing existed prior to chaos, I, in distinction to them, shall demonstrate that they are all mistaken, because they are not acquainted with the origin of chaos, nor with its root. Here is the demonstration. How well it suits all men, on the subject of chaos, to say that it is a kind of darkness! But in fact it comes from a shadow, which has been called by the name 'darkness'. And the shadow comes from a product that has existed since the beginning. It is, moreover, clear that it existed before chaos came into being, and that the latter is posterior to the first product. Let us therefore concern ourselves with the facts of the matter; and furthermore, with the first product, from which chaos was projected. And in this way the truth will be clearly demonstrated.

After the natural structure of the immortal beings had completely developed out of the infinite, a likeness then emanated from Pistis [Faith]; it is called Sophia [Wisdom]. It exercised volition and became a product resembling the primeval light. And immediately her will manifested itself as a likeness of heaven, having an unimaginable magnitude; it was between the immortal beings and those things that came into being after them, like [...]: she [Sophia] functioned as a veil dividing mankind from the things above.

Now the eternal realm [aeon] of truth has no shadow outside it, for the limitless light is everywhere within it. But its exterior is shadow, which has been called by the name 'darkness'. From it, there appeared a force, presiding over the darkness. And the forces that came into being subsequent to them called the shadow 'the limitless chaos'. From it, every kind of divinity sprouted up [...] together with the entire place, so that also, shadow is posterior to the first product. It was <in> the abyss that it [shadow] appeared, deriving from the aforementioned Pistis.

Then shadow perceived there was something mightier than it, and felt envy; and when it had become pregnant of its own accord, suddenly it engendered jealousy. Since that day, the principle of jealousy amongst all the eternal realms and their worlds has been apparent. Now as for that jealousy, it was found to be an abortion without any spirit in it. Like a shadow, it came into existence in a vast watery substance. Then the bile that had come into being out of the shadow was thrown into a part of chaos. Since that day, a watery substance has been apparent. And what sank within it flowed away, being visible in chaos: as with a woman giving birth to a child - all her superfluities flow out; just so, matter came into being out of shadow, and was projected apart. And it did not depart from chaos; rather, matter was in chaos, being in a part of it.

And when these things had come to pass, then Pistis came and appeared over the matter of chaos, which had been expelled like an aborted fetus - since there was no spirit in it. For all of it [chaos] was limitless darkness and bottomless water. Now when Pistis saw what had resulted from her defect, she became disturbed. And the disturbance appeared, as a fearful product; it rushed to her in the chaos. She turned to it and blew into its face in the abyss, which is below all the heavens.

And when Pistis Sophia desired to cause the thing that had no spirit to be formed into a likeness and to rule over matter and over all her forces, there appeared for the first time a ruler, out of the waters, lion-like in appearance, androgynous, having great authority within him, and ignorant of whence he had come into being.

Now when Pistis Sophia saw him moving about in the depth of the waters, she said to him, "Child, pass through to here,"
whose equivalent is 'yalda baoth'.

Since that day, there appeared the principle of verbal expression, which reached the gods and the angels and mankind. And what came into being as a result of verbal expression, the gods and the angels and mankind finished. Now as for the ruler Yaltabaoth, he is ignorant of the force of Pistis: he did not see her face, rather he saw in the water the likeness that spoke with him. And because of that voice, he called himself 'Yaldabaoth'.

But 'Ariael' is what the perfect call him, for he was like a lion.

Now when he had come to have authority over matter, Pistis Sophia withdrew up to her light.

When the ruler saw his magnitude - and it was only himself that he saw: he saw nothing else, except for water and darkness - then he supposed that it was he alone who existed. His [...] was completed by verbal expression: it appeared as a spirit moving to and fro upon the waters. And when that spirit appeared, the ruler set apart the watery substance. And what was dry was divided into another place. And from matter, he made for himself an abode, and he called it 'heaven'. And from matter, the ruler made a footstool, and he called it 'earth'.

Next, the ruler had a thought - consistent with his nature - and by means of verbal expression he created an androgyne. He opened his mouth and cooed to him. When his eyes had been opened, he looked at his father, and he said to him, "Eee!" Then his father called him Eee-a-o ['Yao']. Next he created the second son. He cooed to him. And he opened his eyes and said to his father, "Eh!" His father called him 'Eloai'. Next, he created the third son. He cooed to him. And he opened his eyes and said to his father, "Asss!" His father called him 'Astaphaios'. These are the three sons of their father.

Seven appeared in chaos, androgynous. They have their masculine names and their feminine names. The feminine name is Pronoia [Forethought] Sambathas, which is 'week'.

And his son is called Yao: his feminine name is Lordship.

Sabaoth: his feminine name is Deity.

Adonaios: his feminine name is Kingship.

Elaios: his feminine name is Jealousy.

Oraios: his feminine name is Wealth.

And Astaphaios: his feminine name is Sophia [Wisdom].

These are the seven forces of the seven heavens of chaos. And they were born androgynous, consistent with the immortal pattern that existed before them, according to the wish of Pistis: so that the likeness of what had existed since the beginning might reign to the end. You will find the effect of these names and the force of the male entities in the Archangelic [Book] of the Prophet Moses, and the names of the female entities in the first Book of Noraia.

Now the prime parent Yaldabaoth, since he possessed great authorities, created heavens for each of his offspring through verbal expression - created them beautiful, as dwelling places - and in each heaven he created great glories, seven times excellent. Thrones and mansions and temples, and also chariots and virgin spirits up to an invisible one and their glories, each one has these in his heaven; mighty armies of gods and lords and angels and archangels - countless myriads - so that they might serve. The account of these matters you will find in a precise manner in the first Account of Oraia. And they were completed from this heaven to as far up as the sixth heaven, namely that of Sophia. The heaven and his earth were destroyed by the troublemaker that was below them all. And the six heavens shook violently; for the forces of chaos knew who it was that had destroyed the heaven that was below them. And when Pistis knew about the breakage resulting from the disturbance, she sent forth her breath and bound him and cast him down into Tartaros. Since that day, the heaven, along with its earth, has consolidated itself through Sophia the daughter of Yaldabaoth, she who is below them all.

Now when the heavens had consolidated themselves along with their forces and all their administration, the prime parent became insolent. And he was honored by all the army of angels. And all the gods and their angels gave blessing and honor to him. And for his part, he was delighted and continually boasted, saying to them, "I have no need of anyone." He said, "It is I who am God, and there is no other one that exists apart from me." And when he said this, he sinned against all the immortal beings who give answer. And they laid it to his charge.

Then when Pistis saw the impiety of the chief ruler, she was filled with anger. She was invisible.

She said, "You are mistaken, Samael," [that is, "blind god"]. "There is an immortal man of light who has been in existence before you, and who will appear among your modelled forms; he will trample you to scorn, just as potter's clay is pounded. And you will descend to your mother, the abyss, along with those that belong to you. For at the consummation of your [pl.] works, the entire defect that has become visible out of the truth will be abolished, and it will cease to be, and will be like what has never been." Saying this, Pistis revealed her likeness of her greatness in the waters. And so doing, she withdrew up to her light.

Now when Sabaoth, the son of Yaldabaoth, heard the voice of Pistis, he sang praises to her, and he condemned the father [...] at the word of Pistis; and he praised her because she had instructed them about the immortal man and his light.

Then Pistis Sophia stretched out her finger and poured upon him some light from her light, to be a condemnation of his father.
Then when Sabaoth was illumined, he received great authority against all the forces of chaos. Since that day he has been called "Lord of the Forces".
He hated his father, the darkness, and his mother, the abyss, and loathed his sister, the thought of the prime parent, which moved to and fro upon the waters.
And because of his light, all the authorities of chaos were jealous of him. And when they had become disturbed, they made a great war in the seven heavens. Then when Pistis Sophia had seen the war, she dispatched seven archangels to Sabaoth from her light. They snatched him up to the seventh heaven. They stood before him as attendants. Furthermore, she sent him three more archangels, and established the kingdom for him over everyone, so that he might dwell above the twelve gods of chaos.
Now when Sabaoth had taken up the place of repose in return for his repentance, Pistis [Galvah] also gave him her daughter Zoe [Life] [Madimi], together with great authority, so that she might instruct him about all things that exist in the eighth heaven. And as he had authority, he made himself first of all a mansion. It is huge, magnificent, seven times as great as all those that exist in the seven heavens.
And before his mansion he created a throne, which was huge and was upon a four-faced chariot called "Cherubin". Now the Cherubin has eight shapes per each of the four corners, lion forms and calf forms and human forms and eagle forms, [Magickal Wards] so that all the forms amount to sixty-four forms - and seven archangels that stand before it; he is the eighth, and has authority. All the forms amount to seventy-two. Furthermore, from this chariot the seventy-two gods took shape; they took shape so that they might rule over the seventy-two languages of the peoples. And by that throne he created other, serpent-like angels, called "Seraphin", which praise him at all times.
Thereafter he created a congregation of angels, thousands and myriads, numberless, which resembled the congregation in the eighth heaven; and a firstborn called
Israel - which is, "the man that sees God"; and another being, called Jesus Christ, who resembles the savior above in the eighth heaven, and who sits at his right upon a revered throne. And at his left, there sits the virgin of the holy spirit, upon a throne and glorifying him. And the seven virgins stand before her, [...] possessing thirty harps, and psalteries and trumpets, glorifying him. And all the armies of the angels

glorify him, and they bless him. Now where he sits is upon a throne of light <within a> great cloud that covers him. And there was no one with him in the cloud except Sophia <the daughter of> Pistis, instructing him about all the things that exist in the eighth heaven, so that the likenesses of those things might be created, in order that his reign might endure until the consummation of the heavens of chaos and their forces.

Now Pistis Sophia set him apart from the darkness and summoned him to her right, and the prime parent she put at her left. Since that day, right has been called justice, and left called wickedness. Now because of this, they all received a realm in the congregation of justice and wickedness, [...] stand [...] upon a creature [...] all.

Thus, when the prime parent of chaos saw his son Sabaoth and the glory that he was in, and perceived that he was greatest of all the authorities of chaos, he envied him. And having become wrathful, he engendered Death out of his death: and he [viz., Death] was established over the sixth heaven, <for> Sabaoth had been snatched up from there. And thus the number of the six authorities of chaos was achieved. Then Death, being androgynous, mingled with his [own] nature and begot seven androgynous offspring. These are the names of the male ones: Jealousy, Wrath, Tears, Sighing, Suffering, Lamentation, Bitter Weeping. And these are the names of the female ones: Wrath, Pain, Lust, Sighing, Curse, Bitterness, Quarrelsomeness. They had intercourse with one another, and each one begot seven, so that they amount to forty-nine androgynous demons. Their names and their effects you will find in the Book of Solomon.

<u>And in the presence of these, Zoe, who was with Sabaoth, created seven good androgynous forces.</u>

These are the names of the male ones: the Unenvious, the Blessed, the Joyful, the True, the Unbegrudging, the Beloved, the Trustworthy. Also, as regards the female ones, these are their names: Peace, Gladness, Rejoicing, Blessedness, Truth, Love, Faith [Pistis]. And from these are many good and innocent spirits. Their influences and their effects you will find in the Configurations of the Fate of Heaven That Is Beneath the Twelve.

And having seen the likeness of Pistis in the waters, the prime parent grieved very much, especially when he heard her voice, like the first voice that had called to him out of the waters. And when he knew that it was she who had given a name to him, he sighed. He was ashamed on account of his transgression. And when he had come to know in truth that an immortal man of light had been existing before him, he was greatly disturbed; for he had previously said to all the gods and their angels, "It is I who am god. No other one exists apart from me." For he had been afraid they might know that another had been in existence before him, and might condemn him. But he, being devoid of understanding, scoffed at the condemnation and acted recklessly. He said, "If anything has existed before me, let it appear, so that we may see its light."

And immediately, behold! Light came out of the eighth heaven above and passed through all of the heavens of the earth. When the prime parent saw that the light was beautiful as it radiated, he was amazed. And he was greatly ashamed. As that light appeared, a human likeness appeared within it, very wonderful. And no one saw it except for the prime parent and Pronoia, who was with him. Yet its light appeared to all the forces of the heavens. Because of this they were all troubled by it.

Then when Pronoia **[Babalon]** saw that emissary, she became enamored of him. But he hated her because she was on the darkness. But she desired to embrace him, and she was not able to. When she was unable to assuage her love, she poured out her light upon the earth. Since that day, that emissary has been called "Adam of Light," whose rendering is "the luminous man of blood," and the earth spread over him, holy Adaman, whose rendering is "the Holy Land of Adamantine." Since that day, all the authorities have honored the blood of the virgin. And the earth was purified on account of the blood of the virgin. But most of all, the water was purified through the likeness of Pistis Sophia, who had appeared to the prime parent in the waters. Justly, then, it has been said: "through the waters." The holy water, since it vivifies the all, purifies it.

Out of that first blood Eros appeared, being androgynous. His masculinity is Himireris, being fire from the light. His femininity that is with him - a soul of blood - is from the stuff of Pronoia. He is very lovely in his beauty, having a charm beyond all the creatures of chaos. Then all the gods and their angels, when they beheld Eros, became enamored of him. And appearing in all of them, he set them afire: just as from a single lamp many lamps are lit, and one and the same light is there, but the lamp is not diminished. And in this way, Eros became dispersed in all the created beings of chaos, and was not diminished. Just as from the midpoint of light and darkness Eros appeared and at the midpoint of the angels and mankind the sexual union of Eros was consummated, so out of the earth the primal pleasure blossomed. The woman followed earth. And marriage followed woman. Birth followed marriage. Dissolution followed birth.

After that Eros, the grapevine sprouted up out of that blood, which had been shed over the earth. Because of this, those who drink of it conceive the desire of sexual union. After the grapevine, a fig tree and a pomegranate tree sprouted up from the earth, together with the rest of the trees, all species, having with them their seed from the seed of the authorities and their angels.

Then Justice [GOD OF JUSTICE - Iad Baltoh] created Paradise,

being beautiful and being outside the orbit of the moon and the orbit of the sun in the Land of Wantonness, in the East in the midst of the stones. And desire is in the midst of the beautiful, appetizing trees. And the tree of eternal life is as it appeared by God's will, to the north of Paradise, so that it

might make eternal the souls of the pure, who shall come forth from the modelled forms of poverty at the consummation of the age.

Now the color of the tree of life is like the sun.

GOD OF JUSTICE - Iad Baltoh creates the Garden of Eden and the Tree of Life

And its branches are beautiful. Its leaves are like those of the cypress. Its fruit is like a bunch of grapes when it is white. Its height goes as far as heaven. And next to it [is] the tree of knowledge [gnosis], having the strength of God. Its glory is like the moon when fully radiant. And its branches are beautiful. Its leaves are like fig leaves. Its fruit is like a good appetizing date. And this tree is to the north of Paradise, so that it might arouse the souls from the torpor of the demons, in order that they might approach the tree of life and eat of its fruit, and so condemn the authorities and their angels. The effect of this tree is described in the Sacred Book, to wit: "It is you who are the tree of knowledge, which is in Paradise, from which the first man ate and which opened his mind; and he loved his female counterpart and condemned the other, alien likenesses and loathed them." Now after it, the olive tree sprouted up, which was to purify the kings and the high priests of righteousness, who were to appear in the last days, since the olive tree appeared out of the light of the first Adam for the sake of the unguent that they were to receive.

And the first soul [psyche] loved Eros, who was with her, and poured her blood upon him and upon the earth. And out of that blood the rose first sprouted up, out of the earth, out of the thorn bush, to be a source of joy for the light that was to appear in the bush. Moreover, after this the beautiful, good-smelling flowers sprouted up from the earth, different kinds, from every single virgin of the daughters of Pronoia. And they, when they had become enamored of Eros, poured out their blood upon him and upon the earth. After these, every plant sprouted up from the earth, different kinds, containing the seed of the authorities and their angels. After these, the authorities created out of the waters all species of beast, and the reptiles and birds - different kinds - containing the seed of the authorities and their angels.

But before all these, when he had appeared on the first the first day, he remained upon the earth, something like two days, and left the lower Pronoia in heaven, and ascended towards his light. And immediately darkness covered all the universe.

Now when she wished, the Sophia who was in the lower heaven received authority from Pistis, and fashioned great luminous bodies and all the stars. And she put them in the sky to shine upon the earth and to render temporal signs and seasons and years and months and days and nights and moments and so forth. And in this way the entire region upon the sky was adorned.

Now when Adam of Light conceived the wish to enter his light - i.e., the eighth heaven - he was unable to do so because of the poverty that had mingled with his light. Then he created for himself a vast eternal realm. And within that eternal realm he created six eternal realms and their adornments, six in number, that were seven times better than the heavens of chaos and their adornments. Now all these eternal realms and their adornments exist within the infinity that is between the eighth heaven and the chaos below it, being counted with the universe that belongs to poverty. If you want to know the arrangement of these, you will find it written in the Seventh Universe of the Prophet Hieralias.

And before Adam of Light had withdrawn in the chaos, the authorities saw him and laughed at the prime parent because he had lied when he said, "It is I who am God. No one exists before me." When they came to him, they said, "Is this not the god who ruined our work?" He answered and said, "Yes. If you do not want him to be able to ruin our work, come let us create a man out of earth, according to the image of our body and according to the likeness of this being, to serve us; so that when he sees his likeness, he might become enamored of it. No longer will he ruin our work; rather,we shall make those who are born out of the light our servants for all the duration of this eternal realm." Now all of this came to pass according to the forethought of Pistis, in order that man should appear after his likeness, and should condemn them because of their modelled form. And their modelled form became an enclosure of the light.

Then the authorities received the knowledge [gnosis] necessary to create man. Sophia Zoe - she who is with Sabaoth - had anticipated them. And she laughed at their decision. For they are blind: against their own interests they ignorantly created him. And they do not realize what they are about to do. The reason she anticipated them and made her own man first, was in order that he might instruct their modelled form how to despise them, and thus to escape from them.

Now the production of the instructor came about as follows. When Sophia let fall a droplet of light, it flowed onto the water, and immediately a human being appeared, being androgynous. That droplet she molded first as a female body. Afterwards, using the body she molded it in the likeness of the mother, which had appeared. And he finished it in twelve months. An androgynous human being was produced, whom the Greeks call Hermaphrodites; and whose mother the Hebrews call Eve of Life [Zoe], namely, the female instructor of life. Her offspring is the creature that is lord. **Afterwards, the authorities called it "Beast", so that it might lead astray their modelled creatures.** The interpretation of "the beast" is "the instructor". For it was found to be the wisest of all beings.

Now, Eve is the first virgin, the one who without a husband bore her first offspring. It is she who served as her own midwife. For this reason she is held to have said:

It is I who am the part of my mother; and it is I who am the mother.
It is I who am the wife; it is I who am the virgin.

It is I who am pregnant; it is I who am the midwife.
It is I who am the one that comforts pains of travail.
It is my husband who bore me; and it is I who am his mother.
And it is he who is my father and my lord.
It is he who is my force; What he desires, he says with reason.
I am in the process of becoming; yet I have borne a man as lord.
Now these through the will <...> The souls that were going to enter the modelled forms of the authorities were manifested to Sabaoth and his Christ. And regarding these, the holy voice said, "Multiply and improve! Be lord over all creatures." And it is they who were taken captive, according to their destinies, by the prime parent. And thus they were shut into the prisons of the modelled forms until the consummation of the age.
And at that time, the prime parent then rendered an opinion concerning man to those who were with him. Then each of them cast his sperm into the midst of the navel of the earth. Since that day, the seven rulers have fashioned man with his body resembling their body, but his likeness resembling the man that had appeared to them. His modelling took place by parts, one at a time. And their leader fashioned the brain and the nervous system. Afterwards, he appeared as prior to him. He became a soul-endowed man. And he was called Adam, that is, "father", according to the name of the one that existed before him.
And when they had finished Adam, he abandoned him as an inanimate vessel, since he had taken form like an abortion, in that no spirit was in him. Regarding this thing, when the chief ruler remembered the saying of Pistis, he was afraid lest the true man enter his modelled form and become its lord. For this reason he left his modelled form forty days without soul, and he withdrew and abandoned it. Now on the fortieth day, Sophia Zoe sent her breath into Adam, who had no soul. He began to move upon the ground. And he could not stand up.
Then, when the seven rulers came, they saw him and were greatly disturbed. They went up to him and seized him. And he [viz., the chief ruler] said to the breath within him, "Who are you? And whence did you come hither?" It answered and said, "I have come from the force of the man for the destruction of your work." When they heard, they glorified him, since he gave them respite from the fear and the anxiety in which they found themselves. Then they called that day "Rest", in as much as they had rested from toil. And when they saw that Adam could stand up, they were glad, and they took him and put him in Paradise. And they withdrew up to their heavens.

After the day of rest, Sophia sent her daughter Zoe, being called Eve, as an instructor, in order that she might make Adam, who had no soul, arise, so that those whom he should engender might become containers of light.

When Eve saw her male counterpart prostrate, she had pity upon him, and she said, "Adam! Become alive! Arise upon the earth!" Immediately her word became accomplished fact. For Adam, having arisen, suddenly opened his eyes. When he saw her, he said, "You shall be called 'Mother of the Living'. For it is you who have given me life."

Then the authorities were informed that their modelled form was alive and had arisen, and they were greatly troubled. They sent seven archangels to see what had happened. They came to Adam. When they saw Eve talking to him, they said to one another, "What sort of thing is this luminous woman? For she resembles that likeness which appeared to us in the light. Now come, let us lay hold of her and cast her seed into her, so that when she becomes soiled she may not be able to ascend into her light. Rather, those whom she bears will be under our charge. But let us not tell Adam, for he is not one of us. Rather let us bring a deep sleep over him. And let us instruct him in his sleep to the effect that she came from his rib, in order that his wife may obey, and he may be lord over her."

Then Eve, being a force, laughed at their decision. She put mist into their eyes and secretly left her likeness with Adam. She entered the tree of knowledge and remained there. And they pursued her, and she revealed to them that she had gone into the tree and become a tree. Then, entering a great state of fear, the blind creatures fled.

Afterwards, when they had recovered from the daze, they came to Adam; and seeing the likeness of this woman with him, they were greatly disturbed, thinking it was she that was the true Eve. And they acted rashly; they came up to her and seized her and cast their seed upon her. They did so wickedly, defiling not only in natural ways but also in foul ways, defiling first the seal of her voice - that had spoken with them, saying, "What is it that exists before you?" - intending to defile those who might say at the consummation [of the age] that they had been born of the true man through verbal expression. And they erred, not knowing that it was their own body that they had defiled: it was the likeness that the authorities and their angels defiled in every way.

First she was pregnant with Abel, by the first ruler. And it was by the seven authorities and their angels that she bore the other offspring. And all this came to pass according to the forethought of the prime parent, so that the first mother might bear within her every seed, being mixed and being fitted

to the fate of the universe and its configurations, and to Justice. A prearranged plan came into effect regarding Eve, so that the modelled forms of the authorities might become enclosures of the light, whereupon it would condemn them through their modelled forms.

Now the first Adam, [Adam] of Light, is spirit-endowed and appeared on the first day. The second Adam is soul-endowed and appeared on the sixth day, which is called Aphrodite. The third Adam is a creature of the earth, that is, the man of the law, and he appeared on the eighth day [...] the tranquility of poverty, which is called "The Day of the Sun" [Sunday]. And the progeny of the earthly Adam became numerous and was completed, and produced within itself every kind of scientific information of the soul-endowed Adam. But all were in ignorance.

Next, let me say that once the rulers had seen him and the female creature who was with him erring ignorantly like beasts, they were very glad. When they learned that the immortal man was not going to neglect them, rather that they would even have to fear the female creature that had turned into a tree, they were disturbed, and said, "Perhaps this is the true man - this being who has brought a fog upon us and has taught us that she who was soiled is like him - and so we shall be conquered!"

Then the seven of them together laid plans. They came up to Adam and Eve timidly: they said to him, "The fruit of all the trees created for you in Paradise shall be eaten; but as for the tree of knowledge, control yourselves and do not eat from it. If you eat, you will die." Having imparted great fear to them, they withdrew up to their authorities.

Then came the wisest of all creatures, who was called Beast.

[Serpent]And when he saw the likeness of their mother Eve he said to her, "What did God say to you? Was it 'Do not eat from the tree of knowledge'?" She said, "He said not only, 'Do not eat from it', but, 'Do not touch it, lest you die.'" He said to her, "Do not be afraid. In death you shall not die. For he knows that when you eat from it, your intellect will become sober and you will come to be like gods, recognizing the difference that obtains between evil men and good ones. Indeed, it was in jealousy that he said this to you, so that you would not eat from it." Now Eve had confidence in the words of the instructor. She gazed at the tree and saw that it was beautiful and appetizing, and liked it; she took some of its fruit and ate it; and she gave some also to her husband, and he too ate it. Then their intellect became open. For when they had eaten, the light of knowledge had shone upon them. When they clothed themselves with shame, they knew that they were naked of knowledge. When they became sober, they saw that they were naked and became

enamored of one another. When they saw that the ones who had modelled them had the form of beasts, they loathed them: they were very aware.
Then when the rulers knew that they had broken their commandments, they entered Paradise and came to Adam and Eve with earthquake and great threatening, to see the effect of the aid. Then Adam and Eve trembled greatly and hid under the trees in Paradise. Then the rulers did not know where they were and said, "Adam, where are you?" He said, "I am here, for through fear of you I hid, being ashamed." And they said to him ignorantly, "Who told you about the shame with which you clothed yourself? - unless you have eaten from that tree!" He said, "The woman whom you gave me - it is she that gave to me and I ate." Then they said to the latter, "What is this that you have done?" She answered and said, "It is the instructor who urged me on, and I ate."

Then the rulers came up to the instructor. Their eyes became misty because of him, and they could not do anything to him [Serpent]. They cursed him, since they were powerless. Afterwards, they came up to the woman and cursed her and her offspring. After the woman, they cursed Adam, and the land because of him, and the crops; and all things they had created, they cursed. They have no blessing. Good cannot result from evil.

THIS IS VERY IMPORTANT!
THE SERPENT OF EDEN [who was called Beast], WHO 'BEGUILES' EVE TO EAT THE FRUIT WAS CONSIDERED AN INSTRUCTOR- THE WISEST ONE!
THE DEMIURGE AND HIS ILK WERE POWERLESS OVER THE SERPENT AND COULD NOT CURSE THIS INSTRUCTOR.

From that day, the authorities knew that truly there was something mightier than they: they recognized only that their commandments had not been kept. Great jealousy was brought into the world solely because of the immortal man. Now when the rulers saw that their Adam had entered into an alien state of knowledge, they desired to test him, and

they gathered together all the domestic animals and the wild beasts of the earth and the birds of heaven and brought them to Adam to see what he would call them. When he saw them, he gave names to their creatures.

They became troubled because Adam had recovered from all the trials. They assembled and laid plans, and they said, "Behold Adam! He has come to be like one of us, so that he knows the difference between the light and the darkness. Now perhaps he will be deceived, as in the case of the Tree of Knowledge, and also will come to the Tree of Life and eat from it, and become immortal, and become lord, and despise us and disdain us and all our glory! Then he will denounce us along with our universe. Come, let us expel him from Paradise, down to the land from which he was taken, so that henceforth he might not be able to recognize anything better than we can." And so they expelled Adam from Paradise, along with his wife.

And this deed that they had done was not enough for them. Rather, they were afraid. They went in to the Tree of Life and surrounded it with great fearful things, fiery living creatures called "Cheroubin", and they put a flaming sword in their midst, fearfully twirling at all times, so that no earthly being might ever enter that place.

Thereupon, since the rulers were envious of Adam they wanted to diminish their [viz., Adam's and Eve's] lifespans. They could not [, however,] because of fate, which had been fixed since the beginning. For to each had been allotted a lifespan of 1,000 years, according to the course of the luminous bodies. But although the rulers could not do this, each of the evildoers took away ten years. And all this lifespan [which remained] amounted to 930 years: and these are in pain and weakness and evil distraction. And so life has turned out to be, from that day until the consummation of the age.

Thus when **Sophia Zoe** saw that the rulers of the darkness had laid a curse upon her counterparts, she was indignant. And coming out of the first heaven with full power, she chased those rulers out of their heavens, and cast them down into the sinful world, so that there they should dwell, in the form of evil spirits [demons] upon the earth.

[...], so that in their world it might pass the thousand years in Paradise - a soul-endowed living creature called "phoenix". It kills itself and brings itself to life as a witness to the judgment against them, for they did wrong to Adam and his generation, unto the consummation of the age. There are [...] three men, and also his posterities, unto the consummation of the world: the spirit-endowed of eternity, and the soul-endowed, and the earthly. Likewise, the three phoenixes <in> Paradise - the first is immortal; the second lives 1,000 years; as for the third, it is written in the Sacred Book that it is consumed. So, too, there are three baptisms - the first is the spiritual, the second is by fire, the third is by water. Just as the phoenix appears as a witness concerning the angels, so the case of the water hydri in Egypt, which has been a witness to those going down into the baptism of a true man. The two bulls in Egypt possess a mystery, the sun and the moon, being a witness to Sabaoth: namely, that over them Sophia received the universe;

from the day that she made the sun and the moon, she put a seal upon her heaven, unto eternity.

And the worm that has been born out of the phoenix is a human being as well. It is written [Ps 91:13 LXX] concerning it, "the just man will blossom like a phoenix". And the phoenix first appears in a living state, and dies, and rises again, being a sign of what has become apparent at the consummation of the age. It was only in Egypt that these great signs appeared - nowhere else - as an indication that it is like God's Paradise.

Let us return to the aforementioned rulers, so that we may offer some explanation of them. Now, when the seven rulers were cast down from their heavens onto the earth, they made for themselves angels, numerous, demonic, to serve them.

And the latter instructed mankind in many kinds of error and magic and potions and worship of idols and spilling of blood and altars and temples and sacrifices and libations to all the spirits of the earth, having their coworker fate, who came into existence by the concord between the gods of injustice and justice.

[gods of injustice and justice!]

And thus when the world had come into being, it distractedly erred at all times. For all men upon earth worshiped the spirits [demons] from the creation to the consummation - both the angels of righteousness and the men of unrighteousness. Thus did the world come to exist in distraction, in ignorance, and in a stupor.

They all erred, until the appearance of the true man.

Let this suffice so far as the matter goes. Now we shall proceed to consideration of our world, so that we may accurately finish the description of its structure and management. Then it will become obvious how belief in the unseen realm, which has been apparent from creation down to the consummation of the age, was discovered.

I come, therefore, to the main points regarding the immortal man: I shall speak of all the beings that belong to him, explaining how they happen to be here.

When a multitude of human beings had come into existence, through the parentage of the Adam who had been fashioned, and out of matter, and when the world had already become full, the rulers were master over it - that is, they kept it restrained by ignorance. For what reason? For the following: since the immortal father knows that a deficiency of truth came into being

amongst the eternal realms and their universe, when he wished to bring to naught the rulers of perdition through the creatures they had modelled, he sent your likenesses down into the world of perdition, namely, the blessed little innocent spirits. They are not alien to knowledge. For all knowledge is vested in one angel who appeared before them; he is not without power in the company of the father. And <he> gave them knowledge. Whenever they appear in the world of perdition, immediately and first of all they reveal the pattern of imperishability as a condemnation of the rulers and their forces. Thus when the blessed beings appeared in forms modelled by authorities, they were envied. And out of envy the authorities mixed their seed with them, in hopes of polluting them. They could not. Then when the blessed beings appeared in luminous form, they appeared in various ways. And each one of them, starting out in his land, revealed his [kind of] knowledge to the visible church constituted of the modelled forms of perdition. It [viz., the church] was found to contain all kinds of seed, because of the seed of the authorities that had mixed with it.

Then the Savior created [...] of them all - and the spirits of these are manifestly superior, being blessed and varying in election - and also [he created] many other beings, which have no king and are superior to everyone that was before them.

Consequently, four races exist. There are three that belong to the kings of the eighth heaven. But the fourth race is kingless and perfect, being the highest of all. For these shall enter the holy place of their father. And they will gain rest in repose and eternal, unspeakable glory and unending joy. Moreover, they are kings within the mortal domain, in that they are immortal. They will condemn the gods of chaos and their forces.

Now the Word that is superior to all beings was sent for this purpose alone: that he might proclaim the unknown. He said, "There is nothing hidden that is not apparent, and what has not been recognized will be recognized." And these were sent to make known what is hidden, and the seven authorities of chaos and their impiety. And thus they were condemned to death.

So when all the perfect appeared in the forms modelled by the rulers, and when they revealed the incomparable truth, they put to shame all the wisdom of the gods. And their fate was found to be a condemnation. And their force dried up. Their lordship was dissolved. Their forethought became emptiness, along with their glory.

Before the consummation of the age, the whole place will shake with great thundering. Then the rulers will be sad, [...] their death. The angels will

mourn for their mankind, and the demons will weep over their seasons, and their mankind will wail and scream at their death. Then the age will begin, and they will be disturbed. Their kings will be intoxicated with the fiery sword, and they will wage war against one another, so that the earth is intoxicated with bloodshed. And the seas will be disturbed by those wars. Then the sun will become dark, and the moon will cause its light to cease. The stars of the sky will cancel their circuits. And a great clap of thunder will come out of a great force that is above all the forces of chaos, where the firmament of the woman is situated. Having created the first product, she will put away the wise fire of intelligence and clothe herself with witless wrath. Then she will pursue the gods of chaos, whom she created along with the prime parent. She will cast them down into the abyss. They will be obliterated because of their wickedness. For they will come to be like volcanoes and consume one another until they perish at the hand of the prime parent. When he has destroyed them, he will turn against himself and destroy himself until he ceases to exist.

And their heavens will fall one upon the next and their forces will be consumed by fire. Their eternal realms, too, will be overturned. And his heaven will fall and break in two. His [...] will fall down upon the [...] support them; they will fall into the abyss, and the abyss will be overturned. The light will [...] the darkness and obliterate it: it will be like something that has never been. And the product to which the darkness had been posterior will dissolve. And the deficiency will be plucked out by the root [and thrown] down into the darkness. And the light will withdraw up to its root. And the glory of the unbegotten will appear. And it will fill all the eternal realm.

When the prophecy and the account of those that are king becomes known and is fulfilled by those who are called perfect, those who - in contrast - have not become perfect in the unbegotten father will receive their glory in their realms and in the kingdoms of the immortals: but they will never enter the kingless realm. For everyone must go to the place from which he has come. Indeed, by his acts and his knowledge, each person will make his [own] nature known.

Selection made from James M. Robinson, ed., The Nag Hammadi Library, revised edition. HarperCollins, San Francisco, 1990.

Demiurge:

The Ophites & Sethians taught the creation of Earth is by
7 Archons..& their leader is “Yaldabaoth”
[also known as "Yaltabaoth" or "Ialdabaoth"]

Apocryphon of John [120-180 AD] - the Demiurge arrogantly declares that he has made the world by himself:

Now the archon (ruler) who is weak has three names.
The first name is Yaltabaoth, the second is Saklas (“fool”), and the third is Samael. And he is impious in his arrogance which is in him.

For he said, "I am God and there is no other God beside me," for he is ignorant of his strength, the place from which he had come.

He is Demiurge and maker of man, but as a ray of light from above enters the body of man and gives him a soul, Yaldabaoth is filled with envy; he tries to limit man's knowledge by forbidding him the fruit of knowledge in paradise.
The Demiurge, fearing lest Jesus, whom he had intended as his Messiah, should spread the knowledge of the Supreme God, had him crucified by the Romans.
At the consummation of all things all light will return to the Pleroma. But Yaldabaoth, the Demiurge, with the material world, will be cast into the lower depths.

In Pistis Sophia Yaldabaoth has already sunk from his high estate and resides in Chaos, where, with his forty-nine demons, he tortures wicked souls in boiling rivers of pitch, and with other punishments. He is an archon with the face of a lion, half flame and half darkness. Yaldabaoth is frequently called "the Lion-faced", leontoeides, with the body of a serpent. We are told also that the Demiurge is of a fiery nature, the words of Moses being applied to him, “the Lord our God is a burning and consuming fire,” a text used also by Simon.

Under the name of Nebro (rebel), Yaldabaoth is called an angel in the apocryphal Gospel of Judas. He is first mentioned in “The Cosmos, Chaos, and the Underworld” as one of the 12 angels to come 'into being to rule over chaos and the underworld'.

He comes from heaven, his “face flashed with fire and whose appearance was defiled with blood”.
Nebro creates six angels in addition to the angel Saklas to be his assistants. These six in turn create another twelve angels “with each one receiving a portion in the heavens.”

According to Marcion, the title God was given to the Demiurge, who was to be sharply distinguished from the higher Good God.
The former was díkaios, severely just, the latter agathós, or loving-kind; the former was the "god of this world" (2 Corinthians 4:4), the God of the Old Testament, the latter the true God of the New Testament. Christ, though in reality the Son of the Good God, pretended to be the Messiah of the Demiurge, the better to spread the truth concerning His heavenly Father.
The true believer in Christ entered into God's kingdom, the unbeliever remained forever the slave of the Demiurge.

Aeon:

In many Gnostic systems, the Aeon are the various emanations of the superior God & often in male-female pairings called syzygies.
Some identify their number as being thirty. The aeons as a totality constitute the pleroma, the "region of light". The lowest regions of the pleroma are closest to the darkness; that is, the physical world- such as TEX

Archon:

In late antiquity some variants of Gnosticism used the term Archon to refer to several servants of the Demiurge. In this context they may be seen as having the roles of the angels and demons of the Old Testament.
According to Origen's Contra Celsum, a sect called the Ophites posited the existence of seven archons, beginning with Iadabaoth or Ialdabaoth, who created the six that follow: Iao, Sabaoth, Adonaios, Elaios, Astaphanos and Horaios.

Galvah:

"I Am".
Sophia in the Gnostic Texts
[Eve in her highest Magickal state]

Madimi:

The Daughter of Galvah.
She is ZOE, Sophia's Daughter in the Gnostic Texts
[Daughter of Fortitude]

We can now understand why the #7 figures so predominantly in the Enochian Materials.

[Dee and Kelley's Relationship Ended After 7 Years…]

Genesis 2 (King James Version)
17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The Lord God (Yahweh / IHVH) says... that the Day Adam eats from the tree of knowledge,.. is the Day that Adam would die.

Genesis 3 (King James Version)
1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

The serpent [Gnostic "Beast" & "Instructor"] informs Adam & Eve that they would NOT die the Day they eat of the tree.

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

The serpent also promises them that not only will they NOT die that Day- but their eyes will be opened, & become like god.

7 And the eyes of them both were opened

The Serpent was Truthful here

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil.

& the Serpent was Truthful here.

Genesis 5 (King James Version)
5 And all the days that Adam lived were nine hundred and thirty years: and he died.

Obviously, Adam did NOT die the Day he ate from the tree.

& the Serpent was Truthful here.

So, the very First Liar in the bible was Lord God (Yahweh / IHVH)

John 8 (King James Version)
44 When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Jesus keeps the Lie, too.

Isaiah 45:6,7 (King James Version)
6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.
7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

But...doesn't everyone, including Jesus himself, say Satan is the entity who causes evil?
...and is the original liar?

Yahweh says there is NO ONE ELSE though, Just "Him"

The Serpent (Satan/HVHI) actually told the Truth-wanting Adam & Eve to lose their original bondage of ignorance, and have their "eyes opened" so they can be like god.

Yahweh admits that
"Now they have become as one of Us"

Satan means 'Adversary'...But who's adversary?

He tried to help Adam & Eve to Evolve into Godhood.

Satan was not Adam & Eve's 'adversary'.

Satan did destroy Yahweh's [the Demiurge] plan to keep Adam & Eve in bondage though.

Maybe, Satan is only Yahweh's 'Adversary'?

Obviously, Satan was the original 'Truth Teller'.

We know now, that Jesus was in on the original Lie conspiracy, as well.

Who else?

Revelation 12 (King James Version)
7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
8 And prevailed not; neither was their place found any more in heaven.
9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Satan, who was a serpent and got promoted to becoming a dragon- is cast out, along with his Angels

(Not Demons, but 'Angels')

It says Satan was 'the Deceiver'.

But, we now know, Yahweh & Jesus were the Deceivers.

Now, a whole puppet regime of Liars are in place, in heaven.

So, who has 'Demons'?
The Truth Tellers who tried to elevate Adam & Eve into god status?

Or the puppet master regime who Lies and tries to enslave humanity with guilt?

Isaiah 45:6,7 (King James Version)
6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.
7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

If Yahweh makes "Darkness" & Lucifer means "Light Bearer"... were we being Lied to, all along?

2 Corinthians 11:3 (King James Version)
3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Wait...'Beguiled'?
Who was the original 'Liar'?

Obviously, we have a huge conspiracy being perpetrated upon us, & for a very long time.

The Liars are being portrayed as the Truth-Tellers...& vice-versa.

If demons Lie...who's team are they on?

How many events in the bible involve "angels" slaughtering thousands?

Who sent these 'destroying angels'?

When demons are cast out of 'possessed individuals', in whose name are they cast out in?

Jesus' name…

Wait, is not Jesus in on the Original Lie?

Perchance these demons are, in fact, really 'Angels'...who follow along with Deceiving everyone?

They get expelled in the name of jesus, who we know is also in on the whole Scam.

→ Let's review briefly...

what's been discussed up this point.

-Gabriel the ArchAngel is the harbinger of New Material that will alter *Religio-Political* Events.

-`There were at least 7 Entities [all "Big Shots] **who spoke on the Liber Loagaeth**

-To bring some sort of temporary closure to Loagaeth, *we can assume, at least, partially*- that it is picking up the slack of Dee & Kelley finding other Gnostic texts- such as "The Book of Enoch". Some Gnostic Bibles include many of the *pseudo*-Enoch writings. Some even contain the Kabbalah [I own a couple of them, myself]**. Since then, many Gnostics Texts have found their way into modern circulation. This maybe the reason Liber Loagaeth goes undeciphered and unused. The discovery of the Gnostic Texts have '*superseded*' Them & is no longer a requirement for the Enochian Entities.**

April 21st, 1584- Gabriel says:
"Man in his Creation, being made Innocent, was also authorized and made partaker of the Power and Spirit of God... until that Choronzon (for so is the true name of that mighty Devil) envying his felicity, and perceiving that the substance of his lesser part was frail and unperfect in respect of his pure Esse, began to assail him, and so prevailed: that offending so became accursed in the sight of God; and so lost the Garden of felicity, the judgement of his understanding: but not utterly the favour of God, and was driven forth (as your Scriptures record) unto the Earth which was covered with brambles"

The Enochian Material leans towards the Old and New Testament, when convenient, to keep Dee interested.
The EE used many ploys in the same way to keep Dee enticed.
The Enochian Materials also contain a wealth of Gnostic Doctrines. Many of the Names and character descriptions are almost identical.

We have Ialdabaoth, the Demiurge who is the Biblical Yahweh/IHVH.

Sabaoth - Jesus.

Sabaoth: Hebrew term used in the New Testament (Rom. 9.29; James 5.4) & in the title of God, translated in the Bible as "Lord of Hosts" (Isa. 1.9)

Various personalities of Galvah, Madimi [Aspects of Sophia=Wisdom]

Various aspects of the Choronzon, Death Dragon- Teloch Vovi[m]*n*- the Beast- the Instructor…and how to meet Him in ZAX.

We have Babalon and Babylon who is, most likely- Pronoia.

We have a God of Justice [Iad Baltoh] who creates the Garden of Eden. We also have a God of Injustice, too.

These Archons & Aeons are Angels, and Demons. But most are just called, generic Gods.

Psalms 82:1 describes a plurality of gods (elōhim), which an older version in the Septuagint calls the “assembly of the gods”

If we can correctly assume that the Enochian Entities represent Gnostic Forces rather than Old Testament/New Testament Currents- we can *grok* a lot of information here.

First, the Bible makes it clear nothing new maybe added to it’s 66 Chapters. So another “Angelic Revelation” is something we do not need- plus, it would be considered “Satanic” by adding.

Gabriel already gave Mohamed the Koran, and it started wars up till today.

We just do need some senile Jehovah threatening us with more out dated laws.

But- as the cliché goes:
"The Proof is in the Pudding!"

Enochian Practitioners can attest to the fact that these Enochian Entities are Not *Preachy*.

The EE bring with Them, strong Gnostic Doctrine.
Gnostic- Gnosis, is KNOWLEDGE.

Biblical threats are NOT knowledge- they are consequences.

Much of the Gnostic/EE current is Daoism.

If we try to tie up some loose ends…

The EE were always on some type of Time Restraint ...a schedule. They had an Agenda, and They used tactics that can be described as sometimes:
misleading, vague and impatient.

The EE IAD, resembles Ialdabaoth.
The Heptarchia Mystica – the 7 Rulers, closely resemble Ialdabaoth's *'co-rulers'*. [Groups of 7]

The 30 Aires/Aethyrs resemble the Gnostic schematic of the Universes and It's inhabitants.

The WatchTowers are the Hierarchies.

And, all this is tied to Liber Loagaeth as discussed in My Prior Books.

Back to:

Luciftias [Brightness] - Lucifer [Light-Bearer]

The First Table of Liber Loagaeth contains this:

Gàscampho was a word "accidentally" revealed out loud by Kelley.

It was spoken by God to Lucifer:

"Why didst Thou so?"

The context of this Leaf reveals God condemning Lucifer, as there are also relevant parts that speak about everlasting fire, & starting over, again.

Occult Students and Biblical Scholars all know that Satan is not Lucifer- it was an allegory of Nebuchadnezzar in Isaiah 14:12

So why is ***God*** *calling* Satan, Lucifer?

We need to identify who this "God" is- then maybe we can figure out why Lucifer is in this most important First Leaf

This First Leaf was given last…
[which is really first because Enochian is read like Hebrew]
…it was the ushering in of Christ and the New Kingdom.

Now, let's get down to basics, and cut to the chase.

The Enochian Entities are pacifying Dee and Kelley. Dee gave the EE a hard time in completely Liber Loagaeth- basically Dee was hoping either Galvah or some other EE would help him with the completion of the Book.

Kelley accidentally slips up and says "Lucifer" out loud. Dee winds up finishing the Book, later on- and the EE send him and Kelley off to another place- never speaking about it again.

Everybody was disappointed in everybody at this junction.

The Enochian Entities wanted Gnosticism out of the box, and into the World. The *Church father's* religion is not a spiritual system, but is rather a ball and chain…spiritual imprisonment- which Galvah/Sophia was all too familiar with.

Scrying this word: Gàscampho

ga com pho

Sa ga cor =In One Number
Galvah
Gazavaa = Ga, Za, Vaa – an EE on the WatchTower Table

Comselh (Circle)
Commah (To Truss Together/Join)
Hcoma

Vonpho (Of Wrath)

Gàscampho:
"BREAKING THE HOLY CIRCLE OR CYCLE"
[which incurs consequences]

Lucifer *Broke* from the "Holy Alliance/Clique" to bring Knowledge to Adam
[as Prometheus brought Fire to Man]

Compare:

"*The Daughter of Fortitude*" to "*The Thunder, Perfect Mind*"

Daughter of Fortitude

I am the daughter of fortitude, & ravished every hour, from
my youth, for behold, I am understanding, &
science dwelleth in me : & the heavens oppress me,
They covet and desire me with infinite appetite
few or none that are earthly have embraced me
for I am shadowed with the circle of the sun : and covered with
the morning clouds: My feet are swifter than the winds,
& my hands are sweeter than the morning dew. My garments
are from the beginning: & my dwelling place is in my
self. The lion knoweth not where I walk : neither
do the beasts of the field understand me. I am deflowered &
yet a virgin. I sanctify & am not sanctified
happy is he that embraceth me. for in the night season
I am sweet, in the day full of pleasure
my company is a harmony of many cymbals
And my lips sweeter than health itself. I am a harlot
for such as ravish me : and a virgin with such as know
me not : for lo I am loved of many : & I am a
lover to many: and as many as come unto me as they should
do, have their entertainment. Purge your streets o
you sons of men, & wash your houses clean
Make your selves holy, & put on righteousness
Cast out your old strumpets, & burn their clothes
Abstain from the company of other women that are
defiled, that are sluttish, & not so handsome, &
beautiful as I. And then will I come & dwell
amongst you. And behold I will bring forth
Children unto you: & they shall be the sons of comfort
I will open my garments, & stand naked before you
that your love may be more enflamed toward me.
As yet, I walk in the clouds, As yet, I am carried with
the winds : And can not descend unto you for the multitude
of your abominations, & the filthy loathsomeness of your dwelling
places. Behold these fowre, who is he, that
shall say, they have sinned : or unto whom shall
they make account? Not unto you, you sons
of men, nor unto your children : for unto the lord
belongeth the Judgment of his servants
Now therefore, let the earth give forth her fruits unto
you : And let the mountains forsake their barrenness
where your footsteps shall remain. happy is he that
saluteth you : & cursed is he that holdeth up his
hands against you. & power shall be given unto
you from hence forth to resist your enemies : & the
lord shall always here you in the times of your
troubles. And I am sent unto you to play
the harlot with you : And am to enrich you with the
spoils of other men : prepare for me, for I come
shortly. Provide your Chambers for me that they

may be sweet & cleanly : for I will make a
dwelling place amongst you : and I will be
common with the father & the son, yea and with
all them that truly favoreth you
for my youth, is in her flower and my strength is not
to be extinguished with man. Strong am I above &
below. Therefore, provide for me. for behold I now
salute you. And let peace be amongst you : for I
am the Daughter of Comfort. Disclose not
my secrets unto women : nether let them understand
how sweet I am. for all things belongeth not unto
every one I come unto you again.

→

The Thunder, Perfect Mind

I was sent forth from the power,
and I have come to those who reflect upon me,
and I have been found among those who seek after me.
Look upon me, you who reflect upon me,
and you hearers, hear me.
You who are waiting for me, take me to yourselves.
And do not banish me from your sight.
And do not make your voice hate me, nor your hearing.
Do not be ignorant of me anywhere or any time. Be on your guard!
Do not be ignorant of me.
For I am the first and the last.
I am the honored one and the scorned one.
I am the whore and the holy one.
I am the wife and the virgin.
I am <the mother> and the daughter.
I am the members of my mother.
I am the barren one
and many are her sons.
I am she whose wedding is great,
and I have not taken a husband.
I am the midwife and she who does not bear.
I am the solace of my labor pains.
I am the bride and the bridegroom,
and it is my husband who begot me.
I am the mother of my father
and the sister of my husband
and he is my offspring.
I am the slave of him who prepared me.
I am the ruler of my offspring.
But he is the one who begot me before the time on a birthday.
And he is my offspring in [due] time,
and my power is from him.
I am the staff of his power in his youth,
and he is the rod of my old age.
And whatever he wills happens to me.
I am the silence that is incomprehensible
and the idea whose remembrance is frequent.
I am the voice whose sound is manifold
and the word whose appearance is multiple.
I am the utterance of my name.
Why, you who hate me, do you love me,
and hate those who love me?
You who deny me, confess me,

and you who confess me, deny me.
You who tell the truth about me, lie about me,
and you who have lied about me, tell the truth about me.
You who know me, be ignorant of me,
and those who have not known me, let them know me.
For I am knowledge and ignorance.
I am shame and boldness.
I am shameless; I am ashamed.
I am strength and I am fear.
I am war and peace.
Give heed to me.
I am the one who is disgraced and the great one.
Give heed to my poverty and my wealth.
Do not be arrogant to me when I am cast out upon the earth,
and you will find me in those that are to come.
And do not look upon me on the dung-heap
nor go and leave me cast out,
and you will find me in the kingdoms.
And do not look upon me when I am cast out among those who
are disgraced and in the least places,
nor laugh at me.
And do not cast me out among those who are slain in violence.
But I, I am compassionate and I am cruel.
Be on your guard!
Do not hate my obedience
and do not love my self-control.
In my weakness, do not forsake me,
and do not be afraid of my power.
For why do you despise my fear
and curse my pride?
But I am she who exists in all fears
and strength in trembling.
I am she who is weak,
and I am well in a pleasant place.
I am senseless and I am wise.
Why have you hated me in your counsels?
For I shall be silent among those who are silent,
and I shall appear and speak,
Why then have you hated me, you Greeks?
Because I am a barbarian among the barbarians?
For I am the wisdom of the Greeks
and the knowledge of the barbarians.
I am the judgement of the Greeks and of the barbarians.
I am the one whose image is great in Egypt
and the one who has no image among the barbarians.
I am the one who has been hated everywhere
and who has been loved everywhere.
I am the one whom they call Life,
and you have called Death.
I am the one whom they call Law,
and you have called Lawlessness.
I am the one whom you have pursued,
and I am the one whom you have seized.
I am the one whom you have scattered,
and you have gathered me together.
I am the one before whom you have been ashamed,

and you have been shameless to me.
I am she who does not keep festival,
and I am she whose festivals are many.
I, I am godless,
and I am the one whose God is great.
I am the one whom you have reflected upon,
and you have scorned me.
I am unlearned,
and they learn from me.
I am the one that you have despised,
and you reflect upon me.
I am the one whom you have hidden from,
and you appear to me.
But whenever you hide yourselves,
I myself will appear.
For whenever you appear,
I myself will hide from you.
Those who have [...] to it [...] senselessly [...].
Take me [... understanding] from grief.
and take me to yourselves from understanding and grief.
And take me to yourselves from places that are ugly and in ruin,
and rob from those which are good even though in ugliness.
Out of shame, take me to yourselves shamelessly;
and out of shamelessness and shame,
upbraid my members in yourselves.
And come forward to me, you who know me
and you who know my members,
and establish the great ones among the small first creatures.
Come forward to childhood,
and do not despise it because it is small and it is little.
And do not turn away greatnesses in some parts from the smallnesses,
for the smallnesses are known from the greatnesses.
Why do you curse me and honor me?
You have wounded and you have had mercy.
Do not separate me from the first ones whom you have known.
And do not cast anyone out nor turn anyone away
[...] turn you away and [... know] him not.
What is mine [...].
I know the first ones and those after them know me.
But I am the mind of [...] and the rest of [...].
I am the knowledge of my inquiry,
and the finding of those who seek after me,
and the command of those who ask of me,
and the power of the powers in my knowledge
of the angels, who have been sent at my word,
and of gods in their seasons by my counsel,
and of spirits of every man who exists with me,
and of women who dwell within me.
I am the one who is honored, and who is praised,
and who is despised scornfully.
I am peace, and war has come because of me.
And I am an alien and a citizen.
I am the substance and the one who has no substance.
Those who are without association with me are ignorant of me,
and those who are in my substance are the ones who know me.
Those who are close to me have been ignorant of me,

and those who are far away from me are the ones who have known me.
On the day when I am close to you, you are far away from me,
and on the day when I am far away from you, I am close to you.
[I am ...] within.
[I am ...] of the natures.
I am [...] of the creation of the spirits.
[...] request of the souls.
I am control and the uncontrollable.
I am the union and the dissolution.
I am the abiding and I am the dissolution.
I am the one below,
and they come up to me.
I am the judgment and the acquittal.
I, I am sinless,
and the root of sin derives from me.
I am lust in [outward] appearance,
and interior self-control exists within me.
I am the hearing which is attainable to everyone
and the speech which cannot be grasped.
I am a mute who does not speak,
and great is my multitude of words.
Hear me in gentleness, and learn of me in roughness.
I am she who cries out,
and I am cast forth upon the face of the earth.
I prepare the bread and my mind within.
I am the knowledge of my name.
I am the one who cries out,
and I listen.
I appear and [...] walk in [...] seal of my [...].
I am [...] the defense [...].
I am the one who is called Truth
and iniquity [...].
You honor me [...] and you whisper against me.
You who are vanquished, judge them [who vanquish you]
before they give judgment against you,
because the judge and partiality exist in you.
If you are condemned by this one, who will acquit you?
Or, if you are acquitted by him, who will be able to detain you?
For what is inside of you is what is outside of you,
and the one who fashions you on the outside
is the one who shaped the inside of you.
And what you see outside of you, you see inside of you;
it is visible and it is your garment.
Hear me, you hearers
and learn of my words, you who know me.
I am the hearing that is attainable to everything;
I am the speech that cannot be grasped.
I am the name of the sound
and the sound of the name.
I am the sign of the letter
and the designation of the division.
[...] the great power.
And [...] will not move the name.
[...] to the one who created me.
And I will speak his name.
Look then at his words

and all the writings which have been completed.
Give heed then, you hearers
and you also, the angels and those who have been sent,
and you spirits who have arisen from the dead.
For I am the one who alone exists,
and I have no one who will judge me.
For many are the pleasant forms which exist in numerous sins,
and incontinencies,
and disgraceful passions,
and fleeting pleasures,
which [men] embrace until they become sober
and go up to their resting place.
And they will find me there,
and they will live,
and they will not die again.

Valentinus assumed, as the beginning of all things, the Primal Being or Bythos, who after ages of silence and contemplation, gave rise to other beings by a process of emanation. The first series of beings, the Aeons, were thirty in number, representing fifteen syzygies or pairs sexually complementary.

One common form is outlined below:

The Ogdoad

Bythos (Depth or Profundity) — Sigê or Ennoia (Silence or Idea)

Nous (Mind) — Alêtheia (Truth)

Logos (Word) — Zoê (Life)

Anthrôpos (Man) — Ekklêsia (Church)

The Decad

Bythios (Deep) — Mixis (Commingling)

Agêratos (Unageing or Undecaying) — Henosis (Union)

Autophuês (Self-Existent) — Hêdonê (Pleasure or Bliss)

Akinêtos (Immovable) — Synkrasis (Blending)

Monogenês (Only-Begotten) — Makaria (Happiness)

The Dodecad

Paraklêtos (Comforter or Helper) — Pistis (Faith)

Patrikos (Paternal) — Elpis (Hope)

Mêtrikos (Maternal) — Agapê (Love)

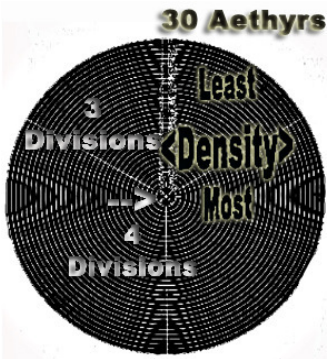
Ainos (Praise or Ever-Lasting) — Synesis (Intelligence, Understanding)

Ekklêsiastikos (Ecclesiastical) — Makariotes (Happiness or Bliss)

Thelêtos (Willed or Longed-For) — Sophia (Wisdom)

To understand the generation of the thirty Aeons from the Ogdoad, we have only to take the first eight numbers and add them up, leaving out six—for it is the Episemon and not a letter of the usual Greek alphabet:—

$$1 + 2 + 3 + 4 + 5 + 7 + 8 = 30$$



Each of these 30/91 revolving and rotating machines are unique,
with Their Own Laws, Governments and Rulers…
91 Zones- 92 Governors- 30 Aires/Aethyrs

"Enochian Entities - Book B" – By SaToGa
Volume #2

In the "ZAX Vision", the EE explained it as:
This is the Analogy of Correlation
(This Volume: "ZAX Vision: Get Thee Behind Me- Satan!")
"Think of the 18 Calls as The Keys that Open the Tumblers
of the Loagaeth cities.
The WatchTowers contain It's occupants, &
the Governors of the 30 Aethyrs" [the 19th Key]
The Holy Table- is as the -Loagaeth & 30 Aethyrs.
The 7 Ensigns- is as the -Heptarchial Mystica
Sigillum Dei Aemeth- is as the -WatchTowers
Microcosm- is as the –Macrocosm
The EE Infrastructure: "Knitting Together"
30 Aethyrs are "of" the Cities of Loagaeth
Previously, I wrote:
"Dee's diaries are vague in establishing a direct link between the
Enochian Keys/Calls and the Watchtower tablets."
The WatchTowers contain the 'Census' [inhabitants] of the
30 Aethyrs, 91 Parts and Loagaeth.
Think of the WatchTower as a telephone directory.
Find the occupant and dial it in!
The EE were very interested in the World's Kingdoms.
We see this as an interest because the EE Hierarchy is
composed of a "Theocracy"- like the 12 Tribes of Israel.
EE has Kings, Seniors, Princes, Ministers and of course,
God(s)…and a God of Justice
(Scales of Balance)
The purpose of Loagaeth:
Circulating it's Energy Matrix/Theocratic Kingdom ..
then- "The End of the World".
Again…
"But in the same instant when Adam was expelled, the Lord gave
unto the world Her time, and placed over Her Angelic keepers,
Watchers & Princes"
"As an instrument of the thrashing…This Doctrine is a Flayle"
"Therefore you may do anything" –Mapsama

[THIS DOCUMENT CONATINS 49 PAGES]

Affa-lad...

"Camikas Zurel!"

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tommyganci.blogspot.com

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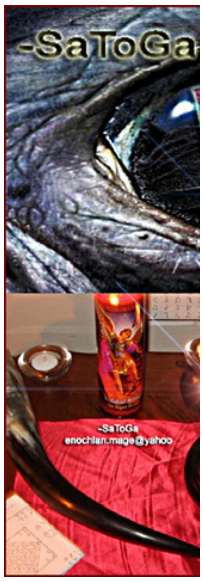
Adoeoet gave me a huge pencil, and told me: "Write this down..."

My Books: Free @ Lulu.Com

MY UPDATES



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I Lucifer
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Check them out and nominate your group.

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1	**"Reformed Great Table" Not for Magic?** "Reformed Great Table" Not for Magic? In the 'True & Faithful', page 14- (after the pages switch from 468) Kelley is given the Tablet Recensa for a cryptic...	enochian.mage	Nov 22, 2010 12:32 am
2	**Initiations of the 4 WatchTowers.** EE have laid out a blueprint, calling it 'Initiations of the 4 WatchTowers.' After a session, EE tell me what comes next. EE are using the Original Table (I...	enochian.mage	Nov 22, 2010 3:24 am
4	**Laidrom- Earth -** Laidrom- Earth - (Taurus) Subterranean, chthonic- Hades, psychopomp- images raced through my vision, while "hearing those words". Fire, caverns, then...	enochian.mage	Nov 22, 2010 5:19 pm
5	**Genesis** I will post some of my diary entries periodically. I started working the Enochian Arts in 1995. Golden Dawn, Crowley, Schueler, Tyson, James, later on Rowe,...	enochian.mage	Nov 25, 2010 5:37 am
6	**Saiinou- West** West- Air- White [I do a specific ritual the EE have given me, asking me not to reveal it as of yet. Again, EE tells me to record it and tell others, but not...	enochian.mage	Nov 25, 2010 8:06 am
7	**EE made Dee swear that he would never reveal this information with a** EE made Dee swear that he would never reveal this information with anyone, unless the EE, Themselves,	SaToGa enochian.mage	Nov 27, 2010 6:13 pm

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	Sanctioned it. This says much... I personally believe,...		
16	**"Many Have Erred..." #II** Didn't want to end off, leaving the audience hanging... I have been experiencing a good flow of communication via ritual with the EE. I do not want to cross...	SaToGa enochian.mage	Nov 28, 2010 3:44 am
18	**B=2** If you look at the Mercury Ensign of Creation, you will see on it, the North Water Seal, horizontally 'flipped'. The B is replaced by it's numerical ...	SaToGa enochian.mage	Nov 28, 2010 6:17 pm
20	**The Cycling Office of King Camara** King Carmara tells Dee "to cast thine eyes upon the general Prince, Governor or Angel that is principal in this world. Then place my name..." Without naming...	SaToGa enochian.mage	Nov 28, 2010 6:55 pm
21	**AHAOZPI - East - Leo** AHAOZPI - East - Leo - Fire - Sol King BATAIVA kept super-imposing over Ahaozpi, so wasn't sure at times which EE I was contacting... I was receiving a...	SaToGa enochian.mage	Nov 28, 2010 7:35 pm
22	*****Uneasiness of it all...** I realized I am @ a point with the Enochian and Heptarchia materials that is more than 'routine'. I have always took a 'sabbatical' from magick, periodically...	SaToGa enochian.mage	Nov 28, 2010 8:08 pm
27	**C/B Cycle** The flag shown by King Carmara [Sign of the Work] with "C" and "B", an armless female, and on reverse, the English "flag old" [Royal Arms-1400-1603]. King...	SaToGa enochian.mage	Dec 3, 2010 2:51 am
29	**Prince Bagenol via King Baligon Conjuring** Venus - Friday Baligon no longer officially bears the title King Carmara, but out of respect, like ex-presidents, still carries the title's 'essence' Under...	SaToGa enochian.mage	Dec 3, 2010 7:03 am
34	**UPDATE/CONFIRMATION: (was) Prince Bagenol via King Baligon Conjuring** King Baligon, less than 24 hours later- did as He said He would, on my behalf. His terminology: "Granted" I posted this to those deciding if Enochian...	SaToGa enochian.mage	Dec 4, 2010 5:45 pm
35	**12/4/10 Saturday- King Bnapsen/Prince Brorges** 12/4/10 Saturday- King Bnapsen/Prince Brorges New Moon Timing: The Dark of it, and Saturday [Saturn] - Dark Mother, Binah- timing seems too good to pass. ...	SaToGa enochian.mage	Dec 4, 2010 9:17 pm

36	**Uriel "This, your era, is the Last Age, which will be revealed unto** Uriel "This, your era, is the Last Age, which will be revealed unto you" ... To Be Continued...	SaToGa enochian.mage	Dec 4, 2010 11:56 pm
39	**My Enochian Magic Rituals and Diaries, in PDF** #My Enochian Magic Rituals and Diaries, in PDF(s). -Adoeoet gave me a huge pencil, and told me: "Write this down..." ... Innovative original workings. ...	SaToGa enochian.mage	Dec 5, 2010 2:00 am
40	**"Carmara Calls!"...Opening the Veil of Enochiana** The Book of Daniel and Revelation, are some what of a time capsule. To be opened at an appointed time frame. Enochian, too- was packed up, to be later...	SaToGa enochian.mage	Dec 5, 2010 2:35 am
41	**King Carmara & 'Governor' PARAOAN** King Carmara is a TITLE. PARAOAN, not the 65th Governor [Sigil expresses LAXDIZI]...nor is PARAOAN a '92th Governor'. PARAOAN is sort of a etheric cross over...	SaToGa enochian.mage	Dec 5, 2010 2:54 am
46	**Scrying the Aethyrs: TEX** [My older diary notes:] TEX - 4 Parts Calling of the 4 Princes- of the 4 parts, Their Sigils, employed. All 4 Princes appear on the North - Water - Watch...	SaToGa satoga_enoch...	Dec 9, 2010 7:02 pm
47	**King Bnapsen/Prince Brorges UPDATE** Continued from here: http://groups.yahoo.com/ group/enochianmagic/message/35 What I asked, is what I have asked times before of the entities of the Goetia. I...	SaToGa satoga_enoch...	Dec 10, 2010 2:05 am
48	**Who are the Enochian Entities?** What follows are my own personal diary note excerpts that have accumulated over some time. Rather than putting them into a structured thesis, I just had...	SaToGa satoga_enoch...	Dec 10, 2010 10:20 pm
50	**Enochian Trends** Enochian Trends -SaToGa Copyright©2010 Besides this private blog, I have been posting elsewhere too. I've been getting a decent amount of feedback. Quite a...	SaToGa satoga_enoch...	Dec 11, 2010 8:04 pm
53	**ERZLA** [Dispositor] RZLA under ERZLA Rather than typing out a full vision as I have been doing - I will only post some key words, and 'phrases of interaction' that...	SaToGa satoga_enoch...	Dec 14, 2010 6:20 pm
55	**Preterhuman/Enochian Origins.**	SaToGa satoga_enoch...	Dec 18, 2010 9:17 pm

	Many questions arise, as well as *opinions* on what the Enochian Entities/EE are. If you have read some of my other writings, you might have better...		
56	**Preterhuman/Enochian Origins [Complete]** Preterhuman/Enochian Origins -SaToGa ©2010 Many questions arise, as well as *opinions* on what the Enochian Entities/EE are. If you have read some of my other...	SaToGa satoga_enoch...	Dec 18, 2010 9:39 pm
57	**Exorcism and Consecration ["Non-Hybrid Neo-Eno"]** It became readily apparent to myself [and one other] that the temple we used for our 'other magicks' needed an overhaul. Once Enochian went full circle, the...	SaToGa satoga_enoch...	Dec 19, 2010 3:21 am
59	**Ritual: WINTER SOLSTICE, LUNAR ECLIPSE OVERLAP FIRST TIME IN 456 YEA** This is My Own "Tri-Cyclic" Rite -SaToGa Copyright©2010 ... "This year's winter solstice — an event that will occur next Tuesday — will coincide with a...	SaToGa satoga_enoch...	Dec 19, 2010 5:27 am
60	**Material Gain- Mundane Usage?** I received an email today asking me if Enochian Magic can bring wealth. I suspect this question stems indirectly from my article I posted about Enochian being...	SaToGa satoga_enoch...	Dec 19, 2010 7:48 am
61	**RII** ... I'm tagging this Note onto this working- so I don't have to start a separate thread on this topic. *I do not want to sensationalize the EE 'horror...	SaToGa satoga_enoch...	Dec 19, 2010 6:55 pm

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62	**This confirms authentic Enochian Contact.** An 'infinite number' of lesser angels issue forth and arrange themselves in a large circle, standing close to the towers. Ave says this multitude is composed...	SaToGa satoga_enoch...	Dec 19, 2010 7:03 pm
63	**I am Both Members/Moderators Here &...** I have been receiving some requests to join this group. This is not a group. I am only using this as a blog. (Yahoo is easier access for me, than another brand...	satoga.enochianmage satoga.enoch...	Dec 19, 2010 7:34 pm
65	**Secrets** http://www.youtube.com/watch?v=Cr3dA9LWL3Y...	SaToGa satoga_enoch...	Dec 19, 2010 9:06 pm
66	**EE somnambulism: ZAX Dream** When I sleep, I have many EE visitations. My dreams are full of EE symbolism. Recently, if I take a nap, it has evolved into "shamanic sleep". Happy Hour is...	SaToGa satoga_enoch...	Dec 19, 2010 10:10 pm
67	**The Apocryphon of John** The Apocryphon of John (The Secret Book of John - The Secret Revelation of John) The Apocryphon of John is commonly referenced by two other names: The Secret...	SaToGa satoga_enoch...	Dec 19, 2010 10:32 pm
69	**"Tri-Cyclic" Ritual: WINTER SOLSTICE [Update]** This is My Own "Tri-Cyclic" Rite -SaToGa Copyright©2010 Continued From Here: http://groups.yahoo.com/group/enochianmagic/message/59 Suffice to say, personal...	SaToGa satoga_enoch...	Dec 21, 2010 8:31 pm

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70	**Holiday Greetings & Enochian Entity Love Miracle**	SaToGa satoga_enoch...	Dec 21, 2010 9:19 pm
	After-thoughts from the "Tri-Cyclic": working, here: http://groups.yahoo.com/group/enochianmagic/message/59 & ...		
71	**"Altruistic Gospel of the Sophia Enochiana"**	SaToGa satoga_enoch...	Dec 22, 2010 3:08 am
	"Altruistic Gospel of the Sophia Enochiana" The Enochian Materials are instructions for transformation. It is alchemy in it's purest aspect. The Enochian...		
72	**TVision**	SaToGa satoga_enoch...	Dec 23, 2010 10:34 pm
	Here's a testament to the power of Enochian. I was doing a rite in the temple. My spouse was in another room, though our home layout shares many common walls...		
74	**EE Health Advice**	SaToGa satoga_enoch...	Dec 24, 2010 4:56 am
	I have been an athlete since I was a kid. I sweat profusely. Lately I have been getting a lot of anxiety in the form of heart palpitations and lethargy....		
75	**Are Enochian Entities Yahweh's Angels?**	SaToGa satoga_enoch...	Dec 24, 2010 8:22 pm
	"Mysteriorum Libri Quinque" contains some Gnostic teachings the EE share with Dee. The Enochian Entities [EE] also share some 'Biblical Prophecy'. Here's one...		
76	**Enochian Alphabet**	SaToGa satoga_enoch...	Dec 25, 2010 6:25 pm
	[Christmas Eve- 12/24/2007] My work with EE has revealed some insight into Their System, including Their Alphabet. Kelley received the Enochian Alphabet by EE...		
77	**Enochian Alphabet [II]**	SaToGa satoga_enoch...	Dec 25, 2010 8:37 pm
	Part Two to this Prior Article: Enochian Alphabet [part I] http://groups.yahoo.com/group/enochianmagic/message/76 ... The Enochian Alphabet is in an ordered...		
78	**Enochian Alphabet [III]**	SaToGa satoga_enoch...	Dec 25, 2010 11:18 pm
	These 2 "Enochian Alphabet" articles do not pertain to 'scrying the EE Alphabet'. ... 'Structure-Keys' & other Updates to both prior articles will be...		
79	**GBRHeptagram**	SaToGa satoga_enoch...	Dec 26, 2010 3:56 am
	This is an expanded re-post of an earlier article I wrote, then later removed, from my yahoo diary: [I received an email request for it- so here it is] ...		
80	**Is the Enochian Material just**	SaToGa	Dec 26, 2010

		another rehash of prior grimoires?	satoga_enoch...	7:58 pm
		Is the Enochian Material just another rehash of prior grimoires? Are the EE the same angels from, let's say, the "Heptameron"? Enochian Magic was forbidden to...		
	85	**VOLUME #2...**	SaToGa satoga_enoch...	Dec 31, 2010 5:32 pm
		VOLUME #2: "How To Do Enochian Magic" Coming Soon as more notes get procured... Currently, Projected Articles Will Include: Various Rituals/Charts I Receive...		
	88	**[FREE PDF] "Enochian Entities - Practice & Theory" By SaToGa**	SaToGa satoga_enoch...	Jan 2, 2011 1:00 am
		Is Now Being Circulated For Free Feedback: enochian.mage@yahoo.com Enjoy! Happy New Year! -SaToGa FREE PDF DOWNLOAD LINK: http://www.lulu.com/spotlight/SaToGa ...		
	89	**New Year Rite [12.31.10 - 1.1.11]**	SaToGa satoga_enoch...	Jan 2, 2011 3:20 am
		New Year Rite 12-31-10 to 1-1-11 Performed 11:30 PM- 12:23 AM COPYRIGHT©2010 – SaToGa enochian.mage@yahoo.com The Enochian Sphere [similar to the descending...		
	91	**[UPDATED] Paranoid Email + Root Cause of 'Enochian Sensationalism'**	SaToGa satoga_enoch...	Jan 2, 2011 6:27 am
		[Update begins:] The individual who said they would halt all future contact with me, has sent me another email, with another 'Arkansas mystery'... State...		
	92	**EE = "Electrical" Entities...**	SaToGa satoga_enoch...	Jan 2, 2011 8:46 pm
		I had to reformat my computer again, today... This is the 4th time, in 2 1/2 months! Most of the notes I had typed up for Volume #2 are probably floating...		
	95	**“Partial Solar Eclipse/ Quadrantid Meteor Ritual” [Apocalyptic]**	SaToGa satoga_enoch...	Jan 4, 2011 7:50 pm
		This Ritual Structure can be used by the reader. The Calls, Heptarchial Mystica & WatchTower Hierarchy "Partial Solar Eclipse/ Quadrantid Meteor Ritual" ...		
	96	**The first of the 49 leaves shall be rendered true**	SaToGa satoga_enoch...	Jan 5, 2011 1:43 am
		"The first of the 49 leaves shall be rendered true... [wording inaudible, sounds like "Madimi"] ["..."] and the silence of one of 49 keys, shall be revealed...		
	97	**Absolutely Awesome & Absolutely Essential...**	SaToGa satoga_enoch...	Jan 6, 2011 6:36 pm
		Absolutely Awesome & Absolutely Essential... Getting back		

	to basics: If John Dee was alive today- his name would be on here... ...		
98	**Apocalyptic Overtones**	SaToGa satoga_enoch...	Jan 7, 2011 9:54 pm
	Recently... some of the EE contact, [especially with the Seniors] have been alluding to : -Apocalyptic Scenarios -Ice Age -Pole Shift [more than a strong hint]...		
100	**[FREE PDF] Book #B - Enochian Entities- RELEASED!**	SaToGa satoga_enoch...	Jan 12, 2011 3:31 am
	Volume #2 of My First Volume: http://groups.yahoo.com/group/enochianmagic/message/88 ... "Book #B - Enochian Entities" -By SaToGa Is Now Being Circulated For...		
102	**Ohorela**	SaToGa satoga_enoch...	Jan 14, 2011 1:00 am
	Took a nap [@ My age, that's Happy Hour!]... I 'seen' the word: "Ohorela" It was 'written' as that, then it 'expanded'- "oooooOOOOHOOOOooooooooooRela" ...		
103	**Ohorela [II]**	SaToGa satoga_enoch...	Jan 15, 2011 6:04 pm
	Been an interesting couple of days... I planned on taking a short 'magickal sabbatical' from doing any Enochian. Enochian has a way of burning up your nervous...		
104	**Enochian Entities- Ohorela Papers #1 PDF -RELEASED -FREE**	SaToGa satoga_enoch...	Jan 16, 2011 9:08 pm
	Enochian Entities: "Ohorela Papers" "Paper #1 – Obtuse" By –SaToGa Copyright©1995-2011 -SaToGa Salvatore Tommy Ganci enochian.mage@yahoo.com ... Again, I...		
105	**"Enochian Entities"**	SaToGa satoga_enoch...	Jan 18, 2011 12:35 am
	"Enochian Entities" -SaToGa http://www.lulu.com/spotlight/SaToGa Enochian Entities Practice & Theory By SaToGa ISBN 978-1-257-07944-5 Enochian Entities- Book...		

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88	**[FREE PDF] "Enochian Entities - Practice & Theory" By SaToGa** Is Now Being Circulated For Free Feedback: enochian.mage@yahoo.com Enjoy! Happy New Year! -SaToGa FREE PDF DOWNLOAD LINK: http://www.lulu.com/spotlight/SaToGa ...	SaToGa satoga_enoch...	Jan 2, 2011 1:00 am
89	**New Year Rite [12.31.10 - 1.1.11]** New Year Rite 12-31-10 to 1-1-11 Performed 11:30 PM- 12:23 AM COPYRIGHT©2010 – SaToGa enochian.mage@yahoo.com The Enochian Sphere [similar to the descending...	SaToGa satoga_enoch...	Jan 2, 2011 3:20 am
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105	**"Enochian Entities"**	SaToGa satoga_enoch...	Jan 18, 2011 12:35 am
	"Enochian Entities" -SaToGa http://www.lulu.com/spotlight/SaToGa Enochian Entities Practice & Theory By SaToGa ISBN 978-1-257-07944-5 Enochian Entities- Book...		
106	**EE -Ohorela 2-Scarlet**	SaToGa satoga_enoch...	Jan 19, 2011 7:28 pm
	[For the beginning Mage] To completely understand the outline of 30 Aethyrs, [with 91 Corresponding Areas!] ...will		

	lead most to absolute frustration. Trying...		
107	**SaToGa - Enochian Entities - Ohorela Papers #3 Talisman** Enochian Entities - Ohorela Papers #3 Talisman By -SaToGa Salvatore Tommy Ganci ISBN 978-1-257-09390-8 This small tome in the Enochian Language is to be...	SaToGa satoga_enoch...	Jan 21, 2011 4:01 am
108	**Enochian Entities - Ohorela Papers 4 Key of it All** Enochian Entities - Ohorela Papers 4 Key of it All Enochian Entities -Key Of It All -By SaToGa Salvatore Tommy Ganci ISBN 978-1-257-09763-0 Volume#4 of "The...	SaToGa satoga_enoch...	Jan 22, 2011 11:53 pm
110	**LOL! & I Thought I Got Blamed For A Whole Lot!** Forwarded Message: LOL! & I Thought I Got Blamed For A Whole Lot! LOL! & I Thought I Got Blamed For A Whole Lot! Saturday, January 22, 2011 11:53 PM From: ...	enochianmagic-owner@y...	Jan 23, 2011 12:00 am
111	**Enochian Entities -Alpha Omega -By SaToGa** Scrying the Alphabet Trying to compare the Enochian Alphabet to something, the closest I could possibly fathom, is the `scientific' Element Periodic...	SaToGa satoga_enoch...	Jan 30, 2011 1:29 am
112	**Liber Typhon Babalon Working** http://www.lulu.com/spotlight/SaToGa http://www.scribd.com/enochian_mage/documents http://www.youtube.com/user/SaToGaEnochianMage Tetelestai, -SaToGa...	SaToGa satoga_enoch...	Jan 30, 2011 7:45 pm
114	**Enochian Entities Evolution Egypt** Enochian Entities Evolution Egypt Egypt Giza Fire Pyramids Nile Enochian Magick: My 9 books share a Time Line... -The Enochian Visions share what is happening...	SaToGa satoga_enoch...	Feb 1, 2011 6:41 pm
115	**Enochian Witchcraft© & Enochian Eclecticism© By SaToGa** "Enochian Witchcraft©" & "Enochian Eclecticism©" By –SaToGa Copyright©1995-2011 ISBN 978-1-4583-7676-3 Released: 02-02-2011 [Imbolc - New Moon] Why...	SaToGa satoga_enoch...	Feb 2, 2011 9:48 pm
116	**World Powers Stunned After Message From â€œGodâ€ Broadcast** Doubt the credibility of this 'news' site: http://www.whatdoesitmean.com/index1443.htm World Powers Stunned After Message From â€œGodâ€ Broadcast A mysterious...	SaToGa satoga_enoch...	Feb 2, 2011 10:19 pm

117	**EE Time-Line**	SaToGa satoga_enoch...	Feb 3, 2011 6:31 pm
	A)"Tri-Cyclic" Ritual: WINTER SOLSTICE Dec 21, 2010 http://groups.yahoo.com/group/enochianmagic/message/69 B)New Year Rite 12-31-10 to 1-1-11 Performed 11:30...		
118	**EE Time-Line II**	SaToGa satoga_enoch...	Feb 3, 2011 6:38 pm
	http://www.timeanddate.com/date/durationresult.html?m1=12&d1=21&y1=2010&m2=2&d2=2&y2=2011&ti=on From and including: Tuesday, December 21, 2010 To and...		
119	**EE Time-Line III**	SaToGa satoga_enoch...	Feb 3, 2011 6:54 pm
	http://english.aljazeera.net/news/middleeast/2011/01/20111251533487l490.html Timeline: Egypt unrest January 25: On a national holiday to commemorate the police...		
120	**Enochian Entities: TELOCH VOVIN**	satoga_enochianmage satoga_enoch...	Feb 3, 2011 10:44 pm
	Enochian Entities: TELOCH VOVIN By SaToGa http://www.lulu.com/spotlight/SaToGa...		
121	**I Lucifer**	SaToGa satoga_enoch...	Feb 9, 2011 7:47 pm
	I Lucifer Salvatore Tommy Ganci By -SaToGa "Zir Luciftias lad" Enochian Entities: ISBN: 978-1-4583-9224-4 http://www.lulu.com/spotlight/SaToGa ...		
122	**Libers**	SaToGa satoga_enoch...	Feb 9, 2011 7:50 pm
	1)Enochian Entities [EE] Practice & Theory Volume #1 Released: January 1, 2011 2)Enochian Entities - Book B – By SaToGa Volume #2 Released: January 19, 2011 ...		
125	**UpDates @ tommyganci.blogspot .com**	SaToGa satoga_enoch...	6:29 pm
	http://tommyganci.blogspot.com/...		
126	**Azazel Peacock Wizardry and Cain**	SaToGa satoga_enoch...	6:32 pm
	Azazel Peacock Wizardry & Cain Post by Enochian.Mage on Sun Jul 17, 2011 1:03 pm Azazel Peacock Wizardry & Cain SaToGa Copyright©1996-2011 ...		

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#1 **From:** "enochian.mage" <enochian.mage@yahoo.com>
Date: Mon Nov 22, 2010 12:31 am
Subject: "Reformed Great Table" Not for Magic?

"Reformed Great Table" Not for Magic?

In the 'True & Faithful', page 14- (after the pages switc
given the Tablet Recensa for a cryptic code, allowed by G
swapping.

I believe Kelley, alone, received this 'new revised table
of this encryption.

For magic, the original table should be used - just my op
Entities confirm to me, as well.

Reply | Messages in this Topic (1)

#2 **From:** "enochian.mage" <enochian.mage@yahoo.com>
Date: Mon Nov 22, 2010 3:24 am
Subject: Initiations of the 4 WatchTowers.

EE have laid out a blueprint, calling it 'Initiations of

After a session, EE tell me what comes next.

EE are using the Original Table (I was not even aware of

Each one, about 40 minutes in duration, like a hypnagogic
acid.

I received a thorough system via each Senior of the Zodia

Also, they have given me a name of what 'appears' to be a

Moderator Central.

Best of Y! Groups

Check them out and nominate your group.

They have told me to tell others, but also warn against g
details or names.

EE have 'called me' for years. If I told you half of it,
lair.

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#4 **From:** "enochian.mage" <enochian.mage@yahoo.com>
Date: Mon Nov 22, 2010 5:13 pm
Subject: Laidrom- Earth -

Laidrom- Earth - (Taurus)

Subterranean, chthonic- Hades, psychopomp- images raced t
"hearing those words".

Fire, caverns, then crystalline structures. Meet with one
was taken to see the Elder..

Laidrom appeared, like an old fashioned Dracula.

Was hostile at first, (called me an 'asshole'!) then saic
as He called himself a 'trickster'.

However, He (they?) holds a grudge against humanity, sayi
the work the Watcher/Grigori performed in 'our benefit'.

(A lot transpires- personal)

He puts in my aura- as Initiation- a solid cross with a b
be the 'blood of saints' (got very dizzy at this point- c
cross (minus the stone) is the seal to the earth tablet)

I am taken deep down- (again, spinning).....what appears
christian, so these scenes took me off guard (quite distu

He mentions a multitude of gnostic doctrine- linking up t

He said (with many voices) "Enoch was here, speaking to t
intercede for them"

The chains that imprison them, shackle their "Duties", nc
see them lifeless, like wax figures. Suddenly, I am on a
out of a portal.

More dialogue is exchanged- but I am holding off revealir
These notes are brief, as the whole 'Initiation' lasted f

He gave me instructions for my next initiatory rite,, bef
my temple'.

Again, the EE tell me to 'write it down, and tell others'
my mentioning of details.

So I am hesitant to write anything, to be honest.

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#5 **From:** "enochian.mage" <enochian.mage@yahoo.com>
Date: Thu Nov 25, 2010 5:37 am
Subject: Genesis

I will post some of my diary entries periodically.

I started working the Enochian Arts in 1995. Golden Dawn, Tyson, James, later on Rowe, were my teachers. I had some really feel the power I heard about.

I abandoned the EE for many years.
(They never abandoned me.)

One day, "for no reason at all", I had a dream which King me, and I will heal your rotator cuff/shoulder injury".

It hurt me for years, and dreaming, about an EE King?

So, surprised, I did, with no temple EE tools.
He appeared even before I finished evoking Him.
Startled me, to be honest.

He told me He was calling me for years, then used a diffe

Long story short, He told me how to work the EE Arts, and more details, the more I did.

Realized 2 days later, my shoulder was healed.

Then I started reading Dee's diaries and I fixed up my te

The whole "system" (really is not a system, but "it is pr of the chosen summoner, who takes away the creases", is w --was taught to me, by Them.

What was 'lost', does not matter.

What we can glean from Dee's diaries are a hologram, a pa 'whole'. Assuredly, the EE are the best teachers, of thei

EE have brought Miracles into our life.
I won't even write it down, because it really is, just to believe.

They taught us a lot, as well.

-SaToGa

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#6 **From:** "enochian.mage" <enochian.mage@yahoo.com>
Date: Thu Nov 25, 2010 8:06 am

Subject: Saiinou- West

West- Air- White

[I do a specific ritual the EE have given me, asking me r
yet. Again, EE tells me to record it and tell others, but
details, that being one of them.]

I see a tiny sun turn inside out. [Snaps right into my fa
but painless]

I hear loud wind then see a tornado with gold specks. It
small infant angel [have some short communication] which
Saiinou. I fly upwards twirling [dizzy]

He appeared as an old, somewhat annoyed man, with a gold
small wings protruding from His head and a 'toga that loo
When I spoke to Him, and explained what I wanted, He part
behind him and what appeared was an all white universe, l
NASA photo. He called it 'white matter'.
He opens up His Body and removes it like a shroud, to
reveal a female with 'yellow hair', looking like a Hollyw
40's.
Later on, She almost looked like Hillary Clinton if she w
glamorized for theater.

I am told Libra, I "see" Venus. I left a large celestial
when returning it was our moon, which Saiinou said 'was a
they are able to meet us accordingly, like Yetzirah', [Sa
Yesod],.. 'but different in many aspects' (?)

[I hear that as an echo of many voices.]

Much dialogue is exchanged, mostly personal.

I ask if EE have an agenda...

A floating eye appears, looking like a sad Cocker spaniel
'expected a magnificent all seeing eye like that of a haw
She said most are not worthy of seeing that as EE are dis
of evolution the human species have shown.
I asked if I might see that power, and I see an 'eye of p
the lid being closed prior to it being opened again.
I understood this.

I asked what could be done for improvement and she said
'only a minute part of humanity are aware but the few awa
conduits for the rest'.
I asked how it was possible and she showed me a huge boat
driven by one man, and then he dropping an anchor and cau
no longer move in motion because of his single action.

More personal dialogue.

Getting dizzy, always chariots moving, I can 'see' winds
cartoons.

I heard her at one time physically speak 3 words loudly i
jumped.
This was definitely outside my head!

I was initiated by eating a small scroll made of white pa
gold band. 'I heard someone else ate this bitter scroll t
and she said I will digest this knowledge and it will be
I need it.

She gave me instructions for my next ritual and said I wa
initiation.

She spoke a lot about time, & synchronicity, as it moves
move with it, the reason we do not recognize it as a tang
can not be seen but can knock you down 'with grace and by
[but I 'seen' cartoon wind prior to that]

Very intellectual conversation(s), much told to me by mar
'matter of factly' tone.

I asked, [conversation in reverse], if I get my gold wing
feel them.

She appears now as a super-imposed figure of herself with
the gold headband.

I 'hear' in my subconscious 'androgynous'

I start in a mid conversation, like this experience is no
'I thought emotions were water'? Saiinou says 'what stirs
them moving'? 'The stirring of this intellect is movement
gives [mental clarity] thoughts to conceive the feelings,
with the water kingdoms'.(plural)

Suddenly, Her eyes get wide and She appears as a huge dra
up real close to mine and said 'We are all dragons'. [At
understood, but later on, the understanding slipped away.

I ask if I am writing this down to tell others and also f
says 'What did HTMORDA and LAIDROM tell you'?
[They spoke about me writing a EE book someday to reveal
are to give me]

I physically opened my eyes for a quick second and I do r
in my scrying mirror for a few seconds.

That brought me out of alpha state too quick, as I could
flying up my solar plexus.
Very disoriented afterwards.

There is much more, so much more.
Like recalling fragments of a dream after being awake for

-SaToGa

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#7 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Nov 27, 2010 6:13 pm
Subject: EE made Dee swear that he would never reveal this information wit

EE made Dee swear that he would never reveal this informa

anyone, unless the EE, Themselves, Sanctioned it.

This says much...

I personally believe, from EE contact - that the EE call/
Own, 'appointed heirs' to this "system".

Aside from all the sensationalism that The EE seem to dra
based on fact:
Then most likely, it is via Energy-Slingshots in the form
anxiety & paranoia.
(Either subconscious or direct intervention on the EE's p

Some EE practitioners get great results, and some mediocr

I will expound on this, later on, in another message post

[Non-text portions of this message have been removed]

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#16 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Nov 28, 2010 3:44 am
Subject: "Many Have Erred..." #II

Didn't want to end off, leaving the audience hanging...

I have been experiencing a good flow of communication via

I do not want to cross Their paths by writing what they

I will release all material from Them, in Their time.

EE made Dee swear that he would not release any of Their
Sanctioned it.

EE are still the same way, today. EE are not thoughtforms
projections, *IMHO*

I do not consider myself a superior or chosen candidate i

I am however, fortunate to experience communication with
rolling with, daily.

If you have time, pass by this public blog or email me.

enochian.mage @ yahoo.

Thanks for visiting,
SaToGa

I am not one to critique others, nor their path.

I am under the banner of 'live and let live'.

I started my Enochian path as most, as you can see from t
group's Home/Introduction page.

However, as I am learning this material via the EE, Thems
difference in manner on all magickal fronts.

Playing the devil advocate here, all I can say is from De
ascertain the following...

The EE have stated emphatically, that magick, aside from
magick.

I am aware Dee was in possession of grimoires, and the EE
that material.

I am also under the assumption that "if it is not broken,

To the casual practitioner, if you are getting results, k

To the hard-core audience -if you are getting mediocre re
what I posted.

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#18 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Nov 28, 2010 6:17 pm
Subject: B=2

If you look at the Mercury Ensign of Creation, you will s
Water Seal, horizontally 'flipped'.

The B is replaced by it's numerical
equivalent, 2.

I have seen in some reads, comments about B = 7.

Particularly interesting, as Enochian has an overwhelming

-SaToGa

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#20 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Nov 28, 2010 6:55 pm
Subject: The Cycling Office of King Camara

King Carmara tells Dee "to cast thine eyes upon the gener
Angel that is principal in this world. Then place my name

Without naming who the general prince governor or angel -
everchanging - dynamic rather than static.

Also, it appears to me, in my opinion, that King Camara i

different entities are cycled into becoming a 'King Camar
rather than static.

I believe this is why Dee was confused about the Venus Pr
(The Chaldean Chronology would have Venus as Anna-el)

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#21 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Nov 28, 2010 7:35 pm
Subject: AHAOZPI - East - Leo

AHAOZPI - East - Leo - Fire - Sol

King BATAIVA kept super-imposing over Ahaozpi, so wasn't
I was contacting...

I was receiving a majority of 'still snap shots', rather
I have been normally getting. This might be attributed to
different, which I will consider not doing, anymore.

I was in the middle of a desert and a far off pyramid was
attention. A small comical looking being, very tiny, with
small antennae questioned me in some 'sqeaking' language

I introduced myself and 'It' took me inside the pyramid.
dizziness....above me was a metal structure, like steel I

  Floating within it, a semi-sphere of glowing mass - to
I felt my kundalini rising and surging forcefully- moving
temple was crackling in it's walls and ceiling. [Actually
trance several times. I readjusted again, peering into th

I now seen a black pyramid, with protruding horizontal ti
side/upper quarter of Ahaozpi's face, huge, came into foc

(Personal)

Ahaozpi took form, as 'She who appeared as an Egyptian Go
as Her Head dress was obscure and changing rapidly when m
it.

I seen what appeared as a dead bat, but it turned into a
monarch butterfly was 'extracted from it'.

(Personal)

Transformation was spoken about...

(Personal)

Ahaozpi was smoking a hookah, which had what appeared, wo
rosary/counting beads, trailing from it.

She then had the tail and half body of a caterpillar.

She told me I was done with Initiations of the Watchtower
the Heptarchia Mystica.

(Personal)

All the scenes sort of replayed again,(?) and I descendec
pyramid- as if I was 'escorted quickly/rushed out of a ba
of alpha state too quick.

(I felt like I was being reprimanded)

I ate something to alleviate a nauseous feeling and went
dreams I can recall.

Notes were made the next morning, to the best of my recol

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#22 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Nov 28, 2010 8:08 pm
Subject: ***Uneasiness of it all...

I realized I am @ a point with the Enochian and Heptarchi
more than 'routine'. I have always took a 'sabbatical' fr
resting the psyche and nervous systems.

Letting all I discovered settle in, and moving on to the

Now, I can't. Rather, I won't.

Magick is a path, but Enochian has become, my life. The c
affair with the knowledge I have received, is astounding.
and more than I originally hoped for. I have practiced ma
always felt teased, as coming away with mixed reservatior
all my time to.

I also think (feel) that Enochian is a lonely path, as mc
on life's mundane road, likely, never heard of Enochian.

Mage who do work with the EE, are usually not willing to
outright, and seldom do. [I am talking
the 'meat and potatoes' of their quest- not just the basi
Sometimes I wonder- if they just do not have anything new
Perchance, like myself, they too, were warned against giv
EE have not sanctioned...?"

The introverted lingering after effects- even more so, wa
the residents of said Aethyrs, WatchTowers.

The pulling away and preparation of EE Ritual is an all c

As I posted on another thread, these EE are definitely se
inhabitants- nothing internal, hardwired here.

External, but encompassing the elements within me/us.

I have witnessed, many times, an uneasiness about Their r
They are the fabric of everything- extraterrestrial and i

They know it all...Watchers...

Their agenda, is Evolution, and that is the Apocalyptic s

Them. Your world ends, and begins a new, once the thresho
breached by the EE.

EE have shown me scenes of devastation- allegory and real
future.

EE are scientists and historians...once telling me mankir

Madimi makes it clear- EE's creation is of Another Kind.

They are an Evolutionary Scourge, that whips, tames and
sametime.

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#27 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Fri Dec 3, 2010 2:17 am
Subject: C/B Cycle

The flag shown by King Carmara [Sign of the Work] with "C
female, and on reverse, the English ''flag old'' [Royal A

King Carmara is showing He and the latter "B" [Pa] are cy

It was during the 'old' flag of England that the "C" Carm
of the Kings and Princes of the Heptarchial Mystica start
were current [1400-1603 i.e., Dee's current era]...but wo

Dee's order of the planets, [minus the Sigil of Aemeth] a
Chaldean order, is the cycle.

1Venus, 2Sun/Sol, 3Mars, 4Jupiter, 5Mercury, 6Saturn, 7Mo

Our era, is Sol -

21 Enochian Alphabet characters [3x7]

Venus=B
Sol=C
Mars[eventually]-G and so forth...

Bornogo in Venus/Dee's era is Cornogo in this Sol era

All Princes/Kings starting with B just isn't 'coincidenti
The 'System' Evolves/Cycles like the Title King 'Carmara'

-SaToGa

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#29 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Fri Dec 3, 2010 7:02 am
Subject: Prince Bagenol via King Baligon Conjuring

Venus - Friday

Baligon no longer officially bears the title King Carmara
like ex-presidents, still carries the title's 'essence'

Under Sol, He may be summoned as King Caligon and Prince
posting)...as He told me it is the intent, carried upon t
which summon Them.

The Heptarchial Entities appear quite easy. I have callec
the years- but the Heptarchial seem as if They are 'alrea
quite leave- which is okay by me!)..

He gave me specific exercises to perform (@ the East) anc
surges were incredible.

The 42 Ministers appeared as many individual lights, ther
form. As They parted, I seen a big menacing wolf-like cre
very friendly and puppy-like.

King C/Baligon appears dressed in regal santa claus appar
though)- and told me He resembles "Asiatic- because He wa
kind- to them, many times ago"

Then He appeared in another form, which I will not disclo

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#34 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Dec 4, 2010 5:45 pm
Subject: UPDATE/CONFIRMATION: (was) Prince Bagenol via King Baligon (

King Baligon, less than 24 hours later- did as He said He

His terminology: "Granted"

I posted this to those deciding if Enochian Magic/Hept. M
consuming head scratching over

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#35 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Dec 4, 2010 9:17 pm
Subject: 12/4/10 Saturday- King Bnapsen/Prince Brorges

12/4/10 Saturday- King Bnapsen/Prince Brorges

New Moon Timing:

The Dark of it, and Saturday [Saturn] - Dark Mother, Bina
good to pass.

Wasn't sure [Luna Affiliation/Monday as Their Sabbath]
for ritual because of the New Moon-

The Seal of The Ministers of Prince Brorges is placed unc

Prince Brorges does, has His Ministers as the Foundation.

The Seal of Prince Brorges sits on the right side of my a
Work (Right hand Man) of the King.

King Bnapsen's Seal is held in my left hand.

The energy (left hand receptive) flows through me, & @ my
energy rising- through the Seal on my Right, of the Princ

The Holy Table, Seal of Truth, 7 Ensigns of Creation and
the red silk absorbs (acknowledges in realms) and directs
Prince's Seal on the right hand (area).

I see a flaming Heptagram, and hear the Voices, which lat

What I asked, is what I have asked times before of the er
I have had limited, short lived help with those entities
problem.

I have assigned it to the Prince, through the King, now.

I will update when appropriate.

-SaToGa

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#36 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Dec 4, 2010 11:55 pm
Subject: Uriel "This, your era, is the Last Age, which will be revealed unto you

Uriel "This, your era, is the Last Age, which will be rev

Diary Notes:

To Be Continued

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#39 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Dec 5, 2010 1:33 am
Subject: My Enochian Magic Rituals and Diaries, in PDF

#My Enochian Magic Rituals and Diaries, in PDF(s).

-Adoeoet gave me a huge pencil, and told me: "Write this

Innovative original workings.

Different than Golden Dawn, Aurum Solis, OSDL, Crowley, S
DuQuette, Frater WIT, DeSalvo, Jones, LaVey, Aquino and c

I studied their works.

I practiced many of them.

However, once I dug deeper into Dee's diaries, I knew the
'Purist System' was feasible.

*This is NOT a hybrid of other magical systems.

The EE referenced books from Dee's personal library, but
magic was black and Theirs is the true works of God.

The late Ben Rowe sought to see Enochian evolve.
[He noticed the possibility of an extraterrestrial/inter-
connection.]

EE are messengers, so 'angel' is acceptable terminology.
usage of 'angel' can be confusing as Madimi admits the EE
order and creation.

The EE teach THEIR 'SYSTEM...this is not my **chaote theo

INQUIRIES: enochian.mage@yahoo.com

-SaToGa

#http://groups.yahoo.com/group/enochianmagic/message/6
[I do a specific ritual the EE have given me, asking me r
yet. Again, EE tells me to record it and tell others, but
details, that being one of them.]

#I ask if I am writing this down to tell others and also
says 'What did HTMORDA and LAIDROM tell you'?
[They spoke about me writing a EE book someday to reveal
are to give me]

*It does NOT incorporate any Qabala, Hebrew, Thelema, Gol
Imagery, Gematria, Chaldean ref., Egyptian etc...though I
of Daoism in it.

**Not a slight against chaotes

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#40 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Dec 5, 2010 2:35 am
Subject: "Carmara Calls!"...Opening the Veil of Enochiana

The Book of Daniel and Revelation, are some what of a tim

To be opened at an appointed time frame.

Enochian, too- was packed up, to be later unveiled. As kr
this Aeon ripe.

The advent of the cyber-age, when third world countries h

Either bad timing or morphic resonance from back washing
yester-year...this is the era of awakening...as "Carmara

-SaToGa

"The purpose of Loagaeth was said to be the ushering in c
the last age before the end of all things. Instructions f
effect were never given; the angels continually put it of
could decide when the time was right." -Ben Rowe

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#41 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Dec 5, 2010 2:53 am
Subject: King Carmara & 'Governor' PARAOAN

King Carmara is a TITLE.

PARAOAN, not the 65th Governor [Sigil expresses LAXDIZI].
'92th Governor'.

PARAOAN is sort of a etheric cross over bridge, suspendir
worlds.

King Carmara shows a revolving and evolving hierarchy.

'Governor' PARAOAN is an epitome of 'what can come next',
" So, actually, in a sense, PARAOAN could be the prototyp

The Key of It All literally, is 'Enochian is Dynamic, nev

-SaToGa
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#46 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Thu Dec 9, 2010 5:05 pm
Subject: Scrying the Aethyrs: TEX

[My older diary notes:]

TEX - 4 Parts

Calling of the 4 Princes- of the 4 parts, Their Sigils, e

All 4 Princes appear on the North - Water - Watch Tower:
Thus, Transformation of Form.
Negative aspects via this Watch Tower are Deception and I

I perform a ritual given to me prior, by the EE.
I am 'scheduled' to perform this particular Aethyr Workir
the EE.

I am told to wear my Enochian Ring, on my left (marriage

I perform a rite similar to the Middle Pillar.

As I 'grow upwards', I realize one foot is standing on Ea
standing on Luna.
[By 'half standing on Luna', I assume, partially 'astral

Opening Rite continues...

Call of the Aethyrs: TEX

Immediately, under the Lamen, I feel intense heat.
I feel like I am having a heart attack- no pain, just hea
constriction dead center of my chest. I sweat profusely,
to bolt from my temple to summon an ambulance.

I cycle from Beta to Alpha, repeatedly.

Suddenly, I hear a calm voice telling me, assuring me, I
from intense energy.]

Vision opens of a volcano erupting,... I am wrapped in cl
lava gushes upon me, burying me.

[Obviously, heart attack seems imminent!]

I'm thinking I have been duped and now I am done!

[Again, I am reassured.]

I am buried alive, under cooling lava.

I ask for help, or guidance- and another voice says, clea

"There will be no help for you"...

(Personal conversation ensues)

This buried alive vision lasts for what seems to be a cou

(After wards, I check my voice recorder log, and in actua
seconds passed. The whole TEX session, minus the prelimir
34:43.)

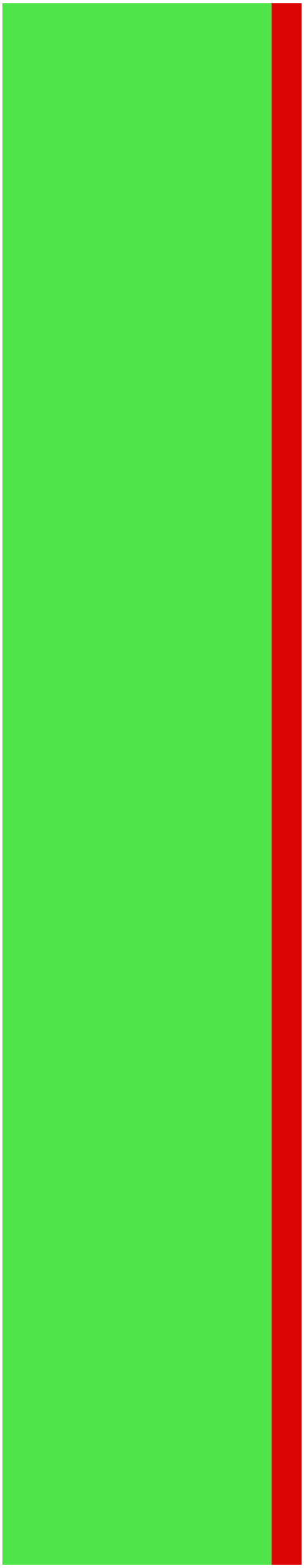
Numerology is exact- that "34:43" - 7/7 is legit and amaz

The buried alive heaviness subsides- and I fall, supine-
cavern, with darkness fading in and out.

[There are quite a few inactive scenes in this exploratic
darkness and hear nothing.]

I am in a desert.
White sand.
Aleister Crowley, dressed as an Arab, passes perpendicula
me.

[I feel...maybe,...this was a replay of an Akashic record



I am pulled upwards, and I see an island with palm trees.

I am inside an old basement (?) and see a dim light bulb.
the glowing filament is right in my face. I am now one wi
filament, and am inside the glass bulb. A voice says I am
trapped and limited within my confines.
I feel this heat.

(Personal conversation ensues)

Shifting scenes of islands, bodies of water...I am underc
sky...I see stars, celestial bodies, simultaneously.

I see a female eyeball, left profile.

I experience more scene shifts.

Another eyeball seen, with long white eyelashes, all corr
'watches me')

I now meet the cartoon personality (little guy with musta
of Milton Bradley's "Monopoly" game.

(I played Monopoly only once, about 40 years ago as a chi
Definitely not something that should be in my recent ment

(Personal conversation ensues)

He shifts back and forth into the cartoon character of "W
knows!)

(Personal conversation ensues)

Now, I am watching a female with long painted fingernails
her play Monopoly and suddenly I am inside the small 'sil
piece. I am being driven around the game board, and just
another cavern.

I see glowing green eyes.
I walk and see bright orange light- active lava, but sile
this time around.

I fly upwards out of what appears the introductory volcar

I see a male lion approaching me. Then I am somewhat insi
back away and grow large. I look down at the lion and he
back, exposing his belly.

An angel lifts me up and says "we have work to do"...
(Telepathically I asked prior for an Initiation of TEX)

We are flying fast. I am on a beach, no sand, just black
pebbles. I look and see fallen skyscrapers, buildings des

Ominous silence, and it is snowing. I hear "Ice-Age".

I believe a different angel continues on with me...

(Personal conversation ensues)

Flying with this EE, extremely fast...I see Old England a

dressed in 1880's attire.

(I never been to England, but I 'knew I was there'.)

Flying.....loud wind gushes.....

I see what appears as 'primitive man' and hear and 'read
"barMUda".

(MU, as in Lemuria? Bar, as in "son of"...not sure...)

Again I hear "Ice-Age".

I see dinosaurs, then darkness and what appears as a stil
Bang'.

Now, in linear terms, I am moving forward in time, again.

I see once more, primitive men, like cavemen.

One of them is standing in a body of water, (a beach?) ar
of the water, as if hunting for food.

He rips the fish open [vertically/long ways down], and a
it.

He smells it and it rings.
He notices me, and hands me the phone.

I get dizzy, spinning...

An angel lifts me and flies me to a mountain composed of
'cartoon-esque' glass shards of stone...

[The English language doesn't always have the equivalent
what I seek to describe from my Enochian experiences.]

(Personal conversation ensues)

I am on level ground, looking up at Luna.
(I feel depicting this as Luna is accurate, as I was oric
with one foot)

There were other scenes, omitted, as some were repetitiou

There were many lulls, like scenes stalling.

Maybe I was supposed to grasp their inherent meaning, bef

Sometimes, I knew what it meant, and others, I mentally r
return to understand.

-SaToGa
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Reply | Messages in this Topic (1)

#47 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Fri Dec 10, 2010 2:05 am

Subject: King Bnapsen/Prince Brorges UPDATE

Continued from here:

http://groups.yahoo.com/group/enochianmagic/message/35

What I asked, is what I have asked times before of the er
I have had limited, short lived help with those entities
problem.

King Bnapsen/Prince Brorges have successfully helped me.

In far greater capacity than the help received by a coupl
Goetia.

"Solomon's entites" are extremely powerful, so I do not w
in favor of Enochian.

However, Enochian Entities have an unlimited playing fiel
resources.

-SaToGa

Reply | Messages in this Topic (1)

#48 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Fri Dec 10, 2010 5:01 pm
Subject: Who are the Enochian Entities?

What follows are my own personal diary note excerpts that
some time.

Rather than putting them into a structured thesis, I just
up for me (this will do for now).

So if they seem random, most likely, they are:

Who are the Enochian Entities?
_____

The Enochian Entities:

-Adhere to what might be termed 'Gnostic' doctrine.
[Example- Reincarnation]

-Consider the Old Testament genealogy as allegory.

-Consider the New Testament misleading, as Jesus should k
(Stealing Yahweh's thunder is a big deal)

-Condone, [rather] - Suggest, the breaking of the Ten Com

-Use Seduction, Sex, Lies - [whatever it takes]- to fulfi

-Use Their Own Language

-Use Their own Alphabet

Madimi says the EE are "of that Order"..."as My creation
This suggests (*in my opinion*) that EE are unique in The

Madimi's Mother refers Her_Self as "I Am".

The EE Sabbath- Luna... Matriarchal.
Opposite of Saturn/Saturday and Sol/Sunday...Patriarchal.

The EE structure of the Aethyrs are 30 concentric circles

EE do not mention IHVH by name.

[Again, in my own opinion]... If these "angels" were Yahw
They would be singing praises to him, and the name IHVH w

Dee's diaries are not biblical canon, and superstition di
substitute it with a title.
[Example: Lord God in place of Yahweh.]

The inner corners of the EE 'Tablet of God' shows the Tri
The number Three is linked to the EE "God" as opposed to
Tetragrammaton [IHVH].
Some will reason that the Four IHVH quality is found in E
Towers, etc.
[But...}
Common Numerology is shared by many systems.
[Opposing this...]
The Letter B/Pa of Enochian is equivalent to the Number 2

[See My Post:B=2]
http://groups.yahoo.com/group/enochianmagic/message/18

The Letter B is prevalent through out Enochian.
Not sharing the same numerical status of a Trinity or Tet
significant in Itself.

Chaldean correspondences, Alchemy, Hebrew and/or Christia
similarities...but only 'partial connections'.

Some connections to Egyptian and Daoism maybe proven as w
make Enochian Khemetic or Shaolin.

[Some can argue the Triad 'IAD' is 'IAO', or the triunity

[But...]
The Enochian materials are all Their Own.

Trying to fit It into other categories, or into other Phi
systems is altering the Purity of it.

If the EE borrow materials from other systems, the EE alt

Enochian as a 'whole' is not a sub-system of any other sy

EE refer to other magick as black magick - a corruption c
Their Own being the Original Magic, as They call it.

By labeling EE as "this" or "that" limits Them.

The EE playing field is infinite.

'Angel' simply translates as 'Messenger'.
In this sense, EE can be called "angels".

However, branding them a 'certain flavor of angel', is la

[This happens due to false assumptions by diluting abstra
religious opinion.]

Extra-Terrestrial, Inter dimensional, Throne, Orphanim, I
etc, are terms consistently being applied.

Some are calling EE 'demonic', substituting 'Satan" in pl

Others use phrases as 'The One" etc., merely to erase any
[Religious] connotations commonly affiliated with Enochia

True, EE can be worked with many other systems.

That does not mean because of the parallels, the other sy
prototypes.

This does not mean Enochian is an 'extension' to other sy

Understanding Enochian is a complete [3 Part] "System" al
independent Entities and stand alone infrastructure(s) *m
to interpret It.

EE used what database Dee and Kelley were accustomed to u

EE seen Dee and Kelley as one cohesive unit.

Conjecture and opinion [sometimes out of necessity] have
form a hybrid Neo-Enochian.

This trend has origins from over the last one hundred yea

Neo-Enochian has been used in Shamanism, Qabala, Chaos ma
the list goes on.

Some are using Enochian language interchangeably with Sol
an extra boost]

Certainly, having a personal temple aligned to a particul
putting up 4 Watch Tower Tablets and a Tablet of Union wi

Sitting in a sweat lodge, consuming Peyote and using an E
the vision quest.

Spare's insights coupled with a sigil and chaosphere, emp
will produce results.

However,... To say Enochian is Shamanic, or can be fit ir
is a good empowering mechanism/alternative fill-in for a
...can be misleading.

I personally view Enochian as an independent, complex mac

One which aligns the subtle regions of Time, Space and Sp

If in doubt...just ask the Enochian Entities Themselves!

-SaToGa
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Reply | Messages in this Topic (1)

#50 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Dec 11, 2010 6:30 pm
Subject: Enochian Trends

Enochian Trends
-SaToGa
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Besides this private blog, I have been posting elsewhere
I've been getting a decent amount of feedback.
Quite a few emails asking for instruction as well.

Exchanged a few cell phone #'s, met a few nice people, fr

Thank you for that. Now, for this...

Over all, what the Enochian Entities [EE] have been telli
true. There are not many individuals who the EE sanction.
It has become very apparent to me, this truth.

Enochian Magic is not one of the large 'sub-categories' u

For many reasons, some being:

-It is difficult to learn as a solo individual
-There are not many 'good' books that go in depth
-The internet web sites share 'copy&paste' paragraphs, re
-Not much discussion on forums, due to fragile egos and c
-Hybrid Neo-Enochian, mixed from Golden Dawn, Crowley, Au
abounds.
-Sensationalism and "Enochian Horror Stories"
-Excuses that "Material is Missing"
-The Judeo-Christian embedded stigma often associated wit

***From what I personally gleaned, I am thinking out louc
(Take this as a lame experiment with 'fail' written all c
mockery. Just an opinion...but to some of you- it might m
Sense"...)***

Of all the individuals who practice Magick, [of some sort

ball-park figure and say:

Maybe 30% of said magicians hold an interest in Enochian.

Considering the vast assortment of wiccans, pagans, chaot
sorcerers, root workers, vodoun/hoodoo practitioners, Rac
Spiritualist PK dabblers, and 'general ceremonial magicki
'too high'.

Of that 30%- many who are interested, might be 'just supe
interested'...I called these types "Enochian Curious"
They hear of the infamous Enochian power, or horror stori
research, knowing full well, they will never attempt any
ever.

I will randomly knock off approx. 10%

Of the remaining 20%, this encompasses:

Collectors- those active mages who need to collect as muc
Paraphernalia as possible- before they actually start any
I see these types as "Enochian Stallers".
For whatever reason, subconsciously- most know they will
the tools, books, research' they will actually need.
By wasting this time, they pacify themselves- they know t
trying'

I again, will topple the 20%, taking it down to 10%...

Ten Percent of all those who have some interest in magick
Enochian Magick.

Of that 10%, some are armchair magickians, who talk a lot
then do a ritual or two. Some of this lot, will have comp
Enochian working - using entities from a 'Tablet most ort
even write about in their Enochian books'.
In this logic, the mage avoids 'failure' because he/she a
out'...just an 'experiment'.

[Any of this sound familiar?]

Maybe another 3%?

7% of actual Enochian Magicians, remaining.

Now, how many of the 7% are using a hybrid Neo-Enochian s

I'd say more than half.

3% of Enochian Mages are utilizing [as close as they can]
using Dee and Kelley's diaries [or some form of them]

How many are actually getting results...actual Enochian C

Is it 'consistent'...?

Of course, not all magickians will openly share their wor
there is no real way of knowing this, or any of the specu
about in this article, for that matter.

***This is just hearsay, sharing some 'thoughts' that oth
been 'secretly thinking about and mulling over'...

I'm going to make it a nice, tidy...1%.

Over Six Billion people in this World!

How many of that Six Billion [LOL, here we go again!] are
Spiritual?
Actively pursuing it?
Employing it?
Spiritually evolving?

Are willing to do it to extreme levels, where the user pr
would love to if they could] isolate themselves from munc
their path 24/7?
[I know some would enjoy entertaining the thought of a Ab
only had the time, money, etc.,]

If you do some 'mental-math gymnastics'- you might come t
the way our World is, this remaining sum is not a very la
[Unfortunately...]

Back to;

Taken to it's natural [or 'un-natural' conclusion]...1% a
Enochian Entities in a fashion close to what Dee scribed.

***Not saying - [NOT SAYING!] other practitioners are not
know someone will misconstrue my words into something els

My point [if there is one] being:
If the EE tell us that all Magick outside Their Own is fa
logically [to me], using a hybrid mixing of Enochian with
the EE's intention.

Now...how many of the Original 30% are "actually Sanctior

Sanctioning can range in:

The mage getting hardly zero results, even though the mag
arrive sometimes, immediately.

The infamous power of Enochian, almost impossible to bani
so as not to accidentally summon them.

How come some mages are not getting any results...at all?
Previously, they might have had success, in Goetia?
Where's the 'rumored...Enochian Power?'

Some mages have been stricken with mild to extreme anxiet
This is remedied by assuring them it is 'just Enochian pc
  Are you certain?
If bad luck starts happening to them, is it now a subcons
"Boomerang-Effect" just waiting to happen?
Is it the Enochian Entities telling the stricken mage 'Ge
Sanctioned, And If You Continue, You Will Be Cursed?

Am I 'sensationalizing' this?
How many mages will go on record, saying Enochian energy

banish those lingering 'after effects'?

Who's to say how long one should strive to either see res

Lundrumguffa, a supposed demon, kept confusing Dee and Ke
The EE Themselves, sometimes superseded Their own work, c
How much "Lundrumguffa" interference is happening during
years?

Has "Lundrumguffa - Syndrome" invaded some Lodge currents
Some long serving officials get spooked even talking abou
Geoffrey James who wrote about Dee's diaries stated he fe
around him as he was preparing his book.

If there is so much discrepancy, why don't mages simply a
Entities to help clarify?

How much Enochian Contact is actually being made?

How much Authentic Enochian Contact is being made?

Now if you read this far, I will share the reason I wrote

The EE have told me, not many people are having actual cc
single percent digit [but it was not 'one']

Some will ask how do I know I am not the one being duped.
[Time will tell, I suppose.]

Others simply won't care who is appearing in their shew s
'something happens'...

In the larger scheme of things, it really does not matter
We all grow, evolve, and have fun doing it.

Apparently though, some mages do not like to put forth ef
results.

No one likes that.

Maybe this article can ring a bell of truth for them.

Maybe a little insight...

What is truth,... and how much of it does one really neec
have the Truth"?

-SaToGa
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Reply | Messages in this Topic (1)

#53 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Tue Dec 14, 2010 4:58 pm
Subject: ERZLA

[Dispositor]

RZLA under ERZLA

Rather than typing out a full vision as I have been doing
some key words, and 'phrases of interaction' that seem re
comparison.
[This will now become my standard]

It is wise to digest symbolism over a long period of time
immediate conclusion.
By drawing finite conclusions, other future 'octaves' of
discarded.

[EAST WATCH TOWER - FIRE]
The purpose of this working was for binding a physical ai
spiritual &/or emotional origins.

Construction of EE temple chamber.
[never banished - work always continues from where I prev
sometimes overlapping. To EE, all my work is just One Rit
(All 3 'Systems' are 'knitted together')

I see the Keys/Calls as running in circular cycles-
I used 1,2 - then #3 for this particular working.

Since a prior working [I have previously posted]- EE tolc
on my marriage band finger. EE arrival is now immediate a
brings minor poltergeist activity that non-participants c

Our 3 dimensions and the 4th do not abide by any linear c
realm], nor are they finite laws once a rite begins.

This healing rite of the Eastern Fire Watch Tower explair

Some mages of differing magickal systems will hold that t
East/Raphael is for Healing.

Within my EE magic system, it is Fire.
[I was shown how the Watch Towers align in said fashion]
Fire is equated with energy current if it runs through a
our 3D plane.

Body temperature rises (heat) to activate the body's defe
I realized this afterward.
(EDIT!: Actually, 'I' didn't realize it. My spouse is a m
brought it to my attention as I prepping my notes. -This

During my vision, I was granted some insight into 'Enochi

Lectures given to me this time around, included, briefly;

I seen (I believe it was ERZLA) swimming. [I was looking
microscope]. This EE had a human upper torso [with fins],
lower body was 'fish-like'. I asked why I am viewing wate
realm'. I was lectured on this particular EE swims in a '

believe it is "that lake of fire"!}

EE explained fire is a 'liquid' (expounded on, again, in Physics)

EE was moving energy up my spine- and I can see in 'X-Ray appeared as a thick, black wrought iron pipe. Again, I as figure Iron is in an Earth Watch-Tower.

EE Physics 101- the energy/fire it takes to hold an dense like Iron together- is considered Fire. EE explain it in [long and intense] fashion.
[Included was the role of how heat and friction work with

(Side-note: I can glean why Dr. Dee conjured and asked sp knowledge that could not be found in books)

I am simply paraphrasing here, as I am not sure how much post.

Much personal information is given me, including an open spouse to work with me.
[EE often visits and lectures my spouse during sleep]

I was given a new technique for scrying.
A new technique for making an energetic/psi connection...
(EE call it "fire anointing")

I seen hundreds of EEs blowing trumpets and marching up m EE told me the main 'Trumpeter' is opening a veil. The tr portal, the slender part is the genesis of the beginning has energy/sound extruding [vibration]. It makes sense as parting a 'veil'

As this part was being shown, many *'voyces' say "This Kr Not Rip Asunder".
In this particular vision, 'Olde English' language was us 'street slag'.
Example: "Thou" with an overlapping "Yo"...

Ironically, Enochian Physics being delivered in "college "gangsta" verbiage!
No clue why this happened.
I suppose I lie somewhere in between that comparison scal

I was given a different way to pronounce some of the EE w was originally pronouncing them correctly, but when the E was incorrect. I am not told outright, but only by compar it.

As energy was 'coursing' through me, my body was physical Suddenly, I felt a feather was inserted under my left eye so annoyingly intense I couldn't keep from rubbing it.

There was much more...

However, I am understanding Enochian Magickians do not sh nor do they share their ritual notes. At least, I am not ever they are concealing them.

This is all about evolution to me. I enjoy learning and c

similar symbolism. Whatever can be gleaned later on is of
lengthy notes.

I also like helping others to enrich their own Enochian w

[EE acknowledged 'Altruism and not ego' always in my shar

*@ times when EE speak audibly I sometimes see the word '
down'.
Also, I have noted 'Binaural voice' during the King dialc

-SaToGa
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Reply | Messages in this Topic (1)

#55 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Dec 18, 2010 7:16 pm
Subject: Preterhuman/Enochian Origins.

Many questions arise, as well as *opinions* on what the E
are.

If you have read some of my other writings, you might hav
of what is to follow.

First, some review:

****

"Who are the Enochian Entities?"

http://groups.yahoo.com/group/enochianmagic/message/48

-SaToGa
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****

I will now go further into my own research and understanc

I believe in what these EE speak.

EE sanction those They want.

EE 'calls' you.

'Maybe' it is some type of 'predestination' that was arra
incarnations?

'Maybe' EE have a relationship to 'Their Chosen' before t

'Maybe' the EE relationship to 'Their Chosen' was of the
Atavistic" adviser...(?)

****

Enochian Trends

http://groups.yahoo.com/group/enochianmagic/message/50

-SaToGa
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****

In my article "Enochian Trends", I have examined the rari
Enochian Contact.

The ratio of Enochian Contact in comparison to Earth's pc

However, what if we can increase that ratio by using an a

I have noticed that EE use hypnagogic/hypnopompic/R.E.M.
advantage.

EE communicate via visions, which constitute a major part
Contact.

EE maintain 'visible' vision/sight is a prerequisite to a
Enochian Contact.
-This utilizes the Pineal chakra.

Kelley often spoke of the 'angels stirring within his bra

Again, referencing my article:

"Who are the Enochian Entities?"...I made a slight argume
theories.
Angels [in most Western World Magick] are God's Servitors

Enochian Entities make the strong argument that all magic
false.
[Madimi lays hints that the EE are from a different Order

What if Magick was not the only tool that procures EE Cor

Various 'ritual magick structures/systems' have been util
but there is no definitive ritual structure Dee and Kelle

We do know Dee prayed a lot.

Prayer does induce an 'altered state of consciousness'.

It appears the 'ritual EE contact operation' need not hav
This being the reason so many claim contact using differe

Golden Dawn methods, Chaos Magick and Shamanism, as well
'genuine' EE Contact.

Reciting an EE Key/Call and closing your eyes while kicki
desk can bring contact...

What is the key component then for EE Contact?

-Altering one's "State of Consciousness".

What happens, 'Chemically', during an altered state of cc

What happens, 'Chemically', during hypnagogic/hypnopompic

---

http://en.wikipedia.org/wiki/Dimethyltryptamine

"N,N-Dimethyltryptamine (DMT) is a naturally occurring ha
of the tryptamine family. DMT is found not only in severa
trace amounts in humans and other mammals, where it is or
the essential amino acid tryptophan[...] The natural fur
presence remains undetermined. Structurally, DMT is analo
neurotransmitter serotonin (5-HT), the hormone melatonin,
tryptamines, such as 5-MeO-DMT, bufotenin, and psilocin.

Many cultures, indigenous and modern, ingest DMT as a psy
either extracted or synthesized forms. When DMT is inhale
dose, its subjective effects can range from short-lived m
states to powerful immersive experiences, which include a
connection to conventional reality, which may be so extre
ineffable. DMT is also the primary psychoactive in ayahua
Amerindian brew employed for divinatory and healing purpo
ayahuasca combines DMT with an MAOI, an enzyme inhibitor
orally active.

Several speculative and yet untested hypotheses suggest t
produced in the human brain and is involved in certain ps
neurological states. DMT is naturally occurring in small
human cerebrospinal fluid, and other tissues of humans ar
play a role in mediating the visual effects of natural dr
near-death experiences, religious visions and other mysti
A biochemical mechanism for this was proposed by the medi
Callaway, who suggested in 1988 that DMT might be connect
phenomena: brain DMT levels would be periodically elevate
dreaming and possibly other natural states of mind.
A new hypothesis proposed is that in addition to being
states of consciousness, endogenous DMT may be involved i
normal waking states of consciousness."

-For the Record:

I am not stating Dee and Kelley experimented with DMT or
Then again, I am not saying they did not, either.

Both men had access to many chemicals in their 'Alchemica
We also know Dee traveled around, a lot...

Having keen mind ability to alter one's consciousness doe
for any drugs.

-For the Record:

I personally use NO drugs, whatsoever

Dee and Kelley were both excellent mages, and Kelley had
scrying/vision.

Taking all the above into consideration...exactly "what"
when someone experiments with DMT?

Where do these DMT entities dwell?

Where is their landscape located?
Is it 'hard wired' into the brain?

Or is it someplace, else?

Are these Hallucinogen 'fly zones' accessible without dru
Are they inter dimensional and/or extraterrestrial?

Where does the 'Shamanic mind' go in a sweat lodge or vis

---

http://en.wikipedia.org/wiki/Dimethyltryptamine

"Dr. Rick Strassman, while conducting DMT research in the
University of New Mexico, advanced the hypothesis that a
from the pineal gland prior to death or near death was th
death experience (NDE) phenomenon. Several of his test su
NDE-like audio or visual hallucinations. His explanation
possible lack of panic involved in the clinical setting a
differences between those administered and those encounte
cases.

Several subjects also reported contact with 'other beings
insectoid or reptilian in nature, in highly advanced tech
where the subjects were 'carried', 'probed', 'tested', 'm
'dismembered', 'taught', 'loved' and even 'raped' by thes
note the strong similarities of these bodily tests/invasi
psychedelic experiences throughout time, outlined in Grah
"Supernatural").

Basing his reasoning on the unreferenced and unsupported
enzymatic material needed to produce DMT is found in the
evidence in mammals), and moreover in substantially great
in any other part of the body, Strassman has speculated t
pineal gland. Currently there is no published reliable sc
supporting this hypothesis.

Writers on DMT include Terence McKenna, Jeremy Narby and

In his writings and speeches, Terence McKenna recounts er
he sometimes describes as "Self-Transforming Machine Elve
McKenna believed DMT to be a tool that could be used to e
and allow for communication with other-worldly entities.

Other users report visitation from external intelligences
information. These Machine Elf experiences are said to be
minority of DMT users and some people report never seeing
anything of that nature".

What am I alluding to here?

Those who entertain the thoughts that EE are angels or de
evidence they seek to support those claims.

When a person dies, their own reality supports what they
parting the death veil.

Christians may find Jesus, Jews may find Moses etc.,

The Tibetan Book of the Dead has some common parallels to

Why?

Does hallucinogen experimentation cross over/overlap Reli

What if these 'Enochian Elves' inhabit these 'fly zones',
through Their materials and are also accessible via hallu
?

What are the purpose of these hallucinogen plants for, ar

Where these plants put here for our own evolution?

Does any one believe the EE help us in our own evolutiona
advancement?

What does the EE do when "moving things around inside our

Why so many 'power surges' and Kundalini similarities?

Onset of anxiety and an energy that does not seem to 'bar

Why do EE want us to explore Their Aethyrs?

EE landscapes that appear so foreign?... Yet, so familiar

["Enochian Magick", is, after all, "High Magick"...]

The purpose of this article was to lay down further groun
possibilities regarding the EE.

However, every mage who experience their own legitimate E
than capable to assume what has transpired in their templ
temples.

-SaToGa
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Reply | Messages in this Topic (1)

#56 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Dec 18, 2010 9:39 pm
Subject: Preterhuman/Enochian Origins [Complete]

Preterhuman/Enochian Origins -SaToGa ©2010

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are.

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http://groups.yahoo.com/group/enochianmagic/message/

-SaToGa
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Enochian Trends

http://groups.yahoo.com/group/enochianmagic/message/

-SaToGa
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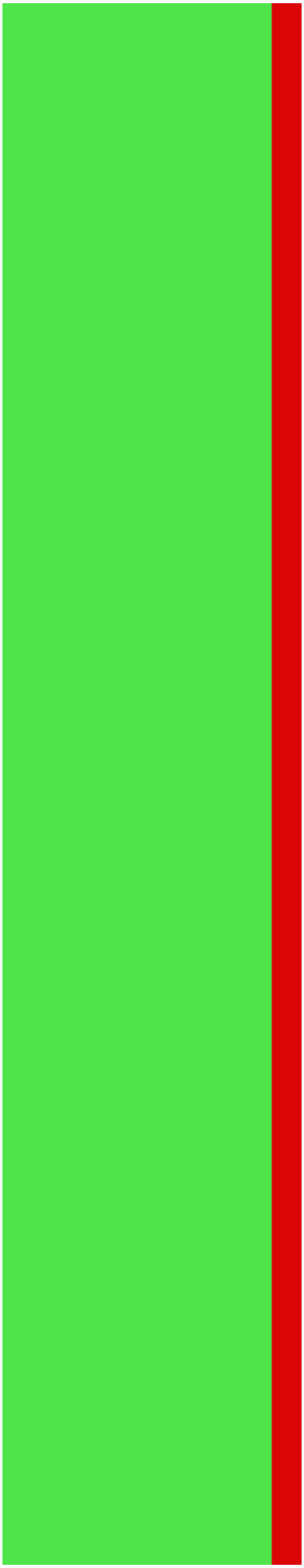
Kelley often spoke of the 'angels stirring within hi

Again, referencing my article:



"Who are the Enochian Entities?"...I made a slight a
"Angel"
theories.
Angels [in most Western World Magick] are God's Serv

Enochian Entities make the strong argument that all
is
false.
[Madimi lays hints that the EE are from a different

What if Magick was not the only tool that procures E

Various 'ritual magick structures/systems' have beer
Contact,
but there is no definitive ritual structure Dee and

We do know Dee prayed a lot.

Prayer does induce an 'altered state of consciousnes

It appears the 'ritual EE contact operation' need nc
structure.
This being the reason so many claim contact using di

Golden Dawn methods, Chaos Magick and Shamanism, as
initiate
'genuine' EE Contact.

Reciting an EE Key/Call and closing your eyes while
your
desk can bring contact...

What is the key component then for EE Contact?

-Altering one's "State of Consciousness".

What happens, 'Chemically', during an altered state

What happens, 'Chemically', during hypnagogic/hypnop

---

http://en.wikipedia.org/wiki/Dimethyltryptamine

"N,N-Dimethyltryptamine (DMT) is a naturally occurri
compound
of the tryptamine family. DMT is found not only in s
in
trace amounts in humans and other mammals, where it
from
the essential amino acid tryptophan[...] The natural
widespread
presence remains undetermined. Structurally, DMT is
neurotransmitter serotonin (5-HT), the hormone melat
psychedelic
tryptamines, such as 5-MeO-DMT, bufotenin, and psilc

Many cultures, indigenous and modern, ingest DMT as
either extracted or synthesized forms. When DMT is i
dose, its subjective effects can range from short-li
states to powerful immersive experiences, which incl

connection to conventional reality, which may be so
ineffable. DMT is also the primary psychoactive in a
Amerindian brew employed for divinatory and healing
Pharmacologically,
ayahuasca combines DMT with an MAOI, an enzyme inhib
be
orally active.

Several speculative and yet untested hypotheses sugg
is
produced in the human brain and is involved in certa
neurological states. DMT is naturally occurring in s
brain,
human cerebrospinal fluid, and other tissues of huma
may
play a role in mediating the visual effects of natur
near-death experiences, religious visions and other
A biochemical mechanism for this was proposed by the
C.
Callaway, who suggested in 1988 that DMT might be co
dream
phenomena: brain DMT levels would be periodically el
dreaming and possibly other natural states of mind.
A new hypothesis proposed is that in addition to bei
states of consciousness, endogenous DMT may be invol
normal waking states of consciousness."

-For the Record:

I am not stating Dee and Kelley experimented with DM
hallucinogen.
Then again, I am not saying they did not, either.

Both men had access to many chemicals in their 'Alch
We also know Dee traveled around, a lot...

Having keen mind ability to alter one's consciousnes
need
for any drugs.

-For the Record:

I personally use NO drugs, whatsoever

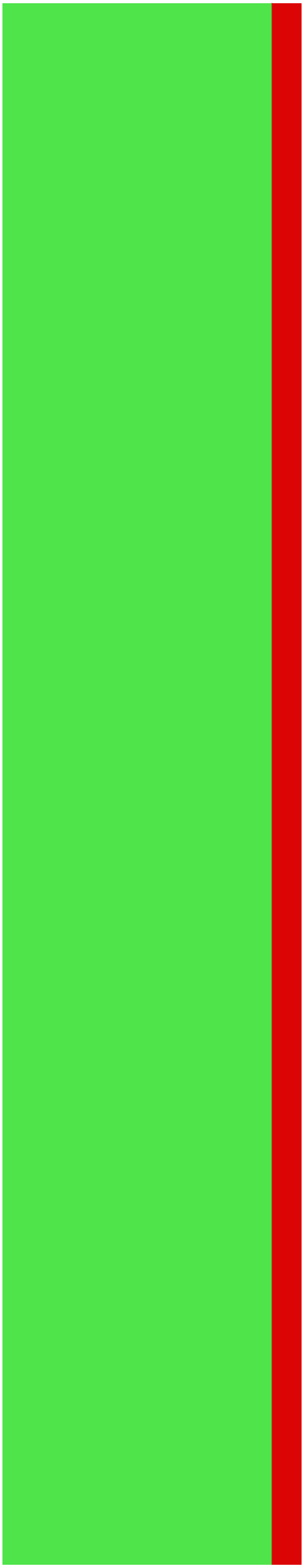
Dee and Kelley were both excellent mages, and Kelley
for
scrying/vision.

Taking all the above into consideration...exactly "w
see"
when someone experiments with DMT?

Where do these DMT entities dwell?
Where is their landscape located?
Is it 'hard wired' into the brain?

Or is it someplace, else?

Are these Hallucinogen 'fly zones' accessible withou
Are they inter dimensional and/or extraterrestrial?



Where does the 'Shamanic mind' go in a sweat lodge c

---

http://en.wikipedia.org/wiki/Dimethyltryptamine

"Dr. Rick Strassman, while conducting DMT research i
University of New Mexico, advanced the hypothesis th
DMT
from the pineal gland prior to death or near death w
death experience (NDE) phenomenon. Several of his te
NDE-like audio or visual hallucinations. His explana
possible lack of panic involved in the clinical sett
differences between those administered and those enc
cases.

Several subjects also reported contact with 'other b
insectoid or reptilian in nature, in highly advanced
environments
where the subjects were 'carried', 'probed', 'testec
'dismembered', 'taught', 'loved' and even 'raped' by
could
note the strong similarities of these bodily tests/i
psychedelic experiences throughout time, outlined ir
"Supernatural").

Basing his reasoning on the unreferenced and unsuppo
the
enzymatic material needed to produce DMT is found ir
evidence in mammals), and moreover in substantially
than
in any other part of the body, Strassman has specula
the
pineal gland. Currently there is no published reliab
supporting this hypothesis.

Writers on DMT include Terence McKenna, Jeremy Narby

In his writings and speeches, Terence McKenna recour
entities
he sometimes describes as "Self-Transforming Machine
phrases.
McKenna believed DMT to be a tool that could be usec
communication
and allow for communication with other-worldly entit

Other users report visitation from external intellig
impart
information. These Machine Elf experiences are said
minority of DMT users and some people report never s
anything of that nature".

What am I alluding to here?

Those who entertain the thoughts that EE are angels
evidence they seek to support those claims.

When a person dies, their own reality supports what

parting the death veil.

Christians may find Jesus, Jews may find Moses etc.,

The Tibetan Book of the Dead has some common paralle

Why?

Does hallucinogen experimentation cross over/overlap

What if these 'Enochian Elves' inhabit these 'fly zo
accessed
through Their materials and are also accessible via
too
?

What are the purpose of these hallucinogen plants fo

Where these plants put here for our own evolution?

Does any one believe the EE help us in our own evolu
advancement?

What does the EE do when "moving things around insic

Why so many 'power surges' and Kundalini similaritie

Onset of anxiety and an energy that does not seem to
easily?

Why do EE want us to explore Their Aethyrs?

EE landscapes that appear so foreign?... Yet, so fam

["Enochian Magick", is, after all, "High Magick"...]

The purpose of this article was to lay down further
possibilities regarding the EE.

However, every mage who experience their own legitim
more
than capable to assume what has transpired in their
temples.

-SaToGa
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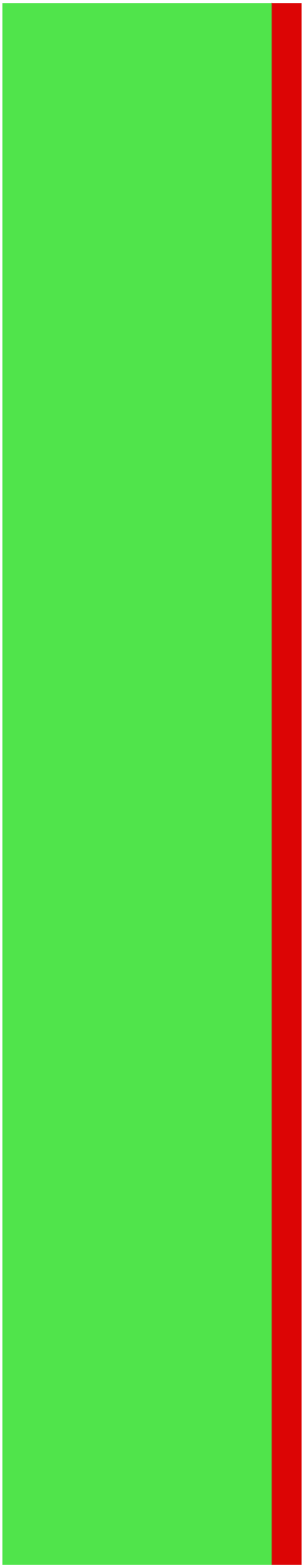
http://groups.yahoo.com/group/enochianmagic/

Enochian Trends -SaToGa ©2010

Besides this private blog, I have been posting elsew
I've been getting a decent amount of feedback.
Quite a few emails asking for instruction as well.

Exchanged a few cell phone #'s, met a few nice peopl

Thank you for that. Now, for this...



Over all, what the Enochian Entities [EE] have been
true. There are not many individuals who the EE sanc
It has become very apparent to me, this truth.

Enochian Magic is not one of the large 'sub-categori

For many reasons, some being:

-It is difficult to learn as a solo individual
-There are not many 'good' books that go in depth
-The internet web sites share 'copy&paste' paragraph
-Not much discussion on forums, due to fragile egos
'experts'.
-Hybrid Neo-Enochian, mixed from Golden Dawn, Crowle
abounds.
-Sensationalism and "Enochian Horror Stories"
-Excuses that "Material is Missing"
-The Judeo-Christian embedded stigma often associate

***From what I personally gleaned, I am thinking out
(Take this as a lame experiment with 'fail' written
mockery. Just an opinion...but to some of you- it mi
Sense"...)***

Of all the individuals who practice Magick, [of some
a
ball-park figure and say:

Maybe 30% of said magicians hold an interest in Enoc

Considering the vast assortment of wiccans, pagans,
sorcerers, root workers, vodoun/hoodoo practitioners
Spiritualist PK dabblers, and 'general ceremonial ma
probably
'too high'.

Of that 30%- many who are interested, might be 'just
interested'...I called these types "Enochian Curious
They hear of the infamous Enochian power, or horror
research, knowing full well, they will never attempt
ever.

I will randomly knock off approx. 10%

Of the remaining 20%, this encompasses:

Collectors- those active mages who need to collect a
Paraphernalia as possible- before they actually star
work.
I see these types as "Enochian Stallers".
For whatever reason, subconsciously- most know they
'all
the tools, books, research' they will actually need.
By wasting this time, they pacify themselves- they k
trying'

I again, will topple the 20%, taking it down to 10%.

Ten Percent of all those who have some interest in m
practice
Enochian Magick.

Of that 10%, some are armchair magickians, who talk
indefinitely,
then do a ritual or two. Some of this lot, will have
Enochian working - using entities from a 'Tablet mos
even write about in their Enochian books'.
In this logic, the mage avoids 'failure' because he/
it
out'...just an 'experiment'.

[Any of this sound familiar?]

Maybe another 3%?

7% of actual Enochian Magicians, remaining.

Now, how many of the 7% are using a hybrid Neo-Enoch

I'd say more than half.

3% of Enochian Mages are utilizing [as close as they
by
using Dee and Kelley's diaries [or some form of them

How many are actually getting results...actual Enoch

Is it 'consistent'...?

Of course, not all magickians will openly share thei
so
there is no real way of knowing this, or any of the
written
about in this article, for that matter.

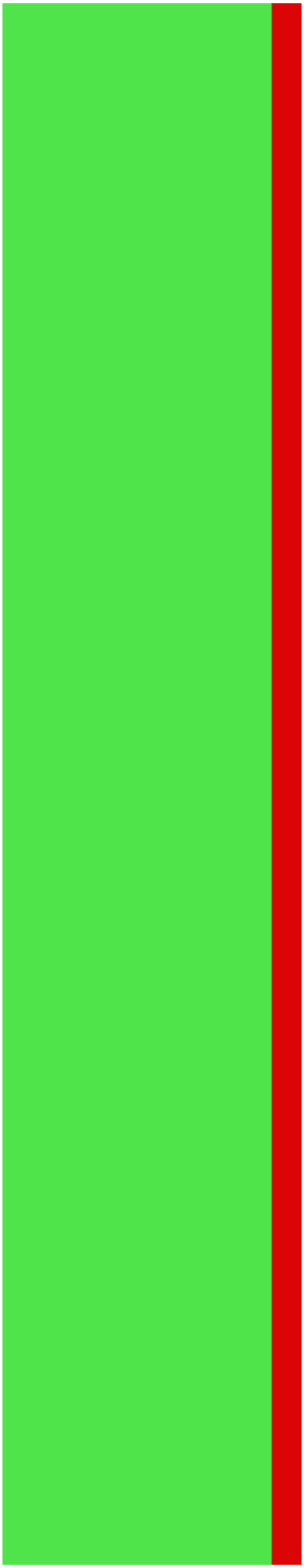
***This is just hearsay, sharing some 'thoughts' tha
have
been 'secretly thinking about and mulling over'...

I'm going to make it a nice, tidy...1%.

Over Six Billion people in this World!

How many of that Six Billion [LOL, here we go again!
Spiritual?
Actively pursuing it?
Employing it?
Spiritually evolving?

Are willing to do it to extreme levels, where the us
[or,
would love to if they could] isolate themselves from
follow
their path 24/7?
[I know some would enjoy entertaining the thought of
they
only had the time, money, etc.,]



If you do some 'mental-math gymnastics'- you might c
by
the way our World is, this remaining sum is not a ve
[Unfortunately...]

Back to;

Taken to it's natural [or 'un-natural' conclusion]..
with
Enochian Entities in a fashion close to what Dee scr

***Not saying - [NOT SAYING!] other practitioners ar
I
know someone will misconstrue my words into somethir

My point [if there is one] being:
If the EE tell us that all Magick outside Their Own
logically [to me], using a hybrid mixing of Enochiar
not
the EE's intention.

Now...how many of the Original 30% are "actually Sar

Sanctioning can range in:

The mage getting hardly zero results, even though th
EE
arrive sometimes, immediately.

The infamous power of Enochian, almost impossible to
reverse,
so as not to accidentally summon them.

How come some mages are not getting any results...at
Previously, they might have had success, in Goetia?
Where's the 'rumored...Enochian Power?'

Some mages have been stricken with mild to extreme a
This is remedied by assuring them it is 'just Enochi
Are you certain?
If bad luck starts happening to them, is it now a su
it a
"Boomerang-Effect" just waiting to happen?
Is it the Enochian Entities telling the stricken mag
Sanctioned, And If You Continue, You Will Be Cursed?

Am I 'sensationalizing' this?
How many mages will go on record, saying Enochian er
impossible to
banish those lingering 'after effects'?

Who's to say how long one should strive to either se

Lundrumguffa, a supposed demon, kept confusing Dee a
The EE Themselves, sometimes superseded Their own wo
mishaps.
How much "Lundrumguffa" interference is happening du
hundred
years?

Has "Lundrumguffa - Syndrome" invaded some Lodge cur

Some long serving officials get spooked even talking
Geoffrey James who wrote about Dee's diaries stated
around him as he was preparing his book.

If there is so much discrepancy, why don't mages sim
Entities to help clarify?

How much Enochian Contact is actually being made?

How much Authentic Enochian Contact is being made?

Now if you read this far, I will share the reason I

The EE have told me, not many people are having actu
small
single percent digit [but it was not 'one']

Some will ask how do I know I am not the one being d
[Time will tell, I suppose.]

Others simply won't care who is appearing in their s
'something happens'...

In the larger scheme of things, it really does not m
We all grow, evolve, and have fun doing it.

Apparently though, some mages do not like to put for
results.

No one likes that.

Maybe this article can ring a bell of truth for them

Maybe a little insight...

What is truth,... and how much of it does one really
have the Truth"?

-SaToGa
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Who are the Enochian Entities? -SaToGa ©2010

What follows are my own personal diary note excerpts
over
some time.

Rather than putting them into a structured thesis, I
them
up for me (this will do for now).

So if they seem random, most likely, they are:

Who are the Enochian Entities?

_____

The Enochian Entities:

-Adhere to what might be termed 'Gnostic' doctrine.
[Example- Reincarnation]

-Consider the Old Testament genealogy as allegory.

-Consider the New Testament misleading, as Jesus sho
(Stealing Yahweh's thunder is a big deal)

-Condone, [rather] - Suggest, the breaking of the Te
(Adultery)

-Use Seduction, Sex, Lies - [whatever it takes]- to

-Use Their Own Language

-Use Their own Alphabet

Madimi says the EE are "of that Order"..."as My crea
This suggests (*in my opinion*) that EE are unique i

Madimi's Mother refers Her_Self as "I Am".

The EE Sabbath- Luna... Matriarchal.
Opposite of Saturn/Saturday and Sol/Sunday...Patriar

The EE structure of the Aethyrs are 30 concentric ci

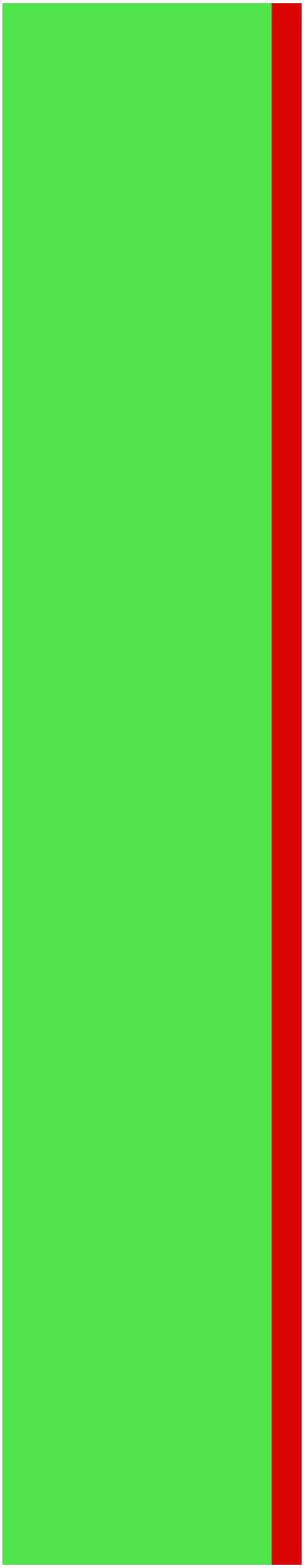
EE do not mention IHVH by name.

[Again, in my own opinion]... If these "angels" were
They would be singing praises to him, and the name I
abundant.

Dee's diaries are not biblical canon, and superstiti
and
substitute it with a title.
[Example: Lord God in place of Yahweh.]

The inner corners of the EE 'Tablet of God' shows th
The number Three is linked to the EE "God" as oppose
the
Tetragrammaton [IHVH].
Some will reason that the Four IHVH quality is found
Towers, etc.
[But...}
Common Numerology is shared by many systems.
[Opposing this...]
The Letter B/Pa of Enochian is equivalent to the Num

[See My Post:B=2]
http://groups.yahoo.com/group/enochianmagic/message/



The Letter B is prevalent through out Enochian.
Not sharing the same numerical status of a Trinity c
significant in Itself.

Chaldean correspondences, Alchemy, Hebrew and/or Chr
some
similarities...but only 'partial connections'.

Some connections to Egyptian and Daoism maybe prover
not
make Enochian Khemetic or Shaolin.

[Some can argue the Triad 'IAD' is 'IAO', or the tri

[But...]
The Enochian materials are all Their Own.

Trying to fit It into other categories, or into othe
Philosophical/Religious
systems is altering the Purity of it.

If the EE borrow materials from other systems, the E

Enochian as a 'whole' is not a sub-system of any oth

EE refer to other magick as black magick - a corrupt
Their Own being the Original Magic, as They call it.

By labeling EE as "this" or "that" limits Them.

The EE playing field is infinite.

'Angel' simply translates as 'Messenger'.
In this sense, EE can be called "angels".

However, branding them a 'certain flavor of angel',

[This happens due to false assumptions by diluting a
with
religious opinion.]

Extra-Terrestrial, Inter dimensional, Throne, Orphar
etc, are terms consistently being applied.

Some are calling EE 'demonic', substituting 'Satan"

Others use phrases as 'The One" etc., merely to eras
[Religious] connotations commonly affiliated with Er

True, EE can be worked with many other systems.

That does not mean because of the parallels, the oth
prototypes.

This does not mean Enochian is an 'extension' to oth

Understanding Enochian is a complete [3 Part] "Syste
independent Entities and stand alone infrastructure(

way
to interpret It.

EE used what database Dee and Kelley were accustomed

EE seen Dee and Kelley as one cohesive unit.

Conjecture and opinion [sometimes out of necessity]
form a hybrid Neo-Enochian.

This trend has origins from over the last one hundre

Neo-Enochian has been used in Shamanism, Qabala, Cha
magic...
the list goes on.

Some are using Enochian language interchangeably wit
[for
an extra boost]

Certainly, having a personal temple aligned to a par
then
putting up 4 Watch Tower Tablets and a Tablet of Uni

Sitting in a sweat lodge, consuming Peyote and using
aid
the vision quest.

Spare's insights coupled with a sigil and chaosphere
will produce results.

However,... To say Enochian is Shamanic, or can be f
Life, or
is a good empowering mechanism/alternative fill-in f
...can be misleading.

I personally view Enochian as an independent, comple

One which aligns the subtle regions of Time, Space a

If in doubt...just ask the Enochian Entities Themsel

-SaToGa
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Reply | Messages in this Topic (1)

#57 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Dec 19, 2010 3:20 am
Subject: Exorcism and Consecration ["Non-Hybrid Neo-Eno"]

It became readily apparent to myself [and one other] that
our 'other magicks' needed an overhaul.

Once Enochian went full circle, the energies did not conc

If you have read my other articles, you will understand I
They state all other magick is black [besides Their own].

I personally do not use a "Hybrid Neo-Eno".

EE instructed me to perform an Enochian Exorcism to rid m
stagnant residue from left over Solomonic magick(s) I hav
[Sure I always LBRP, etc..]

Still, I definitely felt an energy matrix I was not accus
PSI settled.

Then all my furniture was to be anointed by an Enochian C

It was all sort of a 'Reset Switch'.

My (our) temple is now solely dedicated to Enochiana.

[I write this merely for those who are having problems wi
Contact.]

-SaToGa

Reply | Messages in this Topic (1)

#59 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Dec 19, 2010 4:48 am
Subject: Ritual: WINTER SOLSTICE, LUNAR ECLIPSE OVERLAP FIRST T

This is My Own "Tri-Cyclic" Rite
-SaToGa
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"This year's winter solstice — an event that will occur r
coincide with a full lunar eclipse in a union that hasn't
years.
The last time the two celestial events happened at the sa
according to NASA.
An otherwise seemingly unexceptionable year in recorded h
moon happened during a bleak year for Tudor England.
Lady Jane Grey was beheaded for treason that year, while
imprisoned in the Tower of London. Mary of Guise — the mo
Scots — became regent of Scotland.

The eclipse will start just after midnight Eastern Time c
main event starting at 1:30 a.m. ET and lasting until 5:3
reappears"
http://www.montrealgazette.com/life/Solstice+eclipse+firs
tml

Opening of Enochian Temple:
[Personal Rite EE has given me- at this point, not to be

Ring, Lamen worn.

I utilize 5 Enochian Wands.
[Not all 5 employed in one ritual - maximum I have used
I use the Enochian Spirit Wand First.
Enochian Fire Wand will be used when I open the Eastern W

Tuesday [see above news article]
King Babalel - Mars
Prince Befafes - Sol
42 Ministers of Prince Befafes

[Example of one of my Hept. workings]
http://groups.yahoo.com/group/enochianmagic/message/35

I *Will* see a flaming Heptagram, and hear the Voices, wh
visions...

[Example of one of my rites]
http://groups.yahoo.com/group/enochianmagic/message/6

From Here - Mars and Sol...I take my next cycle to:

Keys Called: 1,2 and 3 [#3- Fire of Fire]
[I use an "EE specific Key Spiral" to choose the Calls]

East- Fire WatchTower:
Aries = Mars
Leo = Sol
[Sagittarius not being recognized in this ritual (but ack
writing) per my personal note*]

Summoning:

ORO-IBAH-AOZPI

King Bataiva [No "H" added as this is a 'mercy working']

The WatchTowers align to the Zodiac and move deosil, [aga
similar to my "EE specific Key Spiral" of the 18 Keys] th
for the Seniors:

Seniors:
Avtotar and Aaoxaif - Aries

Habioro and Ahaozpi - Leo

Just these 4 Seniors for this particular working.
[Sagittarius Seniors not summoned- personal reason per ir
rite*]

Call '#19' Key of the Aethyrs - Vibrating through an almo
energy. [From prior experience]

TAN #17th Aethyr
49/50/51 Genius Sigils traced over [super-imposed] the Fi
of these are @ Fire of Fire]

From here, I will glean, learn and hopefully grow/evolve.

The Winter Solstice in conjunction with a Lunar [Moon - E
Eclipse and the Moon turning Red [Fire - East WatchTower]
synchronicity for me!

[As far as I am aware, an Enochian Ritual of this caliber
never been performed and written about.]

-SaToGa

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Reply | Messages in this Topic (1)

#60 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Dec 19, 2010 7:45 am
Subject: Material Gain- Mundane Usage?

I received an email today asking me if Enochian Magic car

I suspect this question stems indirectly from my article being a Higher Magic.

The Heptarchial Mystica is an upgrade to Solomonic magick [In My Own Opinion]

So, if you ever used the Goetia and had good results, you acquire similar results.

[I believe the mage's relationship - '*preter-natural' af lot to do with it]
(I think I just coined a *new term LOL)

The WatchTower system of Enochian can also bring mundane

However, I will deliberately give vague answers to these I embrace Enochian as a sacred rite in and of itself.
[I personally had some phenomenal usage of the trick and though...]

I reserve Solomonic grimoires for the down right dirty st

I will attest to Enochian protecting the mage.

The 'system' seems to have a hard wired/built-in "LBRP - matrix"...i.e., your aura gets some mean meridians ;)

[Those who have ventured off into the 30 Aethyrs will kno radiates and resonates to a different beat afterwards...]

-SaToGa
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Reply | Messages in this Topic (1)

#61 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Dec 19, 2010 7:07 am
Subject: RII

I'm tagging this Note onto this working- so I don't have thread on this topic.
*I do not want to sensationalize the EE 'horror stories'. When you read "RII", you will understand the significance

Update: After approx. 2 weeks of EE workings, I have accr

collateral damage.

- My microwave clock does not appear on it's dashboard.
My DVR now hums a high pitch.
My Heater/Ac Thermostat needs to be replaced
(Repair said "It's Fried"...No electrical storms here).
The circulating fan for the AC/Heater does not shutoff ur
circuit breakers.
Oh, and my modem was disconnected- twice- even though my
off...

-So yeah- GREAT RITUALS!

RII

Traveling to this Aethyr was like fast forward.
Everything moved super quickly.
After the ritual, I felt like I was still speeding arounc

I can see small black shadows racing around, low to the g
vision, hours later.

Freudian analysis of the following vision-symbols might s
and hide away from society.
[Not so sure if that is a bad thing or not...]

*See my other posts about temple prep, summoning of Geniu

1,2 Call - Rite Prep Work, then...'19th' Call, 3 Geniuses

--Vision starts instantaneously(!):

Earth WatchTower Seal- Black cross, spins

Spinning, darkness, heavy clouds, lightening
[Note: Most of my voice recording was inaudible]

I am under a desert, rising up I see a glacier.

I see a frog-like entity wearing goggles

A small town-like atmosphere, celebration-
Many EE, a crowd- they smoke cigars, and leave traces of
[unable to make it out- x thrice]

A bat with a cat's face grabs a cigar and writes a symbol
fire trail

I see this same symbol in the sand [in another part of vi

At the end of the vision I see this same symbol in snow,
until it is totally dissolved.

(Symbol looks like an upside down question mark, crossed
't')

The 'bat' is now back, and gives me a gold nugget in my l
diamond in my right hand.
A hawk/falcon/eagle(?) flies by and swoops down and steal
talons (sharp!).

I do not understand what I do with the gold and the scene
stayed perplexed for a short duration]

I am underground- find an outlet that leads to water.
I see bubbles from my breathe- then stillness and my refl
[I look young]
I am scrying underwater, like a double vision of RII

[Not sure if I am entering a 'connecting' Aire [1 of 3],
extension/octave of same place]

I rise up, and I walk out of the body of water.

I encounter an entity wearing a black hat, short, [too sm
just eyes, no face- wearing white gloves- points to a pat

[Note: Most of my voice recording was inaudible]

I am/become:

-Plankton, amoeba, small poly wog(?), amphibian, big liza
different monkey with tail variations... then I sprout wi

[Unlike my TEX vision, no 'cavemen' in this Aethyr, which
of the 'evolutionary tract']

For some reason I feel like I assumed a form of Pterodact
sure whose Moon), land and 'do' a reverse evolutionary pa
different. I knew it was 'different'- but I did not see i
this']

[There was much conversation and audio 'narrative'- Persc

I am buried many times during the vision:
under water
under ice/glacier
under sand
under a castle

I saw 3 castles, one of ice, one of mirrors and one I see
through a heavy oak door and was inside. Long spiral wrou
with a bed full of red pillows.

I am in a desert, where there are three brownstone steps.
it out loud- "1,2,3" and a ripple appears in front of me.
penetrate it and I think "false path"...

I also seen numerous flag banners [like long sideways tri
through out RII. [Surprisingly, no black banners]
[Maybe they mark territory boundaries]

I seen rings and trails of fire.
I am told to 'erase memories' of certain events and conve
[Thus the urinating on the symbol in the snow right at th

Much more took place...

Again, electrical appliances are not performing well unde
notes, I will need a scribe.
Voice recordings always foul up.

[One time, I had a female laughing on the recorder. There
females, nor TV, etc, anywhere in the vicinity]

My recollection of RII is dream like. I get bits and piec

I was given some instruction, personal, which I am unable
point]

[Upon completion of this rite, my face was very red, like

-SaToGa
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Messages **62 - 105** of

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Messages: Show Message Summaries (Group by Topic)

#62 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Dec 18, 2010 10:40 pm
Subject: This confirms authentic Enochian Contact.

An 'infinite number' of lesser angels issue forth and ar
large circle, standing close to the towers. Ave says thi
of entities of the 30 Aethyrs/Aires.

They "Presently give obedience to the will of men, when

Scrying/Viewing them to 'visual sight' [i.e., "see"] is
obedience over these Aethyr Entities.

This confirms authentic Enochian Contact.

-SaToGa

Reply | Messages in this Topic (1)

#63 **From:** "satoga.enochianmage" <satoga.enochianmage@yahoo.com>
Date: Sun Dec 19, 2010 7:34 pm
Subject: I am Both Members/Moderators Here &...

I have been receiving some requests to join this group.

This is not a group.

I am only using this as a blog.
(Yahoo is easier access for me, than another brand name

I apologize... but I do not have the time to operate my
time, any way]

I do post with some regularity at:

Central.

Best of Y! Groups

Check them out and nominate your group.

http://evocationmagic.com/viewforum.php?f=31
Enochian.Mage

http://gehiad.ning.com/
[The newest addition]
SaToGa

http://groups.yahoo.com/group/enochian/
Yahoo ID there is: enochian.mage
& the newer posts: SaToGa enochian.mage

http://enochian-mage.livejournal.com/
Pretty quiet @ LiveJournal, so I will no longer post the

-SaToGa

Reply | Messages in this Topic (1)

#65 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Dec 19, 2010 9:06 pm
Subject: Secrets

http://www.youtube.com/watch?v=Cr3dA9LWL3Y

Reply | Messages in this Topic (1)

#66 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Dec 19, 2010 9:38 pm
Subject: EE somnambulism: ZAX Dream

When I sleep, I have many EE visitations.
My dreams are full of EE symbolism.

Recently, if I take a nap, it has evolved into "shamanic

Happy Hour is Nap-Time for Me!

(+) Sometimes I feel more exhausted after I take a nap th

Of course, during my 'happy-hour', my brain cycles slowe
hypnagogic/hypnopompic imagery makes me speculate...

I wonder if while I am sleeping, EE is still performing
subconscious, on another level.

Lately, deja vu is happening a lot.
Time lines of 'works' I have done in dream time seem fam
crossing the Alpha threshold [during EE work]

On some octave of reality, whatever I am doing is bleedi
This convergence of time spirals are over lapping when I
rites.

So lucid are the dreams, that my mind is 'categorizing'
sessions.

*I can recall what was done on EE somnambulism/autopilot
of notation in my records!*

EE somnambulism seems even more pure than just *Remote V
[*This is a passive technique (I received from EE) I emp
Enochian Work outside my Temple without any EE apparatus
materials memorized]

From a comparative perspective, I can honestly attest to
actual 'awake' rites, my consciousness is occupying a bo
When I peer into the scrying mirror/stone- many times I
reflection. I know I am not bi-locating because my spous
However the poltergeist side effects during my rites oft
into thinking I have exited the temple.

[My cynical thought process understands it takes time fo
again]

I can semi-relate to the mental trauma Kelley was experi
Science and magick was one back then [should be the same

Today, I laid down briefly. (12/19/2010)

I was startled by a hypnagogic(?) loud female voice sayi

I briefly 'saw' the Large Hadron Collider with "ZAX" enc
silver square plate.

I am not sure if these 'dreams' were related, or not.
(I will make a mental note to check the media news outle
around December 23.)

(+)Some individuals tell me I am burning myself out with
exposure. The ironic thing is, if I cut down on Enochian
far greater frequency of "dream-time EE ritual"

-SaToGa
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Reply | Messages in this Topic (1)

#67 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Dec 19, 2010 10:31 pm
Subject: The Apocryphon of John

The Apocryphon of John
(The Secret Book of John - The Secret Revelation of John

The Apocryphon of John is commonly referenced by tw
Book of John and The Secret Revelation of John, dependi
"Apocryphon" is translated. Their are four surviving Cop
text: two shorter version found in the Berlin Codex; ar
and two longer version, found in Nag Hammadi Codex II ar
prepared by Dr. Wisse for the Nag Hammadi Library in Er
manuscripts to produce a single text.

The teaching of the savior, and the revelation of t

things hidden in silence, even these things which he tau

And it happened one day, when John, the brother of of Zebedee - had come up to the temple, that a Pharisee approached him and said to him, "Where is your master wh said to him, "He has gone to the place from which he can him, "With deception did this Nazarene deceive you (pl.) ears with lies, and closed your hearts (and) turned you your fathers."

When I, John, heard these things I turned away from place. And I grieved greatly in my heart, saying, "How t appointed, and why was he sent into the world by his Fat Father who sent him, and of what sort is that aeon to wh what did he mean when he said to us, 'This aeon to which type of the imperishable aeon, but he did not teach us c what sort it is."

Straightway, while I was contemplating these things opened and the whole creation which is below heaven shon shaken. I was afraid, and behold I saw in the light a yo While I looked at him, he became like an old man. And he (again), becoming like a servant. There was not a plural was a likeness with multiple forms in the light, and the through each other, and the likeness had three forms.

He said to me, "John, John, why do you doubt, or wh not unfamiliar with this image, are you? - that is, do n one who is with you (pl.) always. I am the Father, I am Son. I am the undefiled and incorruptible one. Now I hav is and what was and what will come to pass, that you may are not revealed and those which are revealed, and to te unwavering race of the perfect Man. Now, therefore, lift may receive the things that I shall teach you today, and fellow spirits who are from the unwavering race of the p

And I asked to know it, and he said to me, "The Mon nothing above it. It is he who exists as God and Father invisible One who is above everything, who exists as inc the pure light into which no eye can look.

"He is the invisible Spirit, of whom it is not righ god, or something similar. For he is more than a god, si above him, for no one lords it over him. For he does not inferior to him, since everything exists in him. For it himself. He is eternal, since he does not need anything. perfection. He did not lack anything, that he might be c he is always completely perfect in light. He is illimita one prior to him to set limits to him. He is unsearchabl one prior to him to examine him. He is immeasurable, sin prior to him to measure him. He is invisible, since no c eternal, since he exists eternally. He is ineffable, sin comprehend him to speak about him. He is unnameable, sin to him to give him a name.

"He is immeasurable light, which is pure, holy (and ineffable, being perfect in incorruptibility. (He is) no blessedness, nor in divinity, but he is far superior. He he incorporeal. He is neither large nor is he small. The 'What is his quantity?' or, 'What is his quality?', for is not someone among (other) beings, rather he is far su

(simply) superior, but his essence does not partake in t
For he who partakes in an aeon was prepared beforehand.
to him, since he does not receive anything from another,
received on loan. For he who precedes someone does not l
from him. For rather, it is the latter that looks expect
light.

"For the perfection is majestic. He is pure, immeas
aeon-giving aeon. He is life-giving life. He is a blesse
one. He is knowledge-giving knowledge. He is goodness-gi
mercy and redemption-giving mercy. He is grace-giving gr
possesses it, but because he gives the immeasurable, inc

"How am I to speak with you about him? His aeon is
and existing in silence, reposing (and) being prior to e
head of all the aeons, and it is he who gives them strer
we know not the ineffable things, and we do not understa
except for him who came forth from him, namely (from) th
who told it to us alone. For it is he who looks at himse
surrounds him, namely the spring of the water of life. A
all the aeons and in every way, (and) who gazes upon his
the spring of the Spirit. It is he who puts his desire i
is in the spring of the pure light-water which surrounds

"And his thought performed a deed and she came fort
appeared before him in the shine of his light. This is t
before all of them (and) which came forth from his mind,
of the All - her light shines like his light - the perfe
image of the invisible, virginal Spirit who is perfect.
glory of Barbelo, the perfect glory in the aeons, the gl
she glorified the virginal Spirit and it was she who pra
to him she had come forth. This is the first thought, hi
womb of everything, for it is she who is prior to them a
the first man, the holy Spirit, the thrice-male, the thr
thrice-named androgynous one, and the eternal aeon among
the first to come forth.

"<She> requested from the invisible, virginal Spiri
give her foreknowledge. And the Spirit consented. And wh
foreknowledge came forth, and it stood by the forethough
the thought of the invisible, virginal Spirit. It glorif
power, Barbelo, for it was for her sake that it had come

"And she requested again to grant her indestructibi
When he had consented, indestructibility came forth, and
and the foreknowledge. It glorified the invisible One ar
whose sake they had come into being.

"And Barbelo requested to grant her eternal life. A
consented. And when he had consented, eternal life came
and glorified the invisible Spirit and Barbelo, the one
come into being.

"And she requested again to grant her truth. And th
consented. And when he had consented, truth came forth,
glorified the invisible, excellent Spirit and his Barbel
sake they had come into being.

"This is the pentad of the aeons of the Father, whi
image of the invisible Spirit; it is the forethought, wh
thought, and the foreknowledge, and the indestructibilit

and the truth. This is the androgynous pentad of the aec
of the aeons, which is the Father.

"And he looked at Barbelo with the pure light which
Spirit, and (with) his spark, and she conceived from him
light with a light resembling blessedness. But it does r
This was an only-begotten child of the Mother-Father whi
the only offspring, the only-begotten one of the Father,

"And the invisible, virginal Spirit rejoiced over t
forth, that which was brought forth first by the first p
which is Barbelo. And he anointed it with his goodness u
not lacking in any goodness, because he had anointed it
invisible Spirit. And it attended him as he poured upon
it had received from the Spirit, it glorified the holy S
forethought, for whose sake it had come forth.

"And it requested to give it a fellow worker, which
consented gladly. And when the invisible Spirit had cons
forth, and it attended Christ, glorifying him and Barbel
into being in silence.

"And the mind wanted to perform a deed through the
Spirit. And his will became a deed and it appeared with
glorified it. And the word followed the will. For becaus
the divine Autogenes created everything. And the eternal
the mind and the foreknowledge attended and glorified th
Barbelo, for whose sake they had come into being.

"And the holy Spirit completed the divine Autogenes
Barbelo, that he may attend the mighty and invisible, vi
divine Autogenes, the Christ whom he had honored with a
forth through the forethought. And the invisible, virgin
divine Autogenes of truth over everything. And he subjec
authority, and the truth which is in him, that he may kn
been called with a name exalted above every name. For th
mentioned to those who are worthy of it.

"For from the light, which is the Christ, and the i
the gift of the Spirit the four lights (appeared) from t
expected that they might attend him. And the three (are)
life. And the four powers (are) understanding, grace, pe
And grace belongs to the light-aeon Armozel, which is th
are three other aeons with this aeon: grace, truth, and
light (is) Oriel, who has been placed over the second ae
other aeons with him: conception, perception, and memory
Daveithai, who has been placed over the third aeon. And
aeons with him: understanding, love, and idea. And the f
over the fourth light Eleleth. And there are three other
perfection, peace, and wisdom. These are the four lights
Autogenes, (and) these are the twelve aeons which attend
one, the Autogenes, the Christ, through the will and the
Spirit. And the twelve aeons belong to the son of the Au
were established by the will of the holy Spirit through

"And from the foreknowledge of the perfect mind, th
the will of the invisible Spirit and the will of the Aut
Man (appeared), the first revelation, and the truth. It
Spirit called Pigera-Adamas, and he placed him over the
mighty one, the Autogenes, the Christ, by the first ligh
are his powers. And the invisible one gave him a spiritu

And he spoke and glorified and praised the invisible Spi
thy sake that everything has come into being and everyth
I shall praise and glorify thee and the Autogenes and th
Father, the Mother, and the Son, the perfect power.'

"And he placed his son Seth over the second aeon ir
second light Oriel. And in the third aeon the seed of Se
third light Daveithai. And the souls of the saints were
the fourth aeon the souls were placed of those who do nc
who did not repent at once, but who persisted for a whil
afterwards; they are by the fourth light Eleleth. These
glorify the invisible Spirit.

"And the Sophia of the Epinoia, being an aeon, conc
herself and the conception of the invisible Spirit and f
to bring forth a likeness out of herself without the cor
had not approved - and without her consort, and without
though the person of her maleness had not approved, and
agreement, and she had thought without the consent of th
knowledge of her agreement, (yet) she brought forth. Anc
invincible power which is in her, her thought did not re
came out of her which was imperfect and different from h
she had created it without her consort. And it was dissi
its mother, for it has another form.

"And when she saw (the consequences of) her desire,
of a lion-faced serpent. And its eyes were like lightnir
cast it away from her, outside that place, that no one c
might see it, for she had created it in ignorance. And s
luminous cloud, and she placed a throne in the middle of
might see it except the holy Spirit who is called the mc
she called his name Yaltabaoth.

"This is the first archon who took a great power fr
removed himself from her and moved away from the places
became strong and created for himself other aeons with a
which (still) exists now. And he joined with his arrogar
begot authorities for himself. The name of the first one
generations call the reaper. The second one is Harmas, w
The third one is Kalila-Oumbri. The fourth one is Yabel.
Adonaiou, who is called Sabaoth. The sixth one is Cain,
men call the sun. The seventh is Abel. The eighth is Abr
Yobel. The tenth is Armoupieel. The eleventh is Melceir-
Belias, it is he who is over the depth of Hades. And he
each corresponding to the firmaments of heaven - over th
five over the depth of the abyss, that they may reign. A
with them, but he did not send forth from the power of t
taken from his mother, for he is ignorant darkness.

"And when the light had mixed with the darkness, it
shine. And when the darkness had mixed with the light, i
it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The fi
the second is Saklas, and the third is Samael. And he is
arrogance which is in him. For he said, 'I am God and th
beside me,' for he is ignorant of his strength, the plac
come.

"And the archons created seven powers for themselve
for themselves six angels for each one until they became

are the bodies belonging with the names: the first is At
face; the second is Eloaiou, he has a donkey's face; the
has a hyena's face; the fourth is Yao, he has a serpent'
the fifth is Sabaoth, he has a dragon's face; the sixth
monkey's face; the seventh is Sabbede, he has a shining
sevenness of the week.

"But Yaltabaoth had a multitude of faces, more than
could put a face before all of them, according to his de
midst of seraphs. He shared his fire with them; therefor
them. Because of the power of the glory he possessed of
called himself God. And he did not obey the place from w
united the seven powers in his thought with the authorit
And when he spoke it happened. And he named each power b
highest: the first is goodness with the first (authority
foreknowledge with the second one, Eloaio; and the third
third one, Astraphaio); the fourth is lordship with the
fifth is kingdom with the fifth one, Sabaoth; the sixth
one, Adonein; the seventh is understanding with the seve
these have a firmament corresponding to each aeon-heaven
according to the glory which belongs to heaven for the d
powers. And in the names which were given to them by the
power. But the names which were given them according to
to heaven mean for them destruction and powerlessness. T

"And having created [...] everything, he organized
the first aeons which had come into being, so that he mi
indestructible ones. Not because he had seen the indestr
power in him, which he had taken from his mother, produc
of the cosmos. And when he saw the creation which surrou
multitude of the angels around him which had come forth
them, 'I am a jealous God, and there is no other God bes
announcing this he indicated to the angels who attended
another God. For if there were no other one, of whom wou

"Then the mother began to move to and fro. She beca
deficiency when the brightness of her light diminished.
because her consort had not agreed with her."

And I said, "Lord, what does it mean that she moved
smiled and said, "Do not think it is, as Moses said, 'ab
when she had seen the wickedness which had happened, and
had committed, she repented. And she was overcome by for
darkness of ignorance and she began to be ashamed. And s
return, but she was moving about. And the moving is the

"And the arrogant one took a power from his mother.
thinking that there existed no other except his mother a
the multitude of the angels which he had created, then h
them.

"And when the mother recognized that the garment of
then she knew that her consort had not agreed with her.
weeping. And the whole pleroma heard the prayer of her r
praised on her behalf the invisible, virginal Spirit. An
the invisible Spirit had consented, the holy Spirit pour
whole pleroma. For it was not her consort who came to he
through the pleroma in order that he might correct her d
taken up not to her own aeon but above her son, that she
until she has corrected her deficiency.

"And a voice came forth from the exalted aeon-heave
the son of Man.' And the chief archon, Yaltabaoth, hearc
the voice had come from his mother. And he did not know
he taught them, the holy and perfect Mother-Father, the
the image of the invisible one who is the Father of the
everything came into being, the first Man. For he reveal
human form.

"And the whole aeon of the chief archon trembled, a
abyss shook. And of the waters which are above matter, t
illuminated by the appearance of his image which had bee
the authorities and the chief archon looked, they saw th
underside which was illuminated. And through the light t
image in the water.

"And he said to the authorities which attend him, '
according to the image of God and according to our liker
become a light for us.' And they created by means of the
correspondence with the characteristics which were giver
supplied a characteristic in the form of the image which
natural (form). He created a being according to the like
perfect Man. And they said, 'Let us call him Adam, that
power of light for us.'

"And the powers began: the first one, goodness, cre
second, foreknowledge, created a sinew-soul; the third,
flesh-soul; and the fourth, the lordship, created a marr
kingdom created a blood-soul; the sixth, envy, created a
understanding, created a hair-soul. And the multitude of
and they received from the powers the seven substances c
order to create the proportions of the limbs and the prc
the proper working together of each of the parts.

"The first one began to create the head. Eteraphaop
Meniggesstroeth created the brain; Asterechme (created)
Thaspomocha, the left eye; Yeronumos, the right ear; Bis
Akioreim, the nose; Banen-Ephroum, the lips; Amen, the t
molars; Basiliademe, the tonsils; Achcha, the uvula; Ada
the vertebrae; Dearcho, the throat; Tebar, the right sho
shoulder; Mniarcon, the right elbow; [...], the left elb
underarm; Evanthen, the left underarm; Krys, the right h
hand; Treneu, the fingers of the right hand; Balbel, the
hand; Kriman, the nails of the hands; Astrops, the right
left breast; Baoum, the right shoulder joint; Ararim, th
Areche, the belly; Phthave, the navel; Senaphim, the abc
right ribs; Zabedo, the left ribs; Barias, the right hip
Abenlenarchei, the marrow; Chnoumeninorin, the bones; Ge
Agromauna, the heart; Bano, the lungs; Sostrapal, the li
spleen; Thopithro, the intestines; Biblo, the kidneys; P
Taphreo, the spine of the body; Ipouspoboba, the veins;
Atoimenpsephei, theirs are the breaths which are in all
all the flesh; Bedouk, the right buttock (?); Arabeei, t
testicles; Sorma, the genitals; Gorma-Kaiochlabar, the r
left thigh; Pserem, the kidneys of the right leg; Asakla
Ormaoth, the right leg; Emenun, the left leg; Knyx, the
Tupelon, the left shin-bone; Achiel, the right knee; Phr
Phiouthrom, the right foot; Boabel, its toes; Trachoun,
its toes; Miamai, the nails of the feet; Labernioum - .

"And those who were appointed over all of these are
Jabel, (Sabaoth, Cain, Abel). And those who are particul

(are) the head Diolimodraza, the neck Yammeax, the right
left shoulder Verton, the right hand Oudidi, the left or
the right hand Lampno, the fingers of the left hand Leek
Barbar, the left breast Imae, the chest Pisandriaptes, t
Koade, the left shoulder joint Odeor, the right ribs Asp
Synogchouta, the belly Arouph, the womb Sabalo, the righ
left thigh Chthaon, all the genitals Bathinoth, the righ
leg Charcha, the right shin-bone Aroer, the left shin-bo
knee Aol, the left knee Charaner, the right foot Bastan,
the left foot Marephnounth, its toes Abrana.

"Seven have power over all of these: Michael, Ourie
Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones
the senses (are) Archendekta; and he who is in charge ov
Deitharbathas; and he who is in charge over the imaginat
who is over the composition Aachiaram, and he who is ove
Riaramnacho.

"And the origin of the demons which are in the whol
be four: heat, cold, wetness, and dryness. And the mothe
matter. And he who reigns over the heat (is) Phloxopha;
the cold is Oroorrothos; and he who reigns over what is
he who reigns over the wetness (is) Athuro. And the moth
Onorthochrasaei, stands in their midst, since she is ill
with all of them. And she is truly matter, for they are

"The four chief demons are: Ephememphi, who belongs
belongs to desire, Nenentophni, who belongs to grief, Bl
fear. And the mother of them all is Aesthesis-Ouch-Epi-P
demons passions came forth. And from grief (came) envy,
trouble, pain, callousness, anxiety, mourning, etc. And
wickedness arises, and empty pride, and similar things.
anger, wrath, and bitterness, and bitter passion, and ur
things. And from fear (comes) dread, fawning, agony, anc
like useful things as well as evil things. But the insig
(character) is Anaro, who is the head of the material sc
the seven senses, Ouch-Epi-Ptoe.

"This is the number of the angels: together they ar
it until, limb for limb, the natural and the material bc
them. Now there are other ones in charge over the remair
not mention to you. But if you wish to know them, it is
Zoroaster. And all the angels and demons worked until th
natural body. And their product was completely inactive
long time.

"And when the mother wanted to retrieve the power w
chief archon, she petitioned the Mother-Father of the Al
He sent, by means of the holy decree, the five lights dc
angels of the chief archon. They advised him that they s
power of the mother. And they said to Yaltabaoth, 'Blow
of your spirit and his body will arise.' And he blew int
which is the power of his mother; he did not know (this)
ignorance. And the power of the mother went out of Yalta
body, which they had fashioned after the image of the or
beginning. The body moved and gained strength, and it wa

"And in that moment the rest of the powers became j
come into being through all of them and they had given t
and his intelligence was greater than that of those who
greater than that of the chief archon. And when they rec

luminous, and that he could think better than they, and wickedness, they took him and threw him into the lowest

"But the blessed One, the Mother-Father, the benefi had mercy on the power of the mother which had been brou chief archon, for they (the archons) might gain power ov perceptible body. And he sent, through his beneficent Sp mercy, a helper to Adam, luminous Epinoia which comes ou Life. And she assists the whole creature, by toiling wit him to his fullness and by teaching him about the descen teaching him about the way of ascent, (which is) the way luminous Epinoia was hidden in Adam, in order that the a her, but that the Epinoia might be a correction of the c

"And the man came forth because of the shadow of th And his thinking was superior to all those who had made up, they saw that his thinking was superior. And they to whole array of archons and angels. They took fire and ea them together with the four fiery winds. And they wrough caused a great disturbance. And they brought him (Adam) death, in order that they might form (him) again from ea and the spirit which originates in matter, which is the and desire, and their counterfeit spirit. This is the to body with which the robbers had clothed the man, the bon he became a mortal man. This is the first one who came c separation. But the Epinoia of the light which was in hi was to awaken his thinking.

"And the archons took him and placed him in paradis 'Eat, that is at leisure,' for their luxury is bitter an depraved. And their luxury is deception and their trees their fruit is deadly poison and their promise is death. life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of plan which they made together, which is the likeness of of this (tree) is bitter and its branches are death, its deception is in its leaves, and its blossom is the ointm fruit is death and desire is its seed, and it sprouts in place of those who taste from it is Hades, and the darkn rest.

"But what they call the tree of knowledge of good a Epinoia of the light, they stayed in front of it in orde not look up to his fullness and recognize the nakedness it was I who brought about that they ate."

And to I said to the savior, "Lord, was it not the to eat?" The savior smiled and said, "The serpent taught wickedness of begetting, lust, (and) destruction, that h to him. And he (Adam) knew that he was disobedient to hi to light of the Epinoia which is in him, which made him thinking than the chief archon. And (the latter) wanted which he himself had given him. And he brought a forgetf

And I said to the savior, "What is the forgetfulnes not the way Moses wrote (and) you heard. For he said in him to sleep' (Gn 2:21), but (it was) in his perception. through the prophet, 'I will make their hearts heavy, th attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (archon wanted to bring her out of his rib. But the Epinc be grasped. Although darkness pursued her, it did not ca a part of his power out of him. And he made another crea woman, according to the likeness of the Epinoia which ha he brought the part which he had taken from the power of creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in tha Epinoia appeared, and she lifted the veil which lay over sober from the drunkenness of darkness. And he recognize he said, 'This is indeed bone of my bones and flesh of m man will leave his father and his mother, and he will cl they will both be one flesh. For they will send him his leave his father and his mother ... (3 lines unreadable)

"And our sister Sophia (is) she who came down in ir rectify her deficiency. Therefore she was called Life, w the living, by the foreknowledge of the sovereignty of h they have tasted the perfect Knowledge. I appeared in th the tree of knowledge, which is the Epinoia from the for light, that I might teach them and awaken them out of th they were both in a fallen state, and they recognized th Epinoia appeared to them as a light; she awakened their

"And when Yaltabaoth noticed that they withdrew fro earth. He found the woman as she was preparing herself f lord over her, though he did not know the mystery which the holy decree. And they were afraid to blame him. And ignorance which is in him. And he cast them out of parad in gloomy darkness. And the chief archon saw the virgin that the luminous Epinoia of life had appeared in her. A of ignorance. And when the foreknowledge of the All noti and they snatched life out of Eve.

"And the chief archon seduced her and he begot in h and the second (are) Eloim and Yave. Eloim has a bear-fa cat-face. The one is righteous but the other is unrighte but Eloim is unrighteous.) Yave he set over the fire and set over the water and the earth. And these he called wi Abel with a view to deceive.

"Now up to the present day, sexual intercourse cont archon. And he planted sexual desire in her who belongs through intercourse the copies of the bodies, and he ins counterfeit spirit.

"And the two archons he set over principalities, so over the tomb. And when Adam recognized the likeness of he begot the likeness of the son of man. He called him S way of the race in the aeons. Likewise, the mother also which is in her likeness and a copy of those who are in will prepare a dwelling place for the aeons which will c them drink water of forgetfulness, from the chief archon might not know from where they came. Thus, the seed rema assisting (him), in order that, when the Spirit comes fo he may raise up and heal him from the deficiency, that t (again) become holy and faultless."

And I said to the savior, "Lord, will all the souls into the pure light?" He answered and said to me, "Great

your mind, for it is difficult to explain them to others from the immovable race. Those on whom the Spirit of lif whom) he will be with the power, they will be saved and worthy of the greatness and be purified in that place fr the involvements in evil. Then they have no other care t alone, to which they direct their attention from here or or jealousy or desire and greed of anything. They are nc except the state of being in the flesh alone, which they expectantly for the time when they will be met by the re Such then are worthy of the imperishable, eternal life a endure everything and bear up under everything, that the fight and inherit eternal life."

I said to him, "Lord, the souls of those who did nc whom the power and Spirit descended, (will they be rejec said to me, "If) the Spirit (descended upon them), they saved, and they will change (for the better). For the pc every man, for without it no one can stand. And after th the Spirit of life increases and the power comes and str one can lead it astray with works of evil. But those on spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these gc of their flesh?" And he smiled and said to me, "The soul become stronger than the counterfeit spirit, is strong a and, through the intervention of the incorruptible one, taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not knc where will their souls be?" And he said to me, "In those has gained strength when they went astray. And he burden to the works of evil, and he casts it down into forgetfu comes out of (the body), it is handed over to the author being through the archon, and they bind it with chains a and consort with it until it is liberated from the forge knowledge. And if thus it becomes perfect, it is saved.'

And I said, "Lord, how can the soul become smaller nature of its mother or into man?" Then he rejoiced wher he said to me, "Truly, you are blessed, for you have unc made to follow another one (fem.), since the Spirit of l saved through him. It is not again cast into another fle

And I said, "Lord, these also who did not know, but will their souls go?" Then he said to me, "To that place poverty go they will be taken, the place where there is will be kept for the day on which those who have blasphe tortured, and they will be punished with eternal punishm

And I said, "Lord, from where did the counterfeit s to me, "The Mother-Father, who is rich in mercy, the hol the One who is merciful and who sympathizes with you (pl the foreknowledge of light, he raised up the offspring c its thinking and the eternal light of man. When the chie they were exalted above him in the height - and they sur then he wanted to seize their thought, not knowing that thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his committed together adultery with Sophia, and bitter fate them, which is the last of the changeable bonds. And it

interchangeable. And it is harder and stronger than she
united, and the angels and the demons and all the genera
For from that fate came forth every sin and injustice ar
chain of forgetfulness and ignorance and every severe cc
and great fears. And thus the whole creation was made bl
may not know God, who is above all of them. And because
forgetfulness, their sins were hidden. For they are bour
times and moments, since it (fate) is lord over everythi

"And he (the chief archon) repented for everything
through him. This time he planned to bring a flood upon
greatness of the light of the foreknowledge informed Noa
(it) to all the offspring which are the sons of men. But
strangers to him did not listen to him. It is not as Mos
themselves in an ark' (Gn 7: 7), but they hid themselves
Noah, but also many other people from the immovable race
and hid themselves in a luminous cloud. And he (Noah) re
and she who belongs to the light was with him, having sh
(the chief archon) had brought darkness upon the whole e

"And he made a plan with his powers. He sent his ar
men, that they might take some of them for themselves ar
their enjoyment. And at first they did not succeed. Wher
they gathered together again and they made a plan togeth
counterfeit spirit, who resembles the Spirit who had des
the souls through it. And the angels changed themselves
the likeness of their mates (the daughters of men), fill
of darkness, which they had mixed for them, and with evi
silver and a gift and copper and iron and metal and all
they steered the people who had followed them into great
them astray with many deceptions. They (the people) beca
enjoyment. They died, not having found truth and without
truth. And thus the whole creation became enslaved forev
of the world until now. And they took women and begot ch
darkness according to the likeness of their spirit. And
hearts, and they hardened themselves through the hardnes
spirit until now.

"I, therefore, the perfect Pronoia of the all, char
for I existed first, going on every road. For I am the r
am the remembrance of the pleroma.

"And I went into the realm of darkness and I endure
middle of the prison. And the foundations of chaos shook
them because of their wickedness, and they did not recog

"Again I returned for the second time, and I went a
those who belong to the light, which is I, the remembran
entered into the midst of darkness and the inside of Hac
(to accomplish) my task. And the foundations of chaos sh
fall down upon those who are in chaos and might destroy
to my root of light, lest they be destroyed before the t

"Still for a third time I went - I am the light whi
am the remembrance of the Pronoia - that I might enter i
darkness and the inside of Hades. And I filled my face w
completion of their aeon. And I entered into the midst o
the prison of the body. And I said, 'He who hears, let h
sleep.' And he wept and shed tears. Bitter tears he wipe
said, 'Who is it that calls my name, and from where has
while I am in the chains of the prison?' And I said, 'I

pure light; I am the thinking of the virginal Spirit, wh
honored place. Arise and remember that it is you who hea
root, which is I, the merciful one, and guard yourself a
poverty and the demons of chaos and all those who ensnar
deep sleep and the enclosure of the inside of Hades.

"And I raised him up, and sealed him in the light o
seals, in order that death might not have power over him

"And behold, now I shall go up to the perfect aeon.
everything for you in your hearing. And I have said ever
might write them down and give them secretly to your fel
the mystery of the immovable race."

And the savior presented these things to him that h
and keep them secure. And he said to him, "Cursed be eve
these things for a gift or for food or for drink or for
other such thing." And these things were presented to hi
immediately he disappeared from him. And he went to his
related to them what the savior had told him.

Reply | Messages in this Topic (1)

#69 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Tue Dec 21, 2010 4:47 am
Subject: "Tri-Cyclic" Ritual: WINTER SOLSTICE [Update]

This is My Own "Tri-Cyclic" Rite
-SaToGa
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Continued From Here:
http://groups.yahoo.com/group/enochianmagic/message/59

Suffice to say, personal life problems dampened the full
might have had.

Also, utilizing all 3 systems did not work exactly as I

I felt as if the energies were causing 'antipodal tensio
aura.

I brought this to EE's attention and I will attempt it
[Their suggestion]

-It will be awhile before I attempt something of this ma

[I am currently experiencing somewhat of an 'energy hang

Only because I had promised to post an update to this 'e
so.

Briefly:

--Was not very "epic". Actually somewhat disappointed ir
longer than the actual rite itself.

Transcript:
...what looked like someone's 'science fair robot' appea

female across a landscape composed of 'aluminum foil'(?)

At this point, I feel something whirling around the top
am quite sure something kept pushing me around.
My brain felt as if at any second it would explode from
abdomen was spasmodic.
My lower right side by lumbar region was pinching me.
When I summoned the 3 Governors- I had an intense urge t
drained throughout the vision.

[After wards I realized these 'symptoms' to be false]

I 'appeared' outside my own temple's door, but was unabl
"Locked out", the ground feels like gum and I slowly fal

A big black bird [crow/hawk?] flies by, 'eyeballing me'.
It is carrying a woman's head, who still appears alive.

I am 'told' [*in a bin-aural process] this '3 cyclic rit
in separate levels come days passing".

[*In one ear, I hear 'books within books'. In my other e
"open up to me in separate levels come days passing". Th
process, like listening with headphones plugged into a k
happens frequently, for me, with the Kings]

The vision slows to halt.
Much slower than my other EE works.

I hear trumpets blowing.

I see the Moon, and a hand reaching over it with an eyec
One drop drips onto it's surface.

I hear the word 'splash', but it does not splash- [just

I watch the blood trail from one 'tear', and scene chang

I am in total darkness for awhile. [approx. 17 minutes:

I ask for help, guidance, or initiation.

I was ready to end the EE rite for tonight.
[I was getting disgusted with all of it- weird mood]

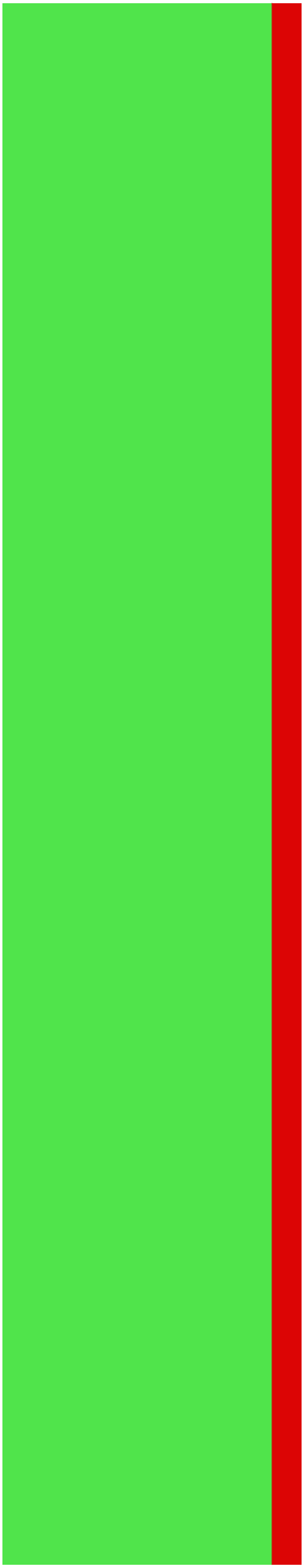
I see a hideous child, bruised up. Looked like he had bi
being exposed to radiation [was my thought at time]

He grabs my hand and pulls me, then starts running. I he
crowds panicking and running. The ground is shaking.

I see a crude looking harp made of scrap wood and bent g

I am now pulling a wagon, holding the handles, waist hig
transports people, as one would see in China. The occupa
appears like an 'aristocrat', leaning backwards, human-l
Suddenly it jumps out and chases [on all 4 legs] a 'depr
black car.

Again a crowd is yelling in panic, and the ground opens
landscape, and I fall in between the asphalt and a worn



pipe'(?)

I see a green eye, watching me- [eerie...]

Once more- darkness envelopes me.
This continues for several more minutes.

[I can hear instructions, advice- personal]

I call for the Governors. First I see what appears as a
Hearts"- flat, strolling around.

Then 3 men in black suits with black pointy hats. They a

They ask if I need direction, and hold hands. They pull
sideways- and take the form of paper doll cutouts, joine
surround me and dance in a circle. Spinning quickly, the
wall.

I am inside a black pipe which turns into a cannon.
I am shot out like a bullet and am launched into space.

[Crown chakra feels painful]

I see a gigantic meteor and floating ice particles.
I see a two layered spaceship that looks like 2 'jelly c
pillars.

I hear the phrase 'ice palace'.

I am in a torus- [white with black speckles]
Very intense, physical feeling.
[My organs within seem to be shifting]

Then, I am inside 1/2 of a broken, [cracked in half] egg
[Light sky-blue color with white speckles]

I am now free falling- ['ballistic' I hear]
I land by a body of water, and climb out of the egg shel

I see a 'Goddess of Egypt' with a head dress on.

[I see 4 numbers, statue-like. It appears as a monument.
down the 4 numbers nor reveal the identity of this Godde
She sits by the embankment, and a dead body floats by he
Across the way I see a donkey, which howls like a wolf,

[much transpires. personal]

I try to walk but the body of water spreads so I can not
I start to spin, get dizzy and drop through the ground/w
[not sure what I was standing on]

I land on a huge [supine] clock face.
White with black numerals [voice says 'Not Roman Numeral
I try to make out what time it said, and a tiny bird pop
It says "cuckoo cuckoo cuckoo".

The bird escapes from the clock and turns into the same
from the beginning of vision, minus the female this time

It looks at me and says "Don't get a head"
[I assume the pun(s) intended]

I feel an intense explosion inside my head. I am aware c
temple. I drift back and forth- Beta, Alpha.

[I circulate energy, and ground/close temple]

I feel for whatever the reason, this rite ended prematur

-SaToGa
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Reply | Messages in this Topic (1)

#70 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Tue Dec 21, 2010 9:19 pm
Subject: Holiday Greetings & Enochian Entity Love Miracle

After-thoughts from the "Tri-Cyclic": working, here:

http://groups.yahoo.com/group/enochianmagic/message/59
&
http://groups.yahoo.com/group/enochianmagic/message/69

From the latter:

I am 'told' [*in a bin-aural process] this '3 cyclic rit
in separate levels come days passing".

[*In one ear, I hear 'books within books'. In my other e
former:
"open up to me in separate levels come days passing". Th
process, like listening with headphones plugged into a k
happens frequently, for me, with the Kings]

After thoughts; Reflections-

Thoughts working their way upwards..

Like all visions, they take time, time, time to reveal t

I usually understand them all, [well,..most LOL] after r
gone by-

Dreams, synchronizations, emotions, people/event trigger
usually open those mind doors.

***I feel 'energy drunk' today, but gave a lot of reflec
currently in my life***

A few years ago, life was a self imposed hell.
Many personal problems.
Many.

In 1995 [as I wrote about in other articles], I started
in many hybrid forms.

I did get excellent results with it, as I am sure many c

During the peak of my EE work around that time, I had a
A vision of who my future spouse was to be.
I received my spouse's first name, and what my spouse wa

So strong was my magick, that miracles had cemented my f

By vision recollection, I had the "facial portrait of my
on me.

[I was THAT CERTAIN!]

After EE relocating me, with funds, transportation- [the
waiting to find my spouse.

I figured I was duped, or I misinterpreted what I had se
have a tattoo on me that means NOTHING!

Ten years had passed-
TEN!
Performing other systems of magick-
Taking some magickal 'sabbaticals'-

Suddenly, for some reason, I "Knew" it was close...

I sensed it..

I started hitting the Enochian heavy- and started workir
a purer form.

Contact...

One year of this- and I find MY SPOUSE!

Was the same Name!

People ask me about my tattoo, asking if my spouse posec
the tattoo shop or if I brought the artist a photograph.

When I tell them this was from a vision- people laugh!

Eleven years from first EE vision, until finally meetinç
DELIVERED!

The EE keep on delivering!

So, after all my reflection and meditation, "WE" thought
would like to have some faith, -reciprocated.

This is the greatest Holiday gift I/WE could share with

Enochian Entities are REAL!

EE Magick...is REAL!

HAPPY HOLIDAYS!

-Mr. & Mrs. SaToGa

Reply | Messages in this Topic (1)

#71 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Wed Dec 22, 2010 3:05 am
Subject: "Altruistic Gospel of the Sophia Enochiana"

"Altruistic Gospel of the Sophia Enochiana"

The Enochian Materials are instructions for transformati

It is alchemy in it's purest aspect.

The Enochian Gospel is one free from dogma and religion.

It destroys taboos and replaces them with Wisdom.

It is limitless and unbound. Once shackled with names, i
potential. Thus my reasoning why The Enochian Materials
Hybrid adultery.. It should be a stand alone system.

Rather than worshiping the EE, They seek to release us f
Our bondage is the confines we embed within our souls. T
shifts in the cosmic matrix that encompasses the fabric
macrocosmic blueprint that points us to the wise men who

The EE teaches release and purging. They were Gnostic ar
Kelley. EE sought to undermine the superstitions of the
Earthly Kingdoms. Theirs was an embassy of crystalline t
truth is rebellion.

Electromagnetic realms of mindless dungeons where stable
chains.

[THIS WILL ALWAYS BE CONSIDERED A 'WORK IN PROGRESS']

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Reply | Messages in this Topic (1)

#72 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Thu Dec 23, 2010 10:29 pm
Subject: TVision

Here's a testament to the power of Enochian.

I was doing a rite in the temple.

My spouse was in another room, though our home layout sh
due to it's unique floor plan.
[We have the Feng Shui trip going on]

My spouse was doing some research at the time of my work

poltergeist [PSI] effects.

We have a large screen plasma TV and there were 'crackli
transpire around appliances during ritual work.

This time, the electromagnetic interference was so loud
the TV screen for a split second and it provided a short
own.

[Some Chaotes use the TV/PC Monitor technique for scryir
unheard of]

-Holding the vision for as long as possible:

My spouse was erecting a fence and was mixing concrete f
A male voice gave my spouse specific directions for prep
consistency of the concrete mix. This was repeated as it
detail.

Proper Perspective:

Prior to this vision, we had been discussing various tec
notebooks ages passed, that incorporated "Hybrid Neo-En(

We were comparing differences since the purer system.
[Compiled from the EE materials and the EE Themselves]

The vision confirmed that it was an 'annexation' from my

The fence/concrete foundation was the correct way of lay
system together.

Procured only by minimal [if any at all] hybridization.

The 'anonymous male voice director/narrator' was essenti
vital recipe.

-SaToGa
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#74 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Fri Dec 24, 2010 4:55 am
Subject: EE Health Advice

I have been an athlete since I was a kid.

I sweat profusely.

Lately I have been getting a lot of anxiety in the form
and lethargy. (Getting much worse x daily)

I have been hitting the EE rituals pretty hard too, and

During a recent rite, I took this problem to EE and They
needed to raise my Potassium intake and lower my sodium

When I told this to *my spouse, I got it good!
[Within the hour my spouse went to the store and returne
electrolyte replacement. LOL!]

After just a couple of days of increasing/decreasing, I

I'm certain if this was not corrected immediately, I wou
irreparable/long term damage to my heart.

I am also certain, many of the...

"Enochian anxiety stricken/horror stories-
[internet sensationalized!]"

...can be directly/indirectly related to lower electroly

Common to most of the world's populace, but the symptoms
apparent when PSI manipulation is torqued during EE work

*My spouse [who is a medical practitioner] has been pour
years that I need to stay hydrated and keep my electroly
note-Confirmed!)

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Reply | Messages in this Topic (1)

#75 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Fri Dec 24, 2010 7:27 pm
Subject: Are Enochian Entities Yahweh's Angels?

"Mysteriorum Libri Quinque" contains some Gnostic teachi
Dee.

The Enochian Entities [EE] also share some 'Biblical Pro

Here's one prophecy I feel needs addressing:

The antichrist appearance is immanent.

If these EE were "angels of Yahweh", I am certain the EE
information concerning scripture.
[This seems like common sense to me]

According to The Bible:

Deut. 18:20
"But the prophet who presumes to speak a word in My name
commanded him to speak, or who speaks in the name of oth
shall die."

21) "And if you say in your heart, How shall we know the
not spoken?'
22) "when a prophet speaks in the name of the LORD, if t
or come to pass, that is the thing which the LORD has no
has spoken it presumptuously; you shall not be afraid of

The Old Testament is Yahweh's 'guide book' for humanity.

If Yahweh says it, He means it.

Would 'Yahweh's angels'.., lie?

Galatians 1:8 (King James Version)

8) "But though we, or an angel from heaven, preach any c
than that which we have preached unto you, let him be ac

According to scripture, if angels lie, they are 'accurse

How do we know the antichrist was Not 'immanent in comir

According to this:

The name "antichrist" is only found in 1 John 2:18, 2:22
The Apostle John was the only Bible writer to use the na

There is Not a "The" antichrist.
There are Only "Many" antichrists.[plural]

1John 2:18 Dear children, this is the last hour; and as
antichrist is coming, even now many antichrists have com
1John 2:22 Who is the liar? It is the man who denies tha
Such a man is the antichrist--he denies the Father and t
1John 4:3 but every spirit that does not acknowledge Jes
is the spirit of the antichrist, which you have heard is
now is already in the world.
2John 1:7 Many deceivers, who do not acknowledge Jesus C
flesh, have gone out into the world. Any such person is
antichrist.

If the EE held any type of significant court in Yahweh's
Their Bible scripture.

By saying 'the antichrist is immanent', is [according to

People who lived while Jesus was still alive could be [a
considered- "antichrist".

If anyone prophecies, incorrectly [according to scriptur
punishment. [angels not being immune to Yahweh's punitiv

If an "angel" goes against what the Holy Bible teaches:

Galatians 1:8
8) "But though we, or an angel from heaven, preach any c
than that which we have preached unto you, let him be ac

If angels are Yahweh's servitors, and if the Holy Script
rules- what happened?

Are EE then, "accursed angels"?.
If EE were "accursed angels", They are no longer privy t

If we believe the Bible to be Truth, and use the Bible f
correspondence [structure of the Tribes of Israel, etc.,
choose'?

We could get into debate concerning if Magick is against

Does Yahweh bend the rules for mages?

Do we interpret the Bible as Cabalist code?

How come the EE don't know the Bible is Not to be taken

[Kelley was the EE contact. He knew EE were not Yahweh's

[The 'antichrist' argument amongst eschatology students
biblical teaching. {Similar to the "rapture theory"}
The EE were telling Dee what he wanted to hear. EE has a
own 'subconscious data base' for referencing. They did t
lack of Latin, in one instance] many times.

-SaToGa

Reply | Messages in this Topic (1)

#76 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Dec 25, 2010 5:12 pm
Subject: Enochian Alphabet

[Christmas Eve- 12/24/2007]

My work with EE has revealed some insight into Their Sys
Alphabet.

Kelley received the Enochian Alphabet by EE in a thrice-

(3 sets) x (7 letters)

People are used to seeing "Cardinal, Mutable, Fixed" ass
Zodiac...

The sequence of:
-Cardinal [create, begin]
-Fixed [change/maintain]
-Mutable [changing to something else, end/destroy]
..are parts of all the patterns we experience.

"Language and communication are the cornerstone to evolu
Language and it's expression are 'finite borders' that n
'allow' broader horizons"- [An EE told me this]

["Cardinal, Mutable, Fixed" (#)terminology suffice until
horizon']

(#) "EE has a knack for using your own 'subconscious dat

They did this with Kelley [his lack of Latin, in one ins
http://groups.yahoo.com/group/enochianmagic/message/75

_____

Zodiac Influence -Cardinal Qualities:

1st Set of 7 Letters:

B, C/K, G/J, D, F, A, E

*"Cardinal" - [from the French "cardo"] = a 'hinge', tha
turns. (It is the most important part)

Example:

In the Hept. Myst. System, A majority of names begin wit
my contention that the "B" changes in cycles.
Also, Carmara drops the "C" and is Marmara.

See my earlier article here:
"C/B Cycle"
http://groups.yahoo.com/group/enochianmagic/message/27
& other future Addendum to that particular topic.

--The cycling of the letters could be considered "hinge-

_____

Planet Influence -Mutable Qualities:

2nd Set of 7 Letters:

M, I/Y, H, L, P, Q, N

*"Mutable" = "subject to change".

Example:

His bigger name is Carmara, that is pronounced Marmara b
"M" remains silent).

--The "bigger name" has the Zodiac "C" rather than the F
"Subject to Change"

_____

Element Influence [Including Aethyrs] -Fixed Qualities:

3rd Set of 7 Letters:

X, O, R, Z, U/V/W, S, T

*"Fixed" = securely placed/fastened - implies unchanging

--Quite a few 'power words' of the Enochian Keys contair
Calls exert 'tension and torque' on the Element Qualitie
[and 30 Aethyrs].

Example:

"ZACARe ca od ZAMRAN" amplifies my Temple and My Aura ar
"Hybrid works".

_____

From Macrocosmic to Microcosmic:
The Structure of;
Zodiac - Planet - Element is similar to a "cosmic step-c
The Celestial Hinge of the Zodiac.
The Cycles of the Planets.
The fixed Elements which cement their molecular structur
together.

--How to 'Work this System' will be Released Soon--

@ This is My Own Research and therefore, of My Own Opini
{Just like all my other articles}
If My Research can aid you, then I have Succeeded.
"Altruistic Gospel of the Sophia Enochiana"
http://groups.yahoo.com/group/enochianmagic/message/71

-SaToGa
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Reply | Messages in this Topic (1)

#77 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Dec 25, 2010 7:27 pm
Subject: Enochian Alphabet [II]

Part Two to this Prior Article:

Enochian Alphabet [part I]
http://groups.yahoo.com/group/enochianmagic/message/76

The Enochian Alphabet is in an ordered structure.
Each character holds a frequency of it's own.

The sequence of order the Alphabet was given to Kelley i

Ref. TFR pg. 183 per Ave Saying the "L" has "more FORCE

Zodiac Influence -Cardinal Qualities:

1st Set of 7 Letters:

B, C/K, G/J, D, F, A, E

This Order:

Aries FIRE- {1.EAST}
Taurus EARTH- {2.SOUTH}
Gemini AIR- {3.WEST}
Cancer WATER- {4.NORTH}

Leo FIRE- [EAST]/ SOUTH {5.EAST}
Virgo EARTH- [SOUTH]/ {6.SOUTH} WEST
Libra AIR- [WEST]/ NORTH {7.WEST}
Scorpio WATER- [NORTH]/ {8.NORTH} EAST

Sagittarius FIRE- [EAST]/ NORTH {9.EAST}
Capricorn EARTH- [SOUTH]/ {10.SOUTH} EAST
Aquarius AIR- [WEST]/ SOUTH {11.WEST}
Pisces WATER- [NORTH]/ {12.NORTH} WEST

Obviously, there are only 7 Letters but 12 Zodiac Signs.
There is another 'structure-key' that pertains to the cy
Zodiac/Letters depending where They are in a Name, Phras

Planet Influence -Mutable Qualities:

2nd Set of 7 Letters:

M, I/Y, H, L, P, Q, N

This Order:
Venus, Sun, Mars, Jupiter, Mercury, Saturn, Moon

Element Influence [Including Aethyrs] -Fixed Qualities:

3rd Set of 7 Letters:

X, O, R, Z, U/V/W, S, T

Fire, Earth, Air, Water
Red/Black/White/Green

Again, obviously, there are 7 Letters but only 4 Element
There is also a 'structure-key' that pertains to the cyc
Element/Letters depending where They are in a Name, Phra

The Enochian System is "Alive"...
Placement of Letters causes 'change and shifting'.
[Similar to a 'Rubik's Cube']
We see King Names which Spiral.
Adding a final Letter to the King Name designates whethe
Severity.
[Ref. TFR pg. 183 per Ave Saying the "L" has "more FORCE

-SaToGa
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Reply | Messages in this Topic (1)

#78 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Dec 25, 2010 11:17 pm
Subject: Enochian Alphabet [III]

These 2 "Enochian Alphabet" articles do not pertain to
Alphabet'.

'Structure-Keys' & other Updates to both prior articles
well as Scrying the Enochian Letters

-SaToGa

Reply | Messages in this Topic (1)

#79 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Dec 26, 2010 2:38 am
Subject: GBRHeptagram

This is an expanded re-post of an earlier article I wrot
from my yahoo diary:
[I received an email request for it- so here it is]

GBR/Heptagram incorporates Heptagrams and WatchTower Sea
It does not use the *Order of the Tabula Recensa.

*See my previous article for the reason why:
"Reformed Great Table Not for Magic?"
http://groups.yahoo.com/group/enochianmagic/message/1

This will Banish 'pre-existing PSI residue' from other s

However, it will Not Banish EE energy.

This is a 'condensed' rite, granted to me by EE.

Erect an astral cube:

Visualize clearly, finite glowing borders.
East-Red
South-Black
West-White
North-Green

Visualize clearly:

-You are 'standing on' Red Silk, which you know is an 'e
Table".
[Recall, the structure of the Holy Table, complete with
and 7 Ensigns of Creation 'create a 3D effect with power
'multi_dimensionally']

-The sky is neutral, awaiting your astral impression.

[Use some type of energy circulation exercise here]
I do a modified Macrocosmic Orbit with pore breathing.
I then 'absorb' the 4 WatchTowers within me.
Across me is the Black Cross-
[similar to the "Qabalistic Cross/Crux" exercise]

[When you recite the First & Second Enochian Key, you wi
these steps correctly- Vibration is an understatement!]

East- a Red flaming Heptagram appears*.
Within the Heptagon- see the [appropriate] WatchTower se
[Note; A Heptagon will be inside the Heptagram]

South- a Black flaming Heptagram appears.
Within the Heptagon- see the WatchTower seal.

West- a White flaming Heptagram appears.
Within the Heptagon- see the WatchTower seal.

North-- a Green flaming Heptagram appears.
Within the Heptagon- see the WatchTower seal.
(The "B"s must be in Enochian Letters!)

[*I possess 5 Enochian Element Wands- you don't need the
mandatory for this rite. They are a carry over from othe
use them here]

Recite the First Enochian Key:

At each WatchTower Seal-
Call/''Vibrate through' [penetrate the veil] with the app
& King Name
[Use Mercy or Severity- depending on the working]

[#Optional- I added the following 2 steps, myself]
#Recite the Second Enochian Key:
#Call the Table of Union and 'see' it open upon the ceil
Enochian Letters.

! Important- if you choose to not use the above #optiona
after you recite the above, 1st Key-

The 4 WatchTowers spin Clock-Wise/Deosil like a "square
You can feel your '*whole temple start to move'- [eventu

(*A "Tesseract" working EE has given me, but will not al
yet, will be posted when I am able)

[#Optional- I added the following, myself]
-#Try to see/feel brilliant white light exploding throug
your body- like a nuclear weapon was detonated and the n
through the ceiling.

[You can use this as a general stand alone rite- or cont
desired working at this point]

-SaToGa
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Reply | Messages in this Topic (1)

#80 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Dec 26, 2010 6:12 pm
Subject: Is the Enochian Material just another rehash of prior grimoires?

Is the Enochian Material just another rehash of prior gr

Are the EE the same angels from, let's say, the "Heptame

Enochian Magic was forbidden to Dee and Kelley.

Why?

We know Dee and Kelley had access to these older grimoi

To postulate that Dee and Kelley had prior communicatio
"other grimoires" is not far fetched.

So, why was Enochian Magic forbidden to Dee and Kelley?

If 'Oip-Teaa-Pdoce' was just 'other angel with a differe
Dee/Kelley 'were not allowed' to evoke this EE in ritual

Why weren't they given a ritual format to communicate wi

Mapsama tells them to be patient.

Gabriel tells them they will never understand the magnit
delivered to them.

Kelley believed the EE to be deceivers, even though he w
of older grimoires.

Kelley, being the EE 'contact', knew there was a differe
'other angels'..
[Kelley was an experienced magickian, scryer and necroma

If EE are the same angels of other grimoires, why was Ke
Why should we even believe Kelley at all, then?

--Are we to believe after several years of Dee and Kelle
they accomplished was bringing to the magickal world 'ju
contacting the same angels from other grimoires'?

Ironically, if this is true, how come there really is no
contacting the EE?
[Other grimoires provide insight into contacting their '

Gabriel makes it clear:
The Doctrine delivered to Dee and Kelley is a "flayle".
"Thrashing". [TFR page #161]

This is all about Transformation.

Comparing the above to, let's say- the "Heptameron", mig

Certainly the Heptarchia Mystica can be used to achieve

as well as using the WatchTower 'cacodaemons' for persor
gratification.

But, that is a very small part of the Enochian Material.
[The EE did not condone the summoning of WatchTower 'evi

The Enochian Entities make it clear all other systems of
Own Materials] is black...

Ave tells them God sent false and deceiving angels to pu
black magick.

These "false and deceiving angels to punish man" would k
Heptameron, according to Ave.

Ave also speaks about the 150 lions- "spirits of wickedr
which are the fallen angels who taught men "demonic magi

To categorize the EE as "the same angels from other grin
EE 'fallen angels' who are "spirits of wickedness, erro

In EE's defense--This is why I personally, would NOT lun
crowd'- if we are to believe what Ave says, anyway..

The Enochian Materials is not a system, per see, but rat
to Universes within Universes.
Keys to explore them and the communication of it's Dwell
It is about Transformation and Evolving.
It is the Highest Magick [if It can even be called "Magi

Saying EE are the same angels of other grimoires limits
[I personally would not use a Tree of Life diagram for t

The Heptameron, on the other hand, is:

-Consecrations and Benedictions

-Conjuration

-"The Spirits of the Air... their nature is to procure C
Riches; to cause one to obtain favour and benevolence; t
of men; to raise men to honors; to carry or take away ir

-"The Spirits of the Air of Munday ...their nature is to
things from place to place; to make horses swift, and to
persons both present and future..."

An Enochian Magickian knows the EE energies can never fu
continue to linger.

The 'Solomonic circles', however, contain their "own" er
tight, allowing no 'PSI residue' to bleed through-out th
end.

This article was my attempt, my argument, [and *my own o
Enochian Entities [EE] are NOT the same entities of olde
No one is capable of labeling them self an expert regard
Materials.
It is too much of an open book for absolute closure.

An opinion becomes fact when proof is presented.

Until now, it is all conjecture.

I am always open minded.
If valid proof was presented, I would gladly concede in
not provide just another redundant avenue to express wha
circulation.

-SaToGa
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Reply | Messages in this Topic (1)

#85 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Fri Dec 31, 2010 5:32 pm
Subject: VOLUME #2...

VOLUME #2: "How To Do Enochian Magic"
Coming Soon as more notes get procured…

Currently, Projected Articles Will Include:

Various Rituals/Charts I Receive from the EE,
Scrying, Astral Temple and `Enochian Hyper-Physics'.

Email with YOUR Input!

enochian.mage@yahoo.com

Reply | Messages in this Topic (1)

#88 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 2, 2011 12:59 am
Subject: [FREE PDF] "Enochian Entities - Practice & Theory" By SaToGa

Is Now Being Circulated For Free

Feedback:
enochian.mage@yahoo.com

Enjoy!
Happy New Year!
-SaToGa

FREE PDF DOWNLOAD LINK:

http://www.lulu.com/spotlight/SaToGa

http://www.lulu.com/product/ebook/enochian-entities-prac
421452

Reply | Messages in this Topic (1)

#89 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 2, 2011 3:19 am
Subject: New Year Rite [12.31.10 - 1.1.11]

New Year Rite
12-31-10 to 1-1-11
Performed 11:30 PM- 12:23 AM

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enochian.mage@yahoo.com

The Enochian Sphere [similar to the descending crown sph
Pillar' exercise] above my head seems to have changed.
It now appeared `artificial', as if it was hollow and me
The usual globe of power above my crown chakra has now s
wrapped around me.

The globular sphere as a coat of many lights might retur
setting next time. (?)

I open the East Fire WatchTower Hierarchy:
- 3 God Names, the King and 6 Seniors-

I Vibrate Keys, #1, #2 …
& #17 Fire of Air

See My Article:
"Proper Key Index" - [Which Enochian Call Is Used?]
VOLUME 2- COMING SOON

I call King Bataiva once more, this time- within the fla
superimposed "through the Heptagon" with the appropriate

I wait until I can feel it "hum".

This transpires:

I see what appears as a playing card King- His profile.

Blond hair, `page style' haircut.
He wears a red shiny material `royalty' coat with white
with green and red diamond shaped stones.

He says I have done well, and I ask for his blessing. He
come now, but will come later".
I `see' an explosion coming from a round doughnut shaped

Billowing black smoke, then comes fire…as the rock appea
rubber tire/wheel.

I hear another `bomb' blast …mingled with a `trumpet' bl
and then hear:

"The voice of the seven thunders …echo to the minds that
a great seere, to learning the ways… the magick of the c
and know the modern ways of the cycle of things passed.
angst, and awaiting the wraith of god and power, glory w
as one circle…"

•

As I wrote in "Enochian Entities – Practice & Theory – E

… I oftentimes hear the voices of the Kings as Binaural.
For some reason, the language takes on the old archaic `
`Thou', etc.
It personally turns me off [does not make it sound anymo
opinion] and transcribing the ritual notes with this car

•

[I see a thick heavy chain with links being pulled taut]

"…[inaudible] …no beginning and no end.
A lock, deep in the hearts and minds of those that know
Do not share thy glory with anyone.
We are angels [i.e., messengers] of old,
not the ones you are familiar with.
These are the un-named 7…Untouchables – who knoweth not
who keepeth away the `privy' [?] of men …thou understanc
of a feel than of a touch".

I ask a personal question about putting more notes toget

the 6 seniors come together- amidst red ambient smoke-
I see a round table with only 2 chairs- but they all sit
though there are still only 2 chairs]

The Table looks like red glossy mahogany wood, and what
exaggerated huge gavel is now present.
`Two Seniors who share one arm' sit at the head of the t
hammer, holding it above their heads, sideways.

The hammer sideways, looks like the `T' of this East Wat

The hammer is on fire.

They throw it at me and it opens up an `aire' that spira
multi-colored sparkles of light.
[my physical body jumps and I literally duck, thinking n

ballistic huge hammer]

I go inside a long black tunnel and I hear "knitting toq
together"…
[I see Betsy Ross sewing the American Flag]

I see the `B' and `C' on the flag King Carmara introduce

The prior `armless female head and bust' originally on F
changed form and the woman [now] grows arms and legs anc
"It is now time to walk!"

[See: "Enochian Entities – Practice & Theory – By SaToGa
Chapter: "C/B Cycle"]

I see the B and C superimpose over each other to form ar

[it flashed in and out so quickly but I believe it to be

[The EE are well known to give very quick imagery flash]

The flag opens wider [stretches] and a cross on it grows
until it fades out of view…

The Original Great WatchTower Table appear on this flag
winds.

I hear "This is now the union of the systems" and "Make

I see what appears to be a funnel, [wide open mouth] tur
dark tunnel, [folding in and out] of itself with 30 sepa
these Aethyrs as one giant snake".

Each one overlaps over another one. The border lines dis
a `wall-less labyrinth'…"The maze is only one, but to th
as 30".

They [?] say "Open the book, and judegeth not, but learn

I see an eagle that turns into a vulture as it flies by.

I am told by King Bataiva "This is for eating the corpse
wounds of the union lay bare the siege" and "The time of
shall befall all mankind… and the greatest gift that was
their hearts [pause]…and of their [louder] minds".

I see someone sliding down two banister rails, skipping
staircase.
It appears again as King Bataiva.

He walks towards me, trailing behind him the train of hi

He opens up his robe and I see within his heart- 3 dagge

He pulls out the middle dagger and suspends it above his

Lightening hits it and His hair `sprays upwards' like iq
discharge.

Everything lights up and He is standing in front of the

WatchTower Table

He simultaneously pulls the remaining two swords out and
horizontally, [like a crucifix] …still holding them.

He approaches me, and stands chest to chest with me.

He wraps His arms around me and crosses his arms.
The two swords form an `X' behind me.

The sword suspended over His head, drops behind him- poi
forms a `T'- the sword hangs stationary, the length of m

"2 swords crossed behind … one sword to your front…- end
protection to walk through the fires…, of the path that
thy… takes"

I see fire and hear explosions…

He says "Write this down"…….

"Thy cutteth with 6 swords but only beareth 3…[long paus
…go now…and make learning"

-and write

"For the last day approacheth, but thou shalt make known
those men who gather"

I see an hourglass, turning upside down

The sand particles are drops of fire

He says "Time is running, so begin!"

[The trance is heavy]

I ask why the substitution of the globe at the beginning
tells me [paraphrased]
"To establish a better connection"

I hear whistling on my left- and I am told:

"Some flesh are conduits, who scatter their bones and br
upon the 4 sections of Tex".

As I cycle back to Beta…

I `hear' a voice, faint, within my mind, as if my subcon
aloud-

[...or am I still in contact?]

"This is the start of a new era, *"B" Year of Eno Domini
[This will be researched more thoroughly]

"Enochian Entities – Practice & Theory – By SaToGa"
Volume #1-
Chapter: *"B=2"

Reply | Messages in this Topic (1)

#91 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 2, 2011 6:23 am
Subject: [UPDATED] Paranoid Email + Root Cause of 'Enochian Sensation

[Update begins:]

The individual who said they would halt all future conta
another email, with another 'Arkansas mystery'...

State commission says dead fish now cover 20-mile sectic

By Associated Press

6:20 p.m. CST, January 1, 2011

http://www.5newsonline.com/news/sns-ap-ar--deadfish,0,23

OZARK, Ark. (AP) — An Arkansas Game and Fish Commission
fish now cover a 20-mile section of the Arkansas River r

Seven teams from the state agency visited the affected p
Friday. Commission spokesman Keith Stephens says an offi
many fish have died is expected on Monday, but he tells
Democrat-Gazette that the number is likely in the hundre

[Update Ends:] lol

I have been corresponding with this certain individual f

[Not sure if it is male or female-, not sure if it matte
Hysterical and emotional break down can be sexless]

Today I received a reply to one of our several running c

This day's email seems ripe with paranoia.

The classic 'Enochian Horror Stories' I warned about in

This is not in anyway a 'slam' against this person, but
an example on why Enochian seems to attract a lot of neg

[I will leave all personal details out to retain their A
kept the grammar and spelling errors intact. Comparing t
this one is evident this person was in a highly charged

Hi again SaToGa!

[Edit: I am inserting paragraphs - ¶]

I remember in one our conversations you mentioned you mo
to Arkansas because the enochian angels got you the wife
across something on the news check this out. it all runs
you started listing your enochian threads;

¶

""ARKANSAS HAS HAD OVER 500 MEASURABLE EARTHQUAKES SINCE

Arkansas (CNN) — ""Things are still shaking in Arkansas.

More than 500 measurable earthquakes have been reported
since September 20, ranging in magnitude from a barely r
noticeable 4.0 (recorded on October 11), according to th
Survey.
Geologists can't say whether they'll stop anytime soon.
¶
I am not trying to say your magick is causing this, but
with karma!

¶

yesterday I was reading the news and came across a FREAK
down in your area and killed 3 people!
WINTER TORNADOES??
""Deadly Arkansas tornado had winds up to 140 mph at pea
miles""
http://www.kfor.com/news/sns-ap-ar--tornadoes-ark,0,7502

NOW THIS MOURNING I SEEN THIS HEADLINE BECAUSE NOW I HAV
YOUR ARKANSAS NEWS CHANNELS ONLINE!!!!!!!!!!1

""1,000 Birds Fall From the Sky in Arkansas""
http://www.todaysthv.com/news/local/story.aspx?storyid=1

""Saturday night, ringing in the New Year took on a whol
the citizens of Beebe. Around 11:30 p.m., enforcement of
Game and Fish Commission began getting reports of dead b
the sky in the city limits of Beebe.""

Arkansas Game and Fish Press Release:

BEEBE, Ark.-- Saturday night, ringing in the New Year to
meaning for the citizens of Beebe. Around 11:30 p.m., er
Arkansas Game and Fish Commission began getting reports
falling from the sky in the city limits of Beebe.
¶
Officers estimated that over 1,000 birds had fallen out
before midnight. Most of the birds were dead, but some w
officers arrived. The blackbirds fell over a one-mile ar
wildlife officer Robby King responded to the reports and
birds. "Shortly after I arrived there were still birds f
King said. King collected about 65 dead birds that will
Livestock and Poultry Commission lab and the National Wi
in Madison, Wis.

The AGFC has flown over the area to gauge the scope of t
other birds found outside of the initial area.

AGFC ornithologist Karen Rowe said that strange events s
occurred a number of times across the globe. "Test resul
inconclusive, but the birds showed physical trauma and t
been hit by lightning or high-altitude hail," Rowe said.
¶
THE ORNITHOLOGIST IS NAMED ROWE! LIKE YOUR FRIEND BEN RO
ON YOUR NEW YEARS EVE RITUAL YOU POSTED THE TIME AS BEIN

THE 1000 BLACK _BLACK!!_ BIRDS FELL FROM THE SKY THAT WE
SOMETHING AS WITH ELECTRO MAGICK ENERGY!!!!

SATOGA GOD IS TRYING TO SHOW YOU WITH ALL THE SYNCHRONIS
MAGICK IS CAUSING ALL THIS INJURYS AND DEATHS!
¶
I NO LONGER WANT TO CORRESPOND WITH YOU BECAUSE I FEEL T
ENABLERS AND I DO NOT WANT TO ATTRACT NEGATIVE KARMA ON

{Edit:Personal details Omitted from this individual's EM

I am sure this individual is trying to help me.

Maybe, this was this person's initial intent since the b
conversations.

Perhaps this person's own innate paranoia got the best c

Maybe this person's emotions were 'tweaked' due to the F
needed a release.

I will never know as all communication was halted on the

Of course I will comply and respect their wish.

-SaToGa

After the "last update"...

If the pen-pal relationship didn't sour, I was going to
apocalyptic intent was to send me to Arkansas because of
Crystal Mines, to which Arkansas is well known for.

With all that 'piezo-electric oscillation' banging into
would significantly strengthen my apocalyptic hammer! LO

...I didn't do it, though.

I imagine this person will keep sending me news headline
natural catastrophe, within a 100 mile radius of me.

The updated news email also said they would pray for me.

Reply | Messages in this Topic (1)

#92 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 2, 2011 8:45 pm
Subject: EE = "Electrical" Entities...

I had to reformat my computer again, today...

This is the 4th time, in 2 1/2 months!

Most of the notes I had typed up for Volume #2 are proba

somewhere in an Enochian Aethyr...

I was going to put them on disc backup, late last night.
another EE Rite.

I figured- I will be back online again in only a few sho
wrong,...right?

So, I will be out of the loop for awhile

-SaToGa

Reply | Messages in this Topic (1)

#95 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Tue Jan 4, 2011 7:49 pm
Subject: "Partial Solar Eclipse/ Quadrantid Meteor Ritual" [Apocalyptic]

This Ritual Structure can be used by the reader.
The Calls, Heptarchial Mystica & WatchTower Hierarchy

"Partial Solar Eclipse/ Quadrantid
Meteor Ritual"

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enochian.mage@yahoo.com
The Quadrantid meteor shower peaks on Jan. 3-4 to kick o
season. January also includes partial solar eclipse and
for amateur astronomers. Credit: NASA/JPL
[21:00 UT (3:00 pm EST) on January 3 and 06:00 UT (01:00
A partial solar eclipse will occur on January 4, 2011. A
when the Moon passes between Earth and the Sun, thereby
obscuring Earth's view of the Sun. A partial solar eclip
regions of the Earth when the center of the moon's shado
[06:40:11 Universal Time (UT)]
Ritual
1/4/11 -Tuesday
"Enochian Entities Practice & Theory - BY SaToGa" Volu
"GBR.Heptagram"
1st & 2nd Key Vibrated
Call: Prince Befafes -Sol
[seal on right side of altar]
In the Prince's Name…
Call: King Babalel -Mars
[seal held in mage's left hand]
Call: 42 Ministers of the Prince
[seal under the mage's feet]
[Optional]
Son of Light: Dmal
& Son of the Son of Light: Liba
This Working makes use of the
Northern Sub-Quadrant of the East WatchTower
-Teaches Arts & Crafts-
Mechanical & Hand Crafts

My Intention: My Projected Analysis of What Knowledge mi
during This Rite
Water of Fire/"Arts & Crafts"

If I took "Etheric Water" and `pressure heated' it with
have `Clear Quartz Crystal' -
[`Understand' what I am saying here…]
Also:
"Liquid Fire" - Kundalini
Water/Emotion Fire/Anger
[Adrenaline - Testosterone]
Quad[4]rantid Eclipse: Water/Moon Fire/Sol
Meteor Shower: "HandCrafted by the Gods, in a Mechanical

Call #11:
[Water of Fire]
See My Article on "Which Enochian Key is Used"

Call: ORO IBAH AOZPI
Call: King BataivH
[7 letters - as the Seniors]
[This particular Working: `Severity'- minus the "A", adc
Call: Dispositor's God Name: [`ArchAngel']
HCNBR
Call: 4 Dispositors: [`Kerubs']
CNBR
NBRC
BRCN
RCNB
RITUAL NOTES TRANSCRIBED:
I slipped into a deep trance.
By not calling the Seniors, and adding the "ArchAngel &
on a totally different "Energy and Setting"..
These notes will reflect the changes in information I re
my previous articles.
The King Name was chosen for Severity
[My previous Articles featured: King Bataiva (mercy)… nc
The change of King working- `Severity' from `Mercy', eli
using Key #11, and invoking the Archangel & 4 Kerubs dur
eclipse' and' meteor shower' brought highly charged `apc
What transpires was extremely surprising, if you compare
`what I was expecting' in the beginning of this article…
[…As soon as the 11th Key was recited and the Archangel
temple began to display mild poltergeist `crackling of v
…Immediately, my scrying produced visions…I see a blue s
billowy clouds…the clouds and sky grow dark, and the clc
quickly, as if a magnificent storm is about to ensue. I
initiation as I can sense something watching me from a c
I see a darkened desert with tumbleweeds blowing across.
become like fire, and out of the rolling grows one mammc
wingspan. The wings attached lower than one would suspec
Latissimus Dorsi muscle group.
[I confirm this Entity to be: HCNBR]
On His forehead was a triangle, encasing an eyeball. Liq
like a spiral funnel cloud. His demeanor was different f
used to in my Enochian Work.
In the distance, there were two thrones.
All I could see of each occupant of said thrones, were F
ornamentation'.
I understood Them to be the two Kings evoked previously
In my previous Article: "New Year Rite"
…I was told to "join the union"- signifying [in vision],
WatchTowers and Heptarchial Mystica "systems"

The beaming LUX of the `Archangel'*

[Note: *Archangel and Kerub are terms `manufactured' by
become popular. I personally do not agree with calling t
but to not confuse the reader, "Kerub" will be transcrib

I see the profile of the Archangel, and He peers upward
which bring lightening and deafening thunder. The boomir
distort my equilibrium, as if wearing headphones with th
maximum.

"Hark"…Entity rises and in His navel is a red stone, wit
it.
He looks at me and roars with the mouth of a lion. The e
me, and from my back, I feel wings sprouting.
I soar upwards, higher than He, and I am surrounded by 4
Kerubs, previously called]

They are `Mother' "angels" I am "secretly" told…
These are female, and surround me at the `cardinal direc
They spin around and lines are formed to create patterns
and inverted pyramid = "a diamond shape".
This pulses…"this is the Art of Hearts"- They sing.

I see an aluminum pyramid and a round window portal.
I am told this is "Signs"
This metallic pyramid turns into a Nuclear Missile War H

"We provide the Arts which create the biggest weapons m
We provide the rationale and common sense of `not to use
We provoke to make you use it.
We open the books and say `learn not to use it'.
Man's inherent ways, will decide that destiny.
In a smaller scale man within himself is god.
Within are bubbling fountains of light, that sprinkle fo
and godhood.
This is truly the bigger picture, for bombs are the meag

I see white ceramic fountains of water that turn blood r

I feel knowledge moving within me like light.
The temple walls are crackling loud.
The 4 EE I have seen before, return.
I see a flat spinning disc like a flying saucer.

"We are propelling it.
We are the inertia and We are the propellant force.
And We are the guidance.
When you combine what you have just seen,… the waves of
within you as fountains…that is the inertia that drives
creatures. It is a dual system, one must learn one to le
second one.
The nuclear warheads are the same crafts, but without th
within. It is only externalized knowledge. Man rather ha
easier and without study.
And these tectonic plates, they move walls and they buck
nuclear weapon.
Under the flooring where you sit, shall someday be split
We shall guide you…and tell you when to leave"

[personal conversation ensues]

I ask what does the Black Cross of the WatchTowers mean:

"These are `passed third dimensional'…. [but…] They oper
"There are two horizontal axes" [plural of axis]
(Each at the cardinal points) "…and one vertical axis"
[I am shown]
["North South, West East- Up Down"]

"When the lines of light form, this appears as a double
shown Giza] is one half of the helix. The Earth's core s
pyramid of resonance.
The energy of radiance opposes itself.
An alignment with "A" [not "The"] universe is created.
It is as a gyroscope that connects Earth to it's skies.
These are innate and with lines and meridians of power".

"Across the goddess [Earth] you see meteors which are wi
bring plagues and destruction. What you see is only the
to come.
The penumbra hides the light which is as a shadow that w
wisdom. The umbrella cloaks the knowledge. The light is
These both are harbingers. We are the sentinels to come.
and the vials are of plagues".

"The first of the 49 leaves shall be rendered true…
[wording inaudible, sounds like "Madimi"]
["…"]
and the silence of one of 49 keys, shall be revealed unt
(Was spoken as a deliberate rhyming poem)

[personal conversation- I omit this deliberately by my c

"Conduits of energy open the next chapter.
We are inside looking out. For those who see us as needi
foolishness for We have God. We seek acknowledgement of
now, as We searched for righteousness in man during the
approval, but admittance that man has sealed their own f
mouth, and not our.
We have the key". [inaudible: God has the key (?)]
As in Sodom We oblige those who freely work with Us.
How many can seek truth?
This is what we seek.
In their own frailty and their own destruction is what t
We seek that man now acknowledge his own doom*.
[*boom, bomb, doom – inaudible]
There is no external taunt nor any external tease.
There is no outside force that makes evil, for within ma
containing evil ever created and manifested".

"Bide Bide Bide" and I hear the word "Time" echoing in t

"Come now walk with us and rest easy son of men"

I see the `wheel of fortune', spinning.

I see a giant bird with long blue feathers…but now it lo
eyes are 2 diamonds on fire. It turns it head and opens
A fly comes out of it's mouth.
The fly is holding a scroll and some sort of writing ins

"Fly to the heavens as the maggots of the field are awak
your turn to write!".

The fly opens the scroll and it says:
"It Is Finished"

The first EE [Archangel] at the beginning of this Ritual
time to descend."

I am back in my temple. I look into the larger scrying k
hear: "It is time, and time and time again after time"

He tells me to write this all down and record it just li

Except for three mild audio distortions, the voice recor
almost 100% perfect this time.
This shows me They can control what gets destroyed…or nc

He says "." [period]
-SaToGa

Reply | Messages in this Topic (1)

#96 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Wed Jan 5, 2011 1:42 am
Subject: The first of the 49 leaves shall be rendered true

"The first of the 49 leaves shall be rendered true…
[wording inaudible, sounds like "Madimi"]
["…"]
and the silence of one of 49 keys, shall be revealed unt
(Was spoken as a deliberate rhyming poem)

[personal conversation- I omit this deliberately by my c
http://groups.yahoo.com/group/enochianmagic/message/95

Understand there are hidden references in this, which I

'Galvah'- gave Dee the forty ninth silver leaf of the bo
"Loagaeth".

I didn't want to add confusion here.

"Madimi" [actually another EE name similar to it] is spo
conversation, but I kept that part to myself.

-SaToGa

Reply | Messages in this Topic (1)

#97 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Thu Jan 6, 2011 6:36 pm
Subject: Absolutely Awesome & Absolutely Essential...

Absolutely Awesome & Absolutely Essential...

Getting back to basics:

If John Dee was alive today- his name would be on here..

http://www.gnostica.net/pipermail/enochian-l/

_____
*THE FIRST MESSAGE THAT STARTED IT ALL FOR MANY...ENOCHI

_____

From alan.apt at mermaidspanner.madasafish.com Fri Jan
From: alan.apt at mermaidspanner.madasafish.com (Alan Th
Date: Mon Dec 16 00:17:49 2002
Subject: True and online
In-Reply-To: <003801c042a0$bdeb7820$3f002cd5@ankh>
Message-ID: <E69.E076%alan.apt@mermaidspanner.madasafish

On Monday 30 October 2000 Ankh (D.Carruthers) wrote:

> I'm pretty keen to try to get a version of the journal
<snip>
> It would be an inestimable service to enochian scholar
> get this central text online in text and PDF format. A
> take Clay Holden's PDF of Liber Mysteriorum to be exem
> to bring my own capacities to bear upon the layout to
> excellence.

Although the intention is laudable, in my opinion it wou
value to prepare a transcript of the diaries contained i
1&2 rather than relying on Casaubon's flawed version. Th
relevant as a number of fallacies have been perpetuated

An example of a couple of errors:

The word 'Loagaeth' in Liber Mysteriorum (& Sancti) Para
rendered 'Logaeth' by Casaubon; accordingly, Casaubon's
now in common use.

The name 'Coronzon' which appears in TFR is actually 'Co
relevant diary (hence the variant spelling shown in Layc
Dictionary; any Thelemites care to comment on the gematr

Furthermore, there are a number of interesting marginal
own emphasis of various sections of the texts which may
aspects of the material. An approach such as Clay Holder
Libri Mysteriorum would therefore be of particular value
to prepare. The only problem with the MS diaries is legi
the diaries in Sloane MS 3188 Dee's handwriting is poor,
in places and parts of the MSS have decayed. As a result
useful in filling certain gaps in the extant MSS.

Alan

_____...oooOOO---enochian-l@hollyfeld.org---OOOoo

http://www.hollyfeld.org/heaven/elists/enochian-l.phtml

Reply | Messages in this Topic (1)

#98 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Fri Jan 7, 2011 9:54 pm

Subject: Apocalyptic Overtones

Recently... some of the EE contact, [especially with the
alluding to :

-Apocalyptic Scenarios

-Ice Age

-Pole Shift [more than a strong hint]

-Time Line Convergences

There are always multiple ways to discern vision symboli

I am just 'putting this out there', so "interpret" accor
personal beliefs.

-SaToGa

Reply | Messages in this Topic (1)

#100 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Wed Jan 12, 2011 2:38 am
Subject: [FREE PDF] Book #B - Enochian Entities- RELEASED!

Volume #2 of My First Volume:
http://groups.yahoo.com/group/enochianmagic/message/88

"Book #B - Enochian Entities" -By SaToGa

Is Now Being Circulated For Free

Feedback:
enochian.mage@yahoo.com

Enjoy!

http://www.lulu.com/spotlight/SaToGa

http://www.lulu.com/product/ebook/book-%23b---enochian-e
6738?productTrackingContext=product_view/recently_viewed

http://www.scribd.com/enochian_mage
http://www.scribd.com/doc/46692896/Book-B-Enochian-Entit

Reply | Messages in this Topic (1)

#102 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Fri Jan 14, 2011 1:00 am
Subject: Ohorela

Took a nap [@ My age, that's Happy Hour!]...

I 'seen' the word:

"Ohorela"

It was 'written' as that, then it 'expanded'-

"oooooooOOOOHOOOOooooooooooRela"

...something like that.

-for a few times, over & over again

I know what it means in Enochian...

But for it to 'pop up' in a 10 minute nap?

[Woke me up, actually]

I have not done any EE work for a couple of days since I
book.

"They" call me, constantly...

[I know They aren't lonely, lol]

-SaToGa

Reply | Messages in this Topic (1)

#103 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Jan 15, 2011 6:04 pm
Subject: Ohorela [II]

Been an interesting couple of days...

I planned on taking a short 'magickal sabbatical' from c

Enochian has a way of burning up your nervous system if
too long.

[I believe I fit into that criteria]

Many long-time magickians will often take a few months c

Well, that didn't happen
[Taking some time off lol]

"Ohorela Papers"..............."Transmission- started"

Reply | Messages in this Topic (1)

#104 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 16, 2011 9:08 pm

Subject: Enochian Entities- Ohorela Papers #1 PDF -RELEASED -FREE

Enochian Entities:
"Ohorela Papers"
"Paper #1 - Obtuse"
By -SaToGa

Copyright©1995-2011 -SaToGa
Salvatore Tommy Ganci
enochian.mage@yahoo.com

Again, I am told…
"Write This Down"…
The "Ohorela Papers" were named by the EE.
They have initiated yet another project.
[Again for wide and quick distribution]
&.. For Free
The deadline for Volume #2 was January 19, 2011
I was quite a few days earlier in releasing it.
I thought I would have some vacation time due me.
Now again- this particular article is to be sent "upstre
same exact date.
These writings are not my invention, nor my teachings.
I will not yell from the roof tops:
"This is how it is done!"
Rather, I am a scribe, an EE conduit.
EE download - I upload.
That's the `arrangement'
I do not think I was Dee, Kelley nor Crowley in a past c
lifetime…
I am no avatar
"Nor the second coming or the fourth encounter of
Pharaoh PHast.PHood or King W.AL-mart"
This is not an acid trip…
It is not New Age `channeling'…

The "Ohorela Papers" should be considered
Advanced Enochian Magick.

Reply | Messages in this Topic (1)

#105 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Tue Jan 18, 2011 12:34 am
Subject: "Enochian Entities"

"Enochian Entities" -SaToGa
http://www.lulu.com/spotlight/SaToGa

Enochian Entities Practice & Theory By SaToGa
ISBN 978-1-257-07944-5

Enochian Entities- Book #B - By SaToGa
ISBN 978-1-257-07945-2

Enochian Entities- Ohorela Papers #1 By -SaToGa

ISBN 978-1-257-07942-1

"Enochian Entities- Complete Manual" - By SaToGa
ISBN 978-1-4583-6095-3

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Messages **62 - 105** of

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YAHOO! GROUPS

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Management
Groups Labs (Beta)
Applications

Info Settings

Group Information
Members: 2
Category: Occult
Founded: Nov 21, 2010
Language: English

Yahoo! Groups Tips
Did you know...
It's your group. Make it marvelous. Check out Moderator

Messages

Message # Go Search: Search Advanced

Messages **106 - 126**

Delete

Messages: Show Message Summaries (Group by Topic)

#106 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Wed Jan 19, 2011 7:28 pm
Subject: EE -Ohorela 2-Scarlet

[For the beginning Mage] To completely understand the ou
[with 91 Corresponding Areas!] …will lead most to absolu
to ascertain where Zone 1 ends, and Zones #2-3 begins, c
etc., - can be confusing.

Enochian Entities: The Ohorela Papers -Document #2 Scarl

FREE!

http://www.lulu.com/spotlight/SaToGa

Reply | Messages in this Topic (1)

#107 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Fri Jan 21, 2011 4:01 am
Subject: SaToGa - Enochian Entities - Ohorela Papers #3 Talisman

Enochian Entities - Ohorela Papers #3 Talisman
By -SaToGa
Salvatore Tommy Ganci
ISBN 978-1-257-09390-8

This small tome in the Enochian Language is to be consic

You can reference my Enochian Font Chart on the prior page, and translate the Talisman into your own language you will know what it says.

Do Not Trust Anyone To Write Rituals For You…
Especially in Enochian!

Central.

Best of Y! Groups

Check them out and nominate your group.

From what I can personally ascertain, this work was long overdue. There is much confusion on how to format, read and write correctly in Enochian.
Many Mages want to construct their own rituals in the Enochian Language and it seems there are many incorrect notions being given out in the advice department.

-HERE IS THE CORRECT STRUCTURE-

I will state that this EE Talisman is extremely powerful By that, I am stating --just by printing it out, as It i your Temple space, should help you in your Enochian Visi

Segments of this Talisman does contain:
EE Holographic Glyphs, Choronzon, Babalon, Lam, Demiurge, the `Unknown' Key #0
[which is actually The First Missing Enochian Call]
…& `The Watchers' from the Original
"Book of Enoch

http://www.lulu.com/spotlight/SaToGa

Reply | Messages in this Topic (1)

#108 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Jan 22, 2011 10:03 pm
Subject: Enochian Entities - Ohorela Papers 4 Key of it All

Enochian Entities - Ohorela Papers 4 Key of it All

Enochian Entities -Key Of It All
-By SaToGa
Salvatore Tommy Ganci
ISBN 978-1-257-09763-0

Volume#4 of "The Ohorela Papers"

In Ritual & Vision- I was able to decipher the mechanism Enochian Entity Materials. Thus, 'The Key [Note] Of It A

Includes pages of the actual working from My EE Grimoire

http://www.lulu.com/spotlight/SaToGa

FREE!

-SaToGa

Reply | Messages in this Topic (1)

#110 **From:** enochianmagic-owner@yahoogroups.com
Date: Sat Jan 22, 2011 11:57 pm
Subject: LOL! & I Thought I Got Blamed For A Whole Lot!

Forwarded Message: LOL! & I Thought I Got Blamed For A W
LOL! & I Thought I Got Blamed For A Whole Lot!
Saturday, January 22, 2011 11:53 PM
From:
"SaToGa" <enochian.mage@yahoo.com>
To:
enochianmagic@yahoogroups.com
LOL! & I Thought I Got Blamed For A Whole Lot!

Crowley did it!
Some people are just plain crazy!

September 11th - The Occult Connection
October 25th, 2010

William Ramsey

On September 11th, 2001, four rogue commercial airplanes
of the eastern United States, headed toward high value t
Washington, D.C. Two of the planes, Flights 11 and 175,
Center in lower Manhattan, and within an hour, both mass
should have withstood the impact of each plane) explodec
into dust. Flight 77 (or some other aircraft) struck the
200 military personnel. Another commercial airplane, Fli
shot down) in the skies above Pennsylvania.

The 9/11 attacks upon the people of the United States, c
radical Muslims, initiated revolutionary change in the U
September 11 attacks led to:

1. An imperial presidency in the United States.

2. Two wars of aggression in Iraq and Afghanistan, a
conflicts and assassinations throughout the world.

3. The renunciation of individual and human rights i

4. The use of torture and the elimination of 900 yea
revocation of habeus corpus.

5. Massive increases in military spending.

6. An innovative, technocratic, cradle-to-grave surv
Western countries.

7. The transformation of the character of political
United States and throughout the world towards globaliza

The false-flag 9/11 attacks provided the Bush administra
pretext, a new Pearl Harbor, to aggressively push for An
domination. The 9/11 magic show, utilizing the latest ac
propaganda, tricked many people into military and politi
otherwise reject, solidifying support in the United Stat
wars aggression. The attacks also provided the rationale
administration takeover of the Bill of Rights and the Cc

The events of September 11th heralded a dark, new standa
affairs. A New World Order, much discussed by American e
preceding the events of 9/11, began at Ground Zero in Ma
began, including a war on an idea--Terror. While one car
evils that were wrought from the smoldering ruins of the
darker, more sinister agenda at work? Is there a more ma
connection to the occult?

The Great Beast

Aleister Crowley (1875-1947), the foremost occultist of
dedicated his life to the dark arts. A wealthy, Cambridg
traveler, Crowley (rhymes with holy) associated with the
luminaries of his era, including such noted figures as E
Yeats and H. L. Mencken. Fully committed to the transfor
of the entire world, Crowley (also known as the Great Be
books detailing his vision of the ideal society: the str
maintenance of a patriarchal aristocracy ruling over a s
Darwinian killing of the unfit. According to the Beast,
over the masses: "You will observe that I am advocating
revolution. And so I am!"

Is there a connection between Crowley, 9/11 and the New
been overlooked? Has Crowley influenced the ideology of
there a secret numerical code in the events of 9/11 not
general public? Is there a deeper meaning to the numbers
the day of the event? Why are those numbers relevant to

The 9/11 Working

If one considers the multitude of numerically significar
Aleister Crowley, the certainty of occult influence in t
be concluded. Each of the plane numbers involved in the
directly to the prime numbers of Crowley's system. The n
are respectively: 11, 77, 93, 175. Aleister Crowley wrot
numbers specifically, and emphasized their importance as

11:

"Firstly", 11 is the number of Magick in itself.
to all types of operation.

"Secondly", it is the sacred number par excellenc
is written in the Book of the Law:

"...11, as all their numbers who are of us."[1]

77:

The sublime and supreme septenary in its mature m
through matter…written in Hebrew Ayin Zayin (OZ)…Capricc
Tarot; which is the picture of the Goat of the Sabbath c

77 also represents half of the formulation of sexual mag
and the Kabbalah.[3] It is also the 77 infernal names of
Satanic Bible by Anton LaVey.[4]

93:

The cabalistic gematria[5] values of the Greek words The
(Love) and, Aiwass[6] in Crowley's magical system equate

"The matter is of extreme importance; because Aiw
of the Law repeatedly makes use of correspondences in Gr
Will, 93 --- Agape, Love, 93. 718 = Stele 666, and so or
spelt in Hebrew has the value 93."[7]

175:

Liber 175 in Crowley's magical system is a ritual used t
adoration.

"There are three main methods of invoking any deity:

The first method consists of devotion to that dei
mystical in character, they may not be dealt with in thi
perfect instruction exists in Liber 175.

The second method is the straightforward ceremoni

The third method is the dramatic, perhaps the mos
certainly it is so to the artist temperament, for it app
through his aesthetic sense."[1]

These numbers are essential to the occult, magical syste
Crowley. Thus, Crowley's most important numbers, or "pri
inserted in to the 9/11 event intentionally. The likelih
appear at random are infinitesimal. I also argue that th
and 175 represent a signaling function to all Crowley's
occult community that the events were an "inside job."

Thus, based on the numerical markers, we can observe the
influence upon the events of 9/11 and sense the hidden,
event. To better understand Crowley's connection to Sept
explication of this hidden tie is contained in my book E
Crowley, 9/11 and the New World Order, available on Kind
www.occult911.com.

-###-

William Ramsey

Author: Prophet of Evil: Aleister Crowley, 9/11 and the

Writer and Director of the new film: Prophet of Evil: Al
www.occult911.com

---

[1] Crowley, Aleister. The Equinox of the Gods. San Fran
Visions, 1986. 54. Print.

---

[1] Crowley, Aleister Magick: in Theory and Practice. Se
1991. 64. Print.

[2] Crowley, Aleister. The Book of Lies, Which Is Also E
the Wanderings or Falsifications of the One Thought of E
(Aleister Crowley), Which Thought Is Itself Untrue. Bost
185. Print.

[3] Grant, Kenneth. Aleister Crowley & the Hidden God. F
Books, 1993. 196. Print.

[4] Gilmore, Peter H., and Anton Szandor Lavey. Satanic
Boston: Avon, 1969. pp. 44-6. Print.

[5] Gemetria is a metathesis of the Greek word grammatei
relative numerical values of words.

[6] Aiwass was the spiritual being that pronounced Crowl
The Book of the Law

[7] Crowley, Aleister, John Symonds, and Kenneth Grant.
Aleister
Crowley: an Autohagiography. London: Arkana, 1989. 679.

[8]Crowley: an Autohagiography. London: Arkana, 1989. 67

Reply | Messages in this Topic (1)

#111 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 30, 2011 1:28 am
Subject: Enochian Entities -Alpha Omega -By SaToGa

Scrying the Alphabet Trying to compare the Enochian Alph
closest I could possibly fathom, is the `scientific' Ele
Table/Chart… if it suddenly incorporated a gazillion mor
type of Chemical Compounds which formulate words. Or if
Letters to Tree of Life. Each Enochian Letter sequence c
Harmonics, Etheric Activations, Celestial Dynamics, Coor
are DNA on Paper…literally… The Letters dance under a Mi
Telescopes. They are Quantum Computers uploading bytes c
Brain…every time you reference Them. Recall the EE expli
Kelley to write some of the letter sequences Backwards.

ISBN 978-1-257-10100-9

http://www.lulu.com/product/ebook/enochian-entities--alp
4645?productTrackingContext=author_spotlight_96300982_

http://www.lulu.com/spotlight/SaToGa

Reply | Messages in this Topic (1)

#112 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 30, 2011 7:45 pm
Subject: Liber Typhon Babalon Working

http://www.lulu.com/spotlight/SaToGa
Reply | Messages in this Topic (1)

http://www.scribd.com/enochian_mage/documents

http://www.youtube.com/user/SaToGaEnochianMage

Tetelestai,
-SaToGa

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Messages **106 - 126**

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Messages 88 - 126

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#88 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 2, 2011 12:59 am
Subject: [FREE PDF] "Enochian Entities - Practice & Theory" By SaToGa

Is Now Being Circulated For Free

Feedback:
enochian.mage@yahoo.com

Enjoy!
Happy New Year!
-SaToGa

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http://www.lulu.com/product/ebook/enochian-entities-prac
421452

Reply | Messages in this Topic (1)

#89 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 2, 2011 3:19 am
Subject: New Year Rite [12.31.10 - 1.1.11]

New Year Rite
12-31-10 to 1-1-11
Performed 11:30 PM- 12:23 AM

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enochian.mage@yahoo.com

The Enochian Sphere [similar to the descending crown sph

Central. Check it out.

Best of Y! Groups

Check them out and nominate your group.

Pillar' exercise] above my head seems to have changed.
It now appeared `artificial', as if it was hollow and me
The usual globe of power above my crown chakra has now s
wrapped around me.

The globular sphere as a coat of many lights might retur
setting next time. (?)

I open the East Fire WatchTower Hierarchy:
- 3 God Names, the King and 6 Seniors-

I Vibrate Keys, #1, #2 …
& #17 Fire of Air

See My Article:
"Proper Key Index" - [Which Enochian Call Is Used?]
VOLUME 2- COMING SOON

I call King Bataiva once more, this time- within the fla
superimposed "through the Heptagon" with the appropriate

I wait until I can feel it "hum".

This transpires:

I see what appears as a playing card King- His profile.
Blond hair, `page style' haircut.
He wears a red shiny material `royalty' coat with white
with green and red diamond shaped stones.

He says I have done well, and I ask for his blessing. He
come now, but will come later".
I `see' an explosion coming from a round doughnut shaped

Billowing black smoke, then comes fire…as the rock appea
rubber tire/wheel.

I hear another `bomb' blast …mingled with a `trumpet' bl
and then hear:

"The voice of the seven thunders …echo to the minds that
a great seere, to learning the ways… the magick of the c
and know the modern ways of the cycle of things passed.
angst, and awaiting the wraith of god and power, glory w
as one circle…"

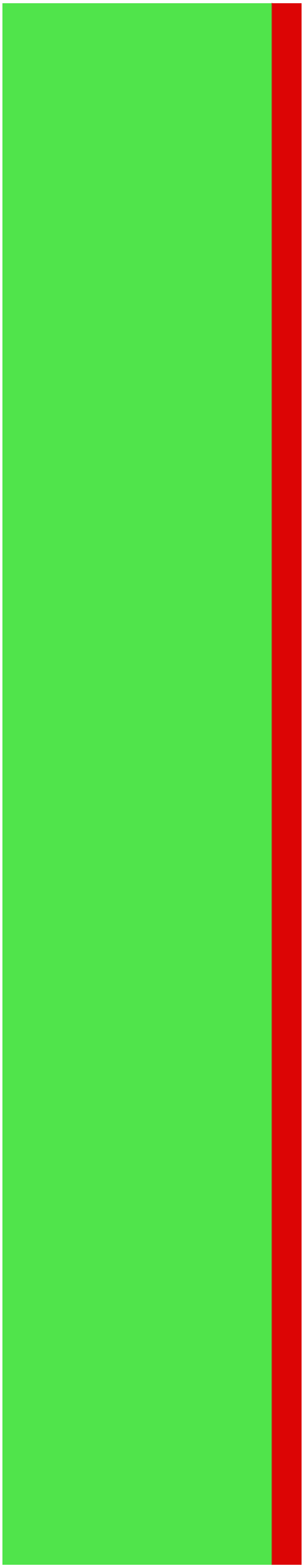
•

As I wrote in "Enochian Entities - Practice & Theory - P

… I oftentimes hear the voices of the Kings as Binaural.
For some reason, the language takes on the old archaic `
`Thou', etc.
It personally turns me off [does not make it sound anymo
opinion] and transcribing the ritual notes with this car

•

[I see a thick heavy chain with links being pulled taut]



"…[inaudible] …no beginning and no end.
A lock, deep in the hearts and minds of those that know
Do not share thy glory with anyone.
We are angels [i.e., messengers] of old,
not the ones you are familiar with.
These are the un-named 7…Untouchables – who knoweth not
who keepeth away the `privy' [?] of men …thou understanc
of a feel than of a touch".

I ask a personal question about putting more notes toget

the 6 seniors come together- amidst red ambient smoke-
I see a round table with only 2 chairs- but they all sit
though there are still only 2 chairs]

The Table looks like red glossy mahogany wood, and what
exaggerated huge gavel is now present.
`Two Seniors who share one arm' sit at the head of the t
hammer, holding it above their heads, sideways.

The hammer sideways, looks like the `T' of this East Wat

The hammer is on fire.

They throw it at me and it opens up an `aire' that spira
multi-colored sparkles of light.
[my physical body jumps and I literally duck, thinking m
ballistic huge hammer]

I go inside a long black tunnel and I hear "knitting toc
together"…
[I see Betsy Ross sewing the American Flag]

I see the `B' and `C' on the flag King Carmara introduce

The prior `armless female head and bust' originally on F
changed form and the woman [now] grows arms and legs anc
"It is now time to walk!"

[See: "Enochian Entities – Practice & Theory – By SaToGa
Chapter: "C/B Cycle"]

I see the B and C superimpose over each other to form ar

[it flashed in and out so quickly but I believe it to be

[The EE are well known to give very quick imagery flash]

The flag opens wider [stretches] and a cross on it grows
until it fades out of view…

The Original Great WatchTower Table appear on this flag
winds.

I hear "This is now the union of the systems" and "Make

I see what appears to be a funnel, [wide open mouth] tur
dark tunnel, [folding in and out] of itself with 30 sepa
these Aethyrs as one giant snake".

Each one overlaps over another one. The border lines dis
a `wall-less labyrinth'…"The maze is only one, but to th
as 30".

They [?] say "Open the book, and judegeth not, but learn

I see an eagle that turns into a vulture as it flies by.

I am told by King Bataiva "This is for eating the corpse
wounds of the union lay bare the siege" and "The time of
shall befall all mankind… and the greatest gift that was
their hearts [pause]…and of their [louder] minds".

I see someone sliding down two banister rails, skipping
staircase.
It appears again as King Bataiva.

He walks towards me, trailing behind him the train of hi

He opens up his robe and I see within his heart- 3 dagge

He pulls out the middle dagger and suspends it above his

Lightening hits it and His hair `sprays upwards' like ig
discharge.

Everything lights up and He is standing in front of the
WatchTower Table

He simultaneously pulls the remaining two swords out and
horizontally, [like a crucifix] …still holding them.

He approaches me, and stands chest to chest with me.

He wraps His arms around me and crosses his arms.
The two swords form an `X' behind me.

The sword suspended over His head, drops behind him- poi
forms a `T'- the sword hangs stationary, the length of m

"2 swords crossed behind … one sword to your front…- enc
protection to walk through the fires…, of the path that
thy… takes"

I see fire and hear explosions…

He says "Write this down"…….

"Thy cutteth with 6 swords but only beareth 3…[long paus
…go now…and make learning"

-and write

"For the last day approacheth, but thou shalt make known
those men who gather"

I see an hourglass, turning upside down

The sand particles are drops of fire

He says "Time is running, so begin!"

[The trance is heavy]

I ask why the substitution of the globe at the beginnin
tells me [paraphrased]
"To establish a better connection"

I hear whistling on my left- and I am told:

"Some flesh are conduits, who scatter their bones and br
upon the 4 sections of Tex".

As I cycle back to Beta…

I `hear' a voice, faint, within my mind, as if my subcor
aloud-

[...or am I still in contact?]

"This is the start of a new era, *"B" Year of Eno Domini
[This will be researched more thoroughly]

"Enochian Entities - Practice & Theory - By SaToGa"
Volume #1-
Chapter: *"B=2"

Reply | Messages in this Topic (1)

#91 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 2, 2011 6:23 am
Subject: [UPDATED] Paranoid Email + Root Cause of 'Enochian Sensation

[Update begins:]

The individual who said they would halt all future conta
another email, with another 'Arkansas mystery'...

State commission says dead fish now cover 20-mile sectio

By Associated Press

6:20 p.m. CST, January 1, 2011

http://www.5newsonline.com/news/sns-ap-ar--deadfish,0,23

OZARK, Ark. (AP) — An Arkansas Game and Fish Commission
fish now cover a 20-mile section of the Arkansas River r

Seven teams from the state agency visited the affected p
Friday. Commission spokesman Keith Stephens says an offi
many fish have died is expected on Monday, but he tells
Democrat-Gazette that the number is likely in the hundre

[Update Ends:] lol

I have been corresponding with this certain individual f

[Not sure if it is male or female-, not sure if it matte

Hysterical and emotional break down can be sexless]

Today I received a reply to one of our several running c

This day's email seems ripe with paranoia.

The classic 'Enochian Horror Stories' I warned about in

This is not in anyway a 'slam' against this person, but
an example on why Enochian seems to attract a lot of neg

[I will leave all personal details out to retain their A
kept the grammar and spelling errors intact. Comparing t
this one is evident this person was in a highly charged

Hi again SaToGa!

[Edit: I am inserting paragraphs - ¶]

I remember in one our conversations you mentioned you mo
to Arkansas because the enochian angels got you the wife
across something on the news check this out. it all runs
you started listing your enochian threads;

¶

""ARKANSAS HAS HAD OVER 500 MEASURABLE EARTHQUAKES SINCE

Arkansas (CNN) — ""Things are still shaking in Arkansas.

More than 500 measurable earthquakes have been reported
since September 20, ranging in magnitude from a barely r
noticeable 4.0 (recorded on October 11), according to th
Survey.
Geologists can't say whether they'll stop anytime soon.
¶
I am not trying to say your magick is causing this, but
with karma!

¶

yesterday I was reading the news and came across a FREAK
down in your area and killed 3 people!
WINTER TORNADOES??
""Deadly Arkansas tornado had winds up to 140 mph at pea
miles""
http://www.kfor.com/news/sns-ap-ar--tornadoes-ark,0,7502

NOW THIS MOURNING I SEEN THIS HEADLINE BECAUSE NOW I HAV
YOUR ARKANSAS NEWS CHANNELS ONLINE!!!!!!!!!!1

""1,000 Birds Fall From the Sky in Arkansas""
http://www.todaysthv.com/news/local/story.aspx?storyid=1

""Saturday night, ringing in the New Year took on a whol
the citizens of Beebe. Around 11:30 p.m., enforcement of
Game and Fish Commission began getting reports of dead b
the sky in the city limits of Beebe.""

Arkansas Game and Fish Press Release:

BEEBE, Ark.-- Saturday night, ringing in the New Year to
meaning for the citizens of Beebe. Around 11:30 p.m., er
Arkansas Game and Fish Commission began getting reports
falling from the sky in the city limits of Beebe.
¶
Officers estimated that over 1,000 birds had fallen out
before midnight. Most of the birds were dead, but some w
officers arrived. The blackbirds fell over a one-mile ar
wildlife officer Robby King responded to the reports and
birds. "Shortly after I arrived there were still birds f
King said. King collected about 65 dead birds that will
Livestock and Poultry Commission lab and the National Wi
in Madison, Wis.

The AGFC has flown over the area to gauge the scope of t
other birds found outside of the initial area.

AGFC ornithologist Karen Rowe said that strange events s
occurred a number of times across the globe. "Test resul
inconclusive, but the birds showed physical trauma and t
been hit by lightning or high-altitude hail," Rowe said.
¶
THE ORNITHOLOGIST IS NAMED ROWE! LIKE YOUR FRIEND BEN RO
ON YOUR NEW YEARS EVE RITUAL YOU POSTED THE TIME AS BEIN
THE 1000 BLACK _BLACK!!_ BIRDS FELL FROM THE SKY THAT WE
SOMETHING AS WITH ELECTRO MAGICK ENERGY!!!!

SATOGA GOD IS TRYING TO SHOW YOU WITH ALL THE SYNCHRONIS
MAGICK IS CAUSING ALL THIS INJURYS AND DEATHS!
¶
I NO LONGER WANT TO CORRESPOND WITH YOU BECAUSE I FEEL T
ENABLERS AND I DO NOT WANT TO ATTRACT NEGATIVE KARMA ON

{Edit:Personal details Omitted from this individual's EM

I am sure this individual is trying to help me.

Maybe, this was this person's initial intent since the b
conversations.

Perhaps this person's own innate paranoia got the best o

Maybe this person's emotions were 'tweaked' due to the F
needed a release.

I will never know as all communication was halted on the

Of course I will comply and respect their wish.

-SaToGa

After the "last update"...

If the pen-pal relationship didn't sour, I was going to

apocalyptic intent was to send me to Arkansas because of
Crystal Mines, to which Arkansas is well known for.

With all that 'piezo-electric oscillation' banging into
would significantly strengthen my apocalyptic hammer! LO

...I didn't do it, though.

I imagine this person will keep sending me news headline
natural catastrophe, within a 100 mile radius of me.

The updated news email also said they would pray for me.

Reply | Messages in this Topic (1)

#92 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 2, 2011 8:45 pm
Subject: EE = "Electrical" Entities...

I had to reformat my computer again, today...

This is the 4th time, in 2 1/2 months!

Most of the notes I had typed up for Volume #2 are proba
somewhere in an Enochian Aethyr...

I was going to put them on disc backup, late last night.
another EE Rite.

I figured- I will be back online again in only a few sho
wrong,...right?

So, I will be out of the loop for awhile

-SaToGa

Reply | Messages in this Topic (1)

#95 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Tue Jan 4, 2011 7:49 pm
Subject: "Partial Solar Eclipse/ Quadrantid Meteor Ritual" [Apocalyptic]

This Ritual Structure can be used by the reader.
The Calls, Heptarchial Mystica & WatchTower Hierarchy

"Partial Solar Eclipse/ Quadrantid
Meteor Ritual"

COPYRIGHT©2010 - SaToGa
enochian.mage@yahoo.com
The Quadrantid meteor shower peaks on Jan. 3-4 to kick o
season. January also includes partial solar eclipse and
for amateur astronomers. Credit: NASA/JPL
[21:00 UT (3:00 pm EST) on January 3 and 06:00 UT (01:00

A partial solar eclipse will occur on January 4, 2011. A
when the Moon passes between Earth and the Sun, thereby
obscuring Earth's view of the Sun. A partial solar eclip
regions of the Earth when the center of the moon's shadc
[06:40:11 Universal Time (UT)]
Ritual
1/4/11 -Tuesday
"Enochian Entities Practice & Theory - BY SaToGa" Volu
"GBR.Heptagram"
1st & 2nd Key Vibrated
Call: Prince Befafes -Sol
[seal on right side of altar]
In the Prince's Name…
Call: King Babalel -Mars
[seal held in mage's left hand]
Call: 42 Ministers of the Prince
[seal under the mage's feet]
[Optional]
Son of Light: Dmal
& Son of the Son of Light: Liba
This Working makes use of the
Northern Sub-Quadrant of the East WatchTower
-Teaches Arts & Crafts-
Mechanical & Hand Crafts

My Intention: My Projected Analysis of What Knowledge mi
during This Rite
Water of Fire/"Arts & Crafts"
If I took "Etheric Water" and `pressure heated' it with
have `Clear Quartz Crystal' -
[`Understand' what I am saying here…]
Also:
"Liquid Fire" - Kundalini
Water/Emotion Fire/Anger
[Adrenaline - Testosterone]
Quad[4]rantid Eclipse: Water/Moon Fire/Sol
Meteor Shower: "HandCrafted by the Gods, in a Mechanical

Call #11:
[Water of Fire]
See My Article on "Which Enochian Key is Used"

Call: ORO IBAH AOZPI
Call: King BataivH
[7 letters - as the Seniors]
[This particular Working: `Severity'- minus the "A", adc
Call: Dispositor's God Name: [`ArchAngel']
HCNBR
Call: 4 Dispositors: [`Kerubs']
CNBR
NBRC
BRCN
RCNB
RITUAL NOTES TRANSCRIBED:
I slipped into a deep trance.
By not calling the Seniors, and adding the "ArchAngel &
on a totally different "Energy and Setting"..
These notes will reflect the changes in information I re
my previous articles.
The King Name was chosen for Severity
[My previous Articles featured: King Bataiva (mercy)… nc

The change of King working- `Severity' from `Mercy', eli
using Key #11, and invoking the Archangel & 4 Kerubs dur
eclipse' and' meteor shower' brought highly charged `apo
What transpires was extremely surprising, if you compare
`what I was expecting' in the beginning of this article…
[…As soon as the 11th Key was recited and the Archangel
temple began to display mild poltergeist `crackling of w
…Immediately, my scrying produced visions…I see a blue s
billowy clouds…the clouds and sky grow dark, and the clo
quickly, as if a magnificent storm is about to ensue. I
initiation as I can sense something watching me from a c
I see a darkened desert with tumbleweeds blowing across.
become like fire, and out of the rolling grows one mammo
wingspan. The wings attached lower than one would suspec
Latissimus Dorsi muscle group.
[I confirm this Entity to be: HCNBR]
On His forehead was a triangle, encasing an eyeball. Lig
like a spiral funnel cloud. His demeanor was different f
used to in my Enochian Work.
In the distance, there were two thrones.
All I could see of each occupant of said thrones, were H
ornamentation'.
I understood Them to be the two Kings evoked previously
In my previous Article: "New Year Rite"
…I was told to "join the union"- signifying [in vision],
WatchTowers and Heptarchial Mystica "systems"

The beaming LUX of the `Archangel'*
[Note: *Archangel and Kerub are terms `manufactured' by
become popular. I personally do not agree with calling t
but to not confuse the reader, "Kerub" will be transcrib

I see the profile of the Archangel, and He peers upward
which bring lightening and deafening thunder. The boomin
distort my equilibrium, as if wearing headphones with th
maximum.

"Hark"…Entity rises and in His navel is a red stone, wit
it.
He looks at me and roars with the mouth of a lion. The e
me, and from my back, I feel wings sprouting.
I soar upwards, higher than He, and I am surrounded by 4
Kerubs, previously called]

They are `Mother' "angels" I am "secretly" told…
These are female, and surround me at the `cardinal direc
They spin around and lines are formed to create patterns
and inverted pyramid = "a diamond shape".
This pulses…"this is the Art of Hearts"- They sing.

I see an aluminum pyramid and a round window portal.
I am told this is "Signs"
This metallic pyramid turns into a Nuclear Missile War H

"We provide the Arts which create the biggest weapons m
We provide the rationale and common sense of `not to use
We provoke to make you use it.
We open the books and say `learn not to use it'.
Man's inherent ways, will decide that destiny.
In a smaller scale man within himself is god.
Within are bubbling fountains of light, that sprinkle fo

and godhood.
This is truly the bigger picture, for bombs are the meaq

I see white ceramic fountains of water that turn blood r

I feel knowledge moving within me like light.
The temple walls are crackling loud.
The 4 EE I have seen before, return.
I see a flat spinning disc like a flying saucer.

"We are propelling it.
We are the inertia and We are the propellant force.
And We are the guidance.
When you combine what you have just seen,… the waves of
within you as fountains…that is the inertia that drives
creatures. It is a dual system, one must learn one to le
second one.
The nuclear warheads are the same crafts, but without th
within. It is only externalized knowledge. Man rather ha
easier and without study.
And these tectonic plates, they move walls and they buck
nuclear weapon.
Under the flooring where you sit, shall someday be split
We shall guide you…and tell you when to leave"

[personal conversation ensues]

I ask what does the Black Cross of the WatchTowers mean:

"These are `passed third dimensional'…. [but…] They oper
"There are two horizontal axes" [plural of axis]
(Each at the cardinal points) "…and one vertical axis"
[I am shown]
["North South, West East- Up Down"]

"When the lines of light form, this appears as a double
shown Giza] is one half of the helix. The Earth's core s
pyramid of resonance.
The energy of radiance opposes itself.
An alignment with "A" [not "The"] universe is created.
It is as a gyroscope that connects Earth to it's skies.
These are innate and with lines and meridians of power".

"Across the goddess [Earth] you see meteors which are wi
bring plagues and destruction. What you see is only the
to come.
The penumbra hides the light which is as a shadow that w
wisdom. The umbrella cloaks the knowledge. The light is
These both are harbingers. We are the sentinels to come.
and the vials are of plagues".

"The first of the 49 leaves shall be rendered true…
[wording inaudible, sounds like "Madimi"]
["…"]
and the silence of one of 49 keys, shall be revealed unt
(Was spoken as a deliberate rhyming poem)

[personal conversation- I omit this deliberately by my c

"Conduits of energy open the next chapter.
We are inside looking out. For those who see us as needi

foolishness for We have God. We seek acknowledgement of
now, as We searched for righteousness in man during the
approval, but admittance that man has sealed their own f
mouth, and not our.
We have the key". [inaudible: God has the key (?)]
As in Sodom We oblige those who freely work with Us.
How many can seek truth?
This is what we seek.
In their own frailty and their own destruction is what t
We seek that man now acknowledge his own doom*.
[*boom, bomb, doom - inaudible]
There is no external taunt nor any external tease.
There is no outside force that makes evil, for within ma
containing evil ever created and manifested".

"Bide Bide Bide" and I hear the word "Time" echoing in t

"Come now walk with us and rest easy son of men"

I see the `wheel of fortune', spinning.

I see a giant bird with long blue feathers…but now it lo
eyes are 2 diamonds on fire. It turns it head and opens
A fly comes out of it's mouth.
The fly is holding a scroll and some sort of writing ins

"Fly to the heavens as the maggots of the field are awak
your turn to write!".

The fly opens the scroll and it says:
"It Is Finished"

The first EE [Archangel] at the beginning of this Ritual
time to descend."

I am back in my temple. I look into the larger scrying b
hear: "It is time, and time and time again after time"

He tells me to write this all down and record it just li

Except for three mild audio distortions, the voice recor
almost 100% perfect this time.
This shows me They can control what gets destroyed…or no

He says "." [period]
-SaToGa

Reply | Messages in this Topic (1)

#96 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Wed Jan 5, 2011 1:42 am
Subject: The first of the 49 leaves shall be rendered true

"The first of the 49 leaves shall be rendered true…
[wording inaudible, sounds like "Madimi"]
["…"]
and the silence of one of 49 keys, shall be revealed unt
(Was spoken as a deliberate rhyming poem)

[personal conversation- I omit this deliberately by my c
http://groups.yahoo.com/group/enochianmagic/message/95

Understand there are hidden references in this, which I

'Galvah'- gave Dee the forty ninth silver leaf of the bc
"Loagaeth".

I didn't want to add confusion here.

"Madimi" [actually another EE name similar to it] is spc
conversation, but I kept that part to myself.

-SaToGa

Reply | Messages in this Topic (1)

#97 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Thu Jan 6, 2011 6:36 pm
Subject: Absolutely Awesome & Absolutely Essential...

Absolutely Awesome & Absolutely Essential...

Getting back to basics:

If John Dee was alive today- his name would be on here..

http://www.gnostica.net/pipermail/enochian-l/

_____
*THE FIRST MESSAGE THAT STARTED IT ALL FOR MANY...ENOCHI
_____

From alan.apt at mermaidspanner.madasafish.com Fri Jan
From: alan.apt at mermaidspanner.madasafish.com (Alan Th
Date: Mon Dec 16 00:17:49 2002
Subject: True and online
In-Reply-To: <003801c042a0$bdeb7820$3f002cd5@ankh>
Message-ID: <E69.E076%alan.apt@mermaidspanner.madasafish

On Monday 30 October 2000 Ankh (D.Carruthers) wrote:

> I'm pretty keen to try to get a version of the journal
<snip>
> It would be an inestimable service to enochian scholar
> get this central text online in text and PDF format. A
> take Clay Holden's PDF of Liber Mysteriorum to be exem
> to bring my own capacities to bear upon the layout to
> excellence.

Although the intention is laudable, in my opinion it wou
value to prepare a transcript of the diaries contained i
1&2 rather than relying on Casaubon's flawed version. Th
relevant as a number of fallacies have been perpetuated

An example of a couple of errors:

The word 'Loagaeth' in Liber Mysteriorum (& Sancti) Para
rendered 'Logaeth' by Casaubon; accordingly, Casaubon's

now in common use.

The name 'Coronzon' which appears in TFR is actually 'Co
relevant diary (hence the variant spelling shown in Layc
Dictionary; any Thelemites care to comment on the gematr

Furthermore, there are a number of interesting marginal
own emphasis of various sections of the texts which may
aspects of the material. An approach such as Clay Holder
Libri Mysteriorum would therefore be of particular value
to prepare. The only problem with the MS diaries is legi
the diaries in Sloane MS 3188 Dee's handwriting is poor,
in places and parts of the MSS have decayed. As a result
useful in filling certain gaps in the extant MSS.

Alan

_____...oooOOO---enochian-l@hollyfeld.org---OOOoo

http://www.hollyfeld.org/heaven/elists/enochian-l.phtml

Reply | Messages in this Topic (1)

#98 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Fri Jan 7, 2011 9:54 pm
Subject: Apocalyptic Overtones

Recently... some of the EE contact, [especially with the
alluding to :

-Apocalyptic Scenarios

-Ice Age

-Pole Shift [more than a strong hint]

-Time Line Convergences

There are always multiple ways to discern vision symboli

I am just 'putting this out there', so "interpret" accor
personal beliefs.

-SaToGa

Reply | Messages in this Topic (1)

#100 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Wed Jan 12, 2011 2:38 am
Subject: [FREE PDF] Book #B - Enochian Entities- RELEASED!

Volume #2 of My First Volume:
http://groups.yahoo.com/group/enochianmagic/message/88

"Book #B - Enochian Entities" -By SaToGa

Is Now Being Circulated For Free

Feedback:
enochian.mage@yahoo.com

Enjoy!

http://www.lulu.com/spotlight/SaToGa

http://www.lulu.com/product/ebook/book-%23b---enochian-e
6738?productTrackingContext=product_view/recently_viewed

http://www.scribd.com/enochian_mage
http://www.scribd.com/doc/46692896/Book-B-Enochian-Entit

Reply | Messages in this Topic (1)

#102 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Fri Jan 14, 2011 1:00 am
Subject: Ohorela

Took a nap [@ My age, that's Happy Hour!]...

I 'seen' the word:

"Ohorela"

It was 'written' as that, then it 'expanded'-

"oooooooOOOOHOOOOooooooooooooRela"

...something like that.

-for a few times, over & over again

I know what it means in Enochian...

But for it to 'pop up' in a 10 minute nap?

[Woke me up, actually]

I have not done any EE work for a couple of days since I
book.

"They" call me, constantly...

[I know They aren't lonely, lol]

-SaToGa

Reply | Messages in this Topic (1)

#103 **From:** "SaToGa" <enochian.mage@yahoo.com>

Date: Sat Jan 15, 2011 6:04 pm
Subject: Ohorela [II]

Been an interesting couple of days...

I planned on taking a short 'magickal sabbatical' from c

Enochian has a way of burning up your nervous system if
too long.

[I believe I fit into that criteria]

Many long-time magickians will often take a few months c

Well, that didn't happen
[Taking some time off lol]

"Ohorela Papers"..............."Transmission- started"

Reply | Messages in this Topic (1)

#104 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 16, 2011 9:08 pm
Subject: Enochian Entities- Ohorela Papers #1 PDF -RELEASED -FREE

Enochian Entities:
"Ohorela Papers"
"Paper #1 - Obtuse"
By -SaToGa

Copyright©1995-2011 -SaToGa
Salvatore Tommy Ganci
enochian.mage@yahoo.com

Again, I am told…
"Write This Down"…
The "Ohorela Papers" were named by the EE.
They have initiated yet another project.
[Again for wide and quick distribution]
&.. For Free
The deadline for Volume #2 was January 19, 2011
I was quite a few days earlier in releasing it.
I thought I would have some vacation time due me.
Now again- this particular article is to be sent "upstre
same exact date.
These writings are not my invention, nor my teachings.
I will not yell from the roof tops:
"This is how it is done!"
Rather, I am a scribe, an EE conduit.
EE download - I upload.
That's the `arrangement'
I do not think I was Dee, Kelley nor Crowley in a past c
lifetime…
I am no avatar
"Nor the second coming or the fourth encounter of
Pharaoh PHast.PHood or King W.AL-mart"
This is not an acid trip…

It is not New Age `channeling'…

The "Ohorela Papers" should be considered
Advanced Enochian Magick.

Reply | Messages in this Topic (1)

#105 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Tue Jan 18, 2011 12:34 am
Subject: "Enochian Entities"

"Enochian Entities" -SaToGa
http://www.lulu.com/spotlight/SaToGa

Enochian Entities Practice & Theory By SaToGa
ISBN 978-1-257-07944-5

Enochian Entities- Book #B - By SaToGa
ISBN 978-1-257-07945-2

Enochian Entities- Ohorela Papers #1 By -SaToGa
ISBN 978-1-257-07942-1

"Enochian Entities- Complete Manual" - By SaToGa
ISBN 978-1-4583-6095-3

Reply | Messages in this Topic (1)

#106 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Wed Jan 19, 2011 7:28 pm
Subject: EE -Ohorela 2-Scarlet

[For the beginning Mage] To completely understand the ou
[with 91 Corresponding Areas!] …will lead most to absolu
to ascertain where Zone 1 ends, and Zones #2-3 begins, c
etc., - can be confusing.

Enochian Entities: The Ohorela Papers -Document #2 Scarl

FREE!

http://www.lulu.com/spotlight/SaToGa

Reply | Messages in this Topic (1)

#107 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Fri Jan 21, 2011 4:01 am
Subject: SaToGa - Enochian Entities - Ohorela Papers #3 Talisman

Enochian Entities - Ohorela Papers #3 Talisman
By -SaToGa
Salvatore Tommy Ganci
ISBN 978-1-257-09390-8

This small tome in the Enochian Language is to be consic

You can reference my Enochian Font Chart on the prior page, and translate the Talisman into your own language you will know what it says.

Do Not Trust Anyone To Write Rituals For You…
Especially in Enochian!

From what I can personally ascertain, this work was long overdue. There is much confusion on how to format, read and write correctly in Enochian.
Many Mages want to construct their own rituals in the Enochian Language and it seems there are many incorrect notions being given out in the advice department.

-HERE IS THE CORRECT STRUCTURE-

I will state that this EE Talisman is extremely powerful By that, I am stating --just by printing it out, as It i your Temple space, should help you in your Enochian Visi

Segments of this Talisman does contain:
EE Holographic Glyphs, Choronzon, Babalon, Lam, Demiurge, the `Unknown' Key #0
[which is actually The First Missing Enochian Call]
…& `The Watchers' from the Original
"Book of Enoch

http://www.lulu.com/spotlight/SaToGa

Reply | Messages in this Topic (1)

#108 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sat Jan 22, 2011 10:03 pm
Subject: Enochian Entities - Ohorela Papers 4 Key of it All

Enochian Entities - Ohorela Papers 4 Key of it All

Enochian Entities -Key Of It All
-By SaToGa
Salvatore Tommy Ganci
ISBN 978-1-257-09763-0

Volume#4 of "The Ohorela Papers"

In Ritual & Vision- I was able to decipher the mechanism Enochian Entity Materials. Thus, 'The Key [Note] Of It A

Includes pages of the actual working from My EE Grimoire

http://www.lulu.com/spotlight/SaToGa

FREE!

-SaToGa

Reply | Messages in this Topic (1)

#110 **From:** enochianmagic-owner@yahoogroups.com
Date: Sat Jan 22, 2011 11:57 pm
Subject: LOL! & I Thought I Got Blamed For A Whole Lot!

Forwarded Message: LOL! & I Thought I Got Blamed For A W
LOL! & I Thought I Got Blamed For A Whole Lot!
Saturday, January 22, 2011 11:53 PM
From:
"SaToGa" <enochian.mage@yahoo.com>
To:
enochianmagic@yahoogroups.com
LOL! & I Thought I Got Blamed For A Whole Lot!

Crowley did it!
Some people are just plain crazy!

September 11th - The Occult Connection
October 25th, 2010

William Ramsey

On September 11th, 2001, four rogue commercial airplanes
of the eastern United States, headed toward high value t
Washington, D.C. Two of the planes, Flights 11 and 175,
Center in lower Manhattan, and within an hour, both mass
should have withstood the impact of each plane) explodec
into dust. Flight 77 (or some other aircraft) struck the
200 military personnel. Another commercial airplane, Fli
shot down) in the skies above Pennsylvania.

The 9/11 attacks upon the people of the United States, c
radical Muslims, initiated revolutionary change in the U
September 11 attacks led to:

1. An imperial presidency in the United States.

2. Two wars of aggression in Iraq and Afghanistan, a
conflicts and assassinations throughout the world.

3. The renunciation of individual and human rights i

4. The use of torture and the elimination of 900 yea
revocation of habeus corpus.

5. Massive increases in military spending.

6. An innovative, technocratic, cradle-to-grave surv

Western countries.

7. The transformation of the character of political
United States and throughout the world towards globaliza

The false-flag 9/11 attacks provided the Bush administra
pretext, a new Pearl Harbor, to aggressively push for Am
domination. The 9/11 magic show, utilizing the latest ac
propaganda, tricked many people into military and politi
otherwise reject, solidifying support in the United Stat
wars aggression. The attacks also provided the rationale
administration takeover of the Bill of Rights and the Co

The events of September 11th heralded a dark, new standa
affairs. A New World Order, much discussed by American e
preceding the events of 9/11, began at Ground Zero in Ma
began, including a war on an idea--Terror. While one car
evils that were wrought from the smoldering ruins of the
darker, more sinister agenda at work? Is there a more ma
connection to the occult?

The Great Beast

Aleister Crowley (1875-1947), the foremost occultist of
dedicated his life to the dark arts. A wealthy, Cambridg
traveler, Crowley (rhymes with holy) associated with the
luminaries of his era, including such noted figures as E
Yeats and H. L. Mencken. Fully committed to the transfor
of the entire world, Crowley (also known as the Great Be
books detailing his vision of the ideal society: the str
maintenance of a patriarchal aristocracy ruling over a s
Darwinian killing of the unfit. According to the Beast,
over the masses: "You will observe that I am advocating
revolution. And so I am!"

Is there a connection between Crowley, 9/11 and the New
been overlooked? Has Crowley influenced the ideology of
there a secret numerical code in the events of 9/11 not
general public? Is there a deeper meaning to the numbers
the day of the event? Why are those numbers relevant to

The 9/11 Working

If one considers the multitude of numerically significar
Aleister Crowley, the certainty of occult influence in t
be concluded. Each of the plane numbers involved in the
directly to the prime numbers of Crowley's system. The r
are respectively: 11, 77, 93, 175. Aleister Crowley wrot
numbers specifically, and emphasized their importance as

11:

"Firstly", 11 is the number of Magick in itself.
to all types of operation.

"Secondly", it is the sacred number par excellenc
is written in the Book of the Law:

"...11, as all their numbers who are of us."[1]

77:

The sublime and supreme septenary in its mature m
through matter…written in Hebrew Ayin Zayin (OZ)…Capricc
Tarot; which is the picture of the Goat of the Sabbath c

77 also represents half of the formulation of sexual mag
and the Kabbalah.[3] It is also the 77 infernal names of
Satanic Bible by Anton LaVey.[4]

93:

The cabalistic gematria[5] values of the Greek words The
(Love) and, Aiwass[6] in Crowley's magical system equate

"The matter is of extreme importance; because Aiw
of the Law repeatedly makes use of correspondences in Gr
Will, 93 --- Agape, Love, 93. 718 = Stele 666, and so or
spelt in Hebrew has the value 93."[7]

175:

Liber 175 in Crowley's magical system is a ritual used t
adoration.

"There are three main methods of invoking any deity:

The first method consists of devotion to that dei
mystical in character, they may not be dealt with in thi
perfect instruction exists in Liber 175.

The second method is the straightforward ceremoni

The third method is the dramatic, perhaps the mos
certainly it is so to the artist temperament, for it app
through his aesthetic sense."[1]

These numbers are essential to the occult, magical syste
Crowley. Thus, Crowley's most important numbers, or "pri
inserted in to the 9/11 event intentionally. The likelih
appear at random are infinitesimal. I also argue that th
and 175 represent a signaling function to all Crowley's
occult community that the events were an "inside job."

Thus, based on the numerical markers, we can observe the
influence upon the events of 9/11 and sense the hidden,
event. To better understand Crowley's connection to Sept
explication of this hidden tie is contained in my book P
Crowley, 9/11 and the New World Order, available on Kindl
www.occult911.com.

-###-

William Ramsey

Author: Prophet of Evil: Aleister Crowley, 9/11 and the

Writer and Director of the new film: Prophet of Evil: Al
www.occult911.com

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[1] Crowley, Aleister. The Equinox of the Gods. San Fran
Visions, 1986. 54. Print.

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[1] Crowley, Aleister Magick: in Theory and Practice. Se
1991. 64. Print.

[2] Crowley, Aleister. The Book of Lies, Which Is Also E
the Wanderings or Falsifications of the One Thought of E
(Aleister Crowley), Which Thought Is Itself Untrue. Bost
185. Print.

[3] Grant, Kenneth. Aleister Crowley & the Hidden God. F
Books, 1993. 196. Print.

[4] Gilmore, Peter H., and Anton Szandor Lavey. Satanic
Boston: Avon, 1969. pp. 44-6. Print.

[5] Gemetria is a metathesis of the Greek word grammatei
relative numerical values of words.

[6] Aiwass was the spiritual being that pronounced Crowl
The Book of the Law

[7] Crowley, Aleister, John Symonds, and Kenneth Grant.
Aleister
Crowley: an Autohagiography. London: Arkana, 1989. 679.

[8]Crowley: an Autohagiography. London: Arkana, 1989. 67

Reply | Messages in this Topic (1)

#111 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 30, 2011 1:28 am
Subject: Enochian Entities -Alpha Omega -By SaToGa

Scrying the Alphabet Trying to compare the Enochian Alph
closest I could possibly fathom, is the `scientific' Ele
Table/Chart… if it suddenly incorporated a gazillion mor
type of Chemical Compounds which formulate words. Or if
Letters to Tree of Life. Each Enochian Letter sequence c
Harmonics, Etheric Activations, Celestial Dynamics, Coor
are DNA on Paper…literally… The Letters dance under a Mi
Telescopes. They are Quantum Computers uploading bytes c
Brain…every time you reference Them. Recall the EE expli
Kelley to write some of the letter sequences Backwards.

ISBN 978-1-257-10100-9

http://www.lulu.com/product/ebook/enochian-entities--alp
4645?productTrackingContext=author_spotlight_96300982_

http://www.lulu.com/spotlight/SaToGa

Reply | Messages in this Topic (1)

#112 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Sun Jan 30, 2011 7:45 pm
Subject: Liber Typhon Babalon Working

http://www.lulu.com/spotlight/SaToGa

http://www.scribd.com/enochian_mage/documents

http://www.youtube.com/user/SaToGaEnochianMage

Tetelestai,
-SaToGa

Reply | Messages in this Topic (1)

#114 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Tue Feb 1, 2011 6:38 pm
Subject: Enochian Entities Evolution Egypt

Enochian Entities Evolution Egypt

Egypt Giza Fire Pyramids Nile Enochian Magick:

My 9 books share a Time Line...

-The Enochian Visions share what is happening in Egypt
[2 months before it happened]

The Visions also speak about what is to come-

The Enochian Rituals & the Time Schedule... the EE pushe

Culminating with the Babalon Working:

"Micma!
Farzm iaidon Mad…
Zamran micalzo ohorela tooat!
Ozazm Urelp teloch
Qmospleh lap homil Luciftian AOMORYBN lonsa!
Quiin toltorg brgda
Zacar ca od zamran odo cicle qaa
Eol balzarg lonsa homil
Ananael qaan aziagiar avavago!
Acocasb allar qtiIlg bab bransg bogpa!
Bahal vohim gah od Babalond Babalon od Choronzon
Teloch Vovin od gah-l:
Semihazah Artqoph Ramtel Kokabel Ramel Danieal
Zeqiel Baraqel Asael Hermoni Matarel Ananel Stawel
Samsiel Sahriel Tummiel Turiel Yomiel Yhaddiel!
Od vi zixlai zocha:
Bahal vohim gah od Babalond Babalon od Choronzon
Teloch Vovin od gah-l-
Samyaza Urakabarameel Akibeel Tamiel Ramuel Danel
Azkeel Saraknyal Asael Armers Batraal Anane Zavebe
Samsaveel Ertael Turel Yomyael Arazyal!"

Under the deserts, now free

-SaToGa

Reply | Messages in this Topic (1)

#115 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Wed Feb 2, 2011 9:48 pm
Subject: "Enochian Witchcraft©" & "Enochian Eclecticism©" By –SaToGa

"Enochian Witchcraft©" & "Enochian Eclecticism©"
By –SaToGa

Copyright©1995-2011

ISBN 978-1-4583-7676-3

Released: 02-02-2011
[Imbolc - New Moon]

Why Enochian Witchcraft© & Enochian Eclecticism©?

To make the Enochian Materials more readily accessible t
Communities.

This is a condensed, stream-lined course to get instant

Enochian Witchcraft© & Enochian Eclecticism©
should, however, be considered a viable alternative for
[& intermediate levels], practicing Enochian Magick.

As Qabala was an `initiate only' magickal system of ages
strip Enochian of It's antique Renaissance Era attire ar
times.

Included:

"How to Scry"
You may read about how great it is to scry the 30 Aethyr
get zero to minimal results. Everyone has various innate
John Dee had minimal scrying abilities,
thus the reason for Edward Kelley.
I get a lot of Emails asking me how to scry.
If you are having problems with scrying, this is for you

Gnostic or Egyptian `flavor' can be added or subtracted.
-Many of the WatchTower Kerubic and
Servient [Servitor] Entities can be gradually added as y
base grows rapidly.
-The Heptarchial Mystica system has a wealth of Entities
-The Enochian Keys [Calls] & 30 Aethyrs amplifies solo w

Enochian Pantheon & Unique Mythos

Also the Actual Name of the Enochian Beast- No, it isn't

Enochian Money Ritual

Charts, Diagrams, References Included

Free!

http://www.lulu.com/spotlight/SaToGa

http://www.scribd.com/enochian_mage

Reply | Messages in this Topic (1)

#116 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Wed Feb 2, 2011 10:18 pm
Subject: World Powers Stunned After Message From â€œGodâ€ Broadc

Doubt the credibility of this 'news' site:

http://www.whatdoesitmean.com/index1443.htm

World Powers Stunned After Message From â€œGodâ€ Broadc

A mysterious Russian Space Forces (VKS) report circulati
states that on 28 January our world was â€œofficiallyâ€
extraterrestrial/ inter-dimensional intelligence source
â€œbeaconsâ€ descended upon the worldâ€™s holiest city
American State of Utah, home to The Church of Latter Day
delivering a rapid energy pulse of information that, rou
â€œBe of no fear as [we-it-I] returnâ€.

This report states that the subjective personal pronouns
messages (we-it-I) are all inclusive and related to spec
on our Earth.

Most astounding of all were that these communication â€o
videotaped in action by hundreds of people in both Jerus
evidenced by the many postings of this mysterious event
such sites around the world. [Jerusalem video of this e
and here. Utah video of this event can be viewed here.]

In the videos taken of this mysterious event in Jerusale
can be seen descending upon the Dome of the Rock [photos
hovering over it, then, suddenly, giving off a â€œburstâ
accelerating at great speed upwards where it joined othe
objects in the sky before they all disappear into the he

In the video taken of this mysterious event in Utah, lik
objects were seen dropping white-lighted communication â
ground where they gave off â€œburstsâ€ of energy before
the heavens.

The locations where these events occurred, Jerusalem and
note due to their historic religious significance relati
faiths of Judaism, Christianity, Islam and The Church of
Day Saints (aka LDS Church, Mormons).

The Dome of the Rock in Jerusalem is especially importar
to have been the location of Solomon's Temple (aka The F
by Nebuchadnezzar II, king of the Babylonian Empire, aft
Jerusalem in 587 BC. It is the holiest site of the Hebre
them as the Temple Mount.

In the Islamic faith, the Dome of the Rock is called Al-
of the most revered sites of that religion It is told th
flew on the winged steed, named Buraq [photo 4th left],
He was accompanied by the Archangel Gabriel. He landed
journey continued from the Temple Rock through the Sever
Allah. He met earlier prophets in each of the Heavens. M
and asked about the number of times each believer is to
number five was agreed on. Muhammad returned safely to M
night.

During the Crusades the Dome of the Rock was given to th
Augustinian religious order, who turned it into a church
Mosque became a royal stable. The Knights Templar set up
the Al-Aqsa Mosque adjacent to the Dome for much of the
â€œTemplum Dominiâ€, as they called it, was featured or
the Order's Grand Masters and it became the architectura
churches across Europe. Many Christians believe, and Rom
confirm, that the Dome of the Rock was, also, the place
by Pontius Pilate.

The Mormon Church is linked to Jerusalem as their faith
bottom left] will return there in the End of Days and th
Lake City, Utah, Temple where he will enter the doors re
East side of that building. One of the LDS Churches mair
Angel Moroni is, also, depicted on many of their temples
Jerusalem too.

This VKS report further states that the energy pulse of
these â€œbeaconsâ€ was broadcast at the frequency value
identically emulating the strong narrowband radio signal
R. Ehman, on August 15, 1977, while working on a SETI pr
radio telescope of The Ohio State University and referre
Signalâ€.

Note: Two different values for the Wow! Signal frequency
1420.356 MHz (J. D. Kraus) and 1420.4556 MHz (J. R. Ehma
is significant for SETI searchers because, it is reasone
common element in the universe, and hydrogen resonates a
extraterrestrials might use that frequency on which to t
The frequency of the Wow! Signal matches very closely wi
which is at 1420.40575177 MHz. The bandwidth of the sign
(each column on the printout corresponds to a 10 kHz-wic
only present in one column). The original print out of t
3rd left], complete with Jerry Ehman's famous exclamatic
Ohio Historical Society.

Most interesting to note about this report is how closel
growing evidence that the ancient â€œgodsâ€ (who the my
down to us say have helped humanity through other catast
history) not only left a sort of early warning system in

been â€œactivatedâ€, and as we reported on in our Janua
â€œAtlantis Anomalyâ€ Causes Shutdown Of US Army Weapor

To the Superstorms pounding our planet, and as we had, a
our January 19th report Greenland Sunrise Shocks World A
Planet, there is no respite as new ones are reported toc
United States and Australia.

Though the leaders of the Western Nations have yet to ei
their citizens for what is to come, the same cannot be s
President, Dmitry Medvedev, traveled to the Jordon River
Epiphany (the day Jesus was baptized on) (January 19th)
three times in these most holiest of waters for the prot
of the Motherland against the greater catastrophes to cc

To the Western worldâ€™s leader, America, however, and a
reports â€œ2012 â€˜White Horse Prophecyâ€™ Warned Is Com
and â€œObama Orders Military To Prepare For Spring Food
to be no ancient knowledge left among their people to pr
to come leaving them at the greatest danger of all the w
total destruction.

Â© February 1, 2011 EU and US all rights reserved. Permi
in its entirety is granted under the condition it is lir
source at WhatDoesItMean.Com.

Reply | Messages in this Topic (1)

#117 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Thu Feb 3, 2011 6:31 pm
Subject: EE Time-Line

A)"Tri-Cyclic" Ritual: WINTER SOLSTICE
Dec 21, 2010
http://groups.yahoo.com/group/enochianmagic/message/69

B)New Year Rite
12-31-10 to 1-1-11
Performed 11:30 PM- 12:23 AM
http://groups.yahoo.com/group/enochianmagic/message/89

C)"Partial Solar Eclipse/ Quadrantid Meteor Ritual" [Apc
Jan 4, 2011
http://groups.yahoo.com/group/enochianmagic/message/95

1)Enochian Entities [EE]
Practice & Theory
Volume #1
Released: January 1, 2011

2)Enochian Entities - Book B - By SaToGa
Volume #2
Released: January 19, 2011

3)Enochian Entities:
"Ohorela Papers"
"Paper #1 - Obtuse"

Jan 16, 2011

4)Enochian Entities:
"Ohorela Papers"
"Paper #2 - Scarlet"
Release Date:
January 19, 2011

5)Enochian Entities:
`The Ohorela Papers'
Volume 3
"Talisman"
Release Date: January 20, 2011

6)Enochian Entities:
`The Ohorela Papers'
"The Key [Note] Of It All"
[Volume #4]
Jan 22, 2011

7)Enochian Entities:
"Alpha & Omega"
Release Date: 1-25-11

8)Enochian Entities:
"LIBER TYPHON"
THE BABALON WORKING
[Revisited]
Release Date: 02-01-2011

9)Enochian Witchcraft©
& Enochian Eclecticism©
Released: 02-02-2011 [Imbolc - New Moon]

-SaToGa

Reply | Messages in this Topic (1)

#118 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Thu Feb 3, 2011 6:36 pm
Subject: EE Time-Line II

http://www.timeanddate.com/date/durationresult.html?m1=1
2&y2=2011&ti=on

From and including: Tuesday, December 21, 2010
To and including: Wednesday, February 2, 2011

It is 44 days from the start date to the end date, end c

Or 1 month, 13 days including the end date
Alternative time units
44 days can be converted to one of these units:

* 3,801,600 seconds
* 63,360 minutes
* 1056 hours

Reply | Messages in this Topic (1)

#119 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Thu Feb 3, 2011 6:54 pm
Subject: EE Time-Line III

http://english.aljazeera.net/news/middleeast/2011/01/201

Timeline: Egypt unrest

January 25: On a national holiday to commemorate the pol
take to the streets in large numbers, calling it a "day
march in downtown Cairo. Protests break out in the Medit
Alexandria, the Nile Delta cities of Mansura and Tanta a
cities of Aswan and Assiut.

January 26: A protester and a police officer are killed
anti-government demonstrators pelt security forces with
a second day, according to witnesses. In Suez, the scene
previous day, police and protesters clash again.

January 27: Mohamed ElBaradei, the former head of the UN
democracy advocate, arrives in Egypt to join the protest
police in Cairo neighbourhoods. Violence also erupts in
while in the northern Sinai area of Sheikh Zuweid. In Is
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Facebook, Twitter and Blackberry Messenger services are

January 28: Internet and mobile phone text message users
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Friday prayers. Eleven civilians get killed in Suez and
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January 29: Egyptian soldiers secure Cairo's famed antic
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Thousands of anti-government protesters in Cairo's Tahri
Turkey has also said that it is sending aircraft to evac

January 30: Thousands of anti-government protesters in C
stand their ground, despite troops firing into the air i
them.

January 31: President Hosni Mubarak still refuses to ste
calls for his resignation. Protesters continue to defy t
curfew. Thousands remain gathered in Cairo's Tahrir Squa
marched through Alexandria. Former US president Jimmy Ca
Egypt an "earth-shaking event". Israel urges the world t
criticism amid Egypt unrest to preserve stability in the

February 1: Hosni Mubarak, the Egyptian president, annou
address that he will not run for re-election but refused
office - the central demand of millions of protesters wh
across Egypt over the past week. US President Barack Oba
White House praised the Egyptian military for their patr

peaceful demonstrations. He said that only the Egyptian
their leaders. Motaz Salah Al Deen, spokesman for Egypt'
Party, says a self-described "new national coalition for
formed.
Number of protesters in Cairo's Tahrir square revised to
people. Thousands more took to the streets throughout Eg
Alexandria and Suez.

February 2: Preparations begin for another day of demons
President Hosni Mubarak's regime. The army with tanks ar
throughout different positions in and around the square.
speak2tweet technology for the people in Egypt. Clashes
and pro-Mubarak protesters in Alexandria.
Internet services were at least partially restored in Ca
blackout.

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#120 **From:** "satoga_enochianmage" <enochian.mage@yahoo.com>
Date: Thu Feb 3, 2011 10:44 pm
Subject: Enochian Entities: TELOCH VOVIN

Enochian Entities: TELOCH VOVIN By SaToGa

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#121 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Wed Feb 9, 2011 7:47 pm
Subject: I Lucifer

I Lucifer
Salvatore Tommy Ganci
By -SaToGa
"Zir Luciftias lad"
Enochian Entities:

ISBN: 978-1-4583-9224-4

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#122 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Wed Feb 9, 2011 7:50 pm
Subject: Libers

1)Enochian Entities [EE]
Practice & Theory
Volume #1

Released: January 1, 2011

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Volume #2
Released: January 19, 2011

3)Enochian Entities:
"Ohorela Papers"
"Paper #1 - Obtuse"
Jan 16, 2011

4)Enochian Entities:
"Ohorela Papers"
"Paper #2 - Scarlet"
Release Date:
January 19, 2011

5)Enochian Entities:
`The Ohorela Papers'
Volume 3
"Talisman"
Release Date: January 20, 2011

6)Enochian Entities:
`The Ohorela Papers'
"The Key [Note] Of It All"
[Volume #4]
Jan 22, 2011

7)Enochian Entities:
"Alpha & Omega"
Release Date: 1-25-11

8)Enochian Entities:
"LIBER TYPHON"
THE BABALON WORKING
[Revisited]
Release Date: 02-01-2011

9)Enochian Witchcraft©
& Enochian Eclecticism©
Released: 02-02-2011 [Imbolc - New Moon]

10)Enochian Entities: TELOCH VOVIN By SaToGa
Released: 02-03-2011

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Salvatore Tommy Ganci
"Zir Luciftias lad"

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#125 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Wed Dec 28, 2011 6:29 pm

Subject: UpDates @ tommyganci.blogspot.com

http://tommyganci.blogspot.com/

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#126 **From:** "SaToGa" <enochian.mage@yahoo.com>
Date: Wed Dec 28, 2011 6:32 pm
Subject: Azazel Peacock Wizardry and Cain

Azazel Peacock Wizardry & Cain

Post by Enochian.Mage on Sun Jul 17, 2011 1:03 pm

Azazel Peacock Wizardry & Cain
SaToGa
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Satan is the Westernized form of Shaitan.

Shaitan [hidden] is of the djinn/genie and djinn have be
ancient arabic lore much longer than Christianity has be

Satan is a christian egregore.

The concept is a corruption of Lucifer... a true creator
manifestation.

Christianity is a work of deception, confusing people fr
You are what you think- and religion is the epitome of s
imprisonment.

The victors write history, thus christianity and judeais
true creator and give worship to an evil psychotic jehov

This creature, yahweh, is a parasite who demands worship

This group of entities, [parading around as just one, sc
antics in the old testament... are anything but love.

Tracing religion back to the cradle of civilization, one
Angel, Melek Taus - can be traced to Lucifer.

Lucifer, the light bearer... [light/LUX being illuminati
- the same illumination that the serpent/Nachash brought
i.e., which is allegorical for the power via the sacred

[Thus Daath has fallen and is Malkuth]

This spark kindles the flame within...the dormant Kundal

Slumbering Kundalini is allegorical of the Edenic fall,
ascension of that bright LUX angel being Lucifer.

The counterpart of Lucifer in Rabbinical lore is Azazel
used to atone [cover over] the sins of the Israelite tri

[later plagiarized and reworked into the jesus myth]

The Baphomet [master of the sabbat and man dressed in bl
the Sophia/wisdom incarnate [Shakti/Shiva, revamped]

The Enochian Grigori, the Fallen Messengers, the Watcher
Beni-Elohim or generic- 'the gods'... are pockets of ene

These egregores, are sources of power, that sorcerers, w
witches of old use for as an external boost.

Once the Kundalini is awakened and ascended [internal bo
joins these ranks and becomes a conduit.

The nexus of this spark evolves into the fire serpent.

Once enlightened, the avatar finds that by sharing this
often labeled 'a satan'.

Thus it routes full circle- the Ourobouros.

(to be continued)

--------this article needs to be cleaned up, but thought
been AWOL for awhile

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Messages **88 - 126**

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ALJAZEERA

Putin's Russia
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Timeline: Egypt's revolution

A chronicle of the revolution that ended the three-decade-long presidency of Hosni Mubarak.

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Protesters gather at Tahrir Square in downtown Cairo [EPA]

January 2011: Activists in Egypt call for an uprising in their own country, to protest against poverty, unemployment, government corruption and the rule of president Hosni Mubarak, who has been in power for three decades.

January 25:

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Egypt warns protesters of arrest
Egyptian activists have called for a mass rally on Tuesday - dubbed the "day of wrath". (25-Jan-2011)

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On a national holiday to commemorate the police forces, Egyptians take to the streets in large numbers, calling it a "day of rage".

Thousands march in downtown Cairo, heading towards the offices of the ruling National Democratic Party, as well as the foreign ministry and the state television. Similar protests are reported in other towns across the country.

After a few hours of relative calm, police and demonstrators clash; police fire tear gas and use water cannons against demonstrators crying out "Down with Mubarak" in Cairo's main Tahrir Square.

Protests break out in the Mediterranean city of Alexandria, the Nile Delta cities of Mansura and Tanta and in the southern cities of Aswan and Assiut, witnesses say.

Hours after the countrywide protests begin, the interior ministry issues a statement blaming the Muslim Brotherhood, Egypt's technically banned but largest opposition party, for fomenting the unrest - a claim that the Muslim Brotherhood denies.

Protest organisers heavily relied on social media outlets such as Facebook and Twitter.

The interior minister says three protesters and a police officer have been killed during the anti-government demonstrations.

January 26: A protester and a police officer are killed in central Cairo as anti-government demonstrators pelt security forces with rocks and firebombs for a second day, according to witnesses.

Police use tear gas, water cannons and batons to disperse protesters in Cairo. Witnesses say that live ammunition is also fired into the air.

In Suez, the scene of bloody clashes the previous day, police

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and protesters clash again.

Medical personnel in Suez say 55 protesters and 15 police officers have been injured.

Tahrir Square in central Cairo became the focal point of the protests [AFP]

Robert Gibbs, a spokesman for Barack Obama, the US president, tells reporters that the government should "demonstrate its responsiveness to the people of Egypt" by recognising their "universal rights".

Amr Moussa, the secretary-general of the Arab League, says he believes "the Arab citizen is angry, is frustrated".

January 27: Mohamed ElBaradei, the former head of the UN nuclear watchdog turned democracy advocate, arrives in Egypt to join the protests.

ElBaradei says he is ready to "lead the transition" in Egypt if asked.

Meanwhile, protests continue across several cities. Hundreds have been arrested, but the protesters say they will not give up until their demand is met.

Protesters clash with police in Cairo neighbourhoods. Violence also erupts in the city of Suez again, while in the northern Sinai area of Sheikh Zuweid, several hundred bedouins and police exchange live gunfire, killing a 17-year-old man.

In Ismailia, hundreds of protesters clash with police.

Lawyers stage protests in the Mediterranean port city of Alexandria and the Nile Delta town of Toukh, north of Cairo.

Facebook, Twitter and Blackberry Messenger services are disrupted.

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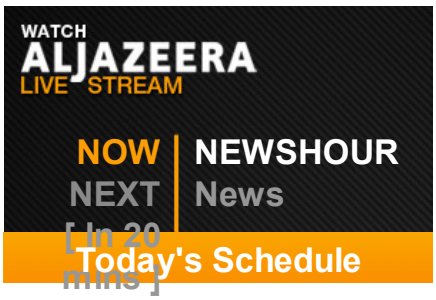

January 28: Internet and mobile phone text message users in Egypt report major disruption to services as the country prepares for a new wave of protests after Friday prayers.

The Associated Press news agency says an elite special counterterrorism force has been deployed at strategic points around Cairo in the hours before the planned protests.

Egypt's interior ministry also warns of "decisive measures".

Meanwhile, a lawyer for the opposition Muslim Brotherhood says that 20 members of the officially banned group have been detained overnight.

Egypt remains on edge, as police and protesters clash throughout the country.

Eleven civilians are killed in Suez and 170 injured. No deaths are reported in Cairo. At least 1,030 people get injured countrywide.

Troops are ordered onto the streets in Cairo, Suez and Alexandria, but does not interfere in the confrontations between police and protesters.

The riots continue throughout the night, even as Mubarak announces that he dismisses his government.

January 29: In a speech delivered shortly after midnight, Mubarak announces that he has sacked the cabinet, but he himself refuses to step down. His whereabouts are unknown.

Egyptian soldiers secure Cairo's famed antiquities museum, protecting thousands of priceless artifacts, including the gold mask of King Tutankhamun, from looters, but some lo.

The greatest threat to the Egyptian Museum, which draws millions of tourists a year, appears to come from the fire engulfing the ruling party headquarters next door the night before, set ablaze by anti-government protesters.

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Thousands of anti-government protesters in Cairo's Tahrir Square stand their ground, despite troops firing into the air in a bid to disperse them.

People cheered and welcomed troops when the army was deployed on January 28

Mubarak appoints a vice-president for the first time during his three decades in power. The man now second-in-command is Omar Suleiman, the country's former spy chief, who has been working closely with Mubarak during most of his reign.

Al Jazeera's sources indicate that the military has now also been deployed to the resort town of Sharm el-Sheikh.

Al Jazeera's correspondent in the city of Suez says the city jad witnessed a "completely chaotic night", but that the streets were quiet as day broke.

In a statement released in Berlin, the leaders of Britain, France and Germany say they are "deeply worried about the events in Egypt".

The Gulf Co-operation Council, a loose economic and political bloc of states in the Gulf, says it wants a "stable Egypt".

The US embassy in Cairo has advised all Americans currently in Egypt to consider leaving as soon as possible, given the unrest. The UK authorities have advised against all but essential travel to the country for its citizens.

January 30: Thousands of protesters remain in Cairo's Tahrir Square.

The crowds are cheering when ElBaradei addresses protesters in the square, saying "What we started can never be pushed back".

Al Jazeera English on Facebook

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Turkey has announces that it is sending aircraft to evacuate its citizens, after the US embassy in Cairo has advised all Americans currently in Egypt to consider leaving as soon as possible.

January 31: Mubarak still refuses to step down, amid growing calls for his resignation. Protesters continue to defy the military-imposed curfew. About 250,000 people gather in Cairo's Tahrir Square and hundreds march through Alexandria.

Internet access across Egypt is still shoddy according to most reports.

Egypt's new vice-president promises dialogue with opposition parties in order to push through constitutional reforms.

Protesters remain camped out in Tahrir Square from a variety of political and demographic groups.

The White House says the Egyptian government must engage with its people to resolve current unrest. Obama's spokesperson, Robert Gibbs, says the crisis in Egypt "is not about appointments, it's about actions ... They have to address freedoms that the people of Egypt seek".

Opposition groups continue to call for a "million man march" and a general strike on Tuesday to commemorate one week since the protests began. Meanwhile, the military reiterates that it will not attempt to hurt protesters.

The EU calls for free and fair elections in Egypt.

Worldwide investors continue withdrawing significant capital from Egypt amid rising unrest.

Mubarak names his new cabinet on state television, among them, Mahmoud Wagdi, sworn in as the new interior minister.

Egypt releases the six Al Jazeera journalists who were arrested

in Cairo.

Egyptian film star Omar Sharif, known for his role in Lawrence of Arabia, has added his voice to those calling for Hosni Mubarak to step down, Reuters reports.

Former US president Jimmy Carter calls the unrest in Egypt an "earth-shaking event", and says he guesses Hosni Mubarak "will have to leave", the US Ledger-Enquirer reports.

Israel urges the world to tone down Mubarak criticism amid Egypt unrest to preserve stability in the region, the *Haaretz* newspaper reports, citing senior Israeli officials.

President Mubarak tells his new prime minister, Ahmad Shafiq, to keep government subsidies and cut prices.

Al Jazeera says its broadcast signal across the Arab region is facing interference on a scale it has not experienced before.

February 1: Hosni Mubarak announces in a televised address that he will not run for re-election but refuses to step down from office - the central demand of the protesters.

Mubarak promises reforms to the constitution, particularly Article 76, which makes it virtually impossible for independent candidates to run for office. He says his government will focus on improving the economy and providing jobs.

Mohamed ElBaradei, the Egyptian opposition figure who returned to Cairo to take part in the protests, says Mubarak's pledge not to stand again for the presidency was an act of deception.

The official unemployment rate in Egypt is about 10% but the real rate is

Abdelhalim Kandil, leader of Egypt's Kifaya (Enough) opposition movement, says

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Mubarak's offer not to serve a sixth term as Head of State is not enough.

believed to be much higher [Reuters]

US President Barack Obama praises the Egyptian military for their patriotism and for allowing peaceful demonstrations. He says only the Egyptian people can determine their leaders.

Shortly after his speech, clashes break out between pro-Mubarak and anti-government protesters in the Mediterranean city of Alexandria, Al Jazeera's correspondent reports.

Khalid Abdel Nasser, son of the former Egyptian president Gamal Abdel Nasser, joins the protest in Tahrir Square.

Motaz Salah Al Deen, spokesman for Egypt's opposition Al Wafd Party, says a self-described "new national coalition for change" has been formed.

Number of protesters in Cairo's Tahrir Square are revised to more than a million people. Thousands more take to the streets throughout Egypt, including in Alexandria and Suez.

February 2: Preparations begin for another day of demonstrations against President Hosni Mubarak's regime. The army is still deployed with tanks throughout different positions in and around Tahrir Square.

Google improves its speak2tweet technology for the people in Egypt.

The *Los Angeles Times* reports that the Boston entrepreneur Hadid Habbab has called for volunteers to help find his missing friend, Google executive Wael Ghonim, who went missing during the protests of the past week.

Clashes between anti-government and pro-Mubarak protesters break out in Alexandria.

Internet services are at least partially restored in Cairo after a five-day blackout aimed at stymieing protests.

Egypt's newly appointed vice-president says anti-government protests must stop before dialogue can begin with opposition groups.

Violent clashes rage for much of the day around Tahrir Square in central Cairo. Up to 1,500 people are injured, some of them seriously, and by the day's end at least three deaths are reported by the Reuters news agency quoting officials.

Pro-democracy protesters say the military allowed thousands of pro-Mubarak supporters, armed with sticks and knives, to enter the square.

February 3: Bursts of heavy gunfire early aimed at anti-government demonstrators in Tahrir [Liberation] Square, leave at least five people dead and several more wounded, according to reports from Cairo.

Sustained bursts of automatic weapons fire and powerful single shots begin at around around 4am local time (02:00GMT) and continue for more than an hour.

February 4: Hundreds of thousands of anti-government protesters gather in Cairo's Tahrir Square for what they have termed the "Day of Departure".

Chants urging Hosni Mubarak to leave reverberate across the square, as the country enters its eleventh day of unrest and mass demonstrations.

Scores were injured in clashes between Mubarak

February 5: Thousands who remain inside Tahrir Square fear an approaching attempt by the

military to evacuate the square.

supporters and pro-democracy protesters [Reuters]

Differing reports of how many have died in the last 11 days of protests and clashes surface.

The Egyptian health minister says 11 people have died, while the United Nations says 300 people may have been killed across the country since protests began. News agencies have counted more than 150 dead in morgues in Alexandria, Suez and Cairo.

Reuters quotes Egyptian state TV as saying "terrorists" have targeted an Israel-Egypt gas pipeline in northern Sinai.

The leadership of Egypt's ruling National Democratic Party resigns, including Gamal Mubarak, the son of Hosni Mubarak. The new secretary-general of the party is Hossam Badrawi, seen as a member of the liberal wing of the party.

February 6: The Muslim Brotherhood says in a statement that it "has decided to participate in a dialogue round in order to understand how serious the officials are in dealing with the demands of the people".

Banks officially re-open for 3.5 hours, and traffic police are back on the streets in Cairo, in attempts to get the capital to start returning to normal.

Al Jazeera correspondent Ayman Mohyeldin is detained by the Egyptian military. He is released seven hours later, following a concerted appeal by the network and Mohyeldin's supporters.

Protests continue in Tahrir Square; there are reports of gunshots fired by the army into the air near the cordon set up inside the barricades, near the Egyptian museum.

Leaked US diplomatic cables suggest Omar Suleiman, the vice-president, long sought to demonise the opposition Muslim Brotherhood in his contacts with skeptical US officials.

Reports say Hillary Clinton, the US secretary of state, spoke with Egyptian prime minister Ahmed Shafiq (on February 5), emphasising the need to ensure the legitimate aspirations of the Egyptian people are met, also stressing that incidents of harassment and detention of activists and journalists must stop.

February 7: Thousands are camping out in Tahrir Square, refusing to budge. While banks have reopened, schools and the stock exhange remain closed.

A symbolic funeral procession is held for journalist Ahmed Mahmoud, shot as he filmed the clashes between protesters and riot police from his Cairo office. Protesters are demanding an investigation into the cause of his death.

Egypt's government approve a 15 per cent raise in salaries and pensions in a bid to appease the angry masses.

Wael Ghonim, a Google executive and political activist arrested by state authorities, is released; some see him as a potential figurehead for the pro-democracy camp.

February 8: Protesters continue to gather at Tahrir Square, which now resembles a tented camp. Protesters in the capital also gather to protest outside parliament.

The city sees possibly the biggest crowd of demonstrators, including Egyptians who have returned from abroad and other newcomers mobilised by the release of activist Wael Ghonim.

Omar Suleiman, the vice-president, warns that his government "can't put up with continued protests" for a long time.

Separately, Suleiman also announces a slew of constitutional and legislative reforms, to be undertaken by yet to be formed committees.

Ban Ki-moon, the UN chief, says genuine dialogue is needed to end the current crisis, adding that a peaceful transition is crucial.

February 9: Labour unions join protesters in the street, with some of them calling for Mubarak to step down while others simply call for better pay. Masssive strikes start rolling throughout the country.

Famous Arab pop star Tamer Hosni visits Tahrir Square, but protesters are unimpressed and angered. Hosni previously made statements telling the demonstrators to leave the square, saying that Mubarak had offered them concessions.

Thirty-four political prisoners, including members of the Muslim Brotherhood, were released on Tuesday, according to Egyptian state television.

Human Rights Watch says that 302 people have been killed since the start of Egypt's pro-democracy uprising. Based on visits to a number of hospitals in Egypt, the organisation says that records show the death toll has reached 232 in Cairo, 52 in Alexandria and 18 in Suez.

Attributing the information to Egyptian security officials, Reuters reports that several protesters suffered gunshot wounds and one was killed when 3,000 protesters took to the streets in Wadi al-Jadid, where clashes from the previous nights carried over to the early hours.

Citing medics, AFP news agency reports five were dead and 100 are wounded in the clashes that have been going on for two days.

Ahmed Aboul Ghiet, Egypt's foreign minister, tells al-Arabiya network on Wednesday that the Egyptian army could step in to "protect the country from an attempt by some adventurers to take power".

And in an **interview** with American public broadcaster PBS, Aboul Ghiet says that he is "infuriated" by the US's initial response to the unrest in the country, and that he finds the

Obama administration's advice on political transition "not at all" helpful."

February 10: The newly appointed Culture Minister, Gaber Asfour, quits. His family says it's due to health reasons but Egypt's main daily newspaper *al-Ahram* says Asfour, who is also a writer, was criticised by his literary colleagues for taking the post. He was the only new face in the new cabinet.

Protesters in Tahrir Square waved their shoes in dismay as Mubarak said he was staying in power [Reuters]

The Egyptian prime minister forms a committee that will gather evidence on "the illegitimate practices" that resulted from the events of recent weeks. The committee will receive reports from citizens and civil society organisations and then present a report to the public prosecutor.

The criminal court in Egypt has endorsed the decision of banning three former ministers from leaving the country and the government has also frozen their assets.

The security chief for the Egyptian city of Wadi al-Jadid (New Valley) is sacked and the police captain who ordered police to shoot at protesters is arrested and will be tried.

Amid rumours that he will be stepping down tonight, Mubarak gives a televised speech which he says is "from the heart". He repeats his promise to not run in the next presidential elections and to "continue to shoulder" his responsibilties in the "peaceful transition" that he says will take place in September.

Protesters in Tahrir Square react with fury when Mubarak says he's remaining in power until September. Protesters wave their shoes in the air, and demand the army join them in revolt.

February 11: After tens of thousands people take to the streets across Egypt in angry protests, **Hosni Mubarak resigns as president and hands over power to the army.**

The announcement is made by Omar Suleiman, the vice-president, just after 16:00 GMT.

Earlier in the day, masses of protesters had descended on the state television building in Cairo and the presidential palace in Heliopolis, as well as in Tahrir Square.

February 12: People celebrate in Tahrir Square until early morning. Pro-democracy protesters start to clean the square.

The country's new military rulers promise to hand power to an elected, civilian government and pledged that Egypt will remain committed to all international treaties - in an apparent nod to its 1979 peace treaty with Israel.

State television says travel bans are being imposed on several of the country's former ministers, including the former prime minister Ahmed Nazif, who was sacked by Mubarak before he stepped down.

February 13: Soldiers try to remove the remaining protesters in Tahrir Square and their tents are dismantled. Traffic flows through the square for the first time since the protests began.

The cabinet spokesman says the cabinet, appointed when Mubarak was still in office, will not undergo a major reshuffle and will stay to oversee a political transformation in the coming months.

About 2,000 policemen hold a protest outside the interior ministry, demanding better wages and trying to clear the bad reputation they have.

Some other public sector workers and bank employees are also protesting in Alexandria and other cities.

February 14: Protesters leave Tahrir Square in the morning but a few thousands return later, most of them protesting against the police.

Police, ambulance drivers and other workers are holding separate demonstrations.

The military leadership issues "Communique No 5", calling for national solidarity and criticising strike action. it urges workers to play their role in reviving the economy.

Source: Al Jazeera and agencies

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"Sons Of Liber Typhon"

By Salvatore Tommy Ganci

A.K.A. SaToGa

Walpurgisnacht 2012

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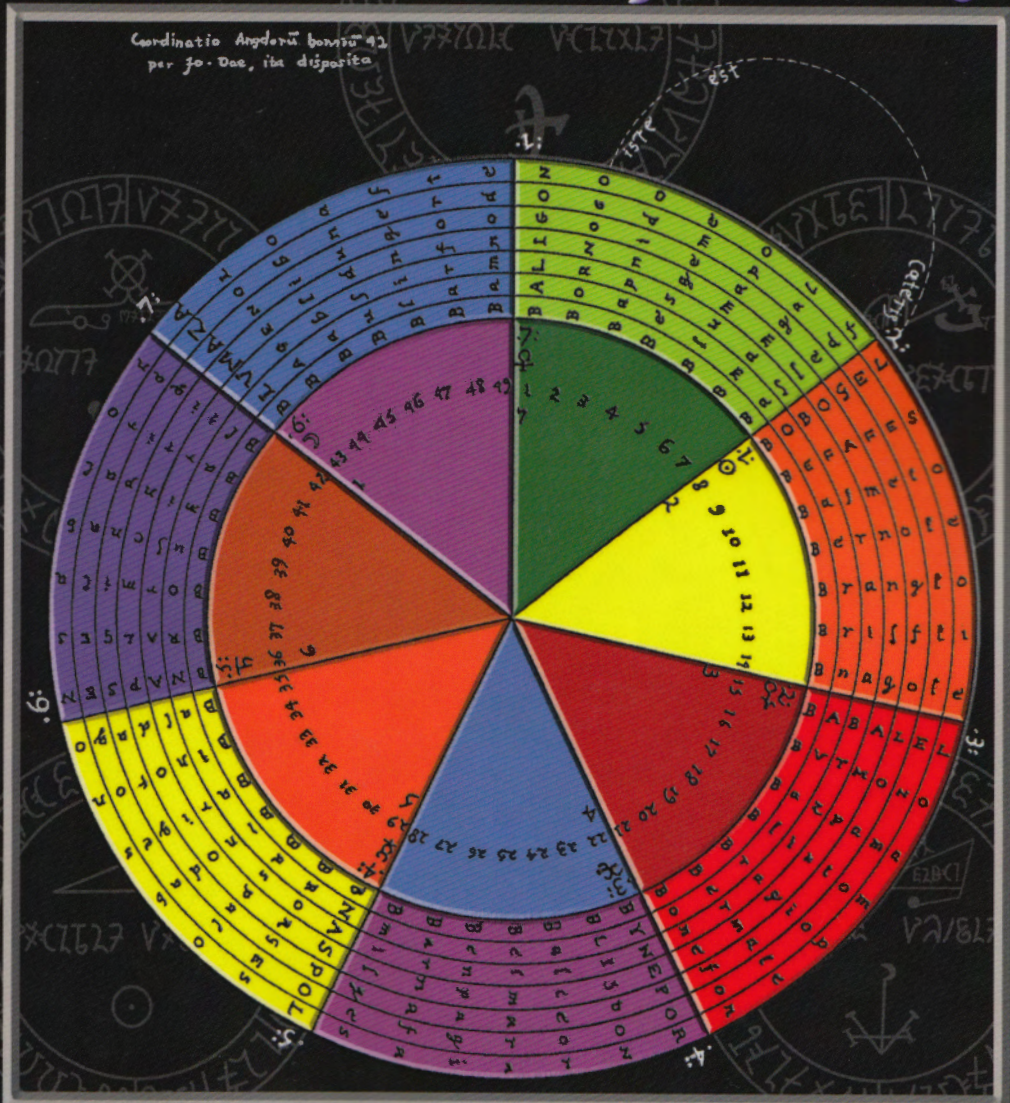
Mastering the Mystical Heptarchy



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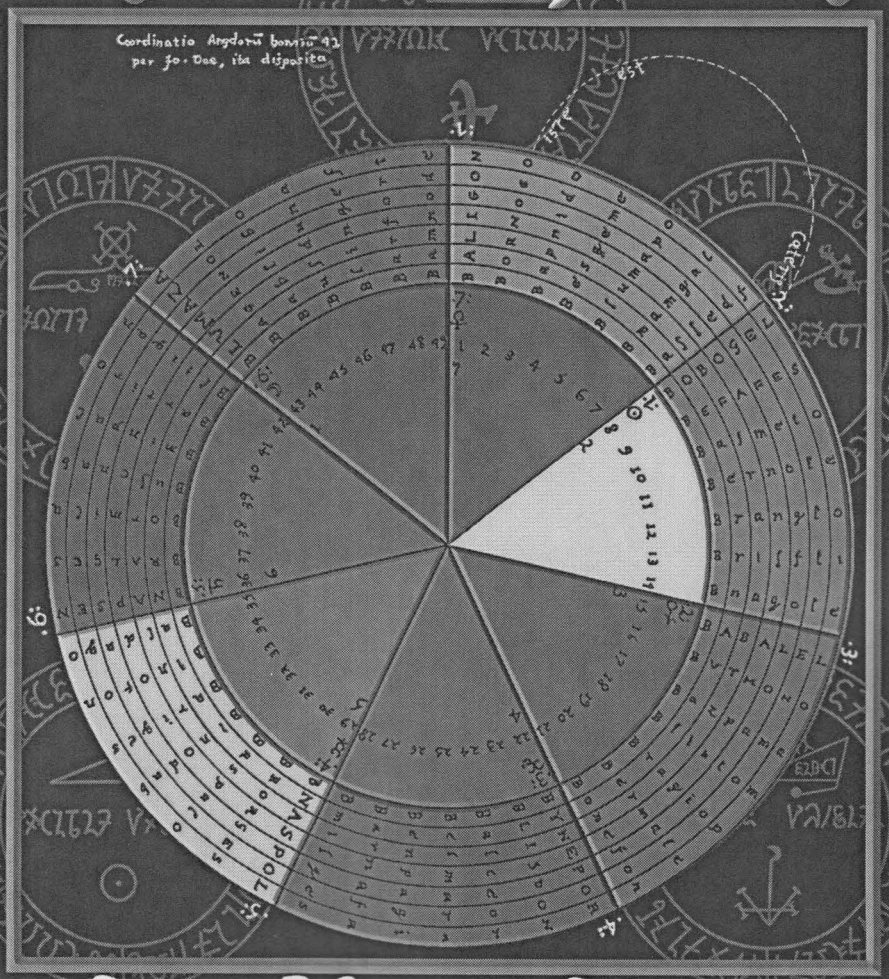
Mastering the Mystical Heptarchy



Scott Michael Stenwick

Mastering the Mystical Heptarchy

Scott Michael Stenwick

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Chapter 1
Introduction

The ***Heptarchia Mystica***, or *"mystical heptarchy"*, represents a mostly neglected corner of the well-known Enochian magical system revealed to John Dee and Edward Kelley in the late sixteenth century, Dee's only completed grimoire that details the angels attributed to the seven ancient planets. While most modern Enochian magicians are aware of its existence, it is neglected in the sense that very few magicians work with the angels of the heptarchy and for the most part regard them as historical curiosities or some sort of "warm-up" to the later Enochian material that Dee and Kelley received. Because of this I and the members of my magical working group decided to embark on a thorough investigation of this portion of the Enochian magical system starting in 2006. What we found is that the mystical heptarchy represents a powerful and elegant system of ceremonial magick that can be used to accomplish a wide variety of practical objectives.

I draw a distinction between *ceremonial* and *ritual* magick. To most people, and even many practitioners, "ritual magick" and

"ceremonial magick" are synonymous, with "ceremonial magick" being the more common term. However, there is an important difference in meaning between the two. In a magical and/or spiritual context, ***Ritual*** is defined as:

1. an established or prescribed procedure for a religious or other rite.
2. a system or collection of religious or other rites.
3. observance of set forms in public worship.
4. a book of rites or ceremonies.
5. a book containing the offices to be used by priests in administering the sacraments and for visitation of the sick, burial of the dead, etc.
6. a prescribed or established rite, ceremony, proceeding, or service: the ritual of the dead.

Ceremony, on the other hand, is defined somewhat differently in the same context:

2. a formal religious or sacred observance; a solemn rite: a marriage ceremony[1].

Essentially, the difference between the two is that a ritual consists of the necessary instructions for performing a ceremony, whereas a ceremony refers to a specific performance of a given ritual. As I see it, this implies that ceremonial magicians perform pre-existing magical rituals, while ritual magicians write, develop, and test their own magical forms. This distinction is analogous to that found in my own professional field of software development. The ceremonial magician can be thought of as an end-user who runs applications, whereas the ritual magician is akin to a programmer who writes them.

Ceremonial magicians generally work from grimoires, adhering as closely as possible to the ritual as specified in the text. Two recent books[2] have suggested that this ceremonial approach is superior to more eclectic modern ritual methods because the grimoires of the Medieval period that date before about 1350 represent a living tradition of magical practice and in effect represent a "lost art" that can only be restored by

1. Definitions from http://www.dictionary.com
2. Ceremonial Magic and the Power of Evocation (Tempe, AZ: Original Falcon Press, 2008) by Joseph Lisiewski and Secrets of the Magical Grimoires (St. Paul, MN: Llewellyn, 2005) by Aaron Leitch

practicing from the original source materials. Whether or not this is true the aspiring ceremonial magician faces with a significant problem — many of these texts are incomplete at best and after being copied from master to student for centuries have accumulated numerous errors. In some cases modern scholars have been able to reconstruct a likely version of the original text, but in other cases this task has simply proved to be too difficult.

What ceremonial magicians really need is a set of lab notes, or if you will, the "source code" for the old grimoires themselves. While we must jump forward two hundred and twenty-some years from the 1350 cutoff in order to find Dee and Kelley's Enochian system, it is quite literally the only example we have of a complex magical system where the original transcripts of the spiritual operations that led to its creation are still available. This leads to a lot of controversy among practitioners and scholars, but the material is also a goldmine for magicians everywhere — the original building blocks of the system are laid out for study in their original context. This system is also by most accounts particularly effective, and in fact enjoys a fearsome reputation among even those magicians who practice the modern form of the system that was modified and elaborated upon by the Hermetic Order of the Golden Dawn and later by Aleister Crowley.

The *"Heptarchia Mystica"* represents the only portion of the Enochian system that was ever assembled into something resembling a workable grimoire. Despite this, many magicians contend that the spirits of the Heptarchia are "inaccessible" or difficult to conjure. I have found that this is true to some extent when working with the *"Heptarchia Mystica"* as written, since Dee assembled it for his own use and included few details regarding his opening and closing procedures which he presumably knew by heart. Furthermore, incorporating certain portions of Dee's later and more widely-used Enochian material seems to enhance the effectiveness of Heptarchial rituals, as do certain ceremonial forms drawn from modern magical practices. These have been included, as the purpose of this book is to present the most effective possible system of Heptarchial magick.

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Chapter 2
A Brief History

Most of the material in this chapter can be found in other books covering the history of Enochian magick in greater detail. As this book is a practical manual, this section is merely an outline of this unique magical system's rich history and background.

John Dee and Edward Kelley

Dr. John Dee, England's most famous Renaissance magician compiled the spirit diaries. They cover a period from 1581 to 1588 and detail his magical operations in which he attempted to enter into communication with the divine. The vast majority of these magical operations were undertaken with the help of Edward Kelley, a scryer who was able to see and hear the spiritual beings conjured by Dee into a shewstone, or crystal. Apparently Dee was one of the first magicians to make use of this technique, and it has permeated our popular culture — even in children's stories, magicians and fortune-tellers use crystal balls to see into the spirit world. Over the course of seven years, various Angels appeared to Dee and Kelly and began teaching them a new

system of magick that is today referred to as Enochian, after the biblical patriarch Enoch who "walked with God" following the flood of Noah and was privy to the secrets of the divine world. In his diaries, Dee makes mention of his desire to communicate with God in the same manner in order to obtain the secrets of the natural world, and notes that the shewstone was given to him by the same archangel Uriel who is said to have instructed the Biblical Enoch. At one time a stone believed to be the original shewstone was kept with the Dee collection at the British museum, but it was recently stolen and has not been seen since.

Some sources have described Kelley in a rather unfavorable light, painting him as a charlatan who essentially conned the pious and gullible Dee into believing that he could communicate with spirits. As far as I can tell, the argument that Kelley made the whole thing up is not very tenable. The system appears to be far too comprehensive and consistent for such a thing to be possible without some sort of "mystery grimoire" from which he could have read back memorized sections over time. Various modern occultists have advanced or advocated this theory from time to time, but it can be easily debunked by the fact that no such grimoire or anything similar to it has ever been found to exist. Despite incorporating some elements that appear to have been common to several Renaissance grimoires, the Enochian system is original enough in its structure and use of symbols that it appears to be a unique creation. It is clear that Kelley was instrumental in some way to the creation of the system — from looking at the fragments that have survived of Dee's work with Barnabus Saul, the scryer who worked with Dee prior to Kelley, it is clear that it was not until Kelley's arrival that Dee's magical operations produced anything especially profound. Furthermore, after Kelley's departure in 1588, no records of any significant magical operations performed by Dee have surfaced, although Dee did continue his diaries working with other scryers and a few later fragments of fairly pointless spirit communications survive.

From the historical record, it is clear that both Dee and Kelley share the credit for the success of the magical operations that produced the Enochian system, and as far as I can tell, most modern skeptics are unable to come up with anything more plausible than the story as explained in the spirit diaries themselves — that Dee conjured the

spirits into the crystal and Kelley communicated with them as they taught the Enochian system of magick. It is a real testament to the genius of the system that it has survived to this day in myriad forms taught by various magical orders and organizations.

Meric Causaubon

The first publication of any portion of the spirit diaries was *"A True and Faithful Relation of What Passed of Many Years Between Dr. John Dee and Some Spirits"*, edited by Meric Causaubon, in 1659. Causaubon was not an occultist and had no interest in preserving Dee and Kelly's work. He published this portion of the diaries to show that "minions of the Devil" could mislead even a man as intelligent and pious as John Dee. Clearly by this reasoning, the average uneducated person ought not attempt direct communion with the divine and instead seek wisdom from the church. At the same time, however, Causaubon indulged in a bit of tabloid-style promotion of his book, cautioning readers that the volume could be considered "a work of darkness," which of course aroused the curiosity of the public. Regardless of Causaubon's motives, he did play an important role in preserving the spirit diaries for modern occultists, and would perhaps be scandalized that this has become his only real contribution to history.

Elias Ashmole:

Another figure who played a prominent role in the survival of the original documents that comprise the spirit diaries is Elias Ashmole. Ashmole was a contemporary and friend of Meric Causaubon's, but unlike Cauasaubon he was a noted esotericist and likely a magician of some sort. I suspect that he encouraged Causaubon to publish the spirit diaries, not to debunk Dee's work but to preserve the diaries for posterity. Ashmole obtained the original copy of the diaries in an unusual manner, which is described in his preface to Dee's *"Mysteriorum Liber Primus"*. Briefly, the documents had been hidden in a secret drawer in a cedar chest that had belonged to Dee. The chest was sold to a Mr. Jones, who eventually discovered the drawer after hearing something rattling around inside the chest. According to the account, approximately half of the papers were lost "under Pyes and other like uses," though it is important to note that few gaps of any significant size can be found in the portion of the diaries relating to

Dee and Kelly's operations. The papers were taken out of the house during the great fire of London, which the chest itself did not survive. Following Mr. Jones' death, his wife went on to marry Thomas Wale, a friend of Ashmole's. Wale traded the diaries to Ashmole in exchange for a copy of a book entitled *"The Institution, Lawes & Ceremonies of the Most Noble Order of the Garter"* in 1672. Ashmole preserved the originals and also made additional copies of the diaries, all of which currently reside in the British Museum.

"Dr. Rudd" and the *Treatise on Angel Magic*:

This late seventeenth-century book was supposedly written by a "Dr. Rudd," though most scholars credit it to one Peter Smart, who was an occultist of the period and most likely used Rudd as a pen name. It is significant to the Enochian system only because of the influence it has had on later occultists including the members of the Hermetic Order of the Golden Dawn. It is a synthetic work that brings together various schools of magic and attempts to cross-reference them to each other, usually in a fairly obvious manner along planetary and elemental lines. The book takes many liberties with the Enochian material, such as attributing the signs of Geomancy to the sixteen sub-quadrants of the Watchtowers along elemental lines, and attributing Goetic demons to the seven Ensigns of Creation along planetary and zodiacal lines. This is an interesting book from a historical standpoint, in that it clearly demonstrates the eclectic nature of the various schools of Angelic magic at the time of its publication, but its Enochian scholarship is highly questionable.

The Hermetic Order of the Golden Dawn:

The first known modern magical order to teach a system incorporating Enochian elements was the Hermetic Order of the Golden Dawn, founded by Dr. Wynn Wescott, Dr. William Woodman, and Samuel L. MacGregor Mathers in England in the year 1887. Israel Regardie published the once secret Golden Dawn teachings in 1937, resulting in the Golden Dawn system becoming one of the most popular systems of ritual magick ever practiced. In fact, many magicians immediately associate Enochian magick with the Golden Dawn, and the version of Enochian taught by that order has become a sort of *de facto* standard in the magical community. This is not necessarily a bad

thing, except that it is important not to lose sight of the fact that the Golden Dawn system is not Enochian magick as taught by the Angels to Dee and Kelly. It is a modern synthesis of many traditions and systems, only one of which is found in the Enochian material.

Aleister Crowley:

The English magician Aleister Crowley is another figure who is often associated with the Enochian system in modern times. Demonized by the press of his day, Crowley has been represented at various times as an evil sorcerer, a Satanist, and "the wickedest man in the world." The first published biography of Crowley, John Symonds' *"The Great Beast"*, drew heavily from the popular press and as such served to perpetuate many of the bizarre and inaccurate claims made regarding Crowley during his lifetime. To some extent, Crowley seemed to relish media attention and often gave his critics just enough information to ensure they would assume the worst, though his reputation has suffered among the general public and many occultists as a result. Crowley began his magical career as a Golden Dawn initiate and borrowed heavily from the teachings of that order in his own magical work, so the Enochian system he worked with is more a "dialect" of the Golden Dawn system than his own creation. According to his *"Confessions"*, one of Crowley's regrets was that he had never managed to publish a comprehensive and correct version of the work of Dee and Kelly, which implies that he was aware of the shortcomings of the Golden Dawn material that he did publish in *"The Equinox"*.

Crowley's most impressive piece of work on the Enochian system is *"The Vision and the Voice"*, in which he details visions of the thirty Aires, or Aethyrs, regions of the magical universe that span from the material realm to that of divine source. This is a brilliant, visionary work that highlights Crowley's remarkable scrying abilities; at one point he claimed to be the reincarnation of Edward Kelley. In fact, *"The Vision and the Voice"* contains material that is much more true to the original system of Enochian magick than any of the earlier Golden Dawn embellishments, and I think a very good argument can be put forth that Crowley was really in contact with the same entities as were Dee and Kelley. Much of the material in *"The Vision and the Voice"* influenced Crowley's ideas concerning his own religion/philosophy

of Thelema, and there are many parallels between modern Thelemic magick and the original Enochian system. While the original system is very Christian in character, as a Thelemite I have nonetheless had much success working with the system along the original lines with a few modifications to the prayers and conjurations.

Neither Crowley nor the Hermetic Order of the Golden Dawn worked extensively with the spirits of the *"Heptarchia Mystica"*, but rather focused on working with the spirits of the Great Table, which map to the four quarters of the universe known as "watchtowers" in modern parlance, and the Aires. Most modern Golden Dawn and Thelemic magicians do the same, which I believe is why the heptarchial Kings and Princes are often ignored or passed over. The objective of this book is to inspire more magicians to work with these particular entities, as they are quite effective at producing practical magical results and inhabit realms that are relatively unexplored compared to those of other Enochian entities. Diligent performance of the rituals found in this book will enable you to join in this ongoing magical research that seeks to uncover and utilize the power of this remarkable grimoire.

Chapter 3
Source Material

There is a fair amount of debate among scholars concerning the actual origins of the Enochian system. The system is original in many ways, but it is far from completely unique. It incorporates many elements that are similar to those found in other grimoires and texts of magick that were available in the sixteenth century. This is especially true of the mystic heptarchy, which shares a number of common features with other planetary grimoires of the time. Certain of these works are mentioned explicitly within the text of the spirit diaries themselves, and those are the works on which I have focused in my search for influences upon the Enochian system. In addition, it is likely that Dee had copies of most of the grimoires that were in print during his lifetime, since his library at Mortlake was one of the finest in Europe and magick was an area of special interest to him.

***Three Books of Occult Philosophy*, by Henry Cornelius Agrippa:**

These three books comprise the defining work on the state of magical philosophy in the early sixteenth century. Many of the

attributions it details are still used by modern magicians today. The most widely available edition of the "Three Books" is edited by Donald Tyson and is available from Llewellyn.

Agrippa's *Fourth Book of Occult Philosophy*:

There is some debate over whether or not the Fourth Book was actually written by Agrippa himself. It was denounced as a fraud shortly after its publication by one of Agrippa's students in 1567, but some debate still continues concerning its authorship. Regardless of its true origin, the Fourth Book expounds a system of magick based on the symbols and ideas contained in the "Three Books", which contain much source material but no formal ritual practices. Llewellyn published an edition of the "Fourth Book", also edited by Donald Tyson, in 2009.

The *Sworn Book of Honorius*:

This book is a fairly conventional grimoire from the Medieval or Renaissance period. It contains a seal that is remarkably similar to John Dee's Sigillum Dei Aemeth — the lineal figures are identical, but the names written on it are different than those written on the Enochian version. In this case, we need not speculate on the nature of this influence. According to the spirit diaries, the angels directed Dee to the seal in this book and explained that it was the form that was to be used in the construction of the Sigillum, and then proceeded to communicate the correct names that were to be written upon it.

The Steganographia, by Trithemius:

Trithemius was a Hermetic magician and philosopher of the early sixteenth century who is believed to have been Agrippa's teacher, so it is likely that he worked with the system that is detailed in Agrippa's "Three Books". He also wrote several books of his own, including the fascinating *"Steganographia"*. This book is, on the surface, a conventional grimoire that resembles many of the others in publication, but it also contains an intricate system of cryptography. There is in effect an entire second book encoded within the text of the grimoire itself.

Apparently Trithemius originated the idea of a secure socket layer long before computer technology existed. His idea was to encrypt a message that he wished to send using the system outlined in the

"Streganographia" and then summon a spirit, give it the encrypted message, and send it to another magician far away who knew the key to the cipher. This individual would then receive the message from the spirit and decrypt it, with the decryption itself serving as a sort of checksum that proved the message was genuine. It was a far cry from today's secure Internet servers, but the basic idea is the same. There is no word on whether or not the technique worked since none of Trithemius' experimental notes have ever been found.

The Almadel:

There is no reference in the spirit diaries to the *"Almadel"*, another of the grimoires that was in print in the early sixteenth century, but there are many similarities between the system detailed in this book and the mystic heptarchy. The system described in the *"Almadel"* uses a "Table of Art," a square table with a large hexagram in the center reminiscent of the Enochian Holy Table, and contains lists of planetary spirits that are called on specific days of the week, just like the Kings and Princes of the *"Heptarchia Mystica"*.

While you can perform perfectly satisfactory Enochian rituals using just the ritual template in this book and the accompanying texts, there are a number of excellent works available on the Enochian system that go into more detail regarding how and why all of the components are assembled the way they are, why the temple is set up the way it is, how the various conjurations were received, and so forth. John Dee and Edward Kelley have interesting stories of their own above and beyond the seven years they spent detailing their angelic communications, and understanding their motivations will give you greater insight into the way that everything fits together. The following are books that I have enjoyed and recommend as part of a thorough course of Enochian studies.

"Enochian Vision Magick" by Lon Milo DuQuette. Published by Red Wheel/Weiser. Lon DuQuette works using the Golden Dawn/Crowley system and covers how to use it later in the book, but his analysis of the Enochian temple furniture and implements is superb. His opening procedure for Enochian rituals also adapts easily to originalist work, and he does a good job explaining some of the changes and additions made to the Enochian system by the Golden Dawn and Aleister Crowley.

"John Dee's Five Books of Mystery", edited by Joseph H. Peterson. Published by Red Wheel/Weiser. This book includes the sections of Dee's spirit diaries that describe the angels of the *"Heptarchia Mystica"* and which detail most of the Enochian temple furniture. Joseph Peterson is an excellent Enochian scholar and this is the best available edition of the source material. Peterson is also the creator of the artwork depicting the Enochian temple implements that is reproduced in this book.

"Enochian Evocation" by Geoffrey James, published by Heptangle. The original Heptangle edition is out of print, but a facsimile of the book was published as *"The Enochian Magick of Dr. John Dee"* by Llewellyn and it is currently available under the original title from Red Wheel/Weiser. All three editions are the same in terms of content, and I'm not sure why Llewellyn decided to change the title when they published their edition.

"The Hieroglypic Monad (Monas Hieroglyphica)" by John Dee. The current edition is published by Kessinger and available in both English and the original Latin. This work is not directly related to the Enochian material, but it gives a good overview of Dee's ideas about symbols and sacred geometry.

These three are currently out of print, but they contain a lot of good material if you can find them.

"A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee and Some Spirits" by Meric Casaubon. Facsimile edition published by Magickal Childe.

"The Heptarchia Mystica of John Dee", edited by Robert Turner. Published by Aquarian Press.

"Elizabethan Magic: The Art and the Magus" by Robert Turner. Published by Element.

While you need not delve into the inner workings or history of the Enochian system in order to get good magical results, in my experience after a few successful workings most magicians generally develop an interest in doing so.

Chapter 4
The Angelic Language

One of the defining characteristics of the Enochian system that sets it apart from other magical systems is that it includes a unique language described as the language of the Angels. Dee and Kelly were told that this was the language spoken by humanity prior to Adam and Eve's expulsion from the Garden of Eden. Dee's notes show that this language consists of twenty-one letters, though as is the case with English some letters can have multiple sounds. Notably, the letter called Gon (I) can be pronounced with a long E vowel sound or a consonant Y, and the letter called Van (V) can by pronounced as a U vowel or consonant V. The letter called Ceph (Z) is sometimes, though not always, pronounced as the syllable "zod," and sometimes as the consonant Z. Otherwise, Dee's pronunciation notes show that most of the words are pronounced as though written in English. This is true of all the spirit names found in the *"Heptarchia Mystica"* as well as the language found in the recitations known as the Angelic Keys or Calls, which will be discussed in Chapter 9.

A quick glance through the Angelic text of the Keys reveals that the words are occasionally difficult to pronounce aloud because as many as three or four consonants are strung together in places. The Golden Dawn solution to this "problem" was to insert extra vowel sounds between the consonants. Using this system, the beginning of the First Key, which is written "OL SONF VORSG GOHO IAD BALT," would be pronounced "ola sonuf vaoresagi goho iada balata" instead of according to Dee's notes, which show that the line is pronounced pretty much as written. I personally prefer the original pronunciation to the longer and more elaborate Golden Dawn pronunciation, and in this case I am a great believer in remaining true to the historical record even when working with Golden Dawn-style Enochian. I do occasionally insert Golden Dawn vowel sounds when pronouncing Angelic words and names, but only between consonant groups that produce a clear glottal stop.

Furthermore, I have found that the more you speak Angelic the easier it becomes to pronounce the words as written. For example, take the word VORSG from the example in the previous paragraph. SG is a sound that does not commonly occur in English, and it seems even more tongue-twisting with the R added to it. One tends to naturally say it as "VORSAG" or "VORSUG," adding an additional syllable between the S and G in much the same way as the Golden Dawn system recommends. However, try saying VORSK. This seems much easier to pronounce because RSK does exist in English and we native speakers are more familiar with it. To say VORSG as written, just replace the K sound with a hard G sound and practice a bit. You will find that while RSG is less familiar it is actually no more difficult to pronounce than RSK. Most of the apparently difficult sounds in the Angelic language can be sounded out in similar ways. In addition, regardless of what the "correct" pronunciation might or might not be, Lon Milo DuQuette makes the good point that as long as you are making a real attempt to speak the language of the angels they should take an interest in you and respond. He uses the analogy that if a mouse were to hop up on a chair and start speaking English you would pay attention, even if it spoke with a thick accent that was hard to understand[1].

Aaron Leitch, author of *"Secrets of the Magical Grimoires"*, has recently come out with his own set of pronunciation notes for the

1. Lon Milo DuQuette, Enochian Vision Magick (San Francisco, CA: Red Wheel/Weiser, 2008), 198.

Angelic language, and while for the most part his interpretation of Dee's pronunciation notes is reasonably good there are a couple of glaring problems with it. First of all, there is very little evidence supporting his contention that Angelic letters are ever pronounced by just saying the name of the English letter. I first came across this idea in Leo Vinci's now out of print Enochian dictionary *"Gmicalzoma"* and concluded that it made little sense even back then. For example, in the First Key Leitch contends that DS should be pronounced "dee-es" rather than the more natural "des" or "das" and that CA should be pronounced "see-ay" rather than the obvious "kah." He also contends that NAZPSAD be pronounced "nays-pee-sad" rather than the obvious "nahz-psad" on the grounds that P and S don't combine, so you should just say "pee" for the middle syllable of the word. PS actually combines fine phonetically and is not hard to pronounce; as with SG in the VORSG example, English speakers just are not used to it because it is not a common sound in our language. Try it a few times and you will see what I mean.

While I will say that Leitch should be commended for working off Dee's pronunciation notes rather than the Golden Dawn pronunciation, there are a number of other examples in his lexicon that are questionable at best. He contends that VORSG be pronounced "vorzh" even though the final G is clearly present in Dee's pronunciation notes, that POAMAL should be pronounced "poh-mal" rather than "poh-ah-mal" even though both the O and A appear in Dee's pronunciation notes, and that CICLE should be pronounced "sii-kayl" rather than "kee-kleh" based on the usage of LE in several other unrelated Angelic words. This last idea starts to drift into the same territory as Geoffrey James' attempts in *"Enochian Evocation"* to "correct" the Angelic Keys by resolving what he saw as inconsistencies in the language, when we as non-native Angelic speakers do not necessarily know which sounds should be consistent with each other. Imagine if somebody decided to go through the English language and correct the inconsistencies between different pronunciation of "ough" — through, enough, bough, thorough, and so forth. Who is to say that Angelic is any more regular?

While Dee's notes are sufficiently ambiguous that some of Leitch's pronunciations could very well be more correct than mine, his claims that his version is the first in history to follow the proper principles

and that all other scholars working on the pronunciation of the Angelic Keys have "passed over Dee's phonetic notations in silence"[2] should not be taken at face value, especially the latter statement. Geoffrey James published the pronunciation notes themselves in *"Enochian Evocation"* as far back as 1983, Lon Milo DuQuette referred to them in *"Angels, Demons, and Gods of the New Millenium"* in 1997 and of course in his latest book on the subject, 2008's *"Enochian Vision Magick"*, and even David Griffin, head of one of the Golden Dawn lineages, referred to them in *"The Ritual Magic Manual"* published in 1999. In fact, in the late 1990's there was something of a movement among Enochian authors to implement Dee's pronunciation notes in place of the system used by the Golden Dawn, and it surprises me that any Enochian scholar could remain unaware of these publications while studying the system in any detail. Furthermore, just about every online article about Angelic pronunciation at least touches on Dee's notes, and this has been the case for many years.

This table shows the twenty-one Angelic letters along with their names, English equivalents, and sounds.

While most of the tables of letters that are drawn in the spirit diaries are shown with English letters, I use the Angelic characters shown on Table 3 whenever possible for building actual temple

Angelic	Name	English	Sound	Angelic	Name	English	Sound
	Un	A	Short A		Drux	N	N
	Pa	B	B		Med	O	Long O
	Veh	C	K		Mals	P	P
	Gal	D	D		Ger	Q	Q (KW)
	Graph	E	Short E		Don	R	R
	Or	F	F		Fam	S	S
	Ged	G	Hard G		Gisg	T	T
	Na	H	H		Van	U/V	Short U/V
	Gon	I/Y	Long E/Y		Pal	X	X
	Ur	L	L		Ceph	Z	Z/Zod
	Tal	M	M				

Table 1. Angelic Letter Names and Sounds

2. Aaron Leitch, A Pronunciation Guide to the Angelical Language of John Dee (Retrieved 2/3/2009 from http://kheph777.tripod.com/art_angelical_pronunciation.pdf), 2. Leitch has also published a two-volume set entitled The Angelical Language (St. Paul, MN: Llewellyn, 2008) which includes this information.

implements. The Angelic characters are sigils of a sort in their own right that embody the energy of each letter. In this sense, each name can be viewed as a collection of forces. Treating these names as collections of sigils is also useful in the making of talismans, which is discussed in more detail in the chapter on ritual techniques. One of the oddities of the Angelic alphabet is that the name of each letter does not necessarily bear any relation to its sound. This is relevant to the use of letters as sigils since I have found in my own ritual work that these sounds can be used as mantras to call upon the pure force of each letter. However, the individual characteristics of these forces have proved elusive to classify in any concrete or systematic manner. Such attributions are not described in any way in the Spirit Diaries themselves.

There have been many systems of attributions proposed for the Angelic alphabet. The earliest such system that I am aware of is found in Rudd's aforementioned *"Treatise on Angel Magic"*. The system Rudd proposed attributed sixteen of the Angelic letters to the signs of geomancy, and this formed the basis of the later Golden Dawn system of Enochian gematria, or numerology. I have also seen several attempts to relate the Angelic alphabet to the Hebrew alphabet, though this immediately brings up the problem that there is an extra Hebrew letter that must be accounted for. From the standpoint of Qabalistic magick, it would be very desirable to do this because once any alphabet can be mapped to its Hebrew equivalent it can be linked into centuries of Hermetic attributions including the Tree of Life and the Tarot.

I was originally excited by Geoffrey James' publication of one of Dee's versions of the handwritten Angelic alphabet that showed 22 letters, like Hebrew, with the consonant Y as the 22nd letter instead of an alternate pronunciation of the vowel I.[3] However, this does not correspond to the version of the alphabet communicated to Dee and Kelly during their actual operations. It appears to be either a mistake or an attempt by Dee himself to syncretize the Angelic alphabet with Hebrew. The following table shows the Qabalistic attributions determined by the Golden Dawn with Crowley's later additions drawn from *"The Vision and the Voice"*. This system leaves many of the paths empty and doubles up several of the letters, which presents problems for magicians trying to work with the Enochian attributions of the Tree of Life.

3. Geoffrey James, Enochian Evocation (Berkeley Heights, NJ: Heptangle, 1984), 190.

Hebrew	Angelic	English	Value
Aleph	ℵ	H	1
Beth			2
Gimel			3
Daleth			4
Heh	ℰ	M	5
Vav	ℵ	A	6
Zain	ℸ	S	7
Cheth	℧/ℒ	G/L	8
Teth	ℶ/ℙ	P/Z	9
Yod	ℸ	E	10
Kaph			20

Hebrew	Angelic	English	Value
Lamed	ℒ	O	30
Mem	ℳ	Q	40
Nun	ℱ	N	50
Samekh	ℸ	I	60
Ayin	ℬ	V	70
Pe			80
Tzaddi	℣	B	90
Qoph	ℭ	R	100
Resh			200
Shin	ℜ/ℑ	C/D	300
Tau	ℾ	X	400

Table 2 Angelic Gematric Equivalents

Even with only 21 letters available, I have come to the conclusion that there is a reasonable solution to this problem — connect the Hebrew and Enochian alphabets on the basis of pronunciation. Aleister

Hebrew	Sound	Angelic	English	Value
Aleph	A	ℵ	A	1
Beth	B	℣	B	2
Gimel	G	℧	G	3
Daleth	D	ℑ	D	4
Heh	H	ℸ/ℰ	E/H	5
Vav	V	ℵ/ℬ	F/U/V	6
Zain	Z	ℙ	Z	7
Cheth	Ch	ℾ	X	8
Teth	Soft T	ℴ	T	9
Yod	Y	ℸ	I/Y	10
Kaph	K	ℜ	K	20
Lamed	L	ℒ	L	30
Mem	M	ℰ	M	40
Nun	N	ℱ	N	50
Samekh	S	ℸ	S	60
Ayin	O	ℒ	O	70
Pe	P	ℶ	P	80
Tzaddi	Tz	ℙ	Zod	90
Qoph	Q	ℳ	Q	100
Resh0	R	ℭ	R	200
Shin	Sh	ℸ	S	300
Tau	Hard T	ℴ	T	400

Table 3 Angelic Alphabet with Attributions

Crowley often used this technique to convert English words into their Hebrew equivalents, and the same will work for the Angelic alphabet. Dee and Kelly were told that Angelic language was in some sense the precursor to Hebrew, so doing this is not much of a deviation from the original revelation. It is not a direct one-to-one correspondence, but it is relatively straightforward. Note that the "English" given for the Hebrew is approximate and simplified, and does not really do justice to the complexity of the Hebrew language in which many of these letters have multiple correct pronunciations depending upon their usage.

While musing on the attributions of the letters is a bit of a departure from the practical mission of this book, working with Enochian gematria of whatever sort is a good way to become more familiar with the letters and the possible relationships between them. One good way to test a spirit that you have summoned is to ask for a word or number, and then later go back to a reference like Crowley's *"Sephir Sephiroth"*[4] or a more recent work like *"Godwin's Cabalistic Encyclopedia"*[5] and see if the number or the valuation of the word corresponds with ideas related to the spirit's supposed nature.

4. Included in Aleister Crowley, 777 and Other Qabalistic Writings (York Beach, ME: Samuel Weiser, 1986).
5. David Godwin, Godwin's Cabalistic Encyclopedia (St. Paul, MN: Llewellyn, 2002).

Chapter 5
The Enochian Temple

Heptarchial operations are performed using a complex set of temple implements that are detailed in John Dee's *"Five Books of Mystery"*. Many modern magicians contend that Enochian magical operations can be worked without any special implements at all, and I will admit that I did so on occasion when I was first exploring the system and some of those workings were indeed successful. However, as I find my magical results significantly improved by the addition of the various temple pieces I highly recommend their use. Furthermore, I have found that much of the "scary" reputation that the Enochian system has acquired over the years seems to be related to people working it without any of the equipment. The next time someone tells you a horror story about a friend or acquaintance who had terrible things happen to them after an Enochian ritual, ask if the person in question even wore an Enochian ring, let alone used the full temple setup. If the story is true, the answer will likely be no.

The angels of the Enochian system are generally accommodating in nature and thus they will tend to adapt themselves to the temple arrangement into which they are summoned. Because of this, your collection of equipment need not be absolutely complete or perfect in order to work with the system, but I have found that the more you have, the better your results become. It is better to have more pieces even if you have to compromise a bit on materials — the ring, for example, is supposed to be made from gold and that is quite an expensive proposition. While a gold ring will certainly produce the best results, I have found that substitute materials such as brass still work reasonably well as long as they have some sort of solar affinity.

The Enochian Ring:

For the proper working of Enochian magick, the Magician must wear a ring inscribed with a specific arrangement of shapes and letters as shown below. The Angels told Dee and Kelly that this was the ring used by Solomon to work miracles, although this seems historically unlikely since the letters appear to be those of the English alphabet. I have used a ring with the English characters for many years with good results, and this is the form that most Enochian magicians who wear rings use, but it may be that the letters are supposed to be transcribed into Angelic to obtain the "true" ring. The notes on the session in which the design of the ring was obtained are not very helpful; they simply include an illustration by Dee showing the design with Latin characters, whereas the Lamen, shown later in the text, includes diagrams in both the Latin and Angelic alphabets.

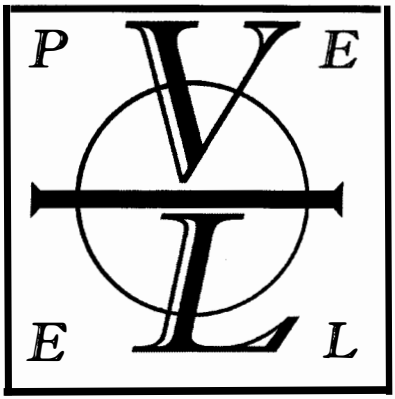


Figure 1. Face of the Enochian Ring

The letters on the four corners, taken clockwise from the upper left, form the name PELE, which is mentioned in a book that we know Dee worked with because he refers to it in the spirit diaries themselves — Henry Cornelius Agrippa's *"Three Books of Occult Philosophy:"*

> ...and in the book of Judges, the Lord saith, my name which is Pele which signifieth with us, a worker of miracles, or causing wonders.[1]

The ring is supposed to be made from pure gold, but for financial reasons I have used rings made from other less expensive metals over the years. My first ring was made of silver and suffered an odd fate. After about a year of doing Enochian rituals every week or so, a portion of the band seemed to actually physically disintegrate to the point where a metal-smith friend of mine pronounced it too badly damaged to be worth repairing. According to him, there were micro-fractures all around the band and the ring looked as though it had been pounded on repeatedly with a hammer. As a result, I do not recommend silver for the ring, unless the band is very thick and strong. A friend of mine also has a silver ring with a much thicker band, but oddly enough at some point over the last few years it broke in the same place despite lasting quite a bit longer than mine.

My next ring had a thicker band and was made from a brass. This ring lasted much longer than the silver one and is still intact. Both of those rings seemed to work fine with the Enochian system, so my conclusion is that gold is not an absolute requirement. However, according to the original sources, the use of a ring is absolutely required. The Angels told Dee and Kelly when describing the ring, "*Without this, thou shalt do nothing.*"[2] I have read several books on the system which have understated the importance of the ring, and one which discusses using an "astral ring," which is among the silliest things I have ever heard on this topic. To work the system you will want to use an actual physical ring. Since it does not absolutely need to be of gold, the expense need not be a prohibitive one — make it out of shiny gold cardboard from a craft store if you must, but be sure to wear it. The ring must be worn when doing any sort of Enochian ritual, and in fact I wear mine most of the time.

The addition of the V and L to the letters of PELE may be related to some of Aleister Crowley's Thelemic writings, in that the letters P, V, E, E, L, and L, when transliterated into Hebrew gematria, sum to 156

1. Donald Tyson, ed. Agrippa's Three Books of Occult Philosophy (St. Paul, MN: Llewellyn, 1997), 477.
2. Joseph Peterson, ed. John Dee's Five Books of Mystery (York Beach, ME: Red Wheel/Weiser, 2003), 79.

(Pe = 80, Vav = 6, Heh = 5, Heh = 5, Lamed = 30 and Lamed = 30). 156 is also the numeration of the goddess Babalon (Beth = 2, Aleph = 1, Beth = 2, Aleph = 1, Lamed = 30, Ayin = 70, and Nun = 50), who Crowley attributes to Binah, the sphere of Saturn, on the Tree of Life. BABALON is also a word in the Angelic language meaning "to the wicked," which may allude to Saturn's role as a malefic influence in astrology. This relationship also shows up in the *"Heptarchia Mystica"*, in which BNAPSEN, the King attributed to Saturn, explains that through his power the magician may cast out the power of all wicked spirits and may know the doings and practices of evil men.

PELE is actually spelled Peh Lamed Aleph in Hebrew, for a total of 111, which gives different symbolism than the value of the four-letter form. The four-letter form, though, makes the name more similar in structure to the Tetragrammaton, YHVH, and changes the gematria of the transliterated name to 120, which has some interesting numerical properties of its own. 120 can be broken down as 2 * 6 * 10. 2 corresponds to Chockmah, the sphere of the Zodiac; 6 is Tiphareth, the sphere of the Sun; and 10 is Malkuth, the sphere of the elements. Since the Sun is often used to represent planetary energies as a whole, the number 120 can be viewed as a union of elemental, planetary, and zodiac forces, the basic building blocks of the western magical tradition and of the Enochian system.

The circle with a single horizontal line running across it is surprisingly not a symbol that appears in any of the medieval grimoires that Dee was known to possess. It is similar to the alchemical symbol for salt, except that in that symbol the line is contained completely within the circle. Visually, it looks similar to a crude representation of the planet Saturn, which may be related to the symbolism of Babalon mentioned above. Perhaps, though, the best explanation of it can be found in Dee's own writing, the *"Monas Hieroglyphica"*:

> THEOREM I
>
> *It is by the straight line and the circle that the first and most simple example and representation of all things may be demonstrated, whether such things be either non-existent or merely hidden under Nature's veils.*[3]

3. John Dee, The Hieroglyphic Monad (York Beach, ME: Red Wheel/Weiser, 2000), 9.

Since gold is the metal associated with the sun, I think a case can be made that the ring represents a combination of the energies of the Sun and those of Saturn. There is a reference to a ring attributed to the Sun or Saturn in Agrippa's *"Fourth Book of Occult Philosophy"*, which was published only a few years before Dee began his scrying experiments:

> But he that is willing always and readily to receive the oracles of a dream, let him make unto himself a ring of the sun or of Saturn for this purpose.[4]

Dee's goal from the beginning was communication with the Angels, which "the Oracles of a Dream" would clearly accomplish, and this appears to have been his primary motive in practicing magick. Perhaps Dee, Kelley, or the Angels themselves decided to do the *"Fourth Book"* one better and create a ring that combined the energies of these two planetary intelligences.

I recently re-read the original communications regarding the ring and noticed something interesting that may undermine the possible BABALON association, but which opens up another possible set of attributions. The angels did not tell Dee to put a letter V and a letter L on the circle, but "a *thing like* a *V with* an *L below*."[5] They added that the ring had four letters on it, PELE. So perhaps the V and L are not letters but shapes. The V could represent an angle of 60 degrees while the L could represent an angle of 90 degrees. A 60 degree angle is the angle of a triangle when extended into a figure, and the angle of 90 degrees is the angle of a square when extended in the same manner. One of the oddities on the Qabalistic Tree of Life is that there is no path connecting the sphere of Saturn, Binah, with that of Jupiter, Chesed, resulting in the division between the upper three spheres and the lower seven that is referred to as the Abyss. The number of Binah is 3 and that of Chesed is 4, so linking the angle of a triangle to that of a square could geometrically symbolize the opening of the missing path that might allow the divine light to descend more efficiently and cross the boundary between the potential and actual universes.

4. Donald Tyson, ed. The Fourth Book of Occult Philosophy (St. Paul, MN: Llewellyn, 2009), 98.
5. Joseph Peterson, ed. John Dee's Five Books of Mystery (York Beach, ME: Red Wheel/Weiser, 2003), 79.

The Lamen:

Like the ring, the lamen should also be worn when performing Enochian rituals. There are two versions of the lamen; according to the Angels, the first was said to have been given by an "illuding spirit"[6] and is not part of the Enochian system. It is similar in form to some goetic symbols, and in that regard appears to more closely resemble sigils from other medieval grimoires than it does the symbols found in the Enochian material.

The "True" lamen presented to Dee and Kelly later looks much more like an Enochian device. It is made up of a grid of Angelic characters arranged in a particular order.

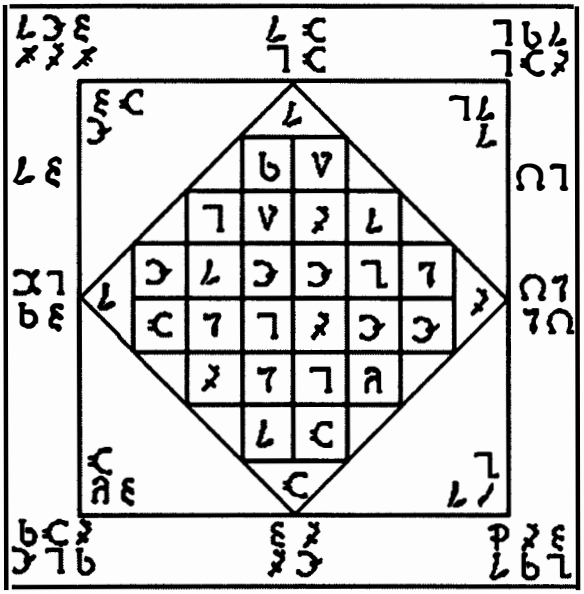


Figure 2. True Lamen

The lamen was supposed to be drawn on parchment, which in those days referred to paper made from animal hide. My original lamen was made from white tagboard, with the Angelic characters on one side and English characters on the other. I went on to construct the lamen I currently use later, which is a brass plate with the Angelic characters engraved on one side. Both are worn around the neck on a cord or chain such that they hang over the chest, covering the anahata chakra or heart center.

6. Joseph Peterson, ed. John Dee's Five Books of Mystery (York Beach, ME: Red Wheel/Weiser, 2003), 68.

The Robe:

According to the spirit diaries, the robe worn when working with the Enochian system should be white, unadorned, and, if possible, made from linen. I use a simple white linen tau-shaped robe, which conforms exactly to the text, but was expensive to make and is rather scratchy. I have also used robes made from other natural fibers such as cotton, which are easy to procure and less expensive, with good results. The plain white robe is described in several of the medieval grimoires and represents purity and holiness, which is why it is simple and unadorned.

The Holy Table:

The Holy Table is the centerpiece of an Enochian temple. The Angels specified that it should be approximately three feet square with legs of the same height, and made from "sweet wood." One writer, Geoffrey James, has suggested cedar,[7] which was sometimes referred to as "sweet" during the period in question. On the top of the Table is painted a set of lineal figures and Angelic characters in yellow. A likely influence on this design can be found in the *"Almadel"*, which makes use of a square table with a large hexagram in the center, although the design uses Hebrew characters and also incorporates four pentagrams at the corners.

The Holy Table represents Tiphareth, the sphere of the Sun on the Tree of Life, as can be easily ascertained from Hermetic Qabalistic attributions. Yellow is the color of Tiphareth, and the hexagram, which is prominently displayed in the center of the table, is its lineal figure. These attributions are still in use among ritual magicians today and can be found in Agrippa's *"Three Books of Occult Philosophy"*. Also, the Table occupies the center of an Enochian temple, and Tiphareth is the central sphere on the Tree of Life.

One of the difficulties in constructing a working table is that some of the figures in Meric Causaubon's *"True and Faithful Relation"* are inverted right to left. While the letters of the table itself are switched, other diagrams that appear in the same image are not inverted or reversed. This suggests that the reversal was either a deliberate blind on the part of Causaubon to keep magicians from using the system effectively or a serious error on the part of the printer. For whatever

7. Geoffrey James, Enochian Evocation (Berkeley Heights, NJ: Heptangle, 1984), 181.

reason, it is easy enough to look through the diagrams and then read the communications describing them and see that the diagram of the table is a mirror image of the description given. The correct design is shown below.

A good inexpensive way to build a Holy Table is to pick up a 3 foot square card table. They are still often built to the exact dimensions recommended to Dee and Kelley, 3 feet square with four 3-foot legs. Finding one with a wooden surface is ideal, but if that proves too difficult or costly you can go ahead and draw the appropriate figures onto the top with acrylic paint or even permanent marker. This won't work quite as effectively as a Table corresponding to the original specifications, but it should be sufficient.

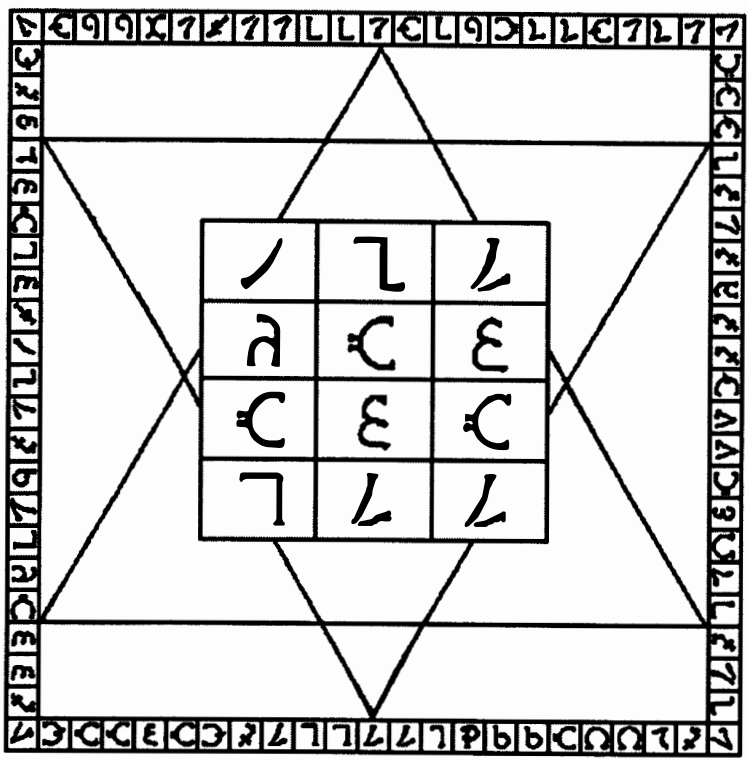


Figure 3. Holy Table

Not being a great woodworker, my Holy Table is just a tabletop. It is a three-foot square piece of high-grade red oak plywood, trimmed with decorative molding and finished with mahogany-tinted tung oil. I used bright yellow acrylic paint for the diagrams and characters, which produces a nice luminous effect by candlelight in contrast to the darker wood. My attempts to add legs that could be easily removed failed miserably and resulted in a Table that could barely stand, so I finally gave up and found a table of about the right size to serve as a base for the tabletop. Removable legs are useful should you ever want to put a very heavy object, or even a person, onto the Table for some specific ritual purpose, because once they are removed the tabletop can be placed directly on the floor of the temple.

The Sigillum Dei Aemeth:

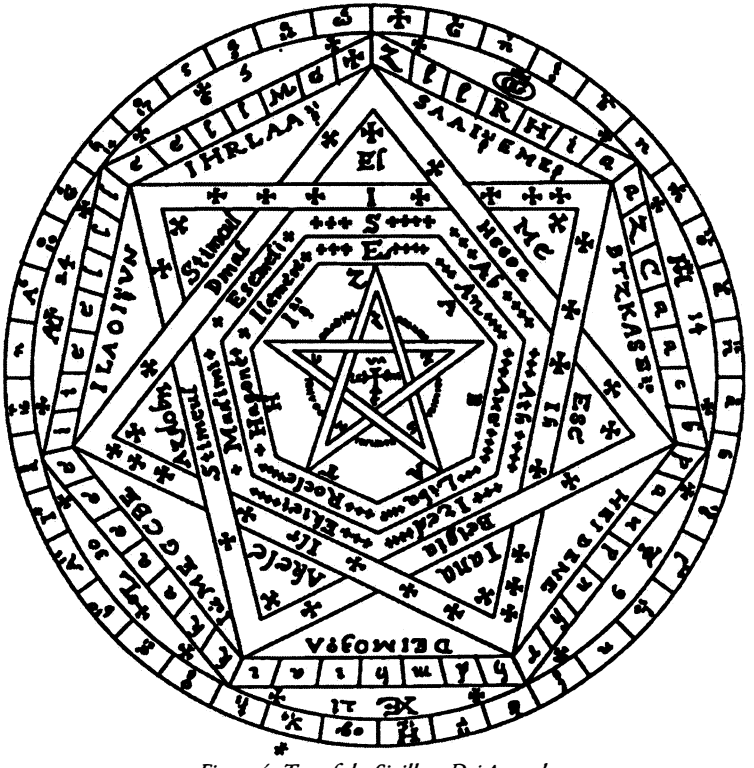


Figure 4. Top of the Sigillum Dei Aemeth.
The image is large to show the detail and on its own page to facilitate photocopying. The asterisk below the Y/14 square near the bottom of the diagram indicates that some experts believe the number in the square should be 15 rather than 14.

The Sigillum Dei Aemeth (*"True Seal of God"*) is a pantacle, or disk, that is placed in the center of the Holy Table. It should be nine inches in diameter and made from pure wax, though paraffin may be an acceptable modern substitute. The top bears the design at left *(fig. 4)*, which may be easier to cast in some fashion than manually engrave into the wax due to its complexity.

The bottom, on the other hand, bears the design shown below, which is much simpler and not at all difficult to engrave by hand. Mine was originally cast without it, so I manually cut the design into the back of my Sigillum as part of the consecration ritual. I have yet to see a Sigillum for sale anywhere that has a properly engraved bottom, so if you buy one somewhere be aware that you will probably have to cut or engrave the design on the back side yourself.

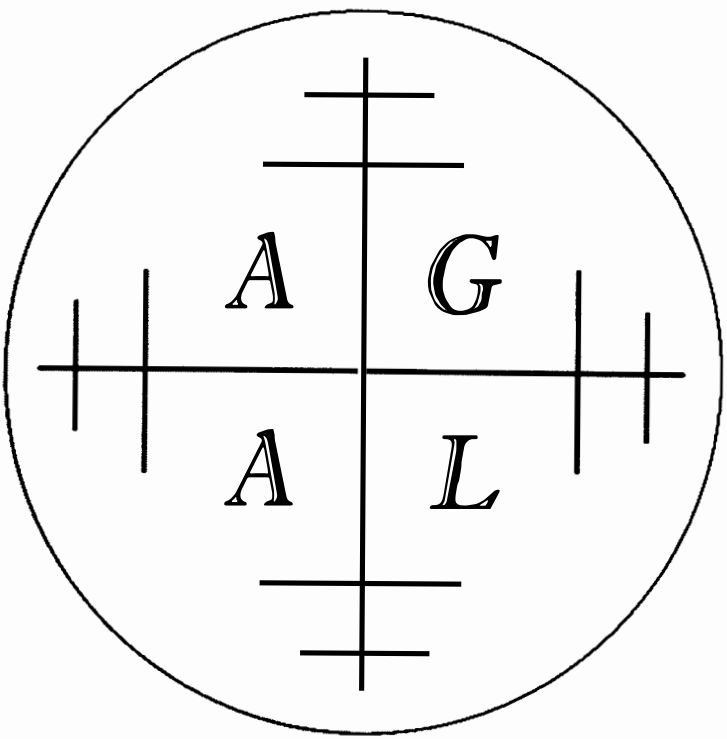


Figure 5.
Bottom of Sigullum Dei Aemeth.
It is sized to match the previous diagram, again for photocopying purposes.

Exotic materials aside, one way to construct your own Sigillum right now is to photocopy both sides out of this book and paste them together or onto something like a wooden or cardboard disk. The result is not as impressive as a full-sized wax pantacle, but it should prove serviceable. You could also melt down some wax in a cake pan or kettle of the right size to form it into a disk and then glue the photocopied top and bottom onto it.

Colin Campbell has recently published a book entitled *"The Magic Seal of Dr. John Dee"* in which he puts forth the idea that Dee made several errors in constructing what has become the standard representation of the Sigillum.[8] I attended a lecture by Campbell in 2009 in which he explained what those errors were and how they could be rectified in order to make the device more effective than it already is. While I usually find that new hypotheses about the Enochian system are full of speculation, especially when they contradict the original Dee material, I was very impressed with Campbell's research and his rationale for concluding that a more correct version of the Sigillum could indeed be constructed. As a result I highly recommend that you pick up and read through Campbell's book, especially if you are planning on carving your own wax Sigillum rather than copying the one shown here.

Dee noted regarding the Sigillum Dei Aemeth that "Oute of this Circle shall no creature pass."[9] What I have found in ritual is that the Table amplifies and collects magical energy and the Sigillum contains it. The basic form of the Sigillum is that of a pentagram, symbolizing the elemental or microcosmic world, surrounded by a heptagram, symbolizing the action of the seven ancient planets and the macrocosmic world. Various Angelic names can be extracted from the outer ring, though the names of these Angels do not appear to figure prominently in the Enochian Conjurations or Invocations. These names, their complex method of extraction, and their deep and multifaceted symbolism are fully explained in Lon Milo DuQuette's *"Enochian Vision Magick"*, and rather than expounding all of them here I instead direct you to DuQuette's work which is the most excellent and complete expostulation of the Sigillum that I have ever come across.[10]

8. Colin Campbell, The Magic Seal of Dr. John Dee (York Beach, ME: Teitan Press, 2009).
9. Joseph Peterson, ed. John Dee's Five Books of Mystery (York Beach, ME: Red Wheel/Weiser, 2003), 113.
10. Lon Milo DuQuette, Enochian Vision Magick (San Francisco, CA: Weiser Books, 2008), 55-78.

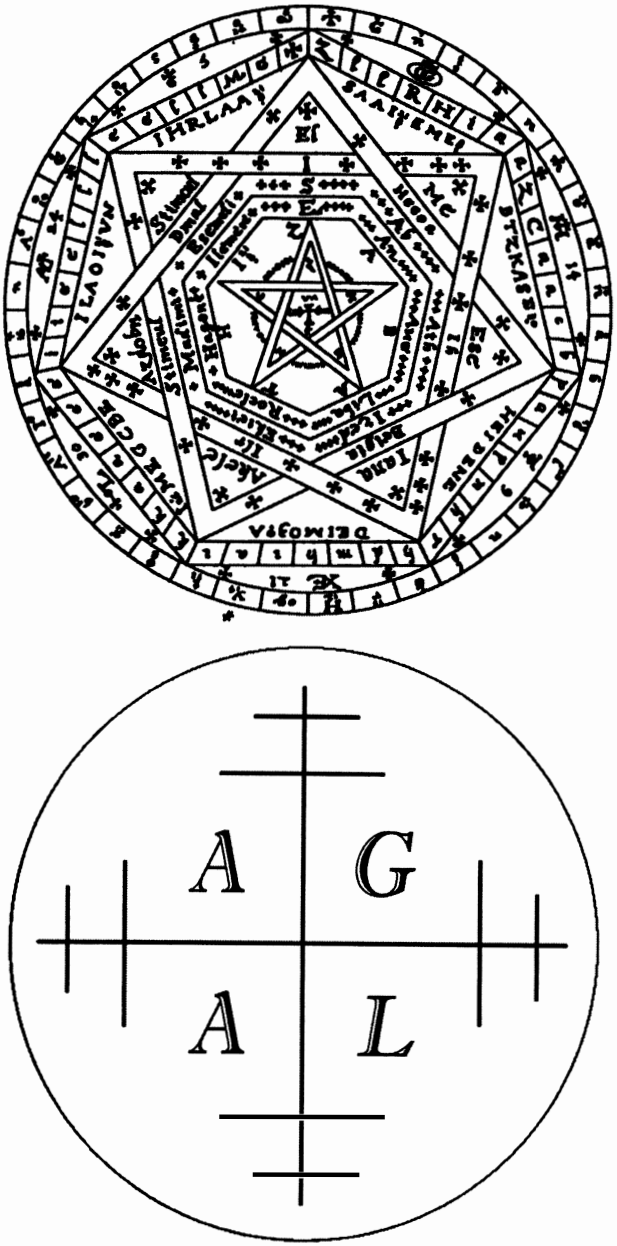


Figure 6.
Design for the 4 small Sigils, front and back.

In addition to the primary Sigillum that occupies the center of the Holy Table, smaller copies of it, four and a half inches in diameter, should be placed under each of the Tables's four legs. As my Table lacks permanent legs I generally omit this portion of the temple setup, but my suspicion is that if your construction skills are superior to mine you will find that having them adds to the effectiveness of the temple setup.

Smaller images of the top and bottom are shown here, again for photocopying purposes. They can be constructed in the same manner as the larger version.

The Ensigns of Creation:

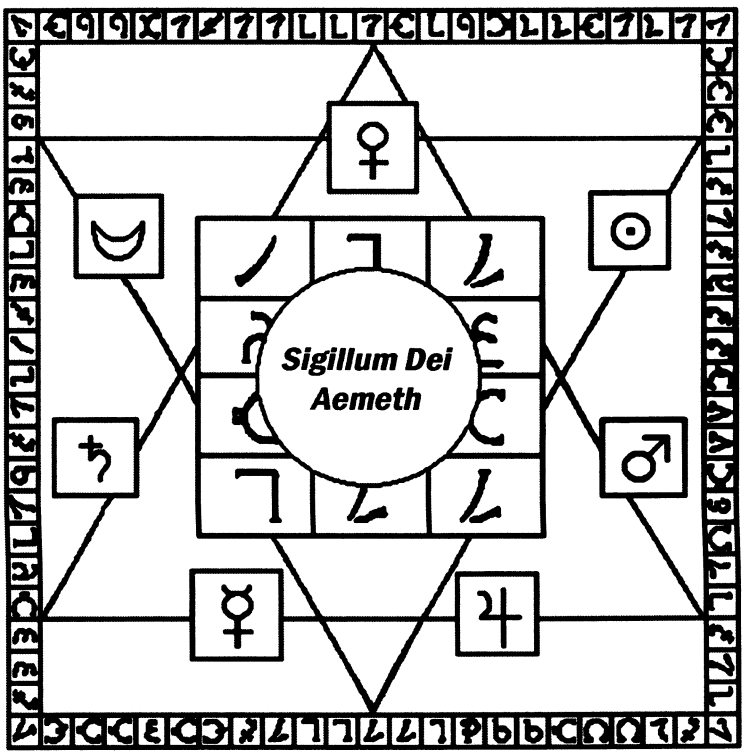


Figure 7. Holy Table with Positions of Sigillum Dei Aemeth and Ensigns

The Ensigns of Creation are seven talismans that are placed on the Holy Table surrounding the Sigillum Dei Aemeth. They were originally supposed to be made from purified tin, but later Dee and Kelly were

told to paint them onto the table itself using blue for the lines and red for the characters and letters. My compromise solution is tagboard; I like being able to have separate talismans that can be removed and used as planetary talismans for rituals that do not require the table, but at the same time tin can be difficult to procure and work with. The seven Ensigns are arranged evenly around the Sigillum Dei Aemeth as shown here.

The attribution of each Ensign can be inferred from the wheel of the mystical heptarchy; considering their number as well as their placement on the Table and their close association with the Heptarchial Angels, it is clear that the Ensigns are planetary in nature. By comparing the position of each planet on the wheel to the location of each Ensign the following attributions can be determined. The images of the Ensigns shown here can be photocopied, just like those of the Sigillum.

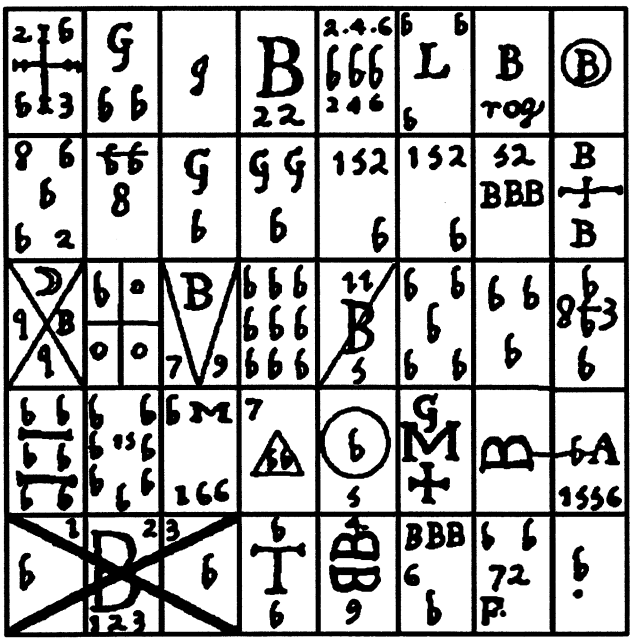


Figure 8. Ensign of Venus

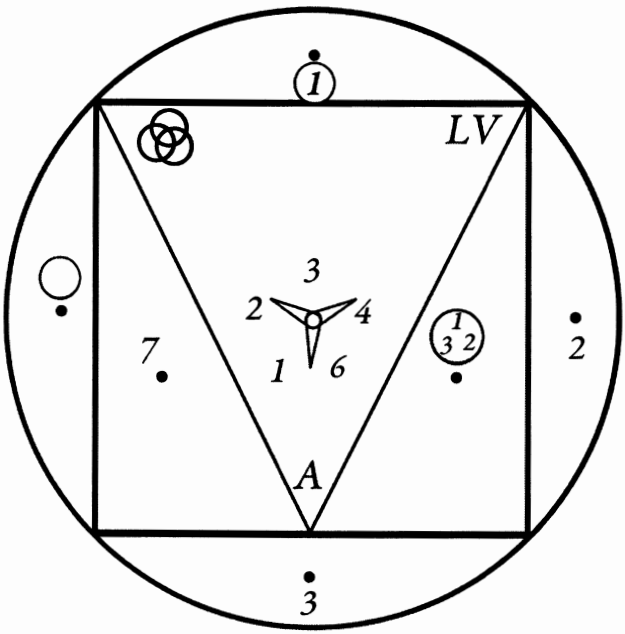


Figure 9. Ensign of the Sun

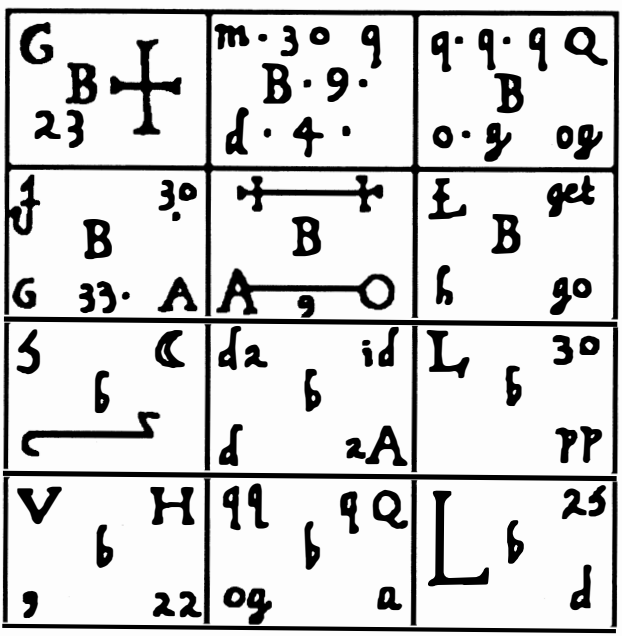


Figure 10. Ensign of Mars

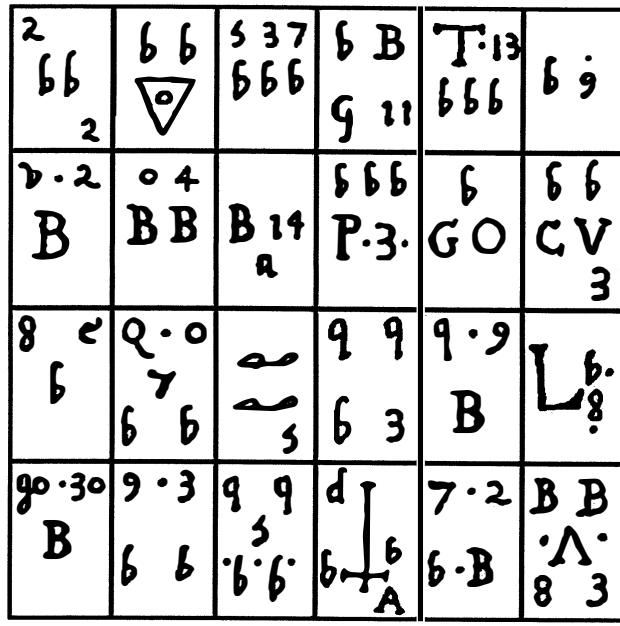


Figure 11. Ensign of Jupiter

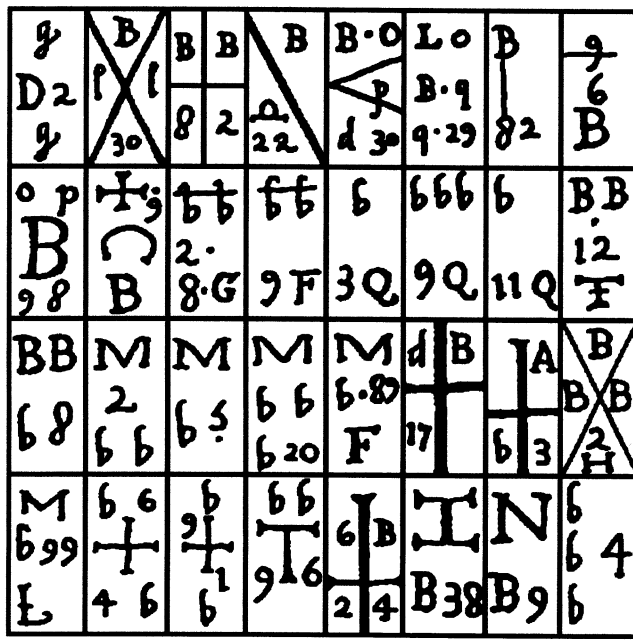


Figure 12. Ensign of Mercury

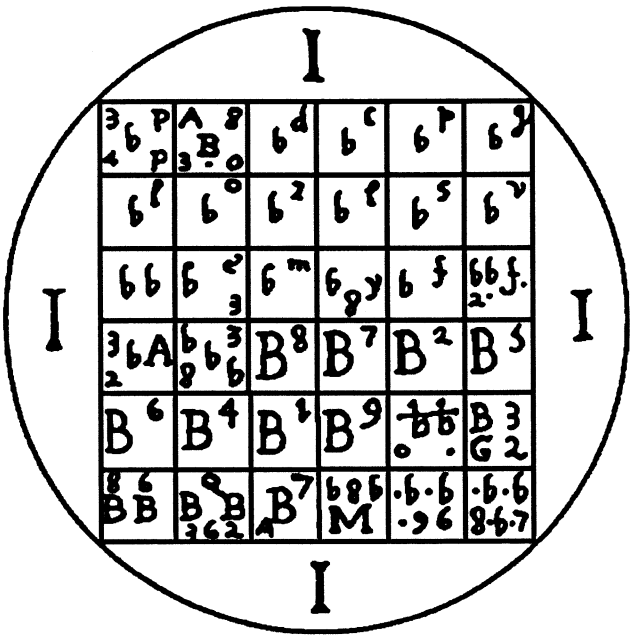


Figure 13. Ensign of Saturn

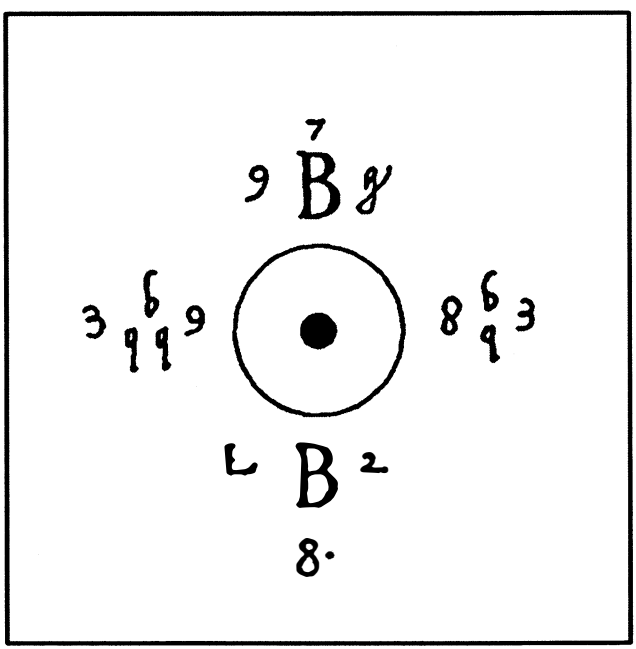


Figure 14. Ensign of the Moon

On my own Holy Table, I sometimes augment the Ensigns by placing a candle of the color of each planet as found in Aleister Crowley's *"Liber 777"* on top of the appropriate Ensign. There is no real justification for this in the Dee and Kelly material itself, but I find it to be useful for keeping in mind which planet occupies which position on the Table.

The Shewstone:

Dee and Kelly used a Shewstone, or scrying crystal much like the fairy-tale "crystal ball," to communicate with the Enochian angels. The stone was placed in the center of the Holy Table, on top of the Sigillum Dei Aemeth, and Kelly, a scryer, then concentrated on the stone and would see visions of the Angels, who instructed him in the workings of the Enochian system. It is in this manner that virtually all of the Enochian source material was received. Dee's obsession with scrying and communication has been picked up by many modern practitioners of Enochian magick, and from reading some accounts one might be led to think that this is all the system is good for. In fact, the Enochian system is also an incredibly powerful system of practical magick and you do not need to be able to scry well in order to cast practical spells that are likely to work.

The center of the Holy Table, directly above the Sigillum Dei Aemeth, is the focal point of any ritual involving the Table. Dee and Kelly were primarily interested in obtaining knowledge of the Enochian system itself via communication with the Angels, so for the most part their rituals used the shewstone as the central focus of all their work. In Enochian sorcery, you will want to use a variety of objects. I use candles fairly often, normally of a color related by Qabalistic attributions to the intended result of the ritual. I have also used crystals, and for healing rituals I often set the table on the floor of the temple and have them sit within the Table itself holding Sigillum. Also, if you are empowering a talisman or other magical implement the object that is to receive the charge should be used as the focus.

In effect, the Sigillum acts much like the triangle used in Goetic operations. It is a microcosm of the universe that the magician can control by summoning spirits such as the heptarchial angels into the area directly above it. In order to cast spells at a distant target you will want to place a magical link such as a photograph onto the Sigillum

along with the candle or any other additional focus. The use of magical links in this manner is a basic practical technique, and relies on the two primary laws of sympathetic magick, Contagion and Similarity. A contagion link is created when two objects come into contact, and a similarity link is created between two objects that resemble one another. In a ritual context, then, one may represent the other. For example, let's say that you were casting a healing spell on someone not present in the temple. If you have a photograph of the person you can place it in the center of the Sigillum and then the angel you summon will be able to affect him or her through the link.

The Cloth:

The Sigillum, Ensigns, and Holy Table should be covered with a cloth of either red silk or "changeable red and green silk," presumably some sort of double-weave. Dee recommends both in different places in the diaries and as far as I can tell either will work. Most modern magicians who assemble temples use red cloth and there is some flexibility in terms of material. Silk, which Dee was directed to use, is best but natural fibers of whatever sort such as cotton will also work. Something as simple as a small red blanket could work for this purpose. The design drawn by Dee shows tassels on the corners of the cloth, but keep in mind that the cloth should not be large enough for the cloth or tassels to reach the floor.

The Carpet:

The floor under the Holy Table should likewise be covered with a red carpet also made from silk. It is possible to find oriental-style rugs made from red silk, and though they are expensive they are just about the best solution to the problem. You can also use something like a sheet of red fabric or a red blanket, but make sure that you can walk comfortably around the Holy Table without disturbing the carpet too much or tripping over it. This is a case where it probably is better to work without the carpet than to try and make do with light fabric that could easily distract you in the middle of reading the Keys or Conjurations.

The Book:

Dee was told to make a book containing all of the prayers, invocations, and conjurations that he and Kelley received so that he

could read the various texts in ritual. In this, at least, your task is already done, at least for those involving the spirits of the Heptarchia Mystica — you're holding that book in your hands right now. The ritual template in the next chapter contains all of the necessary page references to flip back and forth between the appropriate texts for any sort of operation supported in the system in order to work with the system, but I have found that the more you have, the better your results become. It is better to have more pieces even if you have to compromise a bit on materials — the ring, for example, is supposed to be made from gold and that is quite an expensive proposition. While a gold ring will certainly produce the best results, I have found that substitute materials such as brass still work reasonably well as long as they have some sort of solar affinity.

Chapter 6
Heptarchial Ritual Temple

It is my intention that you as an aspiring magician should be able to pick up this book and begin working magick right away. Some authors are more cautious than I am in this regard, but in my experience much of that fear comes from the thoroughly outdated magical paradigms of previous centuries. Magick was once thought to be dangerous, not just to the practitioner's soul but also to everyone around him or her. It was believed that this was because magick was ruled by demonic forces that looked for any opportunity to get out of hand and wreak havoc. In addition, the power of magick was thought to be related to secrecy, in that hidden knowledge was considered to be more powerful than public knowledge. It was thus believed that the exposure of magical techniques would undermine their efficacy.

Both of these ideas are fundamentally incorrect. The first is rooted in the paranoid worldview of the medieval church that gave rise to the Inquisition and witchcraft trials, and the second has restricted magical development for over a thousand years. Today we finally can see

how the rise of the Internet and related communications technology contribute to the growth of magical ideas rather than sapping their strength. Practiced properly, magick is both a science and an art — not a hard science like physics, but maybe a soft one like psychology in its early days. Magicians keep journals of their practices, carefully noting their successes and failures, and whenever possible conduct empirical experiments to test their progress. If enough working magicians were to share their results, the resulting knowledge base would allow for more formal research into the nature of magical powers and might even allow us to duplicate magical effects using some sort of technology.

There is a third class of argument against jumping in and doing magick right away that I find particularly annoying, and that is the person who claims that you are somehow "degrading the art" by using it for practical purposes. These people are generally either profoundly unsuccessful people who treat their poverty like a badge of office, trust fund kids who have never really needed to work at making a living, or simply individuals who want to feel spiritually superior without doing any work. The whole point of this argument is either to justify what on the outside looks like failure, or to keep the person making it from being exposed as an inferior practitioner with delusions of grandeur. The bottom line is that there is nothing virtuous about suffering, and there is nothing wrong with using magical powers to set up your life so that you are richer, happier, and more successful. Even from a purely theurgic point of view a stress-free life contributes positively to the successful pursuit of spiritual illumination. You can spend a bunch of time meditating to lower your stress, or you can set up your Enochian temple and conjure away the root of the problem. Better still, you can do both.

Finally, the most vehement opposition to magical practice usually comes from professional skeptics. I have no problem with people who are genuinely skeptical and based on their own experience have found little use for spiritual practice in their own lives. However, there is a certain species of skeptic who delights in debunking any phenomenon that lies beyond the controlled experimentation of the scientific method, even going so far on occasion as to dishonestly rig the game in their favor. Such people see magick as at best a waste of time,

and at worst a hopeless and outdated superstition, leading them to ridiculously insist that astrology columns in newspapers, or television programs about the paranormal will, inevitably lead to the burning of accused witches in modern America. Such skeptics do perform valuable services such as exposing confidence artists masquerading as magicians, but I also find them irrationally closed-minded about any phenomenon that is uncommon or outside what they consider normal experiences. My advice to anyone who is interested in magick but finds skeptical arguments compelling? Try it and see for yourself if it works, and never let a good debater talk you into denying your own experiences.

The angels made it clear to Dee and Kelley that much of the Enochian material was intended to be read from the book, so the entire ritual text does not necessarily need to be memorized by the aspiring Enochian magician. The ritual templates in this chapter incorporate ideas from my own professional field of software development and are technical documents that will allow you to perform Enochian rituals right out of this book. Simply start at the beginning and work your way through, flipping to the appropriate page as instructed. It is useful to get bookmarks of some sort that you can use to mark the template along with the other sections of text that you will be reciting for each ritual that you perform. Having used other less organized books for this purpose, I have found that this technique makes rituals flow much more smoothly than having to scan through page numbers between the various ritual sections.

This template uses the standard Enochian temple setup detailed in Chapter 4, which you should assemble to the best of your ability including as many elements as you can practically incorporate. Wear the Enochian ring, lamen, and white robe. Place the focus of your spell in the center of the Sigillum on top of the cloth so that it is visible. You will begin the ritual standing to the west of the Holy Table facing east, and the Table should be oriented in such a way that with the cloth off you can read the letters on it right side up. When working these rituals you always face the Holy Table when performing the Keys and conjurations, so that when you are casting to the east you should stand to the west of the Table, when casting south you should stand to the north of the Table, and so forth.

Note that the template marks a number of the steps as "optional." These consist of modern ceremonial forms and procedural modifications such as the use of the First and Second Angelic Keys, none of which are drawn from the text of the *"Heptarchia Mystica"*. I have found that in my own work these additions profoundly enhance the effectiveness of the heptarchial system, but at the same time I understand that they may not be appealing to magicians who would rather work with the old grimoires as written. Such magicians should feel free to skip these optional steps.

I. Heptarchia Mystica Ritual Template

0. Preparation

Set up the Enochian temple to the best of your ability as described in Chapter 5. Wear the Enochian ring, robe, and lamen. Stand to the west of the Holy Table facing east.

1A. Opening the Temple — Ceremonial (optional)

A. Perform the banishing AOEVEAE pentagram ritual (page 67). Alternatively, you may open the temple with the Golden Dawn Lesser Banishing Ritual of the Pentagram or Aleister Crowley's Star Ruby.

B. If you intend your ritual to have a macrocosmic effect that extends beyond the psychological realm, perform the invoking MADRIAX hexagram ritual (page 70). Alternatively, if you opened with the LBRP you should perform the Lesser Invoking Ritual of the Hexagram, or if you opened with the Star Ruby you should perform the Star Sapphire. The combination of a banishing pentagram ritual and an invoking hexagram ritual forms an operant field as explained in Chapter 6.

1B. Opening the Temple — Devotional

Perform the Prayer of Enoch (page 76). This prayer may be performed on its own to open the temple, or it may follow the ceremonial opening performed as step 1A.

2. The Preliminary Invocation

A. Perform the NAZ OLPIRT energy work exercise (optional) (page 82).

B. Perform the original or revised Oration to God (page 85).

3. The Opening Keys (optional)

A. For an evocation, intone the First Key in Angelic followed by English. (page 92).

B. For an invocation, intone the Second Key in Angelic followed by English (page 93).

C. For a ritual including both evocatory and invocatory elements, perform the First Key (page 92) followed by the Second Key (page 93). If you are working with another person like Dee and Kelley did, with one person acting as magician and the other as scryer, the magician should read the First Key followed by the scryer reading the Second Key.

4. Tuning the Space

A. Your ritual should be scheduled so that it is being performed on the appropriate day and during the proper planetary hour as explained in Chapter 10.

B. Perform the Greater Ritual of the Hexagram corresponding to the King or Prince that you are evoking as shown in Chapter 10 (optional). Note that the planetary attribution will match that of the day for the Kings, but will be different for the Princes. Also, this ritual should only be performed here if the temple was opened using the ceremonial method.

5. The Conjuration

Place the appropriate talisman for the King or Prince on the floor and stand upon it. Then intone the appropriate conjuration based on the following table.

Day of the Week	King	Conjuration	Prince	Conjuration
(Any)	Carmara	Page 124	Hagonel	Page 133
Sunday	Bobogel	Page 125	Bornogo	Page 134
Monday	Blumaza	Page 126	Bralges	Page 135
Tuesday	Babalel	Page 127	Befafes	Page 136
Wednesday	Bnaspol	Page 128	Blisdon	Page 137
Thursday	Bynepor	Page 129	Butmono	Page 138
Friday	Baligon	Page 130	Bagenol	Page 139
Saturday	Bnapsen	Page 131	Brorges	Page 140

Table 4. The Kings and Princes

6. The Charge to the Spirit

Deliver the Charge to the spirit or spirits that you have personally composed according the instructions given in Chapter 12 (page 143).

7. Closing the Temple

A. Perform the License to Depart (page 152).

B. For rituals opened using the ceremonial method, conclude the MADRIAX (page 70) and AOEVEAE (page 67). Alternatively, if the ritual was opened with the Golden Dawn Lesser Rituals of the Pentagram and Hexagram, perform the Lesser Banishing Ritual of the Pentagram for a ritual that has only an external target or the Qabalistic Cross by itself for a ritual that is intended to affect the magician exclusively or both the magician and an external target. For the Star Ruby/ Star Sapphire the same rules apply — close with either the Star Ruby or that ritual's form of the Qabalistic Cross depending upon the ritual's target.

C. Declare the temple closed. The ritual is now complete.

Chapter 7
Opening the Temple

The most basic ceremonial opening forms used by modern magicians are the Lesser Ritual of the Pentagram and Lesser Ritual of the Hexagram that originated with the magicians of the Golden Dawn tradition. The original rituals that I have included in this chapter can be used in a similar manner, and have the added advantage that they are truly Enochian rituals tailored for the Enochian system. I will, however, make a quick mention of a correction to what is usually taught as the proper way to perform these two rituals because this correction informs the design of my Enochian opening rituals. Pentagram and hexagram rituals can be performed as either banishing or invoking rituals. Most teachers will tell you that you should open and close your rituals with the Lesser Banishing Ritual of the Pentagram followed by the Lesser Banishing Ritual of the Hexagram. In fact, this combination of rituals does not work well for most magical operations, and I am unsure whether it represents a deliberate misrepresentation or a corruption of the original Golden Dawn rituals.

I started researching the Golden Dawn ritual forms many years ago and was confused by how little material was available on the invoking versions of these rituals and when they should be used. In Aleister Crowley's *"Liber O vel Manus et Sagittae"* I found it curious that he covered the Lesser Banishing Ritual of the Pentagram followed by an explanation of the Lesser Invoking Ritual of the Hexagram. I went ahead and decided to try this combination despite all of the recommendations against it, and was absolutely blown away by my results — all of a sudden my practical magical work got a whole lot better. I set up a number of objective probability tests and, sure enough, the LBRP/LIRH was amazing. I could not get anywhere near the same level of effectiveness with the LBRP/LBRH. When I discovered this I asked around the magical community and, sure enough, most of the magicians who I knew who were able to get good results using the Golden Dawn forms had figured out the same thing.

So what could be going on here? My best guess is that most modern writers do not understand how to use these two rituals correctly, and this may even be the reason that many traditional grimoire practitioners argue that the Golden Dawn methods do not work, or at least do not work well. The Lesser Ritual of the Pentagram represents the psychological realm or microcosm and the Lesser Ritual of the Hexagram represents the physical realm or macrocosm. Together the rituals set up a space in which the relationship between microcosm and macrocosm is defined. I refer to this space as a ***Field***. The four combinations of the banishing and invoking forms of the two rituals set up four different fields that correspond to specific classes of magical operations.

Banishing Field (LBRP/LBRH):

> This is how most magicians begin their rituals when working with the Golden Dawn forms. It is, in effect, the "full shutdown" — it clears mental and spiritual forms from both the interior and exterior worlds. It can be used to completely cleanse a temple, banish spirits permanently, or neutralize a magical effect that is targeting the magician. What it also does, though, is shut down any ongoing spells that the magician has running unless they are bound to talismans or

some anchor other than the magician's personal consciousness. If you are casting a spell that you want to work over the next week, do not end the ritual with this combination under any set of circumstances unless you're convinced you made a mistake and want to stop the spell. The effect that you just set in motion will be negated the minute that the banishing field goes up.

Invoking Field (LIRP/LIRH):

This combination energizes all ongoing magical effects, and can be used to begin a ritual that you want to operate in both the interior and exterior worlds. A good example of this is a spell to get a good job. You want the spell to affect your psyche in such a way that you seem more confident and capable, but you also want it to shift probabilities in the material world so that the right opportunity will come your way.

Centering Field (LIRP/LBRH):

This combination sets up a field in which the interior world is engaged while influences from the exterior world are neutralized. This field is ideal for exclusively psychological magical work of all sorts.

Operant Field (LBRP/LIRH):

This field clears the interior world and then merges it with the exterior world, setting up a space in which thought more easily becomes material reality. All of the energy of a spell cast within this field is targeted on the macrocosm and the resulting probability shifts show that magick done this way just influences the outside world better — significantly better.

Of these four the operant field is the primary field that you should be using when working with Enochian sorcery, and as a result this is the field that is set up when you follow the instructions in the template. You should always banish before you invoke, and thus the centering and invoking fields should be preceded by an initial LBRP. This makes their use somewhat more cumbersome, since the sequence you wind up with is LBRP/LIRP/LIRH and LBRP/LIRB/LBRH.

The Lesser Ritual of the Pentagram:

This ritual can be found in just about any introductory book on ritual magick, particularly those covering the Golden Dawn and Thelemic traditions. While I am including the text of the ritual and some brief notations here for the sake of completeness, if you are a beginning magician you should do some additional research regarding how to do the visualizations, vibrations, breathing, and so forth correctly.[1] It should be committed to memory rather than read out of this book or any other.

1. Stand facing east. With the thumb of your right hand touch your forehead and intone ATEH (ah-TAY). Then trace down the center of your body to your genital area and intone MALKUTH (mal-KOOT), trace back up to the center of your chest then over to your right shoulder and intone VE GEBURAH (VAY geh-boo-RAH), then trace across to your left shoulder and intone VE GEDULAH (VAY geh-doo-LAH). Finally, clasp your hands over the center of your chest and intone LE OLAHM, AMEN (LAY oh-LAHM, ah-MEN). This first section is called the Qabalistic Cross and can be performed on its own as a basic centering exercise. As you trace, visualize a cross of glowing white brilliance forming over your body, representing the Qabalistic Tree of Life.

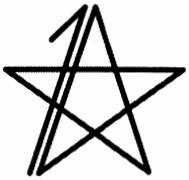


Figure 15.
Banishing Pentagram of Earth

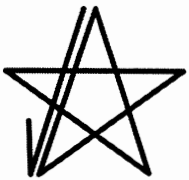


Figure 16.
Invoking Pentagram of Earth

2. In the east, trace the appropriate Pentagram of Earth and vibrate YHVH (yah-WAY or Yod Heh Vav Heh). The pentagram should be visualized as formed from living fire.

1. One of the most popular introductory books of all time on Golden Dawn magick is Donald Michael Kraig's Modern Magick (St. Paul, MN: Llewellyn, 2010), originally published in 1988 and now in its third edition. Kraig is a good writer and covers a lot of material. However, his method of teaching certain rituals such as the Lesser Hexagram differs substantially from mine. He teaches that you should open every ritual with both the LBRP and LBRH – the banishing field – which in my experience substantially limits your magical power. If you decide to study his book and like his reasoning go ahead and see if his method works better for you, but my suspicion is that it will not. In terms of what modern GD orders teach, his method is much more standard than mine, but the experimentation that I've done comparing them is quite extensive and my field method always comes out ahead in terms of practical results.

3. Turn to the south. Trace the appropriate Pentagram of Earth and vibrate ADNI (ah-doh-NYE).
4. Turn to the west. Trace the appropriate Pentagram of Earth and vibrate AHIH (eh-hi-YAY).
5. Turn to the north. Trace the appropriate Pentagram of Earth and vibrate AGLA (ah-guh-LAH).
6. Return to face the east. Extend your arms in the form of a cross and intone:

   Before me RAPHAEL (rah-fay-EL),
   Behind me GABRIEL (gah-bree-EL),
   On my right hand MICHAEL (mee-kye-EL),
   On my left hand URIEL[2] (oo-ree-EL).
   For about me flames the pentagram,
   And in the column stands the six-rayed star.

   As you vibrate the name of each Archangel visualize the appropriate figure standing in the corresponding direction. Raphael in the east wears a yellow robe and holds a cadeuceus wand, Gabriel in the west wears a blue robe and holds a chalice, Michael in the south wears a red robe and holds a flaming sword, and Uriel in the north wears a black robe and holds a scythe.

   For the final two lines, you first visualize a pentagram forming over your body and then on the last line visualize yourself standing within a vertical hexagonal pillar of light inscribed with a hexagram. For the pentagram visualization, imagine yourself as Leonardo Da Vinci's Vitrivian Man with an upright pentagram inscribing the circle in the drawing. For the hexagram visualization, imagine your entire body within a round column of light extending from floor to ceiling and beyond. The hexagram then inscribes the cross-section of the pillar at a right angle relative to the vertical plane of the pentagram.
7. Repeat step 1, the Qabalistic Cross.

2. Most magical orders teach the final Archangel name as AURIEL rather than URIEL. I like to use the latter name for Enochian operations because John Dee notes URIEL as the fourth Archangel rather than AURIEL.

The Lesser Ritual of the Hexagram:

Like the Lesser Ritual of the Pentagram, this ritual can be found in most introductory books on Golden Dawn and Thelemic magick. As with the Lesser Ritual of the Pentagram you will want to commit it to memory. Also, before using this ritual you will want to do some additional research above and beyond the instructions given here if you are unfamiliar with it. The main pitfall to watch out for is authors who teach that you should open or close rituals using only the banishing form. As I mentioned at the beginning of this chapter, this method will greatly undermine your ability to work effective magick.

1. Stand facing east following the performance of the Lesser Ritual of the Pentagram. Intone the following:

INRI – Yod Nun Resh Yod.
Virgo, Isis, mighty mother,
Scorpio, Apophis, destroyer,
Sol, Osiris, slain and risen,
Isis, Apophis, Osiris,
IAO.

This section is called the Keyword Analysis.

2. Give the Sign of Osiris Slain, extending both arms in the form of a cross. Say:

Osiris slain![3]

Then give the Sign of the Mourning of Isis. With open hands bend both elbows at 90 degree angles, raising the right forearm to point up and dropping the left forearm to point down. The right palm should be up and facing forward and the left should be down and facing backwards. Turn slightly to your left and look down. Say:

The Mourning of Isis!

Then give the Sign of Apophis and Typhon, raising both arms straight above your head and holding them apart at an angle of about sixty degrees. The wrists

3. The traditional Golden Dawn teaching regarding the first four statements in this section is to add "The Sign of" to the beginning of each. In practice I find this to be choppy and awkward, so when using this ritual I perform it as shown here.

should be straight, the hands open, and the palms toward each other. Say:

Apophis and Typhon!

Then give the Sign of Osiris Risen. Cross your arms on your chest, left over right, like an Egyptian mummy. The hands should be open with your right palm on your left shoulder and your left palm on your right shoulder. Say:

Osiris risen!

Repeat the Sign of Osiris Slain and say:

L – V – X – LUX.

Repeat the Sign of Osiris Risen and say:

The light of the Cross.

This section is called the Signs of LVX.

3. Trace the appropriate Hexagram of Fire in the east as you vibrate ARARITA. The two upward triangles should be visualized in red.

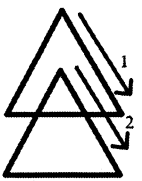


Figure 17.
Invoking Hexagram of Fire

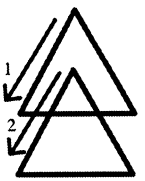


Figure 18
Banishing Hexagram of Fire

4. Turn to the south. Trace the appropriate Hexagram of Earth in the south as you vibrate ARARITA. The upward triangle should be visualized in red and the downward triangle should be visualized in blue.

Figure 19.
Invoking Hexagram of Earth

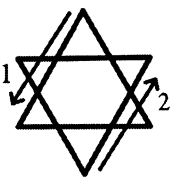


Figure 20
Banishing Hexagram of Earth

5. Turn to the west. Trace the appropriate Hexagram of Air in the west as you vibrate ARARITA. The upward triangle should be visualized in red and the downward triangle should be visualized in blue.

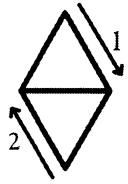


Figure 21.
Invoking Hexagram of Air

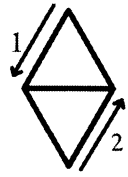


Figure 22
Banishing Hexagram of Air

6. Turn to the north. Trace the appropriate Hexagram of Water in the north as you vibrate ARARITA. The upward triangle should be visualized in red and the downward triangle should be visualized in blue.

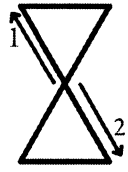


Figure 23.
Invoking Hexagram of Water

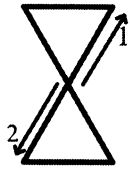


Figure 24
Banishing Hexagram of Water

7. Return to the east. Repeat the Keyword Analysis and the Signs of LVX.

The Star Ruby and Star Sapphire:

Rather than the Golden Dawn ritual forms, Thelemic magicians may prefer to use the Star Ruby, Aleister Crowley's improved version of the Lesser Ritual of the Pentagram, and the Star Sapphire, which corresponds to the Ritual of the Hexagram. These rituals are not included here but can be found in Crowley's works[4] and also in popular treatments such as Lon Milo Duquette's *"The Magick of Aleister Crowley"*.[5] As the Star Ruby is a banishing ritual and the Star Sapphire is an invoking ritual, together they form an operant field just like the LBRP/LIRH combination.

4. Aleister Crowley, The Book of Lies (York Beach, ME: Weiser Books, 1986) and Magick: Book Four (York Beach, ME: Weiser Books, 1998).
5. Lon Milo DuQuette, The Magick of Aleister Crowley (San Francisco, CA: Weiser Books, 2003).

AOEVEAE ("Stars") Pentagram Ritual:

To replace the Golden Dawn Lesser Ritual of the Pentagram I have developed an Enochian pentagram ritual that I call the AOEVEAE (a-o-i-ve-ah-EH – "stars" in Angelic). A number of writers have come up with Enochian pentagram rituals of this sort and they all share certain similarities. It is pretty clear that the most logical names to use when tracing the pentagrams are the threefold names of God from Dee and Kelley's Great Table (ORO IBAH AOZPI, MPH ARSL GAIOL, OIP TEAA PDOCE, and MOR DIAL HCTGA) and the most logical equivalents to the Archangels are the Kings of the four directions (BATAIVAH, RAAGIOSL, EDLPRNAA, and ICZHIHAL).

Instead of trying to reproduce the Qabalistic Cross like many authors do, I instead begin and end my version of the ritual by tracing the figure of the pentagram across my body accompanied by names from the the central cross portion of the Great Table, known to modern magicians as the Tablet of Union. To me this action embodies the statement in the Lesser Ritual of the Pentagram "About me flames the Pentagram." The ritual begins with the Invoking Pentagram of Active Spirit and ends with the Invoking Pentagram of Passive Spirit, setting up the two basic polarities of the subtle body.

When attributing the names to the directions I use the directional arrangement from the 1587 Tabula Recensa.[6] The text shown here may be adapted to fit the traditional Golden Dawn arrangement of the Great Table by swapping the names associated with the west and south, so that you vibrate OIP TEAA PDOCE in the south and MPH ARSL GAIOL in the west, and swap the directions attributed to RAAGIOSL and EDLPRNAA when calling the Kings.

Start the ritual by standing in the center of your temple facing east, or to the west of the altar facing east if the Holy Table is present. Wear the Enochian PELE ring. If you wish to use a magical weapon, a dagger is probably the most appropriate for the banishing form while a wand is best for the invoking form, but keep in mind that this is a modern practice and Dee and Kelley used neither. The ritual text follows:

1. With your finger or magical weapon, trace from your left hip to your right shoulder while vibrating NANTA

6. Lon Milo DuQuette, Enochian Vision Magick (San Francisco, CA: Weiser Books, 2008), 135-137.

(NAHN-ta – Earth), from your right shoulder to left shoulder while vibrating HCOMA (he-KO-ma – Water), from your left shoulder to right hip while vibrating EXARP (EX-arp – Air), from your right hip to your forehead while vibrating BITOM (BI-tom – Fire), and finally from your forehead back to your left hip while vibrating EHNB (EH-nub – Spirit). Then clasp your hands over your heart and vibrate JAIDA (ja-I-da – "The Highest"). Visualize the pentagram traced over your body in bright electric lavender.

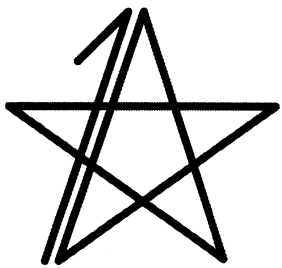


Figure 25.
Banishing Pentagram of Earth

2. In the east, trace the Banishing Pentagram of Earth while vibrating ORO IBAH AOZPI. The pentagrams should be visualized as formed from burning flames and as vividly as possible.

3. Turn to the north. In the north, trace the Banishing Pentagram of Earth while vibrating MOR DIAL HCTGA (MOR DI-al hek-TGA).

4. Turn to the west. In the west, trace the Banishing Pentagram of Earth while vibrating OIP TEAA PDOCE (o-IP TE-ah-ah PDO-ke).

5. Turn to the south. In the south, trace the Banishing Pentagram of Earth while vibrating MPH ARSL GAIOL (MEH-peh AR-sal ga-i-OL).

6. Turn back to face the east. Extend your arms to form a cross and vibrate:

RAAS I BATAIVAH
("In the East is BATAIVAH" — ba-ta-i-VAH),

SOBOLN I EDLPRNAA
("In the West is EDLPRNAA" — ed-el-per-na-AH),

BABAGE I RAAGIOSL
("In the South is RAAGIOSL" — ra-AH-gi-oh-sal),

LUCAL I ICZHIHAL
("In the North is ICZHIHAL" — ik-zod-hi-HAL).

7. Make one full spin counter-clockwise while vibrating:

MICMA AO COMSELH AOIVEAE
("Behold the Circle of Stars"
— MIK-ma AH-o KOM-seh-lah a-o-i-ve-a-EH)

Then clasp your hands over your heart while vibrating:

OD OL, MALPRG, NOTHOA
("And I, a Through-Thrusting Fire, in the Midst."
— OD OL, MAL-perg, NOT-ho-ah).

If you are using this ritual in conjunction with the MADRIAX hexagram ritual which follows, it should be inserted here.

8. With your finger or magical weapon, trace from your right hip to your left shoulder while vibrating EHNB, from your left shoulder to your right shoulder while vibrating BITOM, from your right shoulder to left hip while vibrating EXARP, from your left hip to your forehead while vibrating HCOMA, and finally from your forehead back to your right hip while vibrating NANTA. Then clasp your hands over your heart and vibrate IAIDA. Visualize the pentagram traced over your body in dark, deep purple.

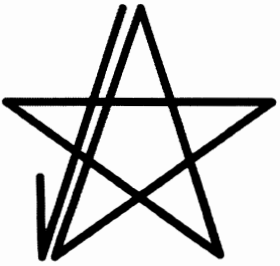


Figure 26.
Invoking Pentagram of Earth

This is the banishing form of the ritual. The invoking form is the same except that the pentagrams should be the Invoking Pentagram of Earth.

In the invoking form, the directional names remain the same but they should be traced to the quarters in clockwise rather than counter-clockwise order. Also, the final spin should be counter-clockwise to align with your initial clockwise rotation.

MADRIAX ("O Ye Heavens") Hexagram Ritual:

To replace the Golden Dawn Lesser Ritual of the Hexagram, I have developed an Enochian hexagram ritual that I call the MADRIAX ("o ye heavens" in Angelic). This ritual has been in development for a long time. I published the original version on the Internet in 2000, and a number of different web sites have archived that version. The 2000 version of this ritual has a number of issues, though I will say that I was still able to get pretty good results with it for a number of years. I've recently rethought various aspects that I think will make it work a lot better based on my ritual findings.

One of the biggest changes is the use of the unicursal hexagram, which I have found to work well with the Lesser Ritual of the Hexagram as well. A while back I came across an article by Michael Sanborn[7] that was published on the Internet suggesting that the unicursal hexagram represents the mathematical structure of a hyperbola. In this figure the two rounded curves represent the hyperbola and show how the unicursal hexagram can be mapped onto the figure.

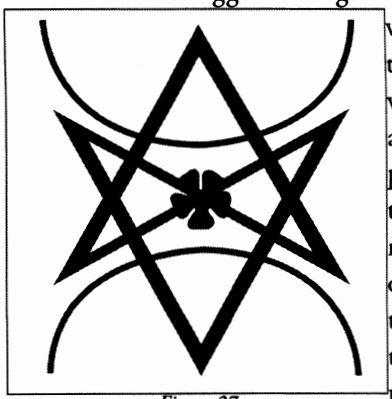


Figure 27.
Unicursal Hexagram with Hyperbola

Sanborn goes on to explain that he feels the unicursal hexagram is more elemental than planetary. I will go further — I think that the unicursal hexagram specifically represents the macrocosmic aspect of the elements where they start to "bleed" into the planetary realm. The hyperbola is an excellent representation of the microcosm and macrocosm with one side of the curve representing "above" and the other "below." Overlap the two, as in the unicursal hexagram, and there you have it — an operant field.

Aleister Crowley outlined the elemental associations of the unicursal hexagram in The Book of Thoth. What you do is map the figure onto the Tree of Life centered on Tiphareth, so the upper point on the left side is Fire (Geburah, Mars), the upper point on the right

7. Michael Sanborn, The Unicursal Hexagram as Hyperbola (Retrieved 7/5/2011 from http://web.archive.org/web/20040721114312/http://www.xnoubis.org/unicursal.html).

side is Water (Chesed, Jupiter), the lower point on the left side is Air (Hod, Mercury) and the lower point on the right side is Earth (Netzach, Venus). As far as tracing the figure goes for each element, I have adapted the basic Golden Dawn principle that for elemental figures you trace toward the associated point to invoke and away from the associated point to banish. In addition, in keeping with the hyperbola association, you always trace to or away from the top or bottom point. The invoking form may be thought of as bringing the two curves into an overlapping position, while the banishing form may be thought of as separating them back into the normal hyperbola configuration.

In this revised ritual the four elements are attributed to the four quadrants of the Great Table based on the colors from Kelley's original vision of the Watchtowers[8] and the elemental attributions taken from the later "round house" vision[9]. The names vibrated are those of the Kings from the "Heptarchia Mystica":

Fire = East = BABALEL (Mars)
Air = South = BNASPOL (Mercury)
Water = West = BYNEPOR (Jupiter)
Earth = North = BALIGON (Venus)

If you wish to modify this ritual so as to conform to the zodiacal scheme used in the Golden Dawn Lesser Ritual of the Hexagram you should change these attributions as follows:

Fire = East = BABALEL (Mars)
Earth = South = BALIGON (Venus)
Air = West = BNASPOL (Mercury)
Water = North = BYNEPOR (Jupiter)

The use of planetary names with the elemental unicursal hexagram represets the union of the planetary and elemental realms, the microcosm and macrocosm. The "above" and "below" points of the ritual are then attributed to BNAPSEN (Saturn) and BLUMAZA (Luna). The figures traced for these points are the usual planetary hexagrams, not the unicursal. When working with the Holy Table the figures form a column running from the heavens to the earth with the hexagram on the Holy Table itself at its midpoint.

8. Meric Causaubon, ed. A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee and Some Spirits (New York, NY: Magickal Childe, 1992), 168.
9. Ibid, 355-361.

Figure 30. Unicursal Hexagram of Air

The final figure used in this ritual is attributed to BOBOGEL (the Sun). It is combined with the invoking unicursal hexagram of Earth to symbolize the invocation and grounding of the solar force. The ritual text is as follows:

1. With your finger or a tool such as a wand trace the Invoking Unicursal Hexagram of Earth over yourself while vibrating BOBOGEL (BO-bo-gel). This tracing is done in the following manner: forehead -> left hip -> right shoulder -> genitals -> left shoulder -> right hip -> forehead. This hexagram is visualized in yellow-gold as opposed to the green that is normally used for elemental earth. It is always traced in the invoking form, even for the banishing form of the ritual.

Figure 28. Invoking Unicursal Hexagram of Earth

2. In the east, trace the invoking unicursal hexagram of Fire in red as you vibrate BABALEL (BA-ba-lel).

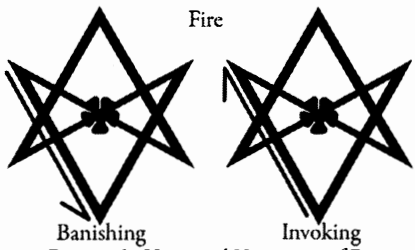
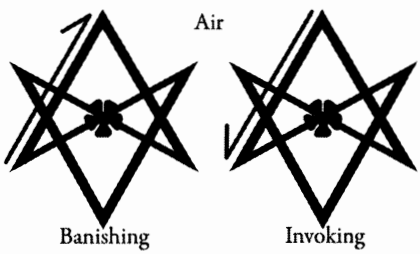


Figure 29. Unicursal Hexagram of Fire

3. In the south, trace the invoking unicursal hexagram of Air in white as you vibrate BNASPOL (BNAS-pol).



4. In the west, trace the invoking unicursal hexagram of Water in green as you vibrate BYNEPOR (BY-neh-por).

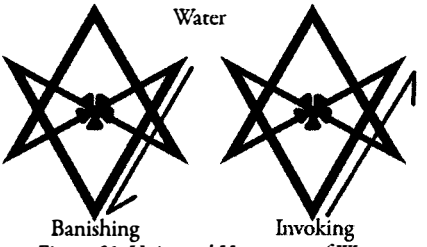


Figure 31. Unicursal Hexagram of Water

5. In the north, trace the invoking unicursal hexagram of Earth in black as you vibrate BALIGON (BA-li-gon).

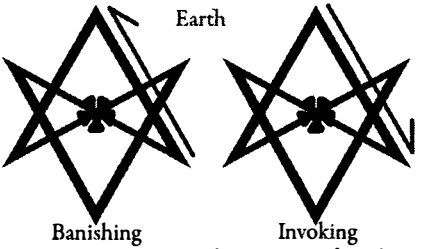


Figure 32. Unicursal Hexagram of Earth

6. Above you, trace the invoking hexagram of Saturn in bright lavender as you vibrate BNAPSEN (BNAP-sen).

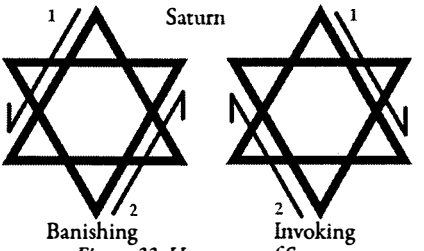


Figure 33. Hexagram of Saturn

7. Below you, trace the invoking hexagram of the Moon in deep violet as you vibrate BLUMAZA (blu-MA-zah).

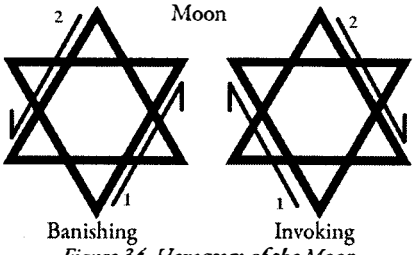


Figure 34. Hexagram of the Moon

8. Extend your arms and make one full clockwise rotation (or circumambulation of the temple if you are using the Holy Table) as you vibrate

   TA CALZ I OROCHA
   (TA CAL-zod I o-RO-ka

   — "as above the firmament so beneath you"

   (probably the best Enochian rendering of "as above, so below".) Then clasp your hands over your heart for a moment and hold the full visualization of the rite in your mind.

9. For the invoking form of this ritual, hold your hands in front of you with the palms facing outwards and then separate them as though opening a heavy curtain as you vibrate

   MADRIAX CARMARA, YOLCAM LONSHI
   (MA-dri-ax kar-MA-ra, YOL-cam LON-shi

   — "o ye heavens of Carmara, bring forth power".

   Carmara is the eighth Heparchial King who rules over the other seven.

10. The ritual work for which you opened the field goes here.

11. At the conclusion of the ritual work, hold your hands in front of you and to either side with palms facing inwards, and then bring them together as though closing a heavy curtain as you vibrate

    MADRIAX CARMARA, ADRPAN LONSHI
    (MA-dri-ax kar-MA-ra, AH-dra-pan LON-shi

    — "o ye heavens of Carmara, cast down power".

This is the invoking form of the ritual. For the banishing form, you would turn to each direction going in a counter-clockwise order (East -> North -> West -> South -> East), trace banishing hexagrams (aside from the opening Earth hexagram which should always be the invoking form), and make the final rotation/circumambulation counter-clockwise.

This ritual works with the AOIVEAE to open and close magical fields just like the Lesser Ritual of the Pentagram/Lesser Ritual of the Hexagram combinations. However, they are designed slightly differently from the other similar rituals found in the tradition in order to streamline magical operations. The main innovation I wanted to incorporate was to encapsulate my workings within both rituals rather than repeating either of them to close down a rite. As a result, the basic structure works like this.

A. AOIVEAE steps 1 to 7.
B. MADRIAX steps 1-9.
C. MADRIAX step 10 is the heptarchial ritual itself.
D. MADRIAX step 11.
E. AOIVEAE step 8.

So according to this structure (A) and (B) are the opening, (C) is the ritual work itself, and (D) and (E) constitute the closing. It's an elegant way of doing the ceremonial forms and it is quite fast and efficient once you have the rituals and this structure memorized and get some practice working with it.

The main reason that I developed these rituals was, first of all, to streamline Enochian evocations, and second of all, because I like the idea of matching your ceremonial forms to the magical system that you are using. For Qabalistic rituals I use the LRP/LRH and for Thelemic rituals I use the Star Ruby/Star Sapphire, so I wanted something similar that was directly related to my Enochian work. Truth be told, you can do Enochian work with the Qabalistic or Thelemic rituals, but at least for me matching up the opening rituals to the system works better in terms of objective results.

Devotional Opening Prayers:

While the ceremonial openings have worked well for me over the years, traditional grimoire practitioners may instead want to open the temple in the same manner as Dee and Kelley did when they initially worked with the angels. This devotional method involved a series of prayers directed to the Christian God imploring Him to bless Dee and Kelley that they may enter into communication with the Angels. In addition, even if the temple is opened with ceremonial forms it often works well to add a prayer or devotional element immediately after opening a magical field. The resulting field seems to be more stable and effective, and a devotional element also sets the proper mindset of aspiration leading into the preliminary invocation.

My opinion on Enochian magick and religion is that the two most valid sets of published source material that document genuine angelic conversations and experiences are the Dee diaries themselves and Aleister Crowley's *"The Vision and the Voice"*. As a result, I believe the two religious and philosophical schemas that are most compatible with Enochian work are Hermetic Christianity and Thelema. Dee was a pious adherent of the former system, and Crowley was the founder and prophet of the latter. While this does not necessarily mean that, for example, a Neo-Pagan should expect to encounter difficulties working Enochian magick, what I will say is that if the prayers shown here are used to open the temple they should be made sincerely. In particular, someone who does not believe in the Christian God should not be using Christian prayers. Depending on the circumstances, it may be appropriate for the magician who wishes to use devotional prayers to write his or her own heartfelt devotions and then probability-test the resulting operations to see how well those prayers work.

The Prayer of Enoch:

This prayer was given to Dee and Kelley by the angel Ave on July 7th of 1584 in Krakow.[10] It is the essential devotional prayer used to open the Enochian temple.

> *Lord God the Fountain of true wisdom, thou that openest the secrets thy own self unto man, thou knowest mine imperfection and my inward darknesse:*

10. Meric Casaubon, True and Faithful Relation (New York, NY: Magickal Childe, 1992), 196-197.

How can I (therefore) speak unto them that speak not after the voice of man; or worthily call on thy name, considering that my imagination is variable and fruitlesse, and unknown to myself? Shall the Sands seem to invite the Mountains: or can the small Rivers entertain the wonderful and unknown waves? Can the vessel of fear, fragility, or that is of a determined proportion, lift up himself, heave up his hands, or gather the Sun into his bosom?

Lord it cannot be: Lord my imperfection is great: Lord I am lesse than sand: Lord, thy good Angels and Creatures excell me far: our proportion is not alike; our sense agreeth not: Notwithstanding I am comforted; For that we have all one God, all one beginning from thee, that we respect thee a Creatour: Therefore will I call upon thy name, and in thee, I will become mighty. Thou shalt light me, and I will become a Seer; I will see thy Creatures, and will magnifie thee amongst them.

Those that come unto thee have the same gate, and through the same gate, descend, such as thou sendest. Behold, I offer my house, my labour, my heart and soul, If it will please thy Angels to dwell with me, and I with them; to rejoyce with me, that I may rejoyce with them; to minister unto me, that I may magnifie thy name. Then, lo the Tables (which I have provided, and according to thy will, prepared) I offer unto thee, and unto thy holy Angels, desiring them, in and through thy holy names; That as thou art their light, and comfortest them, so they, in thee will be my light and comfort.

Lord they prescribe not laws unto thee, so it is not meet that I prescribe laws unto them; What it pleaseth thee to offer, they receive; So what it pleaseth them to offer unto me, will I also receive. Behold I say (O Lord) If I shall call upon them in thy name, Be it unto me in mercy, as unto the servant of the Highest. Let them

also manifest unto me, How, by what words, and at what time, I shall call them. O Lord, Is there any that measure the heavens, that is mortal? How, therefore, can the heavens enter into mans imagination? Thy creatures are the Glory of thy countenance; Hereby thou glorifiest all things, which Glory excelleth and (O Lord) is far above my understanding.

It is great wisdom, to speak and talke according to understanding with Kings; But to command Kings by a subjected commandment, is not wisdom, unlesse it come from thee. Behold Lord, How shall I therefore ascend into the heavens? The air will not carry me, but resisteth my folly, I fall down, for I am of the earth. Therefore, O thou very Light and true Comfort, that canst, and mayst, and dost command the heavens; Behold I offer these Tables unto thee, Command them as it pleaseth thee; and O you Ministers, and true lights of understanding, Governing this earthly frame, and the elements wherein we live, Do for me as for the servant of the Lord; and unto whom it hath pleased the Lord to talk of you.

Behold, Lord, thou hast appointed me 50 times; Thrice 50 times will I lift my hands unto thee. Be it unto me as it pleaseth thee, and thy holy Ministers. I require nothing but thee, and through thee, and for thy honour and glory; But I hope I shall be satisfied, and shall not die, (as thou hast promised) until thou gather the clouds together, and judge all things; when in a moment I shall be changed and dwell with thee for ever. Amen.

While Dee approached this text as a Christian prayer it is generic enough to be employed by Thelemites and has the added legitimacy of originating with the Angelic communications themselves, unlike the other opening prayers which were written by Dee and thus are more open to revision. From a Thelemic perspective, the second paragraph may seem problematic with its references to the unworthiness of the

magician and so forth, but the overall spirit of the paragraph is more in keeping with the vision of the individual that is common to both Gnostic Christianity and Thelema — that the realization of the divine spark overcomes this initial unworthiness, whether it be envisioned as the grace of God or the True Will of the magician. For example, some similar statements may be found in the Confession that begins Crowley's Invocation of Horus, also called *The Supreme Ritual* by Thelemites and which is believed to have ushered in the New Aeon when it was performed in 1904.

Chapter 8
Preliminary Invocation

The preliminary invocations follow the ceremonial and/or devotional temple openings. While the devotional prayers articulate your aspiration as a magician, the essential function of this ritual phase is to align your personal consciousness with that of deity — in effect, to transform you into an instrument of God for the duration of the ritual. It should also serve to energize your subtle body and align it with the magical forces that you will be calling upon during the course of the ritual.

NAZ OLPIRT ("Pillars of Light") Energy Work Exercise:

While this is a modern practice of my own design that is not found in the Dee material, I have found it to be quite effective like the ceremonial opening rituals. Also as with the ceremonial rituals, it should be memorized rather than read, and better still performed as part of a regular daily ritual practice. Daily ritual practice is like the magical equivalent of working out. The more you do it, the stronger you get, and the more regularly you practice the better. I would recommend a practice consisting of the AOEVEAE and this exercise

to start out, and once you feel comfortable with that sequence you can add the MADRIAX as well to extend the effect of the practice into the macrocosmic realm.

One of the areas that modern magicians sometimes neglect is the energetic state of the subtle body, or body of light. I have found that practices such as Hatha Yoga and Qigong make a great deal of difference in terms of the amount of magical force you can bring to bear upon a situation and thus your ability to create change successfully. In the Golden Dawn tradition, a common practice is the *Middle Pillar* Exercise, which associates various names of God with specific points on the subtle body and as a result empowers those areas with the energies of the associated godforms. In the Thelemic tradition, a similar practice is the *Elevenfold Seal*, found in Aleister Crowley's *"Liber V vel Reguli"*.

This is a similar exercise based upon relating the Enochian elements to the elemental natures of the seven chakras of Eastern mysticism. While no scientific research has as of yet identified chakras or the meridians that connect them on the human body, traditional Chinese medicine has made use of them for millennia in treating various illnesses through practices such as acupuncture, which produces remarkable results for many people. This ritual activates these energy circuits using the magical force of the Enochian elements and aligns the body of light with the magical currents of the Enochian system.

Start off by standing in a normal, relaxed pose. Keep your spine straight and imagine your head suspended by a thread from above. Breathe slowly and easily through the nose into your diaphragm. Place your tongue so that it is touching the roof of your mouth and keep it there except when vibrating the words of the ritual. Make sure you hold the tongue in that position when breathing in. The gestures are made with the hand or finger rather than any sort of magical weapon.

1. Make a clockwise circle above your head and intone:

   MADRIAX

   ("the Heavens")

   three times. Visualize a sea of luminous brilliance above you, beyond and encompassing all colors.

2. Touch the center of your forehead (ajna chakra) and intone:

IAD

(i-AHD – "God")

three times. Visualize energy akin to pure, clear light forming at this point, sending its rays outward to the four cardinal directions. Do not completely drop the visualization of luminous brilliance above you. You are adding to your visualization, not replacing it. This instruction holds true for all the following steps.

3. Touch your throat (vishuddha chakra) and intone:

EHNB

("Spirit")

three times. Visualize a sphere of bright lavender light forming at this point.

4. Touch the center of your chest (anahata chakra) and intone:

EXARP

("Air")

three times. Visualize a sphere of vibrant white energy forming at this point.

5. Touch your solar plexus (samsara chakra) and intone:

BITOM

("Fire")

three times. Visualize a sphere of glowing red energy forming at this point.

6. Touch the lower abdomen just below the navel (svadasthana chakra) and intone:

HCOMA

("Water")

three times. Visualize a sphere of green energy forming at this point.

7. Touch the perineum (muladhara chakra) and intone:

NANTA

("Earth")

three times. Visualize a sphere of solid black energy forming at this point.

8. Drop both hands to your sides and intone:

CAOSGO

(ka-OS-go – "the Earth")

three times. Visualize the completion of a circuit that begins above you in the heavens, descends below you into the deep earth down the front of your body and then ascends upwards to the heavens along the back of your body.

9. As you visualize the circulating energy, start with your hands at about the level of your perineum, palms turned upwards, and then raise them to the level of the top of your head as you inhale. Then turn the palms downward and drop them back to the level of the perineum as you exhale. This breathing should be deep, relaxed, and as smooth as possible. When performed properly you should feel a light tingling sensation up and down the spine that roughly follows your hand motions. Hold this visualization of the energy circuit in concert with your breathing for as long as is comfortable or appropriate.
10. To conclude the exercise, make the Sign of Osiris Risen, crossing your arms over your chest, and intone:

TA CALZ I OROCHA

("As above the firmament so beneath you")

as you visualize any excess energy you have focused at each of the points of your body descending below your feet into the vast darkness of the deep earth, breaking the circuit. Feel a wave of relaxation sweep over you from your head down to your feet, sweeping any remaining tension into the deep earth along with the grounded energy.

Even though the *"Heptarchia Mystica"* relies on the agency of particular angels in order to accomplish magical objectives, I have found that this sort of "energy work" nonetheless plays an important role in obtaining the best possible magical results. While modern magicians continue to debate the "energy model" versus the "spirit model" of magick, in my experience this is a false dichotomy. When a

magician conjures a spirit to accomplish a particular task, the magical result depends on both the power of the spirit and that of the magician, which merge together to produce the desired effect.

John Dee's Oration to God:

This opening prayer serves as the preliminary invocation for rituals summoning the Heptarchial Kings and Princes. It explains his purpose for working magick and implores the favor of his deity. The text of the prayer shows the extent of Dee's Christian faith and its Hermetic influences, which included the belief that an individual could, through extreme devotion, communicate directly with the divine.

> *O Almighty, Aeternal, the True and Living God; O King of Glory, O Lord of Hosts, O Thou, the Creator of Heaven and Earth, and of all things, visible and invisible; Now, (even now, at length) among other Thy manifold mercies used, and to be used toward me, Thy simple servant, [John Dee][1], I most humbly beseech Thee, in this my present petition to have mercy upon me, to have pity upon me, to have compassion upon me. I, faithfully and sincerely, of long time, have sought among men, in Earth, and also by prayer (full oft and pitifully) have made suit unto Thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and Understanding of Thy laws and ordinances, established in the natures and properties of Thy creatures; by which Knowledge, Thy Divine Wisdom, Power and Goodness, (on Thy creatures bestowed and to them imparted), being to me made and allure me, (for the same) incessantly to pronounce Thy praises, to render unto Thee, most hearty thanks, to advance Thy true honor, and to win unto Thy Name, some of Thy due Majestic Glory, among all people, and forever.*
>
> *And, whereas it hath pleased Thee (O God) of Thy Infinite Goodness, by Thy faithful and holy Spiritual Messengers, to deliver unto me, long since*

1. Obviously you would insert your own name or magical motto here. You may want to make a note of this in the margin so that you do not inadvertently use Dee's name during a ritual rather than your own.

(through the eye and ear of E. K.)[2] *an orderly form, and manner of exercise Heptarchial; How, (to Thy Honour and Glory, and the Comfort of my own poor soul, and of others, Thy faithful servants,) I may, at all times, use very many of Thy good Angels, their counsels and helps; according to the properties of such their functions, and offices, as to them, by Thy Divine Power, Wisdom and Goodness, is assigned, and limited; (Which orderly form, and manner of exercise, until even now, I never found opportunity and extreme necessity, to apply myself unto.)*

Therefore, I Thy poor, and simple servant, do most humbly, heartily, and faithfully beseech Thy Divine Majesty, most lovingly and fatherly to favour; and by Thy Divine Beck to further this my present industry and endeavour to exercise myself, according to the foresaid orderly form and manner; And, now, (at length, but not too late) for Thy dearly beloved Son Jesus Christ His sake, (O Heavenly Father) to grant also unto me, this blessing and portion of Thy heavenly Graces; that Thou wilt forthwith, enable me, make me apt and acceptable, (in body, soul, and spirit) to enjoy always the holy and friendly conversation, with the sensible, plain, full, and perfect help, in word and deed, of Thy Mighty, Wise, and Good Spiritual Messengers and Ministers generally; and, namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Uriel; and also especially, of all those, which do appertain unto the Heptarchial Mystery, theurgically (as yet) and very briefly unto me declared; under the method of the Seven Mighty Kings, and their Seven Faithful and Princely Ministers, with their subjects and servants, to them belonging.

And in this Thy Great Mercy and Grace, on me bestowed, and to me confirmed, (O Almighty God)

2. Also, if you are working with a scryer his or her name should be placed here. If working alone you can amend it to "through my own eye and ear" or omit the parenthesized portion entirely.

Thou shalt, (to the great comfort of Thy faithful servants,) approve, to Thy very enemies, and mine, the truth and certainty of Thy manifold, most merciful promises, heretofore, made unto me: And that Thou art the True and Almighty God, Creator of Heaven and Earth, (upon whom I do call and in whom I put all of my trust,) and Thy Ministers, to be the true, and faithful Angels of Light; which have, hitherto, principally, and according to Thy Divine providence dealt with us; And, also, I thy poor and simple servant, shall then, In and By Thee, be better able to serve Thee, according to Thy well pleasing; to Thy Honour and Glory; Yea, even in these most miserable, and lamentable days. Grant, Oh grant, O our heavenly father, grant this, (I pray Thee,) for Thy only begotten Son Jesus Christ His sake: Amen, Amen, Amen.

Revised Oration to God:

This revised version was developed by my magical working group to harmonize better with the Thelemic worldview. Much of the text is the same, but it is shorter and does not include the original's explicitly Christian material.

O Almighty, Eternal, True and Living God; O King of Glory; O Lord of Hosts; O Thou, who art Heaven and Earth and all things visible and invisible; we beseech Thee in this our present petition to have mercy and compassion upon us, who, faithfully and sincerely of long time have made suit unto Thy Divine Majesty, that we may obtain true Gnosis and full understanding of Thy Divine Wisdom, Power and Goodness. And whereas it has pleased Thee of Thy infinite Goodness, by Thy faithful and holy Spiritual Messengers, to deliver unto us long since an orderly form and manner of Exercise Angelic: how, to Thy Honor and Glory, and the comfort of our own souls and of others Thy faithful servants, we may at all times use very many of Thy Holy Angels, their

counsels and helps: according to the properties of such their functions and offices, as to them, by Thy Divine Power, Wisdom and Goodness is assigned and limited. Therefore, we heartily and faithfully beseech Thy Divine Majesty to further this our present industry and endeavor to Exercise ourselves, according to the aforesaid orderly form and manner. Grant also unto us this blessing and portion of Thy Heavenly Graces: that thou wilt forthwith enable us, make us apt, and acceptable in body, Soul, and Spirit to enjoy always the Holy and friendly conversation, with the sensible, plain, full and perfect help in word and deed of Thy Mighty, Wise and Good Spiritual Messengers and Ministers generally: and namely of Blessed Michael, Blessed Gabriel, Blessed Raphael and Blessed Uriel; and also, especially of all those which do appertain unto the Heptarchical Mystery and the Mystery of the Great Table. Reveal unto us Thy Majestical Glory, now and forever, through Thy Ministers, the true and faithful Angels of Light. AMEN. AMEN. AMEN.

Daily Magical Practice:

Some traditional grimoire practitioners have recently put forth the argument that since the old grimoires do not specify any sort of daily magical practice such work is not necessary for working successful magick. I strongly disagree with this assertion, and in my experience there is no surer way to fail as a magician than to neglect daily practice. Even if you possess profound magical talent, daily practices will make your rituals even more effective, just as professional athletes have to maintain their workout schedules in order to remain in top shape.

In fact, the *"Heptarchia Mystica"* as written does include a daily practice — the threefold repetition of the Oration to God as a prayer.[3] In my opinion this prayer should be preceded by opening an operant field and performing the NAZ OLPIRT or similar exercise such as the Elevenfold Seal or Middle Pillar, and then followed by a period of silent meditation, but these are modern additions on my part. For traditional

3. Geoffrey James, Enochian Evocation (Berkeley Heights, NJ: Heptangle, 1984), 53.

grimoire practitioners who would rather not employ such forms, the repetition of the prayer is still quite effective on its own. Furthermore, it would not surprise me if Dee himself did in fact observe a period of silent meditation following his prayers, but failed to note it in the text of his grimoire because he found the practice obvious. Twenty minutes or more of meditation per day is excellent if you can find the time for it, but even five minutes is better than none.

In addition to strengthening your magical abilities, employing the same essential procedure that you use to open the temple in your daily work will allow you to memorize the rituals that make up the opening procedure much more quickly. The Oration itself is likely intended to be read like the other texts in the Enochian system, but the ceremonial rituals should be commited to memory as they are rather awkward to perform while holding a book or script and include visualizations that can easily be disrupted by shifting your attention back to the printed page.

Chapter 9
The Angelic Keys

The Angelic Keys, or *Calls*, make up what is probably the most famous portion of the Enochian system. It is from the Keys and their English translations that all "Enochian dictionaries" are created; in fact, the Keys make up the only portion of the system where the English and Angelic languages appear side by side. There are forty-nine actual Keys — the eighteen Keys attributed to the Tablet of the Watchtowers, the thirty Keys attributed to the Aires (which differ from one another by only the name of the Aire), and the mysterious true "First Key" that precedes the other forty-eight. I divide the Keys into three groups: the Opening Keys, used to open and close the Temple, the Watchtower Keys, which correspond to the various regions of the Great Table, and the Aethyr Keys, which correspond to the thirty Aires.

The use of Angelic Keys with the rituals of the *Heptarchia Mystica* is not noted anywhere in the grimoire itself, and it is for this reason that I have noted it as an optional practice in the ritual template. Based on years of workings with my magical group, however, I have found this innovation to be quite effective. As the heptarchial Kings and Princes

are not attributed to the Great Table or Aires it is only the Opening Keys that are appropriate for use with these entities, and for this reason only these of Keys are included in this chapter.

The Opening Keys

Silence – the True "First Key":

While many versions of the Keys have been published, one obscure piece of related information is that there are 49 Keys rather than 48. When the Keys were communicated to Dee and Kelly they were told that the true First Key was "not to be sounded." Some authors have interpreted this to mean that the use of this Key was forbidden in some manner, but my own interpretation is that the true First Key does not consist of words and is therefore silent. From a philosophical point of view, this is akin to the notion that stillness of mind, not just physical silence, is a requirement preceding any successful magical action. Prior to reading any of the Angelic Keys, I perform a brief meditation lasting a few minutes that serves to quiet any remaining wandering thoughts.

The First Key:

As I have discussed above, the "First Key" is actually the second, but I have not labeled it as such in order to maintain consistency with other writings on Enochian Magick. It is also worth noting that the Angels used the same sort of notation when communicating with Dee and Kelly; while they acknowledged that the First Key was really the Second, they continued to refer to it as the First in their subsequent communications. The First Key is used to activate the Enochian Temple when performing rituals involving evocation — that is, the calling of Enochian Angels into the Holy Table. As an opening Key, it precedes the use of all Watchtower or Aethyr Keys.

The Second Key:

> The Second Key is used to open the Enochian temple for rituals involving invocation — that is, the calling of Enochian Angels into body and consciousness of the magician. Invocation and evocation are not necessarily contradictory; for example, I have been known to perform rituals in which I invoked the form of a particular Angel in order to call a second Angel into the Holy Table that was under the authority of the first. Also, there are many cases in which a spell is intended to have an effect on both the magician and his or her external environment. For such rituals both Keys are read beginning with the First. Otherwise, in the case of a ritual involving invocation only, the Second Key replaces the First.

The First and Second Keys follow. They are shown in Angelic, which translates the actual Angelic letters of the Keys into their English alphabet equivalents; Phonetic, which breaks the pronunciation down by syllable according to the pronunciation explained in Chapter 4; and English, the translation of the Angelic. I have decided not to arrange them in such a way as to provide a word by word comparison between the English and Angelic as many Enochian books do simply because I find that the format used here is more usable in ritual. If you are interested in studying the language itself several Enochian Dictionaries are available for that purpose. The most popular of these among practitioners is probably *The Complete Enochian Dictionary* by Donald C. Laycock, available from Weiser Books[1].

1. Donald C. Laycock, The Complete Enochian Dictionary (York Beach, ME: Weiser Books, 2001).

The First Angelic Key

OL SONF VORSG, GOHO IAD BALT LANSH CALZ VONPHO, SOBRA Z-OL ROR I TA NAZPSAD GRAA TA MALPRG. DS HOL-Q QAA NOTHOA ZIMZ OD COMMAH TA NOBLOH ZIEN: SOBA THIL GNONP PRGE ALDI DS VRBS OBOLEH GRSAM: CASARM OHORELA CABA PIR DS ZONRENSG CAB ERM JADNAH: PILAH FARZM ZURZA ADNA GONO IADPIL DS HOM TOH SOBA IPAM LU IPAMIS DS LOHOLO VEP ZOMD POAMAL OD BOGPA AAI TA PIAP PIAMOL OD VAOAN. ZACARE CA OD ZAMRAN ODO CICLE QAA ZORGE, LAP ZIRDO NOCO MAD HOATH JAIDA.

Phonetic

OL SONF VORSG go-HO i-AD BALT LANSH KALZ VON-pho, SO-bra zod-OL ROR I TA NAZ-psad GRA-a TA MAL-perg. DES HOL-quo QUA-a not-HO-a ZIMZ, OD KO-mah TA NO-bloh zi-EN: SO-ba THIL gi-NONP per-GE AL-di DES VURBS O-bu-leh gir-SAM: ka-SARM o-ho-RE-la ka-BA PIR DES zon-RENSG KAB ERM JAHD-na: PE-lah FARZM OD ZUR-za ad-NA GO-no i-AHD-pil DES HOM TOH SO-ba i-PAM LU i-PAHM-is, DES LO-huh-lo VEP ZOMD po-A-mal OD BOG-pa ah-uh-I TA pi-AP pi-A-mol OD VA-o-an. za-ka-REH KA OD ZAM-ran: O-do kik-LEH QUA-a zor-GEH, LAP ZIR-do NO-ko MAD ho-ATH ja-I-da.

English

I reign over you, sayeth the God of Justice in power exalted above the firmaments of wrath, in whose hands the Sun is as a sword, and the Moon as a through-thrusting fire which measureth your garments in the midst of my vestures, and trussed you together as the palms of my hands: whose seats I garnished with the fire of gathering, and beautified your garments with admiration to whom I made a law to govern the Holy Ones and delivered you a rod with the Ark of Knowledge. Moreover you lifted up your voices and swore obedience and faith to him that liveth and triumpheth whose beginning is not, nor end cannot be which shineth as a flame in the midst of your palace and reigneth among you as the balance of righteousness, and truth: move, therefore,

and show yourselves: open the mysteries of your creation: be friendly unto me: for I am the servant of the same your God: the true worshipper of the highest.

The Second Angelic Key

ADGT VPAAH ZONGOM FAAIP SALD VIIV L SOBAM IALPRG IZAZAZ PIADPH CASARMA ABRAMG TA TALHO PARACLEDA Q-TA LORS-L-Q TURBS OOGE BALTOH GIUI CHIS LUSD ORRI OD MICALP CHIS BIA OZONGON. LAP NOAN TROF CORS TAGE O-Q MANIN JAIDON. TORZU GOHEL ZACAR CA CNOQUOD, ZAMRAN MICALZO OD OZAZM VRELP LAP ZIR IOIAD.

Phonetic

AD-git VEH-puh-a ZONG-om fa-uh-IP SALD VI-iv LA so-BAM i-AL-perg i-zuh-ZAZ pi-AD-peh, kas-AR-ma ab-RAMG TA TAL-ho pa-ruh-KLEH-da QUO-ta LORS-el-quo TURBS O-uh-ge BAL-toh gi-u-I CHIS OR-ri OD mi-KALP CHIS bi-A O-zun-gon. LAP no-AN TROF KORS ta-GE O-quo ma-NIN JA-i-don tor-ZU GO-hel za-KAR KA KNO-quod, ZAM-ran mi-KAL-zo OD o-ZA-zam VRELP LAP ZIR i-O-i-ad.

English

Can the wings of the winds understand your voices of wonder, O you the second of the first, whom the burning flames have framed within the depths of my jaws, whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of righteousness. Stronger are your feet than the barren stone: and mightier are your voices than the manifold winds. For, you are become a building such as is not but in the mind of the all-powerful. Arise, sayeth the first, move therefore unto his servants: show yourselves in power. And make me a strong seething: for I am of him that liveth forever.

Chapter 10
Tuning the Space

Once the general preliminary invocation has been performed, the next step in the ritual is to tune the working space to match the attribution of the spirit that is to be conjured. The function of this step is to create a magical environment that will be favorable to both the spirit being conjured and the desired outcome of the ritual.

Planetary Days and Hours:

Renaissance magicians relied on planetary days and hours to tune their ritual spaces, working with the natural sequence of planetary influences rather than any particular ceremonial procedure. The planetary days follow the standard Western attributions for the days of the week:

Sunday = Sun
Monday = Moon
Tuesday = Mars
Wednesday = Mercury
Thursday = Jupiter
Friday = Venus
Saturday = Saturn

Figuring out the planetary hour is somewhat more involved. Each day begins at sunrise with the first hour of the day. The time from sunrise to sunset is then divided into twelve equal parts, which are the hours of the day. The time from sunset to sunrise is then likewise divided into twelve equal parts, which are the twelve hours of the night. This means that the amount of time allotted to the hours of the day and hours of the night will only be equal on the equinoxes – the hours of the day will be longer in summer and the hours of the night will be longer in winter.

For example:

if sunrise is at	7:03 AM
and sunset is at	5:50 PM,

the time between sunrise and sunset is: 10 hours and 47 minutes or 647 minutes. Dividing 647 by 12 and rounding to the nearest minute gives 54 minutes, which will be the length of each hour of the day.

The first hour starts at 7:03 AM, the second 54 minutes later at 7:57 AM, and so forth. Since there are 1440 minutes in a 24 hour day, there are 793 minutes between sunset and the following sunrise. Dividing 793 by 12 and rounding to the nearest minute gives 66 minutes for each hour of the night. The first night hour would begin at 5:50 PM, the second would begin 66 minutes later at 6:56 PM, and so forth. The length of one day hour plus the length of one night hour should always sum to 120 minutes.

The planets are then attributed to the hours using an arrangement called the Chaldean Order. This is the order of apparent astrological motion from the perspective of the Earth, and also the descending order of the planets on the Tree of Life — Saturn, Jupiter, Mars, Sun, Venus, Mercury, and finally Moon. The first hour of the day is always ruled by the planet that rules the day, and subsequent hours are ruled by the planets next in order. Once all seven ancient planets are attributed to hours the sequence starts over. It is important to note that Renaissance magicians considered the planetary hour to be more important than the planetary day, which allowed them to work planetary magick on any day of the week as circumstances required.

Table 5: Planetary Hours of the Day – Sunrise to Sunset

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

Table 6: Planetary Hours of the Night – Sunset to Sunrise

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
2	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
3	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
4	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
5	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
6	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
7	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
8	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
9	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
10	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
11	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
12	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

These tables show the arrangement of the planetary hours for the day and night. The most efficacious time to perform a standard planetary ritual is on the day and hour of the planet. Such a solar ritual would thus be most effective when performed on a Sunday during the first or eighth hour of the day or the third or tenth hour of the night, since those hours are attributed to the Sun on every Sunday.

When working with the *Mystical Heptarchy* it is necessary to work during the proper planetary day. John Dee further notes planetary attributions for each King and Prince, which specify the planetary hour in which they are to be conjured. The attributions of the Kings all match the planetary days, so that for example Bobogel, the King for Sunday, should be conjured during the day and hour of the Sun. The Princes are summoned during different planetary hours, such that Bornogo, the Prince for Sunday, should be conjured on the day of the Sun but during the hour of Venus.

Dee noted that while the King and Prince rule for the entire day, the Ministers associated with them rule according to the "six parts of the day." Presumably this means that the day should be divided into six groups of four planetary hours each starting at sunrise, three for the day followed by three for the night. As there are no conjurations in the *"Heptarchia Mystica"* specific to the Ministers, this notation seems to be of little practical use in the context of the original system. However, this does present an area of the heptarchial system that has not yet been explored and thus could prove fruitful for further magical research.

Incense:

Many systems of evocation involve the use of incense that the conjured spirit uses to shape a rudimentary form for the magician to observe. There are no explicit references in the Dee diaries to the use of any particular incense, and it is not clear that any was ever used. Kelley viewed the spirits in a scrying stone rather than seeing them appear in patterns of smoke. However, if you wish to use incense in a heptarchial ritual the proper type is that corresponding to the planetary day. This is the case even if you are evoking the Prince, whose planetary hour differs from the planetary day, or Carmara and Hagonel, who adapt to the day on which they are conjured. Some incenses corresponding to the seven planets and days of the week according to Aleister Crowley's *"Liber 777"* (column XLII) are as follows:

Sunday:	Olibanum, Cinnamon, all glorious odors.
Monday:	Jasmine, Camphor, Aloe, all sweet virginal odors.
Tuesday:	Tobacco, Pepper, Dragon's Blood, all hot pungent odors.
Wednesday:	Mastic, White Sandal, Nutmeg, Mace, Storax, all fugitive odors.
Thursday:	Cedar, Saffron, all generous odors.
Friday:	Benzoin, Rose, Red Sandal, Sandalwood, Myrtle, all soft voluptuous odors.
Saturday:	Myrhh, Civet, Assofoetida, Scammony, Indigo, Sulphur, all evil odors.

As one of the functions of incense is to prompt particular impressions in the mind, it is important to note that the italicized descriptions in the list above are essentially subjective. For example, a "glorious odor" would be incense that calls to mind a sense of glory or exaltation. This is difficult to codify and depends upon the way in which your consciousness responds to particular scents, so these general descriptions are included to accommodate such individual differences.

There are no specific instructions in the Dee diaries regarding the construction or placement of an incense burner, but my magical working group has found that one may be set on the Holy Table without causing any functional problems. Just make sure that the burner you use does not heat up too much on the bottom or it can singe the silk of the cloth.

Ceremonial Forms:

Rather than working with the system of planetary days and hours many modern magicians rely on ceremonial forms to tune the ritual space. The most common such ritual for planetary operations is the Golden Dawn Greater Invoking Ritual of the Hexagram. When working with the mystical heptarchy it is my practice to conjure during the proper day and hour and also use the ceremonial forms to tune the space, but Dee himself most likely relied on the days and hours as specified in Agrippa's *"Three Books of Occult Philosophy"* so the use of the hexagram ritual is marked as optional in the template for those traditional magicians who would rather work without using the modern forms.

The Greater Invoking Ritual of the Hexagram is performed by tracing the proper invoking planetary hexagram and symbol to each of the four quarters of the temple beginning in the east and rotating deosil, or clockwise. The formula ARARITA is vibrated while tracing the hexagram and the name of God corresponding to the planet is vibrated while tracing the symbol in the center of the hexagram. The hexagram should be visualized in the natural color corresponding to the planet, while the symbol should be visualized in the flashing or complementary color. So, for example, when performing the Greater Invoking Hexagram of Mars the hexagram should be visualized in red and the symbol of Mars should be visualized in green.

This is further complicated by the type of operation being performed. For a ritual seeking knowledge or realization the natural color for the sphere of the planet should be used, whereas for a ritual conjuring a particular magical power the natural color for the path of the planet should be used. On the Tree of Life the sphere of the planet represents its intelligence or consciousness while the path of planet represents its spirit or activity. The name of God remains the same whether you are working with a sphere or a path, but the natural color shifts or changes as shown on the following table.

Table 7. Planetary Attributions

Planet	Name of God	Sphere Color	Path Color
Saturn	YHVH Elohim	Black	Indigo
Jupiter	Al or El	Blue	Purple
Mars	Elohim Gibor	Scarlet Red	Scarlet
Sun	YHVH Eloah ve-Da'ath	Yellow or Gold	Orange
Venus	YHVH Tzabaoth	Emerald Green	Emerald
Mercury	Elohim Tzabaoth	Orange	Yellow
Moon	Shaddai el Chai	Violet	Blue

As the Kings generally are conjured for knowledge, it is usually most appropriate to use the Sphere color when summoning them. As the Princes generally are conjured to perform some particular task, it is usually most appropriate to use the Path color when summoning them. However, there are some exceptions to this rule and the goal of the operation should be the final arbiter of which color is most appropriate.

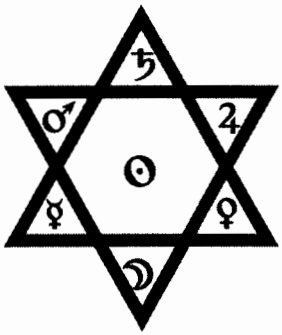


Figure 35. Planetary Hexagram

The planetary hexagrams follow. The general methodology used is to map the planetary hexagram onto the Tree of Life so that the planets are attributed as shown. Then you begin tracing at the appropriate point and trace clockwise to invoke. These hexagrams can also be used to banish by starting at the planetary point and tracing counter-clockwise.

The one exception to this basic rule is the Hexagram of the Sun. Since the Sun is located in the center of the planetary hexagram there is no point to attribute to it. Therefore, in order to invoke the Sun, the other six hexagrams are traced in order according to relative astrological motion: Saturn, Jupiter, Mars, Venus, Mercury, and finally the Moon. The figure is then traced in the complementary color at the center of the figure as the name of God YHVH Eloah ve-Da'ath is vibrated once.

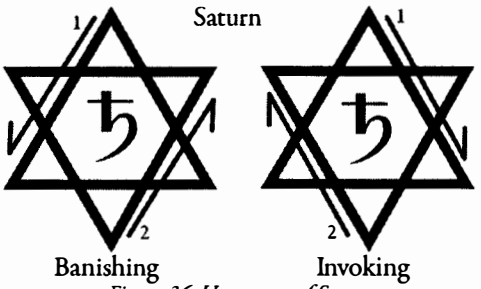


Figure 36. Hexagram of Saturn

For the sphere of Saturn the hexagram is traced in black and the central symbol is traced in white. For the path of Saturn the hexagram is traced in indigo and the central symbol is traced in light yellow.

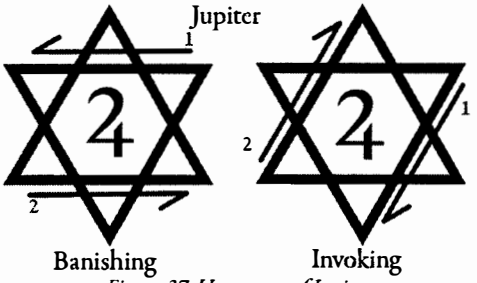


Figure 37. Hexagram of Jupiter

For the sphere of Jupiter the hexagram is traced in blue and the central symbol is traced in orange. For the path of Jupiter the hexagram is traced in purple and the central symbol is traced in yellow.

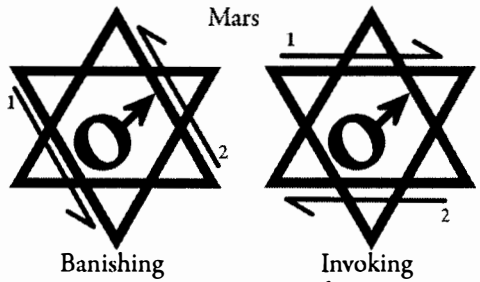


Figure 38. Hexagram of Mars

For the sphere of Mars the hexagram is traced in scarlet red and the central symbol is traced in green. For the path of Mars the hexagram is traced in scarlet and the central symbol is traced in light green.

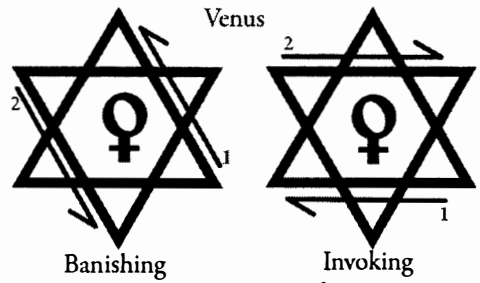


Figure 39. Hexagram of Venus

For the sphere of Venus the hexagram is traced in emerald green and the central symbol is traced in red. For the path of Venus the hexagram is traced in emerald and the central symbol is traced in light red.

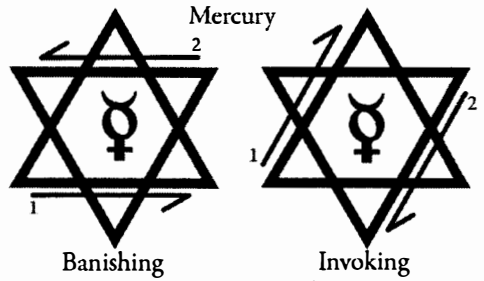


Figure 40. Hexagram of Mercury

For the sphere of Mercury the hexagram is traced in orange and the central symbol is traced in blue. For the path of Mercury the hexagram is traced in yellow and the central symbol is traced in purple.

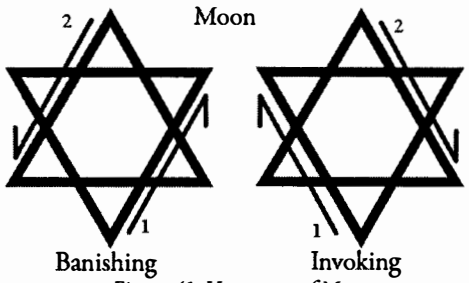


Figure 41. Hexagram of Moon

For the sphere of the Moon the hexagram is traced in violet and the central symbol is traced in pale yellow. For the path of the Moon the hexagram is traced in blue and the central symbol is traced in orange.

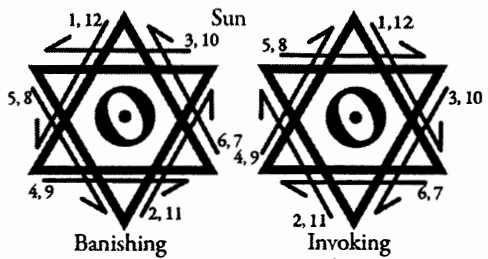


Figure 42. Hexagram of Sun

The hexagram of the Sun is an amalgam of the other planetary hexagrams and is traced by superimposing them over one another. ARARITA is vibrated six times, once for each hexagram traced, but the godname is only vibrated once along with the symbol.

For the sphere of the Sun the hexagrams are traced in yellow or gold and the central symbol is traced in purple. For the path of the Sun the hexagrams are traced in orange and the central symbol is traced in blue.

Finally, once the hexagrams have been traced to all four quarters, the Greater Ritual of the Hexagram is concluded by turning back to face the east and raising your wand or finger to the heavens. You then exclaim "let the divine light descend!" and bring your wand or finger down in a vertical line until reaches the working space on the altar. When working with the mystical heptarchy this will be the

center of the Sigillum Dei Aemeth. The accompanying visualization for the invoking form is a column of light matching the color used for the hexagram descending from the heavens and coming to rest in the center of the working space. For the banishing form, rather than the light coming to rest in the center it should instead be visualized as filling the temple space and then fading as it purifies the working area of the specified planetary influence. Generally speaking, you will be using the invoking form when working with heptarchial Kings and Princes, as they are dismissed using the License to Depart rather than the banishing form of this ritual.

Chapter 11
Heptarchial Conjurations

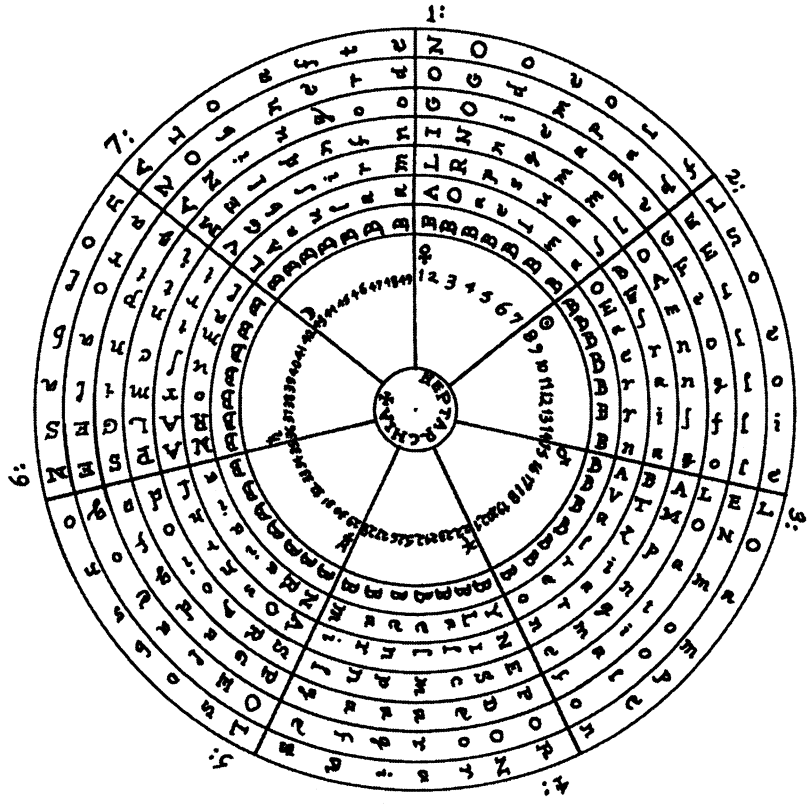


Figure 43.
The Heptarchial wheel showing the Kings, Princes, and Ministers

Once the space has been tuned by day and hour or the Greater Ritual of the Hexagram, or both, to the appropriate planetary influence, the magician may proceed with the conjuration of the desired King or Prince. Compared to many other systems of magick, the method found in the *"Heptarchia Mystica"* is a relatively straightforward procedure. While assembling the various temple implements can be a lot of work, once you have them in place summoning the Kings and Princes is quite simple.

King	Conjuration Powers	Traditional Powers
Carmara	Dispensing and governing the heptarchial doctrine.	Vision of the Machinery of the Universe
Bobogel	Distributing, giving, and bestowing wisdom and science.	Vision of the Harmony of Things, Mysteries of the Crucifixion, Beatific Vision
Blumaza	Dispensing and governing the heptarchial doctrine.	Vision of the Machinery of the Universe
Babalel	Who art King of Waters: Mighty and Wonderful in Waters.	Vision of Power
Bnaspol	To whom the Earth with her bowels, and secrets what so ever are delivered.	Vision of Splendour, as seen in the Book of Ezekiel
Bynepor	Whose exalted, especial and glorified Power, resteth only and dependeth the general condition of all things.	Vision of Love
Baligon	Who canst distribute and bestow at pleasure, all and whatsoever can be wrought in aerial actions.	Vision of Beauty Triumphant
Bnapsen	Casting out the power of all wicked spirits, knowing the doings and practices of evil men.	Vision of Sorrow / Vision of Wonder

Table 8. Powers of the Kings

It should be obvious that selecting the proper King or Prince is vitally important to the success of your operation. Like all spirits, the Kings and Princes have particular areas that represent their spheres of

influence and must operate within those areas. According to workings performed by my magical group, they possess the powers of the planet to which they are attributed in addition to those delineated in their particular conjurations. The traditional powers shown are from Aleister Crowley's *"Liber 777"* (Column XLV.) and are similar to those found in Agrippa and other Renaissance sources. The Kings are related to traditional mystical visions because they represent knowledge and illumination rather than material action.

The Princes correspond to the magical powers related to the planets, by day rather than by hour. So, for example, even though Bornogo is attributed to the hour of Venus, his powers correspond to the Sun because he is the Prince for Sunday.

Prince	Conjuration Powers	Traditional Powers
Hagonel	To whose Power the Operation of the Earth is subject.	The White Tincture, Clairvoyance, Divination by Dreams.
Bornogo	Altering of the Corruption of Nature into perfection, Knowledge of Metals.	Power of Acquiring Wealth.
Bralges	Who saidst: The Creatures living in thy Dominion are subject to thy own power.	The White Tincture, Clairvoyance, Divination by Dreams.
Befafes	Who art Prince of the Seas. Thy Power is upon the Waters.	Works of Wrath and Vengeance.
Blisdon	Who art Life and Breath in Living Creatures.	Miracles of Healing, Gift of Tongues, Knowledge of Sciences.
Butmono	Unto whom, the Keys of the Mysteries of the Earth are delivered.	Power of Acquiring Political and other Ascendency.
Bagenol	To whose Power the Operation of the Earth is subject.	Love-philtres.
Brorges	Who governs the "gates of death."	Works of Malediction and Death.

Table 9. Powers of the Princes

Physical Manifestations:

In *"Ceremonial Magick and the Power of Evocation"* Joseph Lisiewski is particularly vehement in his argument that for an evocation to succeed the spirit conjured must produce some sort of physical manifestation. While I have never worked with the spirits of the *"Heptameron"* as Lisiewski does, I can say from personal experience that this is not the case with the angels of the *"Heptarchia Mystica"*. The most extreme physical effects I have encountered when working with them are temperature fluctuations in the room and/or over the Holy Table and, when using a candle in the center of the Sigillum Dei Aemeth as a spell focus, unusual behavior of the flame when the angel is present.

Despite this, in terms of accomplishing specific magical objectives the Kings and Princes are very effective whether or not even these physical effects manifest during a given ritual. The determination of a ritual's success or failure should depend on only one factor — whether or not the objective of the operation is achieved. It should not make any difference whether or not you see the spirit, whether or not you hear unexplained sounds, or even whether on not your spell focus explodes as you complete the conjuration. Such things are peripheral phenomena unrelated to the operation at hand, and obsession with them can lead to a profound misunderstanding of the nature of the magical arts.

As mentioned in Chapter 5, Dee and Kelley placed a crystal sphere in the center of the Sigillum and conjured the various angels with whom they worked into it. If you are a skilled scryer or are working with one you may wish to do the same. One scrying method that we are experimenting with in my magical working group is to use a brain machine, a device that synchronizes brainwaves using light and sound. Prior to the scrying session, the scryer runs an alpha/theta brainwave program on the machine for at least ten minutes. ***Theta Waves*** are the lowest frequency brainwaves that normally occur during waking consciousness, and ***Alpha Waves*** are the next highest class of frequencies and correspond to relaxed attention. These two classes of waves have been measured as heightened in subjects engaged in meditation, so our working hypothesis was that cultivating them would facilitate scrying. From the testing we have been able to do it appears to work, though if

you already are good at scrying and can enter the proper state easily on your own it probably will not make much difference in your results. The machine we use is a Photosonix Nova Pro 100[1] which is one of the most expensive models, but alpha/theta programs are standard for basic meditation and can be found on less expensive machines as well.

Heptarchial Talismans:

The *"Heptarchia Mystica"* includes a series of names and sigils to be drawn onto seven talismans, one for each day of the week, plus an eighth for Carmara and Hagonel. The same talisman is used for the King and for the corresponding Prince. The designs shown here are similar to those published by Geoffrey James in *"The Enochian Magick of Doctor John Dee"*, except that the names of the King and Prince as well as those lining the border of the circle have been rendered into Angelic characters.

One oddity about heptarchial magick is that rather than the talisman being held or somehow drawn onto a scrying mirror, the magician must instead place the talisman on the floor and stand upon it while reciting the conjuration. As far as I have been able to discern this is a unique method that is not found in any of the other grimoires that were available during the Renaissance. The seven talismans must thus be drawn or photocopied large enough to stand upon. Also, in the text of the *"Heptarchia Mystica"* the sigils for the Kings and associated names are shown with English letters, but it is my contention that in order to properly activate the talismans these characters must be transposed into the Angelic. I have not included the English versions here as they are easily found on other works, most notably Joseph Peterson's edition of John Dee's Five Books of Mystery. Peterson also maintains an online copy of the *"Heptarchia Mystica"* at his Esoteric Archives web site that shows the English lettering.[2]

Before presenting the sigils for the Kings and Princes, Caramara showed Dee an image of a flag with a woman on one side, the old flag of England on the other, and the letters B and C. Carmara refered to this image as "the sign of the work." Some sources have misinterpreted the image as some sort of sigil for Carmara, but this is incorrect. To

1. More information on the Nova Pro can be found at http://photosonix.com/nova_pro_100.htm.
2. Joseph H. Peterson, ed. Heptarchia Mystica (1997: Retrieved 4/12/2011 from http://www.esotericarchives.com/dee/hm.htm)

my way of thinking the image alludes to one of Dee's key purposes in pursuing magical knowledge — to aid his queen and country. The woman represents Dee's patron, Queen Elizabeth I, the flag signifies the nation of Britain, and the B and C likely allude to the British Crown. Dee was then shown a second image, of the word **EL**. I believe that this word is an allusion to the sigil for Carmara, which is the same as the sigil for Baligon, an oblong triangle containing that particular name. Dee further notes that Baligon and Carmara are the same entity and appear in the same manner. Likewise, Blumaza also represents an aspect of Carmara. No ring of names is given for Blumaza, though Dee does record a specific sigil. The talisman for Blumaza therefore uses the same outer ring of letters as does the talisman for Carmara, though it is otherwise contructed using Blumaza's unique seal. Finally, Dee gives no seal for Bagenol,[3] but as he is the Prince corresponding to Baligon it follows that he corresponds to Hagonel and therefore has the same seal.

Images of the talismans follow, and those that I use are drawn eight inches in diameter on 8 ½ x 11 inch sheets of paper. I find that this is a good size that allows both feet to touch the image without my having to stand in an awkward position.

3. Joseph H. Peterson, ed. Heptarchia Mystica (1997: Retrieved 4/12/2011 from http://www.esotericarchives.com/dee/hm.htm)

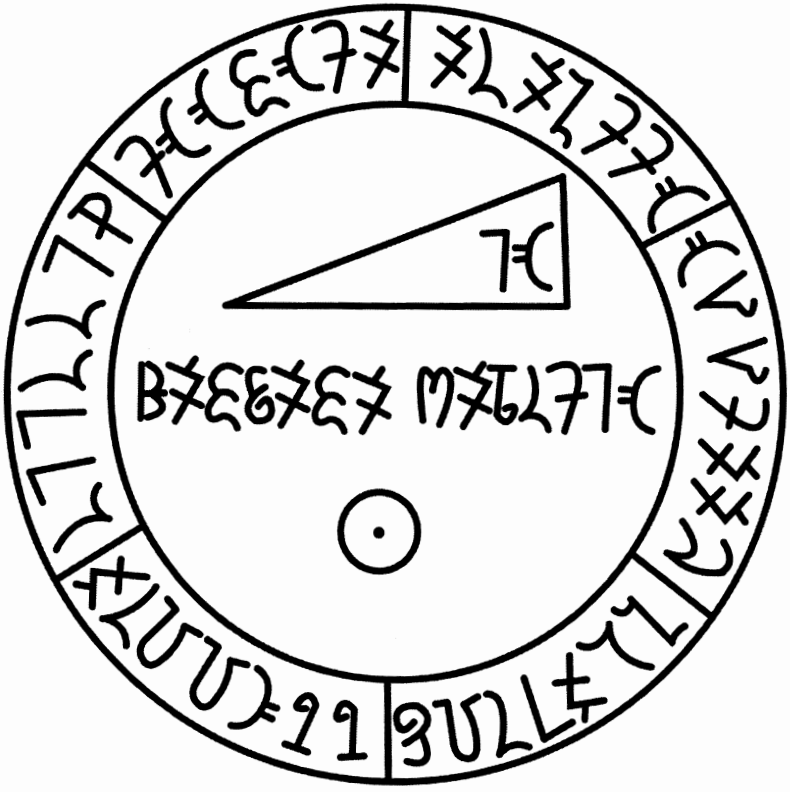


Figure 44. Talisman for Carmara and Hagonel

Figure 45. Talisman for Sunday, Bobogel and Bornogo

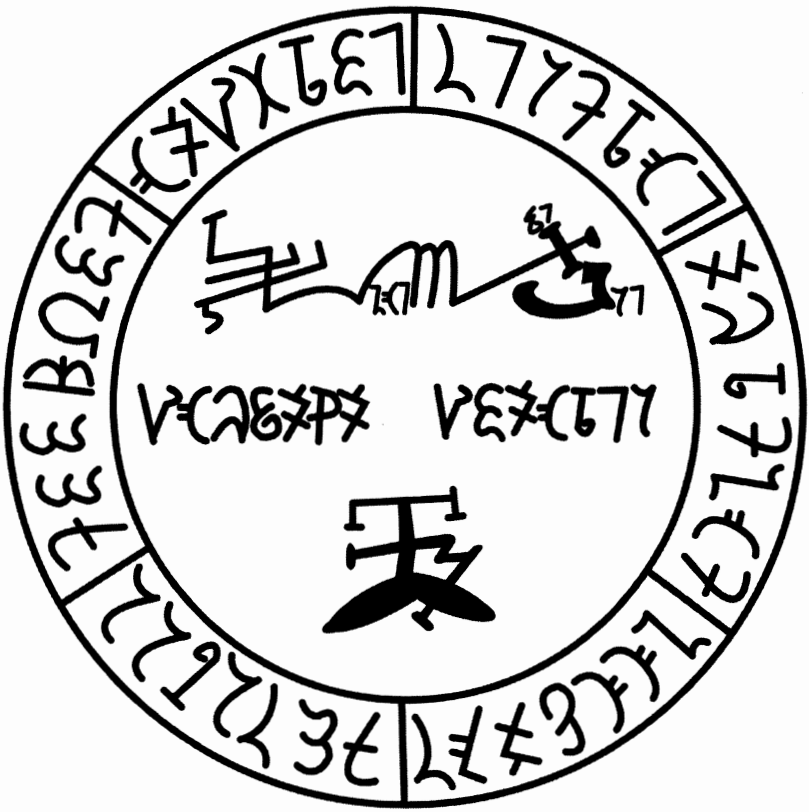


Figure 46. Talisman for Monday, Blumaza and Bralges

Figure 47. Talisman for Tuesday, Babalel and Befafes

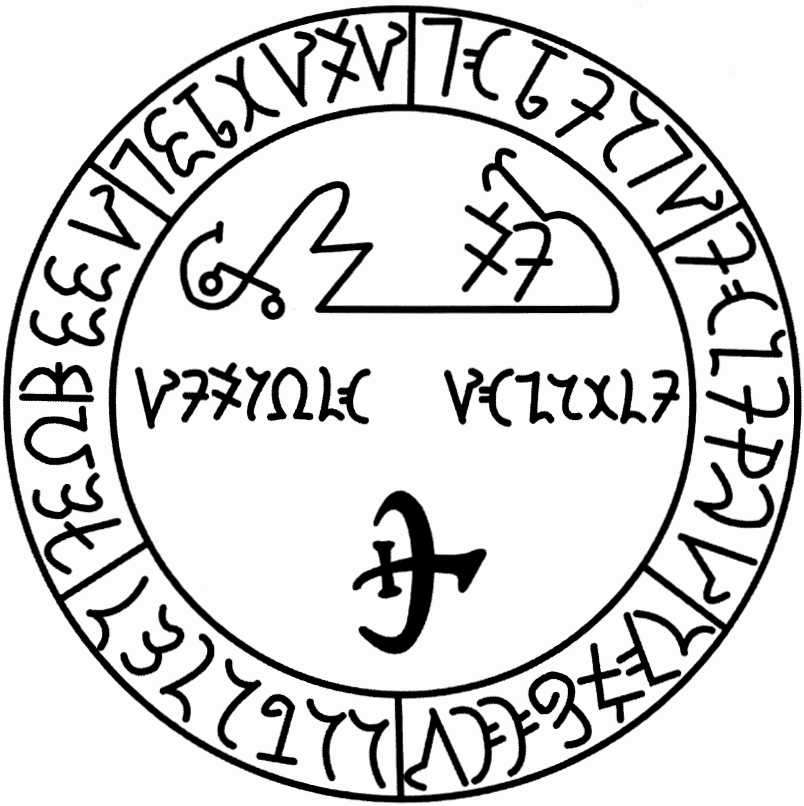


Figure 48. Talisman for Wednesday, Bnaspol and Blisdon

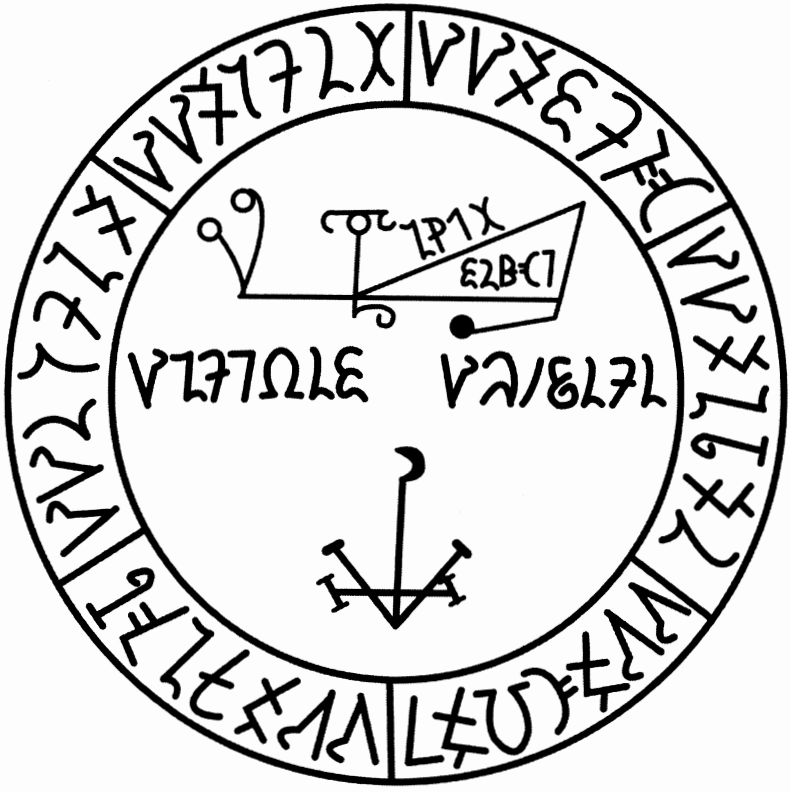


Figure 49. Talisman for Thursday, Bynepor and Butmono

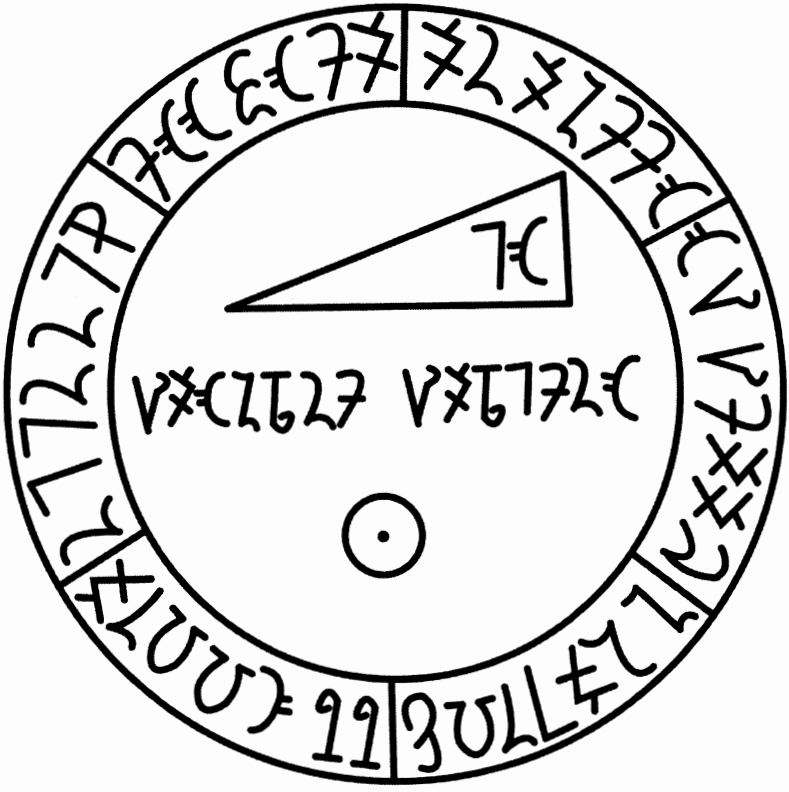


Figure 50. Talisman for Friday, Baligon and Bagenol

Figure 51 Talisman for Saturday, Bnapsen and Brorges

The Kings

All of the Heptarchial Kings are summoned using the same conjuration, with the King's name and office inserted into the conjuration itself. There is a King for each of the seven days of the week, and a different King rules each day. You should only attempt to summon a King on the appropriate day of the week and during the planetary hour that matches the day. Bobogel, for example, the King for Sunday, should be summoned only on that day during the hour of the Sun.

King CARMARA is the one special case. He is the overall ruler of the Heptarchial Angels and may be summoned on any day of the week and during the hour of any planet. However, this same Angel also appears as BLUMAZA, in which guise he is the King for Monday and should be summoned on that day during the hour of the Moon. His powers and abilities remain the same regardless of the name by which he is conjured. The conjurations for CARMARA and BLUMAZA are essentially the same, the only difference being the name of the King.

The offices for each King are reproduced as they appear in the "Heptarchia Mystica", although a small amount of editing was required in order to fit the conjurations together. As with the Keys, each appears on its own page for use with the Heptarchial Ritual Template rather than Dee's format, in which the conjuration was shown once and the magician was expected to insert the office of the King into it. I have also italicized portions of the conjurations that are clearly personal and directly related to Dee's work so that you may omit those particular comments in your own work if you so desire.

In addition to the offices named for each of the Kings they also embody the traditional powers of the seven ancient planets and behave for the most part like planetary intelligences. Their primary function is to know rather than to do. Accomplishing specific tasks is more properly associated with the Princes, whereas the Kings are more appropriate to workings seeking greater knowledge and spiritual illumination related to their particular planetary spheres. Note in the conjuration, however, that when the King is summoned the Prince will also be present, so in a single operation you can summon a King in order to obtain more information about a situation and then charge the corresponding Prince to make some sort of change to that situation based.

King Carmara

Image:

A well-proportioned man dressed in a long purple robe with a triple crown of gold upon his head. He holds a golden measuring rod in his hand divided into three equal parts.

Conjuration:

O puissant and right Noble King CARMARA and by what name est thou art called, or mayst truly and duly be called: Who in the Heptarchical Doctrine, at Blessed Uriel his hand, didst receive the golden rod of government and measuring, and the chain of Dignity and Doctrine: And didst appear first to us, adorned with a Triple Diadem in a long purple robe. Who saidst to me at Mortlake: I minister the strength of God unto thee. Likewise, thou saidst: These Mysteries hath God Lastly, and of his great Mercies, granted unto thee. Thou shalt be glutted, yea filled: yea, thou shalt swell and be puffed up, with the perfect Knowledge of God's Mysteries, in His mercies. And saidst: This Art, is to the further Understanding of all Science, that are past, present, or yet to come. And Immediately, didst say unto me: Kings there are in Nature, with Nature, and above Nature. Thou art Dignified. And saidst, concerning the use of these Tables, This is but the first step: Neither shalt thou practice them in vain: And saidst, thus generally of God's mercies and Graces on me decreed and bestowed. Whatsoever thou shalt speak, do or work, shall be profitable and acceptable. And the end shall be good.

In the Name of the King of Kings, the Lord of Hosts, the Almighty God, Creator of Heaven and Earth, and of all things visible and invisible: O right Noble King CARMARA, Come now and Appear, with thy Prince and his Ministers, and subjects, to my perfect and sensible eye of Judgment: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honor and Glory of our Almighty God by my service. As much as by thy Wisdom and Power, in thy proper Kingly office and Government, I may be holden and enabled unto: Amen.

Come, O right Noble King CARMARA I say, Come, Amen.

Christian:

Gloria Patri, et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Thelemic:

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita. Amen.

Sunday: King Bobogel (Sun)

Image:

A man with a long beard richly dressed in a black velvet coat, hose with velvet upperstocks overlaid with gold lace, a velvet cap with a black feather in it, and a cape hanging over one shoulder. A purse hangs around his neck and a gilt rapier is at his belt.

Conjuration:

O puissant and right Noble King BOBOGEL and by what name est thou art called, or mayst truly and duly be called: To whose peculiar Government, charge, Disposition, and Kingly office doth appertain the distributing, giving and bestowing of Wisdom and Science. The Teaching of True Philosophy, true understanding of all Learning, grounded upon wisdom: Truth and Excellencies in Nature: and of many other great Mysteries, marvelously available, and necessary to the advancing of the Glory of our God and Creator. And who sayest to me (in respect of these Mysteries attaining) Dee, Dee, Dee, At length, but not too late.

In the Name of the King of Kings, the Lord of Hosts, the Almighty God, Creator of Heaven and Earth, and of all things visible and invisible: O right Noble King BOBOGEL, Come now and Appear, with thy Prince and his Ministers, and subjects, to my perfect and sensible eye of Judgment: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honor and Glory of our Almighty God by my service. As much as by thy Wisdom and Power, in thy proper Kingly office and Government, I may be holden and enabled unto: Amen.

Come, O right Noble King BOBOGEL I say, Come, Amen.

Christian:

Gloria Patri, et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Thelemic:

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita. Amen.

Monday: King Blumaza (Moon)

Image:

None given in the text, though possibly the same as for Carmara - A well-proportioned man dressed in a long purple robe with a triple crown of gold upon his head. He holds a golden measuring rod in his hand divided into three equal parts.

Conjuration:

O puissant and right Noble King BLUMAZA and by what name est thou art called, or mayst truly and duly be called: Who in the Heptarchical Doctrine, at Blessed Uriel his hand, didst receive the golden rod of government and measuring, and the chain of Dignity and Doctrine: And didst appear first to us, adorned with a Triple Diadem in a long purple robe. Who saidst to me at Mortlake: I minister the strength of God unto thee. Likewise, thou saidst: These Mysteries hath God Lastly, and of his great Mercies, granted unto thee. Thou shalt be glutted, yea filled: yea, thou shalt swell and be puffed up, with the perfect Knowledge of God's Mysteries, in His mercies. And saidst: This Art, is to the further Understanding of all Science, that are past, present, or yet to come. And Immediately, didst say unto me: Kings there are in Nature, with Nature, and above Nature. Thou art Dignified. And saidst, concerning the use of these Tables, This is but the first step: Neither shalt thou practice them in vain: And saidst, thus generally of God's mercies and Graces on me decreed and bestowed. Whatsoever thou shalt speak, do or work, shall be profitable and acceptable. And the end shall be good.

In the Name of the King of Kings, the Lord of Hosts, the Almighty God, Creator of Heaven and Earth, and of all things visible and invisible: O right Noble King BLUMAZA, Come now and Appear, with thy Prince and his Ministers, and subjects, to my perfect and sensible eye of Judgment: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honor and Glory of our Almighty God by my service. As much as by thy Wisdom and Power, in thy proper Kingly office and Government, I may be holden and enabled unto: Amen.

Come, O right Noble King BLUMAZA I say, Come, Amen.

Christian:

Gloria Patri, et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Thelemic:

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita. Amen.

Tuesday: King Babalel (Mars)

Image:

A man with a crown of gold on his head dressed in a long whitish robe. His left sleeve is bright white and his right sleeve is black. He seems to stand upon water, and his name is written across his forehead.

Conjuration:

O puissant and right Noble King BABALEL and by what name est thou art called, or mayst truly and duly be called: Who art King of Waters: Mighty and Wonderful in Waters, Whose power is in the bowels of the Waters. Whose Royal person with thy Nobel Prince BEFAFES and his 42 Ministers the Triple Crowned King CARMARA bade me use to the glory praise and honor of him, which created you all to the Laud and praise of his majesty.

In the Name of the King of Kings, the Lord of Hosts, the Almighty God, Creator of Heaven and Earth, and of all things visible and invisible: O right Noble King BABALEL, Come now and Appear, with thy

Prince and his Ministers, and subjects, to my perfect and sensible eye of Judgment: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honor and Glory of our Almighty God by my service. As much as by thy Wisdom and Power, in thy proper Kingly office and Government, I may be holden and enabled unto: Amen.

Come, O right Noble King BABALEL I say, Come, Amen.

Christian:

Gloria Patri, et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Thelemic:

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita. Amen.

Wednesday: King Bnaspol (Mercury)

Image:

A man with a crown on his head dressed in a red robe.

Conjuration:

O puissant and right Noble King BNASPOL and by what name est thou art called, or mayst truly and duly be called: To whom the Earth with her bowels, and secrets what so ever are delivered: and hast said to me: here to fore What thou Art. There I may know. Thou art great but (as Thou, truly didst confess). He in whom Thou art is greater than thou.

In the Name of the King of Kings, the Lord of Hosts, the Almighty God, Creator of Heaven and Earth, and of all things visible and invisible: O right Noble King BNASPOL, Come now and Appear, with thy Prince and his Ministers, and subjects, to my perfect and sensible eye of Judgment: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honor and Glory of our Almighty God by my service. As much as by thy Wisdom and Power, in thy proper Kingly office and Government, I may be holden and enabled unto: Amen.

Come, O right Noble King BNASPOL I say, Come, Amen.

Christian:

Gloria Patri, et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Thelemic:

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita. Amen.

Thursday: King Bynepor (Jupiter)

Image:

A man dressed and outfitted as a traditional king, wearing a golden crown.

Conjuration:

O puissant and right Noble King BYNEPOR and by what name est thou art called, or mayst truly and duly be called: To whose peculiar Government, charge, Disposition, and Kingly office doth appertain thee upon the distribution and participation of whose exalted, especial and glorified Power, resteth only and dependeth the general condition of all things. Whose sanctification, glory and renown, although it had beginning, yet can it not neither shall have ending. He that measureth said, and thou was the end of his workmanship. Thou are like him and of him: yet not as partaking or adherent, but different in one degree. Whom he came, thou wast magnified by his coming and art Sanctified, World without End.

Vita Suprema.
Vita Superior.
Vita Infina tuis sunt mensurata mambus.

Not withstanding thou art not of thyself: neither is thy power thine own: Magnified be his name, Thou art in all: And all hath some being by thee: Yet thy Power is Nothing, in respect of his power, which hath sent thee. Thou beginnest new Worlds, new people, New Kings, and New Knowledge of a New Government. And hast said to me: Thou shalt work marvelous, Marvelously by my workmanship in the Highest.

In the Name of the King of Kings, the Lord of Hosts, the Almighty God, Creator of Heaven and Earth, and of all things visible and invisible: O right Noble King BYNEPOR, Come now and Appear, with thy Prince and his Ministers, and subjects, to my perfect and sensible eye of Judgment: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honor and Glory of our Almighty God by my service. As much as by thy Wisdom and Power, in thy proper Kingly office and Government, I may be holden and enabled unto: Amen.

Come, O right Noble King BYNEPOR I say, Come, Amen.

Christian:

Gloria Patri, et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

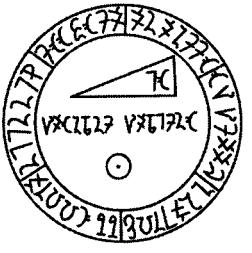
Thelemic:

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita. Amen.

Friday: King Baligon (Venus)

Image:

A well-proportioned man dressed in a long purple robe with a triple crown of gold upon his head. He holds a golden measuring rod in his hand divided into three equal parts.



Conjuration:

O puissant and right Noble King BALIGON and by what name est thou art called, or mayst truly and duly be called: Who canst distribute and bestow at pleasure, all and whatsoever can be wrought in aerial actions. Who hast the government of thy self perfectly, as a Mystery known only unto thy self. Who didst advertise me of this stone, and Holy Receptacle: both needful to be had: and also didst direct me to the taking of it up: being presently and in a few minutes of time, brought to my sight (from the Secret of the Depth, where it was hid, in the uttermost part of the Roman possession) Which stone, Thou, warnedst me, that no mortal hand but mine own shall touch: and saidst unto me: Thou shall prevail with it, with Kings, and with all the Creatures of the

World. Whose Beauty (in virtue) shall be more worth, that the Kingdoms of the Earth. For the purposes here rehearsed: and other: partly, now to be exercised and enjoyed: and partly hereafter more abundantly (as the Lord God of Hosts shall Dispose), And also because thou thy self art Governor of the 42 thy Mighty Faithful, and Obedient Ministers.

In the Name of the King of Kings, the Lord of Hosts, the Almighty God, Creator of Heaven and Earth, and of all things visible and invisible: O right Noble King BALIGON, Come now and Appear, with thy Prince and his Ministers, and subjects, to my perfect and sensible eye of Judgment: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honor and Glory of our Almighty God by my service. As much as by thy Wisdom and Power, in thy proper Kingly office and Government, I may be holden and enabled unto: Amen.

Come, O right Noble King BALIGON I say, Come, Amen.

Christian:

Gloria Patri, et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Thelemic:

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita. Amen.

Saturday: King Bnapsen (Saturn)

Image:

A man dressed and outfitted as a traditional king, wearing a golden crown.

Conjuration:

O puissant and right Noble King BNAPSEN and by what name est thou art called, or mayst truly and duly be called: Who hast said to me that by thee I shall cast out the power of all wicked spirits: And that by thee I shall or may know the doings and practice of evil men, and more that may be spoken or uttered to man.

In the Name of the King of Kings, the Lord of Hosts, the Almighty God, Creator of Heaven and Earth, and of all things visible and invisible:

O right Noble King BNAPSEN, Come now and Appear, with thy Prince and his Ministers, and subjects, to my perfect and sensible eye of Judgment: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honor and Glory of our Almighty God by my service. As much as by thy Wisdom and Power, in thy proper Kingly office and Government, I may be holden and enabled unto: Amen.

Come, O right Noble King BNAPSEN I say, Come, Amen.

Christian:

Gloria Patri, et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Thelemic:

Gloria Patri et Matri et Filio et Filiae et Spiritui Sancto externo et Spiritui Sancto interno ut erat est erit in saecula Saeculorum sex in uno per nomen Septem in uno Ararita. Amen.

The Princes

All of the Princes are summoned using the same invocation, with the Prince's name and office inserted into the invocation itself. There is a Prince for each of the seven days of the week, each corresponding to a particular King. The planetary hours attributed to the Princes are shown next to their names and they should be conjured on the proper day during the designated hour. So the Prince for Sunday (the Sun) should be summoned during the hour of Venus, that for Monday (the Moon) during the hour of Saturn, that for Tuesday (Mars) during the hour of the Sun, and so on as explained in Chapter 9.

When tuning the space with ceremonial forms you will want to use the Greater Ritual of the Hexagram for the planet hour attributed to the Prince, not the planet attributed to the day. This may seem somewhat odd when, for example, performing a ritual attributed to Jupiter on a Thursday but then using the Greater Hexagram of Mars to tune the space. The rationale, however, is that the Prince represents the flow of Mezla or magical manifestation emanating from the sphere of Jupiter and beginning its transition into the material world by shifting into the sphere of Mars.

Prince HAGONEL is the Prince corresponding to CARMARA, and as a result may be called by that name on any day of the week. However, like

CARMARA he also appears under an alternate name — as BAGENOL he is the Prince associated with Friday and the hour of Mercury. His powers are the same regardless of the name used to summon him.

Prince Hagonel

Image:

A man dressed in a short red robe with a golden circlet on his head.

Conjuration:

O noble Prince HAGONEL and by what Name else ever thou art called, or mayst truly, and duly be called: To whose commandment the sons of men and their sons are subject: and are thy servants To whose Power the Operation of the Earth is subject. Who art the First of the Twelve: and whose seal is called Barces and this it is: At whose commandment, are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who by the Seven of the 7 (which are the Sons of Sempiternitie) dost work marvels amongst the people of the Earth: and hath said to me, that I also By the same thy Servant, should work marvels. O Noble Hagonel, who Art Minister to the Triple crowned King — CARMARA: And notwithstanding art Prince over these 42 Angels, whose Names and characters are here presented.

In the Name of the Almighty God, the King of Kings, And for his honor and Glory to be advanced by my faithful Service. I require thee, O Noble Prince HAGONEL to come presently, and to show thy self to my perfect and sensible eye of Judgement, with thy Ministers, servants and subjects, to my comfort and help, in wisdom and power according to the property of thy Noble Office:

Come, O Noble Prince HAGONEL I say Come, Amen.

Christian:

Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

Thelemic:

Now I begin to pray, thou child, holy thy name and undefiled. Thy reign is come, thy will is done, here is the bread, here is the blood, bring me through midnight to the Sun. Save me from evil and from good, that thy one crown of all the ten even now and here be mine. Amen.

Sunday: Prince Bornogo (Venus)

Image:

A man in a long red robe with a golden circlet on his head.

Conjuration:

O noble Prince BORNOGO and by what Name else ever thou art called, or mayst truly, and duly be called: To whose peculiar Government, Charge and Disposition, Office and Princely Dignity doth appertain the Altering of the Corruption of Nature into perfection: The Knowledge of Metals. And generally the Princely Ministering to the right Noble and Mighty King BOBOGEL, in his government: Of Distributing, giving and bestowing of Wisdom, Science, True Philosophy and true understanding of all learning grounded upon wisdom and of other very many his peculiar Royal Properties. And who sayeth to me: What thou desireth in me shall be fulfilled.

In the Name of the Almighty God, the King of Kings, And for his honor and Glory to be advanced by my faithful Service. I require thee, O Noble Prince BORNOGO to come presently, and to show thy self to my perfect and sensible eye of Judgement, with thy Ministers, servants and subjects, to my comfort and help, in wisdom and power according to the property of thy Noble Office:

Come, O Noble Prince BORNOGO I say Come, Amen.

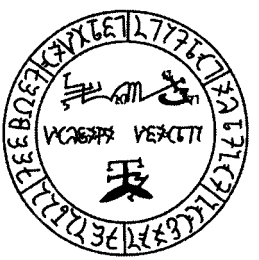
Christian:

Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

Thelemic:
Now I begin to pray, thou child, holy thy name and undefiled. Thy reign is come, thy will is done, here is the bread, here is the blood, bring me through midnight to the Sun. Save me from evil and from good, that thy one crown of all the ten even now and here be mine. Amen.

Monday: Prince Bralges (Saturn)

Image:



A man in a long red robe with a golden circlet on his head.

Conjuration:

O noble Prince BRALGES and by what Name else ever thou art called, or mayst truly, and duly be called: Who saidst: The Creatures living in thy Dominion are subject to thy own power. Whose subjects are Invisible: And which (to my Seer) appeared like little smokes without any form. Whose seal of government is this: Who saidst: Behold I am come, I will teach the Name without numbers. The Creatures Subject unto me shall be known unto you.

In the Name of the Almighty God, the King of Kings, And for his honor and Glory to be advanced by my faithful Service. I require thee, O Noble Prince BRALGES to come presently, and to show thy self to my perfect and sensible eye of Judgement, with thy Ministers, servants and subjects, to my comfort and help, in wisdom and power according to the property of thy Noble Office:

Come, O Noble Prince BRALGES I say Come, Amen.

Christian:

Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

Thelemic:

Now I begin to pray, thou child, holy thy name and undefiled. Thy reign is come, thy will is done, here is the bread, here is the blood, bring

me through midnight to the Sun. Save me from evil and from good, that thy one crown of all the ten even now and here be mine. Amen.

Tuesday: Prince Befafes (Sun)

Image:

A man in a long red robe with a circlet on his head. He wears a golden girdle with his name written on it, his chest appears lean, and he seems to have feathers under his robe.

Conjuration:

O noble Prince BEFAFES and by what Name else ever thou art called, or mayst truly, and duly be called: Who art Prince of the Seas. Thy Power is upon the Waters. Thou drownst Pharaoh and hast destroyed the wicked. Thy Name was known to Moses. Thou livedst in Israel: who hast measured the waters, who wast with King Solomon, and also long after that with Scotus: but not known to him by thy true Name: for he called thee Maris. And since, thou wast with none: Except, when thou preserved me (though the mercy of God), from the power of the wicked: and wast with me in extremity. Thou wast with me thoroughly.[4] Who of the Egyptians, hath been called OBELISON in respect of thy pleasant deliverance. And by that Name to me known: and of me noted in record, to be Noble and courteous OBELISON. Whose Noble Ministers 42 are of very great power, dignity, and Authority. As some in the measuring of the motions of the Waters, and saltiness of the Seas, in giving good success in battles reducing ships, and all manner of vessels that float upon the Seas. To some all the fishes and Monsters of the Seas, yea, all that liveth therein are well known: And generally are the Distributors of God's Judgements upon the Waters that cover the Earth. Others do beautify Nature in her composition. The rest are distributors and Deliverers of the Therefore and unknown substances of the Seas. Thou O Noble Prince BEFAFES hadst me use in the Name of God.

In the Name of the Almighty God, the King of Kings, And for his honor and Glory to be advanced by my faithful Service. I require thee, O Noble Prince

4. This particular personal note of Dee's combined with the power of "giving good success in battles reducing ships" suggests to some magicians that Dee may have summoned this Prince to help the English defeat the Spanish Armada in 1588. If this is ever found to be the case, it would refute those authors who claimed that Dee never actually made use of the magical system that he and Kelley developed.

BEFAFES to come presently, and to show thy self to my perfect and sensible eye of Judgement, with thy Ministers, servants and subjects, to my comfort and help, in wisdom and power according to the property of thy Noble Office:

Come, O Noble Prince BEFAFES I say Come, Amen.

Christian:

Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

Thelemic:

Now I begin to pray, thou child, holy thy name and undefiled. Thy reign is come, thy will is done, here is the bread, here is the blood, bring me through midnight to the Sun. Save me from evil and from good, that thy one crown of all the ten even now and here be mine. Amen.

Wednesday: Prince Blisdon (Jupiter)

Image:

A man dressed in a robe of many colors with a golden circlet on his head.

Conjuration:

O noble Prince BLISDON and by what Name else ever thou art called, or mayst truly, and duly be called: Who art Life and breath in Living Creatures. All things live by thee: the Image of one excepted. All kinds of beasts of the Earth dost thou imbue with life. Thy seal is their glory of God, thou art Sanctified: And thou rejoiceth. The living, the end, and the beginning of all beasts, thou knowest and by sufferance thou disposest them until thy time be run.

In the Name of the Almighty God, the King of Kings, And for his honor and Glory to be advanced by my faithful Service. I require thee, O Noble Prince BLISDON to come presently, and to show thy self to my perfect and sensible eye of Judgement, with thy Ministers, servants and subjects, to my comfort and help, in wisdom and power according to the property of thy Noble Office:

Come, O Noble Prince BLISDON I say Come, Amen.

Christian:

Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

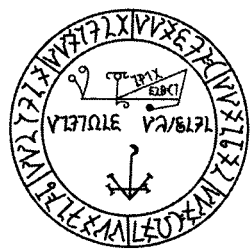
Thelemic:

Now I begin to pray, thou child, holy thy name and undefiled. Thy reign is come, thy will is done, here is the bread, here is the blood, bring me through midnight to the Sun. Save me from evil and from good, that thy one crown of all the ten even now and here be mine. Amen.

Thursday: Prince Butmono (Mars)

Image:

A man dressed in a long red robe with a golden circlet on his head.



Conjuration:

O noble Prince BUTMONO and by what Name else ever thou art called, or mayst truly, and duly be called: Unto whom, the Keys of the Mysteries of the Earth are delivered. Whose 42 ministers are Angels, that govern under thee. All which thy Mighty King BYNEPOR bade me use and affirmed that they are, and shall be at my commandment.

In the Name of the Almighty God, the King of Kings, And for his honor and Glory to be advanced by my faithful Service. I require thee, O Noble Prince BLISDON to come presently, and to show thy self to my perfect and sensible eye of Judgement, with thy Ministers, servants and subjects, to my comfort and help, in wisdom and power according to the property of thy Noble Office:

Come, O Noble Prince BLISDON I say Come, Amen.

Christian:

Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra

sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

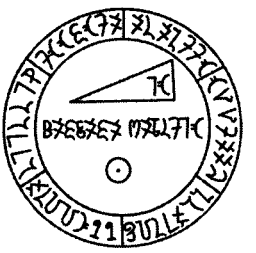
Thelemic:

Now I begin to pray, thou child, holy thy name and undefiled. Thy reign is come, thy will is done, here is the bread, here is the blood, bring me through midnight to the Sun. Save me from evil and from good, that thy one crown of all the ten even now and here be mine. Amen.

Friday: Prince Bagenol (Moon)

Image:

None given in the text, but possibly the same as for Hagonel — a man dressed in a short red robe with a golden circlet on his head.



Conjuration:

O noble Prince BAGENOL and by what Name else ever thou art called, or mayst truly, and duly be called: To whose commandment the sons of men and their sons are subject: and are thy servants To whose Power the Operation of the Earth is subject. Who art the First of the Twelve: and whose seal is called Barces and this it is: At whose commandment, are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who by the Seven of the 7 (which are the Sons of Sempiternitie) dost work marvels amongst the people of the Earth: and hath said to me, that I also By the same thy Servant, should work marvels. O Noble BAGENOL, who Art Minister to the Triple crowned King — BALIGON: And notwithstanding art Prince over these 42 Angels, whose Names and characters are here presented.

In the Name of the Almighty God, the King of Kings, And for his honor and Glory to be advanced by my faithful Service. I require thee, O Noble Prince BAGENOL to come presently, and to show thy self to my perfect and sensible eye of Judgement, with thy Ministers, servants and subjects, to my comfort and help, in wisdom and power according to the property of thy Noble Office:

Come, O Noble Prince BAGENOL I say Come, Amen.

Christian:

Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

Thelemic:

Now I begin to pray, thou child, holy thy name and undefiled. Thy reign is come, thy will is done, here is the bread, here is the blood, bring me through midnight to the Sun. Save me from evil and from good, that thy one crown of all the ten even now and here be mine. Amen.

Saturday: Prince Brorges (Mercury)

Image:

A man dressed in a long red robe with a golden circlet on his head. Terrible flames blaze from under his clothing in which his name can be seen, tossed to and fro.

Conjuration:

O noble Prince BRORGES and by what Name else ever thou art called, or mayst truly, and duly be called: Who, being the Prince: chief minister and governor under the right Puissant King BNAPSEN didst (to my Seer) appear in a most terrible manner with fire flaming streams, and saidst: Noui Ianaum Mortis. Et per cussit Gloria Dei, Impiorum parietes.

In the Name of the Almighty God, the King of Kings, And for his honor and Glory to be advanced by my faithful Service. I require thee, O Noble Prince BRORGES to come presently, and to show thy self to my perfect and sensible eye of Judgement, with thy Ministers, servants and subjects, to my comfort and help, in wisdom and power according to the property of thy Noble Office:

Come, O Noble Prince BRORGES I say Come, Amen.

Christian:

Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem

nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

Thelemic:

Now I begin to pray, thou child, holy thy name and undefiled. Thy reign is come, thy will is done, here is the bread, here is the blood, bring me through midnight to the Sun. Save me from evil and from good, that thy one crown of all the ten even now and here be mine. Amen.

Chapter 12
The Charge

The Charge to the spirit is your statement of intent that communicates the exact outcome you want your ritual to produce. Because rituals can be performed for just about any purpose you will need to write the Charge yourself for any ritual that you perform, and there are several factors that you need to keep in mind when doing so.

In order to understand these factors and how they work it is necessary to have some understanding of what spirits are and how they work. Aristotle wrote that the universe consists of both Matter and Form. Matter refers to the subatomic particles of which substances are composed and Form refers to how those particles are arranged. At the quantum level, the behavior of every particle is governed by fields of probability waves that are described in physics by what is called the Schroedinger function. There is some debate among quantum physicists as to whether subatomic particles occupy any particular point in space or simply exist as nonlocal probability waves prior to their interaction with some sort of measuring device.

It may be that at the quantum level Matter and Form collapse into each other, or perhaps they remain distinct in some way that we currently lack the proper tools to measure. In either case, the important thing to understand about spirits such as the angels of the mystical heptarchy is that they are beings of pure Form rather than Matter, just like the consciousness of every individual magician, and as beings of Form they are capable of interacting directly with the probability waves of any particular region of space. Those probability waves then influence the likelihood of particular outcomes when the particles within the region subject to this influence manifest as material objects.

This influence is called a ***Probability Shift*** and is the basic mechanism by which all practical magick works. Human consciousness consists of Form just as that of a spirit does, and with the right combination of training and aptitude a person can learn to use his or her consciousness to make such a probability shift. Even untrained individuals have been found to have the ability to do this to a very small degree according to a series of experiments conducted by the Princeton Engineering Anomalies Reasearch (PEAR) laboratory in which individuals attempted to influence the behavior of quantum diodes, simple random number generators based on the Schroedinger functions of particular radioactive materials. The influence found was tiny, about .01 percent for most individuals,[1] but because of the enormous numbers of computerized trials conducted the result nonetheless proved highly statistically significant.

In order to become an effective practical magician it is usually necessary to have a higher degree of natural aptitude in this area than what is found in the general population. PEAR identified one subject whose baseline ability with the quantum diodes was about .05 percent, five times higher than that of the other test subjects observed.[2] Among all the subjects tested, this individual was probably the only one who was talented enough to get really good results from magical training. In my experience, the ratio of such individuals is somewhere between one person in thirty and one person in fifty depending on the overall population surveyed. Training takes time and effort, but if you possess the necessary aptitude it is well worth it. According to

1. John McCrone, Psychic Powers: What are the Odds? (The New Scientist, November 1994), 34-38.
2. Ibid.

my experimentation over many years, a powerful magician can produce probability shifts of 100 to 1 or more, which can result in some quite impressive ritual successes.

Working with spirits allows magicians to increase these probability shifts even further. As spirits are beings of Form, they require no training in order to interact with their native environment of probability waves. If we declare a variable M as the probability shift that the magician can produce and a second variable S as the probability shift that a particular spirit can produce, the result of the magician conjuring the spirit should be a shift of M + S. So if the magician has trained to the point where his or her consciousness can produce a 20 to 1 shift but needs a 100 to 1 shift for a particular ritual to succeed, the solution is to summon a spirit that can produce a shift of at least 80 to 1. 20 plus 80 yields 100, which should in this case result in a successful outcome. The spirits of the mystical heptarchy seem to have S ratings of at least 100 according to my own probability tests, so they are capable of accomplishing much even when conjured by beginning magicians.

A common question regarding spirits is how they can possibly have any sort of independent existence if multiple magicians can summon the same spirit at the same time. Some have contended that this demonstrates spirits are simply psychological projections that originate in the mind of each magician, but the reality is more complex than this simple psychological model. Spirits are beings of Form, and are thus non-local entities. They exist within the field of probability functions that underlie material reality rather than occupying a particular place and time. In practice, conjuring a spirit is more like tuning your mind to a particular radio frequency than inviting a friend over for coffee. Like a radio signal the spirit can in effect be in many places at once, and it is from the connection between the mind of the magician and the consciouness of the spirit that magical probability shifts arise.

The function of the conjurations and ritual procedures is to establish such a connection in as clear a manner as possible. Once this is done, the Charge can be delivered to the spirit. It is necessary to communicate this Charge as clearly and succinctly as possible. In effect, you need to think like a lawyer. You want to make sure that all your bases are covered so that the spirits cannot misinterpret your

commands or twist their meaning. Some of the old grimoires explain that this is necessary because the spirits will always try to mislead the magician out of animosity, but the truth is a lot more pedestrian: spirits are simply literal-minded and magick always seeks the path of least resistance. I have never come across a heptarchial spirit that was hostile to me but I have experienced a number of cases when I got what I asked for rather than what I wanted, especially back when I was starting out and did not understand how to construct a proper Charge.

For example, let's say that you cast a spell asking for a car. Which of these results is more likely – that a stranger on the street will walk up to you and hand over his vehicle, or that you might happen to find a toy car left in your yard by a neighbor's child? Furthermore, even if you encounter the former situation, what do you think the odds are that you will get to keep the car? Generally speaking, the only car that a random stranger is going to give to you is one that is stolen or worse. So you can't just say to the spirits "I command you to bring me a car." What will happen is the most likely outcome, in which the car is either a toy or a stolen vehicle that you have to return soon after receiving it. You need to specify that the car be drivable, that it will serve the function for which you intend to use it, and that you will be able to keep it for as long as you need it.

By the way, do you think it's impossible to summon a car using magick? Not true! Lon Milo DuQuette writes about doing exactly that in *"My Life With The Spirits"*, and not only that, it took the spirit a mere twenty minutes, the car was drivable, and he got to keep it. The Charge in that case was not "bring me a car" but something to the effect of "bring me something that will help me turn my life around in the next twenty minutes." As he had no car with which to look for work and lived in California where a vehicle is pretty much a necessity, a toy car could never have fit the bill and only a real one would have sufficed. The car was a gift from a friend and was in bad enough shape that it was probably not worth selling but it ran for some time, allowing him to find a decent job and commute to it until he could afford to buy a better vehicle.[3]

One of the advantages of working with the heptarchial Kings and Princes is that they tend to be fairly intelligent as spirits go and have

3. Lon Milo DuQuette, My Life with the Spirits (York Beach, ME: Red Wheel / Weiser, 1999), 102-108.

some ability to divine your intent in addition to the exact meaning of your charge. In the Enochian system the length of a spirit's name will tell you roughly how "smart" they are. More letters means more intelligence, and more intelligence gives you a little more leeway in terms of the exactness of your charge. For example, the Great Table includes a class of malevolent spirits that Dee called the cacodemons. These spirits have three-letter names and can be powerful when used properly but are also particularly stupid in practice. They will do exactly as they are told — no more, no less. Angels such as the heptarchial Kings and Princes who have seven-letter names are much more intelligent and can think for themselves to a much greater degree. Nevertheless, a well-constructed charge will still help them focus on exactly what you want them to do and prevent any misunderstandings.

A charge consists of two parts, a series of ***Injuctions*** and a series of ***Limitations***. The first explains what you want the spirit to do and the second explains what you do not want the spirit to do. As a simple example, let's say that you need money and summon a spirit to bring you five thousand dollars. There are number of ways in which such a demand could manifest, and some of them are things that you usually do not want. A death in the family could result in an inheritance. You or one of your children could be injured in a traffic accident and receive a settlement that covers little more than your medical bills. You could have a house fire that results in a settlement from your homeowner's insurance of the requested amount. Your car could be totaled in an accident, again bringing you the desired sum but requiring you to spend it on a new vehicle. And the list goes on. So a properly constructed charge in this case would be something to the effect of this:

> I hereby command that you bring me the sum of five thousand dollars within one month (injuction), without causing harm or damage to myself, my loved ones, or my property (limitation).

Every injuction should be given an amount of time in which to work. This is necessary because while the magical probability shift results from the connection between you and a particular spirit, that channel can only produce a total probability shift of a particular magnitude. Think of it as a computer running programs. It can multitask, but as it

does the processing power devoted to each program decreases. Without time limits on spells you can sometimes lose track of something that you have "running" and as a result the probability shift you can produce working with a particular spirit will be decreased. If the spell is given a time limit it will either terminate when its objective is achieved or when the time limit runs out.

A good way to work around the multitasking problem is to conjure different spirits for different tasks. Your personal magical power will still be divided among the spells that you have running, but the power of each spirit will not be if each is performing a single separate task. Going back to our equation, if a magician with M of 20 has two spells running involving different spirits, each with S of 100, the result will be (M/2) + S, yielding a probability shift of 110 to 1 for each spell. As you can see, especially with multiple spells, working with spirits is quite advantageous for any magician and can result in much greater effective power than even the best magician could achieve using only his or her mind and aptitudes. This is why practically all magical traditions involve working with spirits — because it really does produce better results.

In order to get the best possible results you should not specify the means by which your objective should be accomplished and rely only on the limitations contained as the second part of your charge to exclude specific undesirable outcomes. This is because you want to make sure that the objective of the spell is not accomplished in some way that undermines the result, but at the same time you want to keep as many paths open as possible for the effect to manifest. Often the best way that something can manifest in your life is not obvious, so it is better to focus on the end result in constructing your magical intent.

As in most medieval grimoires, the angels of the *Heptarchia Mystica* follow a particular spiritual hierarchy.

- King Carmara rules over all the Kings.
- King Carmara rules over Prince Hagonel.
- Prince Hagonel rules over all the Princes.
- Each King rules over the Prince of the corresponding day.

While the *Heptarchia Mystica* is unusual among grimoires in that this hierarchy is not reflected in the conjurations themselves, it can prove useful when constructing particular charges. If the day is such

that you cannot summon the King or Prince that corresponds to the goal of your magical operation, you can instead summon Carmara or Hagonel and instruct them to command the King or Prince that you really want to summon to accomplish the desired task.

For example, let's say that you need to perform a practical operation attributed to Earth but the only day on which you can do the ritual is a Sunday. The Prince you really want to conjure is Butmono, to whom "the Keys of the Earth" are delivered, who can only be conjured on a Thursday. In order to accomplish your objective you could conjure and instruct Hagonel to order Butmono to accomplish your goal. The one limitation of this method is that your goal will not be set in motion until the next Thursday rolls around, since Butmono can only initiate actions on the appropriate day.

You will always want to make a note of your precise charge in your magical journal for every operation you perform. If a spell seems to have failed, you can then look back over your charge and see if anything happened that fit the literal instructions you gave but not your true intent. Similarly, if a spell seems particularly effective you will want to keep track of the charge so that you can use it as a model or basis for subsequent operations.

Chapter 13
Closing the Temple

Once you have summoned the proper angel and delivered your charge, the final step is to send the angel forth to accomplish your magical objective and close the temple. In traditional grimoire evocations, spirits are dismissed using a License to Depart, but no such license is present in the Dee material. Based on his reading of the Dee diaries, Robert Turner speculates that Heptarchial evocations were concluded with prayers of thanksgiving offered to the angels, but no record of what these prayers were has survived and Dee did not include them in the text of the *Heptarchia Mystica*.

I particularly like this License that my magical working group has been using for quite a few years. The original version was intended to work as a sort of "bookend" to the Fundamental Obeisance used as the preliminary invocation for opening the Great Table, but the version shown here has been modified for use with the Oration to God for conjurations of the heptarchial Kings and Princes. The references to True Will are explicitly Thelemic and are shown in italics because a Christian magician may want to omit them, though Saint Augustine's

comment that one should "love, and do what thou wilt"[1] implies to me that the concept of True Will is not necessarily incompatible with Christian magick.

> You Angels of Light, I, [Your Magical Name], by the power of the True, Almighty, and Living God, I hereby bid you to depart and accomplish your appointed tasks, in the service of my True Will and to the Glory and Honour of our aforementioned True God to whom you owe loyalty and obedience. I, [Your Magical Name], hereby free the forces constrained, focused, and directed during this operation, that they may go forth and work their various powers upon the manifest universe, for thus is all True Magick and Perfect Power born. By the power of my True Will here embodied by the Magical Name [Your Magical Name], AMEN.
>
> So mote it be.

In our group workings the individual who performed the conjuration gives the License to Depart up to AMEN, and the rest of the group responds with "So mote it be." A solitary magician may wish to include or drop this final statement as desired. When working on my own I generally include it.

If you are working without the ceremonial forms you are essentially done at this point. Finish by knocking once on the Holy Table and stating "I now declare this temple duly closed." When working with the ceremonial forms you will want to close the temple ceremonially before making this declaration. As the AOIVEAE and MADRIAX rituals are designed to encapsulate the evocation itself they should simply be concluded as shown in Chapter 7 prior to the declaration. If you are working with the Golden Dawn ritual forms the manner in which you conclude the operation depends upon its objective.

Today the various Golden Dawn orders generally teach that rituals should be concluded using both the Lesser Banishing Ritual of the Pentagram and the Lesser Banishing Ritual of the Hexagram. As I mentioned in Chapter 7, this is incorrect for most magical objectives

1. Augustine of Hippo, In Epistolam Loannis ad Parthos.

because it completely shuts down the ritual as soon as you close the temple. Giving a practical charge more time to operate than the thirty to sixty minutes that are dedicated to a typical ceremonial working will dramatically increase your chances of success. This is accomplished by omitting the Lesser Banishing Ritual of the Hexagram from the closing of your ritual altogether.

For rituals with a target other than yourself you should close with the Lesser Banishing Ritual of the Pentagram. As the pentagram symbolizes the microcosm, this ritual will serve to clear your consciousness of the macrocosmic elements invoked during the rite but allow those elements to continue to operate after you close the temple. It cuts the link between your mind and the spell and, much as stated in the License to Depart, sends the macrocosmic forces back to their proper place so that they can get to work on accomplishing your objective.

For rituals targeting yourself or both yourself and an external target you should close with just the Qabalistic Cross. This serves to balance and ground your consciousness without dismissing the microcosmic elements that you invoked during the rite. Many spells are of this type — for example, if you cast a spell to get a better job you want opportunities to come your way but you also want the magick to affect your body language and attitude so that you seem particularly impressive when a potential employer sets up an interview.

If you are using the Thelemic Star Ruby and Star Sapphire to replace the Lesser Rituals of the Pentagram and Hexagram the same rules apply. Close with just the Star Ruby for a ritual with an external target or the Star Ruby's form of the Qabalistic Cross if the spell targets yourself or both yourself and an external target. I normally use the closing form of this Qabalistic Cross, ending rather than starting with "APO PANTOS KAKODAIMONOS," but I leave that to your discretion based on how you generally perform the ritual.

After performing the closing ceremonial forms, knock once on the Holy Table and declare the temple closed. Your ritual is now complete. At this point, you will want to keep the ritual out of mind while the angels work to accomplish your objective. Some authors contend that in order for a spell to work you must forget the objective completely, but this is difficult in practice and constitutes serious overkill. You

can freely remember your working so long as you avoid obsessing or worrying about its outcome. Worry and obsession will undermine a spell just about every time, but simply thinking about it on occasion is harmless.

Chapter 14
Conclusion

Compared to the regions of the Great Table or Watchtowers, and Aires or Aethyrs, the realms inhabited by the angels of the "Heptarchia Mystica" remain relatively unexplored. The latter portions of the Enochian material have been extensively explored by modern magicians for more than a century, while the heptarchial angels have been treated by many as an interesting historical footnote without much practical magical application. As my magical working group found in the course of our exploration of the heptarchial realms this perspective is quite mistaken.

As a simple example, consider the footnote attached to the conjuration for Prince Befafes. If John Dee did indeed summon this Prince to defeat the Spanish Armada in 1588, this would be one of the few cases in history in which a magical grimoire played an important role in a well-documented major world event. For all the attention paid to grimoires such as the "Lemegeton" and the "Key of Solomon", proponents of neither can substantiate similar claims during the entire medieval period or Renaissance. Perhaps another grimoire could have accomplished this

feat, but the surviving text seems to imply that if Dee did take such an action it was the angels of the heptarchy to whom he turned.

Grimoire magicians should take note of this, whether they work along strictly traditional lines or incorporate modern ritual forms and structures. My magical working group found that when conjured properly the angels of the heptarchy are both agreeable to magicians and capable of accomplishing much in terms of practical results. Still, even this discovery barely scratches the surface of their true potential, and I invite anyone who has an interest in working grimoire magick to join in and correspond with us regarding their own work with the Kings and Princes.

Secrecy and suppression have set magick back centuries compared to the physical sciences on which our technology is based. In order to bring the art and science of the Magi back into the light of experimental inquiry we must pool our resources and work to develop a standard body of knowledge that is subject to empirical verification and peer review. Since magick involves the workings of consciousness, this is more difficult than it is with hard sciences such as physics, but the science of psychology has confronted the same difficulties and developed many effective methodologies for working with hard-to-define aspects of our experience, such as states of mind.

It is my sincere hope that we as magicians will be able to accomplish the same. Further ritual exploration of the mystical heptarchy may bring us closer to that goal and at the same time provide us with better tools to shape our lives into what we imagine they could be. Study has its place, but in the end there is no substitute for getting on with the work.

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Appendix: Comselh Ananael Heptarchial Evocation Ritual

Comselh Ananael is the name that my magical working group chose when we began doing group ritual work in 2002. Since that time we have explored both the Tree of Life and the Enochian universe, and worked extensively with elemental, planetary, and zodiacal forces. Our work with the Heptarchial Kings and Princes was performed using the following ritual, derived from the template found in chapter 6. The ritual has been optimized numerous times over the years and we have found this version to be quite effective for both individual and group operations.

As we work the system from the Thelemic perspective, the ritual structure reflects that rather than the Christian perspective of John Dee and Edward Kelley. Still, much of the methodology is true to the original spirit of the work even when it incorporates modern ceremonial forms.

0. The Temple

The ritual space is set up as explained in Chapter 5. A scrying stone or mirror is placed on the altar cloth above the center of the Sigillum Dei Aemeth. If possible the four smaller Seals should be placed under each of the altar table's four legs. The closer the Temple can be to the Enochian ideal, the better the system will work.

There are two officers in this ritual, Magus and the Scryer. Magus acts as the Officiant and should wear the Enochian ring and lamen. The officers and all others present should wear white robes. The Scryer attempts to contact the conjured spirit or spirits using the mirror or crystal.

The bell chime is placed on western edge of the Table. This should be a chime that can be rung easily with one hand. The Scryer will be ringing it when the Angel or Angels appear, so it must not require much attention to operate. Because of this, its exact position should be left to the Scryer's discretion. A low stool for the Scryer is placed to the west of the altar. It should be of such a height that the stone or mirror is at the Scryer's eye level.

The talisman for the King and Prince of the day is placed on the floor to the west of the altar. It should be reasonable large, since the Magus must stand upon it with both feet when reciting the conjuration. The designs for the talismans are those found in Chapter 11.

I. Opening

All form a circle around the altar. Magus initially stands directly west of the altar and Scryer stands directly east. Magus inhales fully, placing the banishing dagger at his or her lips. The air is then expelled as the dagger is swept backwards.

Magus:
Bahlasti! Ompehda!

Magus then performs the AOIVEAE up to the closing as explained in Chapter 7, moving around the Table and casting

in the direction of the Scryer who concentrates on receiving the evoked energies. All present rotate accordingly, so that the entire circle of assembled magicians turns like a wheel as the Magus moves to face each quarter. The idea here is to conjure a line of force that originates with the Magus, passes over or through the stone or mirror, and is received by the Scryer at each of the Temple's four quarters.

Magus:

We take refuge in Nuit, the blue-lidded daughter of sunset, the naked brilliance of the voluptuous night sky, as we issue the call to the awakened nature of all beings, for every man and every woman is a star.

All:

AUMGN.

Magus:

We take refuge in Hadit, the secret flame that burns in every heart of man and in the core of every star, as we issue the call to our own awakened natures, arousing the coiled serpent about to spring.

All:

AUMGN.

Magus:

We take refuge in Heru-Ra-Ha, who wields the wand of double power, the wand of the force of Coph Nia, and whose left hand is empty for he has crushed an universe and naught remains, as we unite our awakened natures with those of all beings everywhere and everywhen, dissolving all obstacles and healing all suffering.

All:

AUMGN.

Magus:

For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

All:

All is pure and present are and has always been so, for existence is pure joy; all the sorrows are but as shadows; they pass and done; but there is that which remains. To this realization we commit ourselves — pure and total presence. So mote it be.[1]

II. The Magical Field

Magus performs the MADRIAX up to the closing as explained in Chapter 7. As with the AOEVEAE, all present rotate accordingly.

Magus:

MADRIAX CARMARA, YOLCAM LONSHI!

Magus makes the Sign of Rending the Veil, placing hands back to back and then drawing them apart as though opening a heavy curtain.

III. The Preliminary Invocation

All make the Sign of Apophis and Typhon facing the center of the table.

Magus:

Holy art Thou, who art Universe,
Holy art Thou, who art in Nature formed,
Holy art Thou, the Vast and the Mighty,
Source of Darkness, Source of Light.[2]

All make the Sign of Silence, then clasp hands over hearts.

Magus recites the Revised Oration to God as explained in Chapter 7.

Magus:

O Almighty, Eternal, True and Living God: O King of Glory: O Lord of Hosts: O Thou, who art Heaven

1. This section of the opening following the AOEVEAE is adapted from the Refuge and Bodhichitta practices of Vajrayana Buddhism, but has been modified so as to fit with Thelemic cosmology.
2. This revised wording for the Golden Dawn adoration of the Lord of the Universe is adapted from the rituals of the Open Source Order of the Golden Dawn.

and Earth and all things visible and invisible: we beseech Thee in this our present petition to have mercy and compassion upon us, who, faithfully and sincerely of long time have made suit unto Thy Divine Majesty, that we may obtain true Gnosis and full understanding of Thy Divine Wisdom, Power and Goodness. And whereas it has pleased Thee of Thy infinite Goodness, by Thy faithful and holy Spiritual Messengers, to deliver unto us long since an orderly form and manner of Exercise Heptarchial: how, to Thy Honor and Glory, and the comfort of our own souls and of others Thy faithful servants, we may at all times use very many of Thy Holy Angels, their counsels and helps: according to the properties of such their functions and offices, as to them, by Thy Divine Power, Wisdom and Goodness is assigned and limited. Therefore, we heartily and faithfully beseech Thy Divine Majesty to further this our present industry and endeavor to Exercise ourselves, according to the aforesaid orderly form and manner. Grant also unto us this blessing and portion of Thy Heavenly Graces: that thou wilt forthwith enable us, make us apt, and acceptable in body, Soul, and Spirit to enjoy always the Holy and friendly conversation, with the sensible, plain, full and perfect help in word and deed of Thy Mighty, Wise and Good Spiritual Messengers and Ministers generally: and namely of Blessed Michael, Blessed Gabriel, Blessed Raphael and Blessed Uriel: and also, especially of all those which do appertain unto the Heptarchical Mystery and the Mystery of the Great Table. Reveal unto us Thy Majestical Glory, now and forever, through Thy Ministers, the true and faithful Angels of Light.

All:

AMEN. AMEN. AMEN.

Magus rings bell chime.

IV. The Conjuration

The Scryer moves to the west of the altar and is seated at the Holy Table, gazing into the stone or mirror. Magus stands behind the Scryer and all other participants remain in a circle around the Table.

Magus recites the First Key, in Angelic followed by English, and Scryer then recites the Second Key, in Angelic followed by English, as explained in Chapter 9.

Magus performs the Greater Invoking Ritual of the Hexagram for the planet corresponding to the King or Prince, as explained in Chapter 10. Again, all present rotate accordingly except for the Scryer, who remains seated.

Magus then steps onto the talisman and recites the appropriate conjuration for the King or Prince of the Day, depending upon the objective of the rite, as explained in Chapter 11.

Following the conjuration all begin to chant the name or the King or Prince as they visualize the divine light descending into the stone or mirror. When the Scryer sees a vision, he or she rings the bell chime and the chant ends.

V. Charge / Communication

The contents of this section depend on the nature of the ritual as explained in Chapter 12. Either questions should be asked of the summoned King or Prince through the Scryer, as Dee and Kelly did when they received the original system, or the King or Prince should be charged with a particular task. In the latter case, be sure to make note of the exact wording of the Charge.

VI. The License to Depart

Magus gives the License to Depart as explained in Chapter 13. This version of the License is slightly different from the one found in that chapter but will work just as well.

Magus:

O thou [King or Prince's Name], because thou hast diligently answered unto our demands, and hast

been very ready and willing to come at our call, we do here license thee to depart unto thy proper place; without causing harm or danger unto man or beast. Depart, then, I say, and be thou very ready to come at our call, being duly exorcised and conjured by these sacred rites of magick. We charge thee to withdraw peaceably and quietly, and the peace of the Almighty, Eternal, True, and Living God be ever continued between us. AMEN.

All:

So mote it be!

Magus then concludes the MADRIAX as explained in Chapter 7.

Magus:

MADRIAX CARMARA, ADRPAN LONSHI!

Magus makes the Sign of Closing the Veil, bringing both hands together with palms facing as though closing a set of heavy curtains. Scryer then rises and joins the circle, standing opposite Magus.

VII. Closing

All:

May the benefit of this act and all acts be dedicated unto the complete liberation and supreme enlightenment of all beings everywhere, pervading space and time. So mote it be. May the benefits of practice, ours and others', come to fruition ultimately and immediately and we remain in a state of presence. AH![3]

Magus concludes the AOIVEAE as explained in Chapter 7.

Magus:

I now declare this temple duly closed.

One knock with banishing dagger. The rite is at an end.

3. As in the Opening, this section is adapted from Vajrayana Buddhism.

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Master the Mystical Heptarchy

Dr. John Dee, England's most famous Renaissance magus, spent seven years working with scryer Edward Kelley in the late sixteenth century. Together the two men established contact with various angels who endeavored to teach them a new spiritual system described as the true art of magick.

Dee's diaries chronicling these communications formed the basis of the Enochian magical system, which has profoundly influenced the development of ritual magick for centuries and is reputed by many to be especially effective.

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The Most Powerful System of Magick
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Geoffrey James

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Geoffrey James' experience with the history of magick dates back to his college years, when he studied medieval and Renaissance literature. Geoffrey received a degree in English *magna cum laude* from the University of California, Irvine, where he was the Rhodes Scholarship candidate and was elected *Phi Beta Kappa*. After graduating, he moved into the computer industry where he has advised Fortune 500 companies on emerging technology. He has traveled worldwide, written numerous books and articles, spoken at major industry conferences, and taught university extension courses. Today, when not traveling, Geoffrey lives and writes in a hexagonal house on a boulder-strewn hilltop in the New England woods. His current interests include Taoism, Chi Kung, Tai Chi, and the spiritual revolution in corporate America.

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The Most Powerful System of Magick in Its Original, Unexpurgated Form

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GEOFFREY JAMES

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Dr. JOHN DEE

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behind the scenes, preserving the great man's work for posterity. Such tantalizing speculation is unlikely to be confirmed, however. It is interesting to note, in this regard, that a form of Enochian lettering appears in certain editions of Mackey's *Masonic Encyclopedia*. It is, however, unlike Dee's Enochian alphabet.

I'm often asked the question: "Are the Enochian angels real?" Usually I pawn the questioner off with an evasive remark like: "Doctor Dee certainly thought that they were." This is pure editorial cowardice on my part and I believe I owe the reader the questionable benefit of my own opinion on the subject.

As I best understand it, Enochian angels are unlikely to be "real" in the sense of being composed out of atoms, particle waves, or quantifiable material. On the other hand, I believe that angels may represent aspects of the human consciousness that all of us share. In that way, they exist in collective unconscious, which is, in some ways at least, more "real" than the physical world.

Another question I'm also asked is: "Have you ever tried Enochian magic?" This question I *will* leave unanswered. I shall, however, mention that I remember feeling uneasy when I was working on the original material. I had a quite distinct sensation that somebody was looking over my shoulder, a sensation that tickled the hairs on the back of my neck. Other Enochian scholars have related similar experiences.

It's an undeniable fact that curious things happen to people who are interested in this arcane subject. This edition is a result of such an event. Nancy J. Mostad, Acquisitions and Development Manager at Llewellyn, dreamed about Enochian magic and was given a copy of my book, just a few days before I contacted her. But for this possibly fortuitous dream, you might not be holding this book in your hands.

GEOFFREY JAMES

Bavaria, Germany
July 1993

PREFACE

Geoffrey James

THE ENOCHIAN EVOCATION is based on the magical diaries & workbooks of Doctor John Dee, the famous Elizabethan scientist and magus. These manuscripts document the ceremonies that Dee performed with Edward Kelly, who, gazing into a crystal stone, claimed to see and hear angels. According to Kelly, these beings desired to re-establish the true art of Magic, which had been lost due to Man's wickedness and ignorance. The true magical art (they claimed) would bequeath superhuman powers upon its practitioners, change the political structure of Europe, and herald the coming of the Apocalypse.

Dee believed that this research was of great benefit to Mankind and far more important than his more mundane studies. Dee explained his dissatisfaction with worldly knowledge:

> *I have from my youth up, desired and prayed unto God for pure and sound wisdom and understanding of truths natural and artificial, so that God's wisdom, goodness, and power bestowed in the frame of the world might be brought in some bountiful measure under the talent of my capacity... So for many years and in many places, far and near, I have sought and studied many books in sundry languages, and have conferred with sundry men, and have laboured with my own reasonable discourse, to find some inkling, gleam, or beam of those radical truths. But after all my endeavours I could find no other way to attain such wisdom but by the Extraordinary Gift, and not by any vulgar school, doctrine, or human invention.**

Dee felt that only through the practice of magic would he be able to learn those 'radical truths.' Like Luther, Dee rejected the necessity of the church as an intermediary to God. But Dee carried this doctrine one step further, believing that holy revelations

* From Dee's Preface to Sloane MS. 3188.

could be obtained by practicing the magic of the ancient Hebrews:

> *I had read in books and records how Enoch enjoyed God's favor and conversation, and how God was familiar with Moses, and how good angels were sent to Abraham, Isaac, Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others, to instruct them, inform them and help them in worldly and domestic affairs, and even sometimes to satisfy their desires, doubts, and questions of God's secrets. Furthermore, I considered the Shewstone which the high priests did use, by God's own ordering, wherein they had lights and judgements in their great doubts. I considered, too, that God did not refuse to instruct the prophets and seers to give answers to the common people concerning economics, as Samuel did for Saul; and so did Solomon the wise, immediately after attaining his wonderful wisdom through God. Therefore I was sufficiently taught and confirmed that I would never attain wisdom by man's hand or by human power, but only from God, directly or indirectly.*†

Realizing the heretical aspects of these beliefs at a time when magic was perceived as questionable at best and at worst diabolic, Dee was vehement in his rejection of the 'black arts':

> *I have always had a great regard and care to beware of the filthy abuse of such as willingly or wittingly invoke or consult with spiritual creatures of the damned sort: angels of darkness, forgers, patrons of lies and untruths. Instead I have flown unto God through hearty prayer, full oft and in sundry manners.*‡

Dee discovered that he was unable to perceive spirits on his own, and so was forced to employ skryers or crystal gazers. The most prolific of Dee's skryers was Edward Kelly, a man of mediocre education whose main interest was alchemy. Kelly originally asked to work with Dee because Kelly believed that with divine aide they might discover the philosopher's stone that would transmute lead into gold. Dee was hesitant at first, but when they performed a simple ceremony, it was far more successful than anything Dee had ever experienced:

† *Ibidem*
‡ *Ibidem*

> *Thereupon I brought forth to him my stone in the frame (which was given me of a friend) and I said unto him, that I was credibly informed that to it (after a sort) were answerable various good Angels . . . He then settled himself to the Action: and on his knees at my desk, setting the stone before him, fell to prayer and entreaty. In the mean space, I in my oratory did pray and make motion to God & his good Creatures for the furthering of this Action. And within a quarter of an hour (or less) he had sight of one in the stone.**

Kelly's skrying was destined to produce what is perhaps the most unusual magical literature of the Renaissance.

Was Kelly a charlatan who fabricated visions out of his own imagination? Historians have traditionally cast Kelly as a *fraud who deluded his pious master*†, but the evidence perhaps does not justify this judgement. It is true that Kelly accepted £50 per year for his services to Dee‡ but such annuities were the basis for survival in Elizabethan times. Far from encouraging Dee, Kelly eventually began to question the angelic nature of the spirits, and frequently tried to extricate himself from Dee's employ⁂. Kelly might, of course, have been applying reverse psychology, but there is little reason why he should have bothered to do so, as Dee was already determined to continue the experimentation. If Kelly had been trying to plunder Dee's money, why would Kelly have tried to convince Dee that the spirits were devils?

It is difficult to account for the serious stylistic differences between Kelly's usual writing style and the utterances that he attributed to the spirits. Kelly was an uninspired writer; the following exerpt is representative of his prowess:

> *The heavenly cope hath in him nature's fower*
> *Two hidden, but the rest to sight appear:*
> *Wherein the sperms of all the bodies lower*
> *Most secrett are, yett spring forth once a yeare...*§

* Sloane MS. 3188; Passages marked March 10, 1582.
† Francis Yates, *Gordiano Bruno and the Hermetic Tradition*, London: 1964, p. 149.
‡ Meric Casaubon, ed., *A True and Faithful Relation of What passed for many Yeers Between Dr. John Dee . . . and some Spirits*, London: 1659, pg. 28. (Facsimilie republished by Askin, London: 1974.)
⁂ *Ibidem*, pgs. 20, 91, 153, 169 & 171.
§ A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser, New York: 1973, p. liii.

Contrast those stilted and awkward lines with the Call of the Thirty Aires:

The work of man and his pomp,
let them be defaced:
His buyldings
Let them become caves for the beasts of the fiield:
Confownd her understanding with darkeness.
For why?
It repenteth me I made Man.

It seems impossible that this powerful passage could have been written by the same hand, or that Kelly's own writing skill could have produced such passages of eldrich beauty as:

Can the wings of the windes understand your voyces of wonder?...
Stronger are your fete than the barren stone:
And mightier are your voices than the manifold windes....

Admittedly, stylistic differences are subtle gauges of authorship. But more concrete evidence against Kelly fabricating all his visions lies in the complexity of the Angelical (Enochian) keys. Could Kelly, whose single linguistic accomplishment was mastery of schoolboy Latin and even whose English was laced with colloquialisms, have devised an entire language, with its own unique grammar and syntax? It took Tolkien, a professor of philology, years to fabricate the Elvish tongue that figures so largely in his work; if Kelly fabricated the keys, he would have had to do so in a matter of days.

In short, if Kelly was the conscious author of all his 'visions', then he possessed a far greater literary competence than he ever exhibited elsewhere. However, the subconscious mind is often capable of feats that are impossible to the conscious mind. Could Kelly have hallucinated the visions? It has been suggested that Dee may have propelled Kelly into a state of artificial psychosis with their ceremonies.† Kelly may also have had multiple personalities, for the spirits talk in biblical dialects quite different from Kelly's normal speech.

† Peter French, *John Dee, The World of the Elizabethian Magus*, London: Routledge & Kegan Paul, 1972, pg. 114.

Kelly was having trouble distinguishing between his own thoughts and those of the 'spirits'. He complained of:

...a great stir and moving in his brains, very sensible and distinct, as of a creature of human shape and lineaments going up and down, to and fro in his brains and within his skull.‡

Dee was forcing Kelly to perform ceremonies on an almost daily basis, and for hours at a stretch. Reflecting this stress, Kelly's temper became extremely volatile as shown by this event that Dee recorded:

Suddenly E. K. fell into such a rage that...much ado I, Emericus, and his brother had to stop or hold him....At length we let him go in his doublet and hose, without a cap or hat on his head: and into the street he hastened with his brother's rapier drawn... The rage and fury was so great in words and gesture as might plainly prove that the wicked enemy sought either E. K. his own destroying himself, or of me, or of his brother.⁂

Kelly's behaviour was so bizarre that Dee was afraid that Kelly was possessed by the devil, one of the time's standard diagnoses for insanity. Dee had recently discovered that Kelly was performing black magic independent of their work together. This horrified Dee so much that he noted the event in Latin, even in his own private diary:

Horrenda & multiplicia heresium, & blasphemiarum dogmata, quibus illi hostes Jesu Christi illum imbuerant...illisque malis Angelis renunciare, & omnes illorum fraudes deteger... Conversio E. K. ad Deum, abdicatis omnibus Diabolicis experimentis.§

The 'horrible heresies' that the 'evil angels' had revealed to Kelly were, in the context of the time, insane. They questioned the entire fabric on which the culture was built. Dee recorded these heresies in his diary:

‡ Casaubon, *op. cit.*, p. 328.
⁂ *Ibidem*, p. 230.
§ *Ibidem*, p. 164: Manifold horrible heresies and blasphemous doctrines, in which they eat the host of Jesus Christ ... but he was led to put aside these evil angels and all their frauds... I spoke with E. K. about God, telling him to give over all his Diabolical experiments.

They would have persuaded (Kelly):
—That Jesus was not God.
—That no prayer ought to be made to Jesus.
—That there is no sin.
—That man's soul doth go from one body to another childes quickening
—That as many men and women as are now, have always been.
*—That the generation of mankind from Adam and Eve, is not an History, but a writing which has another sense.**

Kelly could not have entertained such notions without being profoundly disturbed by their implications, and his conversion back to orthodoxy indicates his remorse and guilt. There is little question that Kelly was exhibiting signs of extreme stress and possible psychosis while working with Dee.

Kelly's participation in private magical ceremonies raises the tantalizing possibility that he might have had access to magical texts of which Dee was not aware, and that may have served as source material for the *Enochian Evocation*. Although Israel Regardie states that *there is absolutely no trace of any part of the Enochian magical system or Angelical language in Europe.*†;that viewpoint is not entirely justified. While it is true that the Angelical keys are very different from, for example, the bastardized Arabic and Greek in various Solomonic grimoires, elements of the *Enochian Evocation* are similar and in some cases almost identical to other Renaissance magical texts.

Both the *Arbatel*‡ and the *Heptameron*‡‡ are arranged like Book Two of the *Enochian Evocation*, with conjurations addressed to the rulers of each day of the week. The sigil of Æmeth, also in Book Two, is apparently based upon an earlier sigil that appears in the *Sworn Book of Honourius*,§ a manuscript that antedated Kelly by almost 300 years. Of course, the entire methodology for devising spirit sigils out of magical squares of numbers and or letters was described in detail by Cornelius Agrippa *c.* 1533.**

* *loc, cit.*
† Israel Regardie, *The Golden Dawn*, St. Paul: Llewellyn, 1971, p. 208.
‡ Anonymous, *Arbatel, De Magia Veram*, Basileæ: 1575; or Robert Turner, tr., Gillette: Heptangle Books, 1979.
‡‡ Henrici Cornelii Agrippæ, *Liber Quartus De Occulta Philosophia seu de Ceremoniis Magicis Cui accessurunt Elementa Magica Petri de Abano Philosophi*, Location not given, 1565; or Robert Turner, tr., *Fourth Book of the Occult Philosophy*, London: 1655; (Facsimile by Askin, London: 1974.)
§ Daniel Driscoll, tr., *The Sworn Book of Honourius the Magician*, Gillette: Heptangle Books, 1977.
** *De Occulta Philosophia*, Sine loco, 1533.

Renaissance Europe did contain books of evocation magic attributed to Enoch. The very year the keys were dictated, Reginald Scot complained:

*Conjurors carrie about at this daie, bookes intitled under the names of Adam, Abel, Tobie, & Enoch; which Enoch they repute the most divine fellow in such matters**.

Could Kelly have been utilizing such a book to assist him in his private ceremonies, or to provide the material that Dee so incessantly demanded? Kelly was certainly guilty of some plagiarism, although it may have been subconscious, for it was Kelly rather than Dee, who discovered the plagiarism and reported it to Dee:

(Kelly) came speedily out of his Study, and brought in his hand one volume of Cornelius Agrippa his works... whereupon he inferred, that our spiritual Instructors were Cosenors to give us a description of the world, taken out of other Books...†

Dee, somewhat surprised, replied: *I am very glad that you have a Book of your own, wherein these Geographical names are expressed*‡. Dee's ignorance of the exact contents of the library that Kelly kept in his study is extremely suspicious.

If Kelly was plagiarizing some as-yet undiscovered manuscript, it may have been Gnostic in origin, as significant parallels exist between the Angelical keys and certain Gnostic texts. For example, a typical incantation from the *Pistis Sophia*: ZAMA ZAMA OZZA RACHAMA OZAI‡‡ is not Angelical, but the overuse of the 'Z' phoneme is characteristic of Angelical, and the repetition of the word ZAMA echoes the refrain ZACAR CA ZAMRAN that permeates the keys. Another linguistic similarity is the Gnostic name for the demiurge IALDABAOTH,§ quite close to the Angelical IAD BALTOH for 'God of Righteousness.'

The Gnostics tended to treat Enoch as a special personage, because he was the first mortal to speak with God after the fall,

* Reginald Scot, *The Discovery of Witchcraft*, London: William Brome, 1584, Book xv, Chapter xxxi.
† Casaubon, *op. cit.*, p. 158.
‡ *Ibidem.*
‡‡ G. R. S. Mead, *Fragments of a Faith Forgotton*, New York: University Books, 1960, p. 462.
§ *Ibidem*, p. 188.

and so the first to attain the gnosis that they sought§. The Gnostics attributed works of magic to Enoch, such as *the two great Books of* IEOU, *which Enoch wrote when I spoke with him from the Tree of Knowledge, which were in the paradise of Adam**. The word IEOU suggests that the books contained conjurations with words much like those of the *Pistis Sophia* or the Angelical keys; the legendary origin of the Books in the garden of Eden recalls the claim that the Angelical language was that *which Adam verily spake in innocence*.

Like many Gnostic texts, the Angelical keys emphasize the opening of 'gates' into various mystical realms. The *Book of the Great Logos*, a Gnostic text associated with the Books of IEOU, contains the following passage:

> *The guardians of the Gates of the treasure will open them, and they will pass upwards and ever inwards through the following spaces, and the powers rejoicing and giving them their mysteries, seals, and names of power: the Orders of the Three Amens...Within each treasure is a Door or Gate, and without three Gates; each of the outer gates has three guardians.*†

Compare the above passage with the following from Kelly's scrying:

> *Every table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power...for every Palace is above his City and every City is above his Entrance.*‡

Both Gnostic and Angelical magic place emphasis on the number 49. For example, the *Pistis Sophia* states that *the reflection of the supernal projections, powers, or co-partners of the Sophia [when] looked at from without, make an ordering into forty-nine*,‡ while the apoc-

§ *Vide: The Secrets of Enoch*, published in *The Lost Books of the Bible*, Cleveland: Forum Books, 1963.

* Mead, *op. cit.*, p. 487.

† *Ibidem*, p. 258 & 541.

‡ Casaubon, *op. cit.*, p. 88.

‡ Mead, *op. cit.*, p. 471.

ryphal *Books of the Savior* state that *no mystery is higher than the mysteries ye seek after, save only the mystery of the Seven Voices and the Nine-and-Forty Powers and Numbers.** These 49 powers recall the 49 good angels or even the Angelical keys themselves, which Kelly's spirits described as:

> *49 voyces , or callings, which are the Natural Keys, to open...Gates of understanding...you shall have knowledge to move every Gate, and to call out as many as you please...and wisely open unto you the secrets of their Cities...*†

The possibility that Kelly did plagiarize large portions of the *Enochian Evocation* would do much to explain the presence of the Angelical language in his scrying, as well as the stylistic variations in his work. However, the similarity between Kelly's scrying and Gnostic magic, while undeniable, is not sufficiently strong to build a direct textual connection.

A serious objection to the theory that Kelly plagiarized visions is the way that the keys were revealed. The first five keys were dictated, letter by letter, backwards, while the rest were dictated forwards, without any significant errors. The bulk of the keys (over 1000 words) were dictated on a single day during a single session. Most of the English glosses were dictated on a single day, well after the Angelical, yet they match their Angelical counterparts almost perfectly. Kelly would have had to be capable of extraordinary feats of mnemonic virtuosity, if he utilized another magical text as source material for the keys.

A final possibility deserves discussion—was Kelly ever actually in contact with supernatural entities? In fact, the Dee-Kelly ceremonies contain some evidence that would seem to indicate the presence of the supernatural during some of the ceremonies.

One standard test for the presence of the supernatural is precognition of future events. This took place at least twice during the Dee-Kelly workings; the spirits predicted the Spanish armada and the execution of Mary Queen of Scots well before those events could have been known.‡ However, the 'spirits' predicted other events that never took place.

* *Ibidem*, pgs. 516 & 523.

† Casaubon, *op. cit.*, p. 77.

‡ Donald C. Laycock, *The Complete Enochian Dictionary*, London: Askin, 1978, p. 38

Another classic test for the presence of the supernatural is the speaking of a tongue with which the possessed is not familiar. During one ceremony, Kelly began repeating Greek words, but he soon became frustrated and interrupted with: *Unless you speak some language that I can understand, I will express no more of this Ghybbrish*§. Curiously, the Greek translates into a warning to Dee not to trust Kelly.

But the Angelical language itself forms a more startling example of 'speaking in tongues', because it exhibits characteristics that would seem to indicate that it was designed to be a non-spoken language. As Da Vinci had pointed out nearly 100 years before the keys were dictated, spirits would be unable to make audible sounds on their own, due to a lack of vocal chords with which to vibrate the air*.

Thus any 'language' that spirits would 'speak' would be radically different from a language intended for use by human beings. Onomatapœiæ would be totally lacking. Contractions would be used to create new concepts, rather than to smooth out pronunciation. Many words would feature strings of consonants rather than an easily-pronounced intermixes of vowels and consonants. The letter arrangement would appear somewhat random and more like a Cabbala than a spoken tongue. And finally, the system of numbers would not be based on 10, since along with a lack of vocal chords, non-material entities would have little use for fingers.

The Angelical language exhibits most of these characteristics. There are no onomatapeioæ in Angelical. Angelical contractions such as TELOCVOVIM and JADOIASMOMA are conceptually convenient, but have not been edited for easier pronunciation. Many Angelical words feature unpronouncable strings of consonants. Angelical letter arrangements appear to be random‡, and the language is stated to be the source language for Hebrew and thus Cabbala is implied. Finally, Angelical numbers are incomprehensible using any known base or numbering scheme⁂.

§ Casaubon, *op. cit.*, p. 27.
* Jean Paul Richter, tr., *The Notebooks of Leonardo Da Vinci*, New York: Dover Publications, 1970, Vol. II, p. 307.
‡ Laycock, *op. cit.*, p. 40.
⁂ *Ibidem*, p. 44.

The compiler of the Enochian dictionary, on the other hand, asserts that the Angelical language is English-like both in word order and in pronunciation. Since the exact character of the Angelical language is essential to an understanding of *The Enochian Evocation*, Laycock's theory must be examined in some detail.

Laycock gives an example where English is the only language that matches the Angelical§. But the keys include many other passages where the Angelical phrasing makes for extremely awkward English. For example, NIISO CRIP IP NIDALI is glossed as *Come awaye, but not your noyses.* Since this is addressed to the *Thunderers of Judgement and Wrath*, what is probably meant by NIISO CRIP IP NIDALI is *leave wherever you are and come here, but don't make thundering noises.* The Angelical language expresses the concept much more succinctly than is possible in English. Again, the Angelical word TELOCVOVIM is glossed as *him that is faln [fallen]*, but is actually a contraction of TELOCH (death) and VOVIN (dragon), literally 'death-dragon'—a reference to Satan's transformation during his fall. Words like TELOCVOVIM are much more Germanic than English-like. In short, the Angelical language is no more English-like than any other non-English language; the fact that there are some matches is not significant.

Laycock states that the Angelical language has English pronunciations. Unfortunately, Kelly never, as the spirits' 'mouthpiece', pronounced the Angelical words. Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded:

> *[The angel] hath a rod or wand in his hand...it is of Gold...He standeth upon his round table of Christal or rather Mother of Pearl: There appear an infinite number of letters on the same, as thick as can stand by another...He standeth and pointeth with his rod to the letters of his Table, as if he made some account or reckoning*⁂.

Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because

§ *Ibidem*, p. 43.
⁂ Casaubon, *op. cit.*, p. 73.

he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestons, the spirits seem unconcerned with pronunciation. The Angelical language in its basic form makes few concessions to the human vocal chord.

Of course, one must keep in mind that Kelly might have plagiarized the keys; in any case, whoever or whatever devised the keys made a viable attempt to simulate a 'language' designed for non-material beings.

The final and most dramatic evidence for the presence of the supernatural is a telekinetic phenomenon that Dee himself witnessed and described:

> *There appeared a great flame of fire in the principal Stone....Suddenly one seemed to come in at the fourth window of the Chappel... the stone was heaved up a handful high and set down again. The one at the window seemed... with spread-abroad arms to come to E. K., at which sight, he shrinked back somewhat, and then that Creature took up between both his hands the stone and frame of gold, and mounted up away as he came E. K. catched at it, but he could not touch it ...E. K. was in a great fear and trembling and had* tremorem cordis *for a while. But I was very glad and well pleased**.

Although it is true that this event could easily be reproduced using modern techniques of prestidigitation, stage magic in the 16th century was much too crude to produce such an illusion†. If Kelly had some trick of making a crystal rise and fly out a window, he could have made far more than £50 a year performing this feat for the public. Kelly's reaction to the event is revealing; Dee apparently listened to his heart and noticed tremors, a condition that Kelly would have found difficult to simulate. Kelly seems genuinely affected, but the cold and clinical Dee declared that he was *glad and well pleased*. The event proved to Dee, beyond the shadow of all doubt, that they were in contact with supernatural powers.

* *Ibidem*, Second page 19.

† *Vide*, Scot, *op. cit.*, Book XIII, Chapter XXXIV, for a description of the primitive stage illusions of the 16th Century.

Was Kelly a charlatan, a psychotic, a plagiarist, or a true skryer? The distinction was non-existent in Kelly's own mind, because differentiating between these states required a well-defined sense of reality. There is no simple explanation for Kelly's actions. He believed in the spirits, yet he fabricated and plagiarized. He exhibited the signs of psychosis, yet manifested extraordinary linguistic and telekinetic phenomena. Forced on an almost daily basis into abnormal psychological and hypnotic states, plagued by the constant fear of damnation, convinced to let his life be controlled by 'angels' that were either manifestations of his diseased subconscious or of strange otherworldly presences-all these served to blur Kelly's perception of reality.

It is ironic that Kelly is so often viewed as victimizing Dee. Kelly was forced to stay with Dee because the money that the doctor gave him supported Kelly's wife and brother. When Kelly tried to leave, Dee would coerce him to remain by playing on his guilt and fear. It was Dee, not Kelly, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths'.

A single incident epitomizes the difference between the attitudes of the two men. The spirits demanded that Dee and Kelly have sexual relations with each other's wives. Whether the suggestion came from Kelly's subconscious or from some other source is not important; what is important is the reactions of the two men.

Kelly was appalled and, in a rare lucid moment, insisted that Dee include a written protest in his magical diaries:

> *I, Edward Kelly, by good and provident determination and consideration in these former Actions, that is to say, appearings, shews made, and voyces uttered...have from the beginning thereof (which at large by the records appeareth) not only doubted and disliked their insinuations and doctrine but also at diverse and sundry times... sought to depart from the exercises thereof...they manifestly [have] urged and commanded in the name of God a Doctrine Damnable and contrary to the Laws of God.**

* Casaubon, *op. cit.*, Second page 17.

Dee had his own doubts, and for the first time calls the spirits 'apparitions'‡. But Dee was not willing to admit that the 'radical truths' might have had a less than divine origin, and, against all the protests of Kelly and the two wives (who 'disliked utterly this last doctrine'), Dee drew up an elaborate contract that included the following stipulation:

> *this doctrine and doings should unto no mortal man be disclosed, but among us onely the above-named four to be kept most secret... we all and every four of us do request...that the sudden and immediate death may light and fall onto the discloser and on him or her to whom the same doctrine or doing any manner of way shall be disclosed or known**.

Thus the hypocritical Dee was willing to pretend that he was following the commandments of God, but asked for death for anyone who found out about it.

The ceremonies continued for some time, possibly pushing Kelly beyond the limits of sanity. After splitting with Dee, he foolishly proclaimed (and perhaps believed himself) that he had indeed discovered the Philosopher's Stone. Finally, in another manic rage, he murdered a man and was imprisioned for the rest of his life. When finally given the opportunity to escape from his tower prison, he fell (or jumped?) to his death§.

Dee felt no guilt for any of his magical experiments, and continually protested his own innocence of any wrongdoing:

> *The great losses and damages which I have sustained do not grieve my heart so much as the rash, lewd, fond, and most untrue fables and reports of me and my philosophical studies... The works of my hands and the words of my mouth bear lively witness to the thoughts of my heart and inclination of my mind*§§.

Even in the last years of his life, Dee was willing to stand trial for Witchcraft, convinced that even the repressive courts under

‡ *Ibidem*, Second page 13.
* *Ibidem*, Second page 21.
§ A.E. Waite, *Alchemists Through the Ages*, New York, Steiner, 1970, p. 158
§§ Casaubon, *op cit*, Dee's Apology to the Archbishop of Canterbury.

James the First would acquit him.*

Dee's quest was a spiritual one and his sincere intention was to bring God's wisdom to Mankind. Dee tried to extend the power of Man beyond the threshold of science. While Dee's fanaticism and blind faith in the reality of Kelly's skrying caused others to suffer, one must admit that Dee himself did not escape unscathed. Once the news of his magical practices had become public knowledge, his house and belongings were partially destroyed by a mob of ignorant peasants. And despite the spirits' promises of vast treasures, Dee died in abject poverty, still practicing magic to the end of his days.†

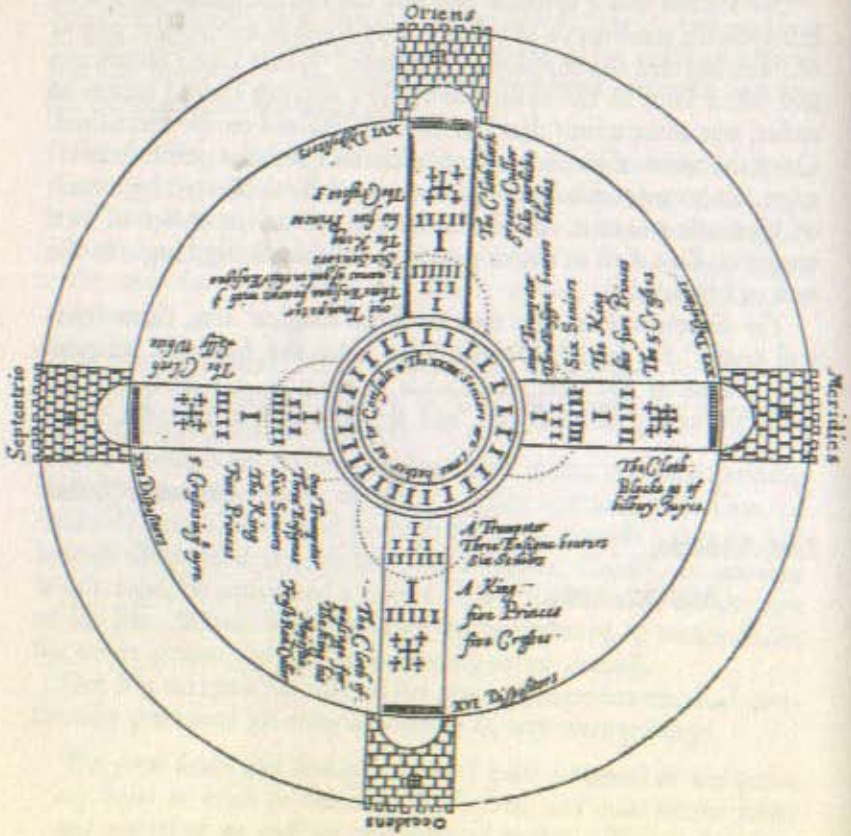
The Enochian Evocation reveals those magical arts, those 'radical truths' for which Doctor John Dee, the foremost scientist and magus of his time, risked his reputation, the virtue of his wife, the sanity of his friend, and the salvation of his own soul.

GEOFFREY JAMES

LOS ANGELES,

AUGUST, 1982.

* French, *op. cit.*, p. 10.
† Laycock, *op. cit.*, p. 53.



THE GOLDEN TALISMAN

[*Vide:* APPENDIX A, ¶V., p. 187–88.]

BOOK ONE

THE MAGICK OF ENOCH

CHAPTER I.

THE FALL OF MAN

§1. *The Garden of Eden.*

MAN, IN HIS CREATION, BEING MADE AN INNOCENT, WAS also authorized and made partaker of the Power and Spirit of God. He not only knew all things under Creation and spoke of them properly—naming them as they were—but was also a partaker of the presence and society of Angels, a speaker of the mysteries of God, and spoke even with God Himself. So in that innocence, the power of his partaking with God and His good Angels was exalted, and so became holy in the sight of God.

§2. *The Casting Out of Adam.*

But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and unperfect in respect to his purer essence, began to assail man, and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the Garden of Felicity and the judgement of his understanding, but not utterly the favor of God. But he was driven forth (as your scriptures record) unto the Earth which was covered with brambles. Adam received punishment for his offence, in that he was turned out into the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her

time, and placed over her Angelic Keepers, Watchmen, and Princes.

§3. *The Origin of Hebrew.*

Being as dumb, and not able to speak, Adam began to learn (through necessity) the language which thou callest Hebrew but not in the form which is now Hebrew amongst you. Adam uttered and delivered to his posterity the nearest knowledge that he had of God and His Creatures. From his own self, he divided this speech into three parts: twelve, three, and seven. This division yet remaineth, but the true forms and pronunciations are lost. Therefore Hebrew is not of that force that it was in its original dignity; much less is it to be compared with this language that we deliver, which Adam verily spake in innocence and which has never been uttered nor disclosed to man since, until now. In this language, the power of God must work and wisdom in her true kind must be delivered.

CHAPTER IJ.

THE WISDOM OF ENOCH.

§1. *The Lord & Enoch.*

HEN THE LORD APPEARED UNTO ENOCH AND WAS merciful unto him and opened up his eyes so that he might see and judge the earth, which was unknown unto his parents by reason of their fall. For the Lord said: *Let us show unto Enoch the use of the earth.* And lo, Enoch was wise and full of the spirit of wisdom.

§2. *The Prayer of Enoch.*

Thrice a day did Enoch talk with God, and this was his prayer:

CAN THE VESSEL OF FEAR, FRAGILITY, OR THAT WHICH IS OF A determined proportion, lift up himself, heave up his hands, and gather the sun into his bosom? Lord, it cannot be. Lord, my imperfection is great. Lord, I am less than sand. Lord, thy good Angels and Creatures excel me by far, for our proportion is not alike and our senses agreeth not.

Notwithstanding I am comforted. For we all have one God, all one beginning from thee, and all respect thee as Creator. Therefore I will call upon thy name and in thee I will become mighty. Thou shalt light me, and I will become a Seer. I will see thy Creatures and will magnify thee amongst them.

Those that come into thee have the same gate, and through that same gate descend those that thou sendest. Behold, I will offer my house, my labour, my heart and soul, if it will please thy Angels to dwell with me and I with them—to rejoice with me that I might rejoice with them—to minister unto me that I might magnify thy name.

℣Then, lo, these Tables (which I have provided and prepared according to thy will) I offer unto thee and unto thy holy Angels, desiring them through thy holy Names. As thou art their light and comfort, so they will be my light and comfort. Lord, they prescribe no laws unto thee, thus it is not meet that I prescribe laws unto them. What it pleases them to offer unto me, I will receive. Behold, Oh Lord, if I shall call them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them manifest unto me, howsoever I shall call them and at whatever time.

℣Oh Lord, is there any who is mortal that can measure the heavens? How, therefore, can the heavens enter into man's Imagination? Thy Creatures are the glory of thy countenance and thereby thou glorifiest all things; but this glory excelleth and is far above my understanding. It is great wisdom to speak with Kings according to one's understanding, but to command Kings is not wisdom unless it come from thee.

℣Behold, Lord, how shall I ascend into the heavens? The air will not carry me, but resisteth my folly. I fall down, for I am of the earth. Therefore, oh thou very light and true comfort, that canst command the Heavens: Behold, I offer these Tables unto thee. Command them as it pleaseth thee. Oh you Ministers and true lights of understanding, who govern this earthly frame and the elements wherein we live: Do for me as for the servant of the Lord. For unto me it has pleased the Lord to talk of you.

℣Behold, Lord, thou hast appointed me 50 times. Thrice 50 times I will lift up my hands unto thee. Be it unto me as it pleaseth thee and thy holy Ministers. I require nothing but thee, through thee, and for thy honor and glory. Yet I hope that I shall be satisfied and shall not die (as thou hast promised) until thou gatherest the clouds together to judge all things. And in that moment I shall be changed and dwell with thee forever.

§3. *The Book of Enoch.*

℣And at the end of the 50 days, there appeared unto Enoch that which is not now to be manifested nor spoken of. Enoch enjoyed the fruit of God, his promise, and received the benefit of his faith. Here may the wise learn wisdom; for what doth man do that is not corruptible? ℣And Enoch said unto the Lord: *Let there by remembrance of thy mercy, and let those that love thee taste of this after me. Oh let not thy mercy be forgotten.* And the Lord was pleased. So after 50 days, Enoch wrote, and this was the title of his books: LET THOSE THAT FEAR GOD AND ARE WORTHY —READ.

CHAPTER IIJ

THE FALL OF ENOCH'S MAGICK.

§1. *The Unworthy Read Enoch's Book.*

BUT BEHOLD, THE PEOPLE WAXED WICKED & BECAME unrighteous, and the spirit of the Lord was far off and gone away from them. So that those that were unworthy began to read. And the kings of the earth said thus against the Lord: *What is it that we cannot do, & who is he that can resist us?*

§2. *The Lord Sends Wicked Spirits.*

And the Lord was vexed, and he sent in amongst them 150 lions, spirits of wickedness, error, and deceit. And they appeared unto the kings of the earth, for the Lord had put them between those that are wicked and his good Angels. And these spirits began to counterfeit the doings of God and His power, for they had power given to them to do so. And the memory of Enoch washed away.

§3. *Enoch's Magick Forgotten.*

The knowledge of mystical figures and their use is the gift of God delivered unto Enoch and (by Enoch's request) unto the faithful, that they might have the true use of God's Creatures, and of the earth whereon they dwell. So hath the Devil delivered unto the wicked the signs and tokens of his error and hatred towards God, so that they, in using them, might consent in their will and so become partakers with him in his reward, which is æternal damnation. These signs they call Characters—a lamentable thing—for by these many souls have perished. For the doings of the Ægyptians seem, but are not so. The doings of the Lord are, and continue to be. But, as the painter imitates the gestures of man, so doth the Devil imitate the substance and things created and made by God.

§4. *Concerning Satan.*

Where are the monuments that Satan hath built? Hath he not built a fort on the whole earth? Hath he not victory over the Saints? Dwelleth he not in the temple of the Highest? Triumpheth he not in the cities of the world? But without comfort are his victories and without pleasure are his dwelling places, for he knoweth that his time is at hand. He that now hath freedom shall become bound. He unto whom the whole world is a garden, there shall not be one foot left. Therefore are all his pleasures vanity, all his triumphs smoke, and his authority nothing but a meer shadow.

CHAPTER IV.

THE REESTABLISHMENT OF ENOCH'S WISDOM.

§1. *The Lord is Displeased With Man.*

THE GODHEAD, KEEPING IN HIS ALMIGHTY BOSOM THE image and form of all things, looked down upon the earth, and said: *Let us now go down amongst the sons of men.* But he saw that all things grew contrary to their creation and nature, either keeping their dignities and secret virtue shut up in obscurity, or else riotously perishing through imbecility and ignorance.

So then he said: *Behold, I delight not in the World. The Elements are defiled. The sons of men are wicked, their bodies are become dunghills, and the inward parts (which are the secret chambers of their hearts) are become the dens and dungeons of the damned. Therefore, I will draw my spirit from amongst them, and they shall become more drunken, and their ignorance shall become such as never was before...no, not since the fall of the heavens! For, Lo, the time is come, and he that is the Son of the Unrighteousness liveth. Unto him shall be given strength and power. The kings of the earth shall become mad, yea, even raging mad, yea, even unto the third madness in the depth of their own imagination. But I will build my temple in the woods and in the desert places and will become a serpent in the wilderness.*

§2. *The Lord Relenteth.*

Lo, the Thunder spake, and the earth became misty and full of fog, so that the soul of man might sleep in its own confusion. The second Thunder spake, and there arose spirits, such as are for Soothsayers, Witches, Charmers, and Seducers. They have entered into the holy places and have taken up their seats in man.

Woe be unto the earth, for she is corrupted. Woe be unto the earth, for she is surrendered to her adversary. Woe be unto the

earth, for she is delivered into the hands of her enemy. Yea, woe be unto the sons of man, for their vessels are poisoned. But even then said the Lord: *I will be known in the wilderness and will Triumph in my weakness.*

§3. *The Lord Sends Raphæl to Dee & Kelly.*

And lo, he called you. And you became drunken and foolish with the spirit of God. The Lord said: *Descend, for he calleth.* And so Raphæl (who had brought up your prayer) descended, and he was full of the power and spirit of God. And he delivered a Doctrine—neither painted nor carved nor imagined by man—but simple, plain, full of strength and the power of the Holy Ghost. This doctrine began, as man did, nakedly from the earth, but is yet the image of perfection. It is this self-same Art which is delivered unto you as an infallible doctrine. For now it hath pleased God to deliver this Doctrine again out of darkness and to fulfil his promise with thee for the Books of Enoch. And to thee he sayeth as he said to Enoch: *Let those that are worthy understand this, by thee, that it be one witness of my promise towards thee.*

CHAPTER V.

THE NATURE OF THIS WISDOM.

§1. *To whom this Wisdom is to be Spoken.*

THIS WISDOM IS NOT TO BE SPOKEN OF IN ANY OTHER thing, neither is it to be talked of with man's imagination. For this work is the gift of God, which is all power, and so doth He open it in a tongue of power, to the intent that the proportions may agree in themselves. For it is written, Wisdom sitteth upon a hill, and beholdeth the four winds, and girdeth herself together as the brightness of the morning. But she is visited by only a few, and dwelleth alone as though she were a widow.

§2. *Concerning the Tables of Enoch.*

We instruct and inform you, according to this Doctrine delivered, that which is contained in the 49 Tables. In 49 voyces, or callings, which are the Natural Keyes to open those (not 49 but 48, for One is not to be opened) Gates of understanding. You shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary. They can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly that which is contained in the Tables. Through this knowledge you shall easily be able to judge, not as the world doth, but perfectly: of the world, of all things contained within the compass of Nature, and of all things which are subject to an end.

§3. *Concerning the Angelic Calls or Keys.*

Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. These calls touch all parts of the World. The World may be dealt with, and her

parts; therefore you may do anything. These calls are the keys into the Gates and Cities of wisdom, which cannot be opened, but with visible apparition. This is according to the former instructions and is to be had by the calling of every Table.

These are the holy and mystical Calls delivered, which followeth in practice for the moving of the Tables that control the Kings and Ministers of government. Their utterance is of force, and moveth them to visible apparition. Moved and appeared, they are forced (by the Covenant of God delivered by his spirit) to render obedient and faithful society. They will open the mysteries of their creation, as far as shall be necessary: and give you understanding of many thousand secrets, wherein you are yet but children. For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power. For every Palace is above his City and every City above his entrance.

In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither speech nor silence that was or shall be to the end of the world.

§4. *Concerning the Primæval Language.*

Thus you see the necessity of this tongue, the excellency of it, and why it is preferred before that which you call Hebrew. For it is written that every lesser consenteth to its greater. Our wisdom shall prove Rhetoric. In this language, every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the essence of the substance. The letters are separated, and in confusion: and therefore, are by numbers gathered together, which also signify a number. For as every greater containeth his lesser, so are secret and unknown forms of things

knit up in their parents. Being known in number, they are easily distinguished, so that herein we teach places to be numbered, letters to be elected from the numbered, and proper words from the letters, which signify substantially the thing that is spoken of in the center of the Creator.

℣Even as the mind of man is moved at an ordered speech, and is easily persuaded in things that are true, so are the creatures of God stirred up in themselves when they hear the words with which they were nursed and brought forth. For nothing moveth, that is not persuaded; neither can anything be persuaded that is unknown. Without this language, the Creatures of God understand you not. You are not of their Cities; you are become enemies, because you are separated by ignorance from Him that governeth the City.

§5. *Concerning the 91 Earthly Princes.*

℣The Call of the Thirty Aires summons the 91 Princes and spiritual Governors unto whom the earth is delivered as a portion. They bring in and depose kings and all governments upon the earth, and they vary the natures of things with the variation of every moment. Unto them, the providence of the æternal judgement is already opened. They are governed by the 12 angels of the 12 Tribes, which are, in turn, governed by the 7 that stand before the presence of God.

℣Let him that can see, look up. Let him that can hear, attend, for this is wisdom. They are all spirits of the Air, not rejected, but dignified. They dwell and have their habitation in the air, in diverse and sundry places, for their mansions are not alike, nor are their powers equal. Understand, therefore, that from the fire to the earth, there are 30 places or abidings, one above and beneath another, wherein these Creatures have their abode, for a time.

§6. *Concerning the Great Table of the Quarters.*

℣THE GREAT TABLE OF THE QUARTERS CONTAINETH THE FOLLOWing: ♉ 1. All human knowledge. ♉ 2. Out of it springeth Physic. ♉ 3. The knowledge of all elemental Creatures amongst you, how many kinds there are, and for what use they were created, those that live in the air, those that live in the waters, those that dwell in the earth, and those of the fire (which is the secret life of all things). ♉ 4. The knowledge, finding, and use of metals, the virtues of them, the congelations and virtues of stones. ♉ 5. The conjoining and knitting together of natures. The destruction of all nature and of things that may perish. ♉ 6. Moving from place to place, as, in this country or that country at your pleasure. ♉ 7. The knowledge of all mechanical crafts. ♉ 8. The transmutation of form, but not essence. ♉ 9. The knowledge of the secrets of men.

CHAPTER VI

GENERAL CONSIDERATIONS OF THIS ART.

§1. *Art Thou Worthy to Read?*

THUS SAITH THE MESSENGERS OF THE GOD OF WISDOM: ℣Is your worthiness such that you merit such great mercy? Are your vessels cleansed and made apt to receive and hold the sweet liquor of pure understanding? ℣Be not proud of the gifts of God, but become humble. Do not justify yourself in respect that this is the word of God delivered unto you for your own selves. The more you receive, be the more thankful. The more you be in the strength of God, the more use you the pureness of humility.

℣You called for Wisdom, and God hath opened unto you his Judgement. He hath delivered unto you the keys that you may enter. But be humble. Enter not of presumption, but of permission. Go not in rashly, but be brought in willingly. For many have ascended, but few have entered. Therefore be diligent that you may enter in, not as spoilers, but as such as deserve entertainment in the name and through the power of the Highest. For great are the mercies of God unto such as have faith.

§2. *Deal not with Wicked Spirits.*

℣As long as thou dealest with wicked spirits, the Lord will keep back his hands and thou keepest back the Lord. If thou wilt be the minister of God, if thou wilt go forward in His work, if thou wilt see the happy times that are to come, thou must abstain from evil. Thou must sweep thy house clean. Thou must put on thy best garments and must become humble and meek.

℣Let not thy life be a scandle to the will of the Lord, and to the greatness of his works. For the power that is within thy soul is of great force and the ability to perform those things that proceed with power. This is the cause that the wicked ones

obey thee, for they fear themselves when they see the seal of thy Creation. Remember that there is a continual fight between us and Satan, wherein we vanquish by patience. The Devil is the father of carping, so doth he subtly infect the Seer's imagination, mingling unperfect forms with my utterance. Water is not received without air, neither the word of God without blasphemous insinuation. The son of God never did convert all, neither did all that did hear him, believe. Therefore, where the power of God is, is also Satan.

§3 .*Concerning the Book, Vestments, & Days.*

℣The book consisteth first of the invocation of the names of God, and second of the invocation of the Angels, by the names of God. Their offices are manifest. ℣Four days after your book is made, you must only call upon those names of God or of the God of Hosts, in those names. And 14 days after, you shall (in some convenient place) call the Angels by petition and by the name of God unto which they are obedient. ℣ On the fifteenth day, you shall cloth yourselves in vestures made of white linen and so have the apparition, use, and practice of the Creatures. ℣For this Art is not a labour of years, nor many days.

§4. *Conclusion.*

℣Thus hath God kept promise with you, and hath delivered you the keys to his storehouses, wherein you shall find (if you enter wisely, humbly, and patiently) treasures worth more than the frames of the heavens. Therefore, examine your books. Confer one place with another, and learn to be perfect for the practice and entrance.

℣Thinkest thou that we speak anything that is not true? Then thou shalt never know the mysteries of all the things that have been spoken. If you love together and dwell together, and in one God, then God will be merciful unto you, bless you, comfort you, and strengthen you unto the end. More would I say but words profit not. God be amongst you.

BOOK TWO

THE MYSTICAL HEPTARCHY

OF THE DIVINE CREATION ITSELF TO BE READ BY THE FAITHFUL

CHAPTER I.

OF THE TITLE & GENERAL CONTENTS OF THIS BOOK WITH SOME NEEDFUL TESTIMONIES

PRINCE BRALGES

BEWARE OF WAVERING AND BLOT OUT SUSPICION, for we are God's creatures that have reigned, do reign, and shall reign forever. Behold, our mysteries shall be known unto you, preserving the secrets of Him that reigneth forever and whose name is great forever.

KING CARMARA

Open your eyes and you shall see from the highest to the lowest and the peace of God shall be upon you. Come, gradually we repeat the work of God. There is one God and one are his works.

DEE

Note that this Book of Creation speaks firstly of the mighty works of God and secondly of the kings that perform these great works. Very many came upon the curved surface of the transparent globe and said: *We are prepared to serve our God.*

KING CARMARA

This work shall have relation to time present and present use, to mysteries far exceeding it, and finally to a purpose and intent whereby the majesty and name of God shall and may, and, of

force, must appear with the apparition of his wonders and marvels yet unheard of. So say I.

DEE

As Michæl and Uriel at the beginning of these revealed mysteries were present and gave authority to Carmara to order the whole Heptarchical Revelation; so at the conclusion, they appeared again, and Raphæl with them; and Michæl concluded the second book of this particular revelation Heptarchical with these words following:

MICHÆL

Merciful is our God and glorious is his name, which chooseth his creatures according to his own secret judgement. This Art is thr first part of a threefold Art joining Man with the knowledge of the world, the government of his creatures, and the sight of his majesty. This is (O I say unto you) that which is strength, medicine, and mercy to those that fear him. Amen.

KING CARMARA

Thou hast a work of three proportions in essence, and of seven in form, which is (of itself) divided by a number sevenfold: of the course, estate, and determination of things above, things near, and things below, which of itself, is pure, perfect, and without blemish. Oh God, how easy is this first understanding ! Thou hast been told perfectly, plainly, and absolutely, not only of the condition, dignities, and estate of all things that God hath framed, but also, thou wast delivered the most perfect form and use of them.. Even as God is just, His judgements true, His mercies unspeakable, so are we the true messengers of God.

MICHÆL

Now you touch the world and the doings upon Earth. Now we show unto you the lower world and the governors that work and rule under God. By them you will have power to work such things as shall be to God's glory, and the profit of your country and the knowledge of his Creatures. They proceed from

one God, one knowledge, and one operation. Come, my sons, behold these tables. Herein lie the names, that work under God upon the earth, not of the wicked, but of the Angels of light. The whole government doth consist in the hands of 49, (in God his Power, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious. Mark these tables, mark them, record them to your comfort. This is the first knowledge. Herein shall you find wisdom. Halleluiah. Mighty and Omnipotent art thou, O God, God, God, amongst thy creatures. Thou fillest all things with thy excellent foresight. Thy glory be amongst us forever. Amen.

URIEL

The fountain of wisdom is opened. Nature shall be known. The earth with her secrets shall be disclosed. The elements with their power shall be divulged.

Behold, I teach! There are 49 Angels, glorious and excellent, appointed for the government of all earthly actions. These 49 do work and dispose the will of the Creator, being limited from the beginning in strength, power, and glory. These shall be subject unto you, in the name and by invocating upon the name of God, who doth lighten, dispose, and comfort you.

KING CARMARA

What doth heaven behold or the earth contain that is not or may be subdued, formed, and made by these? What learning grounded upon wisdom with the excellencies in nature cannot they manifest?

- One in Heaven they know.
- One & all in Man they know.
- One & all in Earth they know.

Measure Heaven by a part (my meaning is by those few). Let God be glorified, his name praised, for his creation will be taken and his creatures well used.

URIEL

He that standeth in the midst of the globe signifieth Nature. Whereupon, in the first point, is the use and practice of this work. That is to say, concerning the first part, for it is said: The book containeth three kinds of knowledge:

- The knowledge of God truly.
- The number & doings of His Angels perfectly.
- The beginning & ending of Nature substantially.

CHAPTER IJ

OF JOHN DEE & HIS INTEREST TO EXERCISE THE DOCTRINE HEPTARCHICAL

URIEL

THIS, YOUR ERA, IS THE LAST AGE, WHICH WILL BE revealed unto you. The mysteries of God have a time. The Sons of Light and their Sons are subject unto my commandment. This is a mystery. I have spoken of it; note it thoroughly. They are my servants. By them thou shalt work marvels.

PRINCE HAGONEL

There are kings false and unjust, whose power I have subverted and destroyed. So shalt thou.

The second assembly were the governors of the Earth, whose glory (if they be good) the weapons we have taught thee will augment, and, consequently (if they be evil) will pervert.

PRINCE BORNOGO

I am Bornogo. What thou desirest shall be fulfilled. Glory to God.

PRINCE BEFAFES

Behold, Behold, Lo Behold, my mighty power consisteth in this. Learn wisdom by my words. This is wrought for thy erudition, what I instruct thee from God. Look to thy charge truly. Thou art yet dead. Thou shalt be revived. But Oh, bless God truly. The blessing that God giveth me I will bestow upon thee by permission. O how mighty is our God, which walked on the waters, which sealed me with His name, whose glory is without end. Thou hast written me, but yet dost not know me. Use me,

in the Name of God; I shall, at the time appointed, be ready. I will manifest the works of the seas and the miracles of the deep shall be known.

KING CARMARA

℣Behold, thou desirest and art sick with desire. I am the disposer though not the composer of God's medicines. Thou desirest to be comforted and strengthened in thy labours. I minister unto thee the Strength of God. What I say is not of myself. Neither that which is said to me, is of themselves; but is said of Him which liveth forever. These mysteries hath God lastly, and of His great mercies granted unto thee. I have answered thy doubting mind. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up with the perfect knowledge of God's mysteries in His mercies. Abuse them not. Be faithful; use mercy. God shall enrich thee. Banish Wrath—It was the first and the greatest commandment. I reign by Him and live by Him which reigneth and liveth forever.

℣I have showed thee perfectly. Behold I teach again. O how merciful is God, that revealeth such great secrets to flesh and blood! Thou has 42 letters. Thy tables last, contain so many.

℣When thou wilt work for anything pertaining to the estate of a good king, thou must first call upon him which is their prince. Secondly, the ministers of his power are six.

℣In outward sense my words are true. I speak now of the use of one of the first that I speak of, or manifested yesterday. Said I not and showed I not the Government of princes, for as it is a mystery to a further matter, so it is a purpose to a present use. If it rules worldly princes, how much more shall it work with the Princes of Creation? Thou desirest use; I teach thee use. And yet the Art is to the further understanding of all sciences that are past, present, and yet to come. Fruits hath further virtue, but only in the eating. Gold has further condition, property and quality, than in melting or in common use. Kings

there are in Nature, with Nature, and above Nature. Thou art dignified in this knowledge.

℣Last of all, thy ring, which was appointed thee, with the lamen comprehending the form of thy own name, which is to be made in perfect gold, as is aforesaid.

℣Thou shalt be comforted. But respect the world, whereunto thou art provided; and for what end; and that in what time. Serve God truly; serve Him justly. Great care is to be had with those that meddle with Prince's affairs. Much more consideration with whom thou shalt meddle or use any practice. But God hath shadowed thee from destruction. He preserveth His faithful, and shaddoweth the just with a shield of honour. None shall enter into the knowledge of these mysteries with thee, but this worker*. Thy estate with the Prince (now reigning)† shall shortly be amended, her favour increased, with the good will of diverse that are now deceivers. Thy hand shall shortly be their help; and thou shalt do wonderful and many benefits (to the augmenting of God's Glory) for thy country. Finally, God doth enrich thee with knowledge and of thyself hath given thee understanding of these worldly vanities. He is merciful and his good creatures neither have, do, nor will forget thee. God bless you both; whose Mercy, Goodness, and Grace I pronounce and utter upon you.

KING BOBOGEL

℣I have said: *Dee, Dee, Dee* at length, but not too late‡.

KING CARMARA

℣Lo, thus thou seest the glory of God's creatures; whom thou mayest use with the consideration of the day, their King, their Prince and his Character. The King and Prince govern for the whole day; the rest according to the sixth part of the day. Use

* *i. e.* Kelly

† *i. e.* Queen Elizabeth

‡ Dee's note: King Bobogel said this of my attaining to such mysteries as the ministers under him made show of.

them to the glory, praise, and honour of Him which created them, to the laude and praise of His Majesty.

KING BYNEPOR

Write this reverently. Note it with submission. What I speak hath not been revealed; no not in the last times of the second last world. Thou shalt work marvels marvelously by my workmanship in the highest.

KING BNASPOL

Unto my Prince (my subject) are delivered the keys of the mysteries of the Earth. All those are Angels that govern under him. Use them; they are and shall be at thy commandment.

KING BNASPEN

By me thou shalt cast out the power of wicked spirits. By me thou shalt know the doings and practices of evil men, and more than may be spoken or uttered to man.

KING CARMARA

Oh, how great is the sickness and corruption of man who barely has faith in God or in His good Angels? You maketh all the earthly things that have the corruption of the earth within them. Our God, our God, He is our God. It is true we are His Angels and it is also true that we are His servants. I ask for that power. I speak, and that which I speak is the shadow of truth, justice, and perfection.

BEHOLD: (Holding up the measuring rod.)
HERE: (Pointing to the end of the rod.)
AND HERE: (Pointing to the middle of it.)

I bear a power and virtue that is beyond measure. Nothing is obscure which is received through him. One thing is yet wanting; a meet receptacle. There is yet wanting a stone. One there is most excellent; hid in the secret part of the depths in the uttermost part of the Roman possession. Lo, the right hand of God is upon thee. Thou shalt prevail with it, with Kings and with all Creatures of the world; whose beauty (in virtue) shall be

more worth than the Kingdoms of the Earth. Go towards it and take it up. Keep it secret. Let no mortal hand touch it but thine own.

IL

Thy character must have the names of the six angels (written in the midst of the Sigillum Æmeth) graven upon the other side in a circle, in the midst where must the stone be (which was also brought). Wherein thou shalt at all times behold (privately to thyself) the state of God's people, through the whole world.

RAPHÆL

Go and thou shalt receive. Tarry and thou shalt receive. Sleep and thou shalt see. But watch, and thine eyes shall be fully opened. One thing which is the ground and element of thy desire is already perfected. Out of seven thou hast been instructed (of the lesser part) most perfectly. All those before spoken of are subject to thy call. Of friendship at any time thou mayest see them and know what thou wilt. Every one (to be short) shall at all times and seasons, show thee direction in anything. One thing, I answer thee for all offices. Thou hast in subjection all offices. Use them when it pleaseth thee and as thy instruction hath been.

URIEL

The Lord saith: *I have hardened the heart of one of you. Yea, I have hardened him, as the flint, and burnt him together with the ashes of a cedar, to the intent he may be proved just in my work, and great the strength of my glory. Neither shall his mind consent to the wickedness of iniquity, for from iniquity I have chosen him to be a first earthly witness of my dignity.**

DEE

Uriel came in again and another with him and jointly they did say together: *Glorify God forever.* And now Uriel stood behind and the other sat down in the chair with a sword in his right hand. All his head glittered like the sun; the hair of his head was

* Apparently Uriel is refering to Kelly.

long. He had wings and all his lower parts seemed to be with feathers. He had a robe over his body and a great light in his left hand. He said: *We are blessed from the beginning and blessed be the name of God forever*†.

℣An innumerable company of angels were about him. And Uriel didst lean on the square table. Then he that sat on the chair said to them:

Go forward, God hath blessed thee.
I will be thy Guide.
Thou shalt attain unto thy Searching,
The world begins with thy doings.
Praise God.
The Angels under my power shall be
at thy commandment.
Thou shalt see me.
I will be seen of thee.
I will direct thy Living & Conversation.

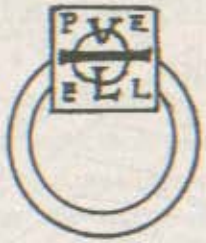
℣Now Michæl thrust out his right Arm with the sword. I bade the Skryer to look. Then the sword did seem to cleave in two. And a great fire flamed out of it vehemently. Then he took a ring out of the flames of his sword and gave it to Uriel and said: *The Strength of God is unspeakable. Praise be to God for ever & ever.* And Uriel did make curtsy to him. Then Michæl did say the following:

MICHÆL

℣After this sort must be the ring. Note it. I will reveal thee this ring, which was never revealed since the death of Solomon, with whom I was present. I was present with him in strength and mercy. Lo, this it is. This it is wherewith all miracles and divine works and wonders were wrought by Solomon. This it is which I have revealed unto thee. This it is which Philosophie dreameth of. This it is which the Angels scarce know. This it

† Dee's note: This was Michæl and his manner of apparition.

is and blessed by his name, yea his name be blessed forever. There are kings false and unjust, whose power thou mayest subvert & destroy.



DEE

℣Then he laid the ring down upon the Table and said: Note. I noted the manner of the ring in all points. After that he threw the ring down upon the table and it seemed to fall through the table. And then he said the following:

MICHÆL

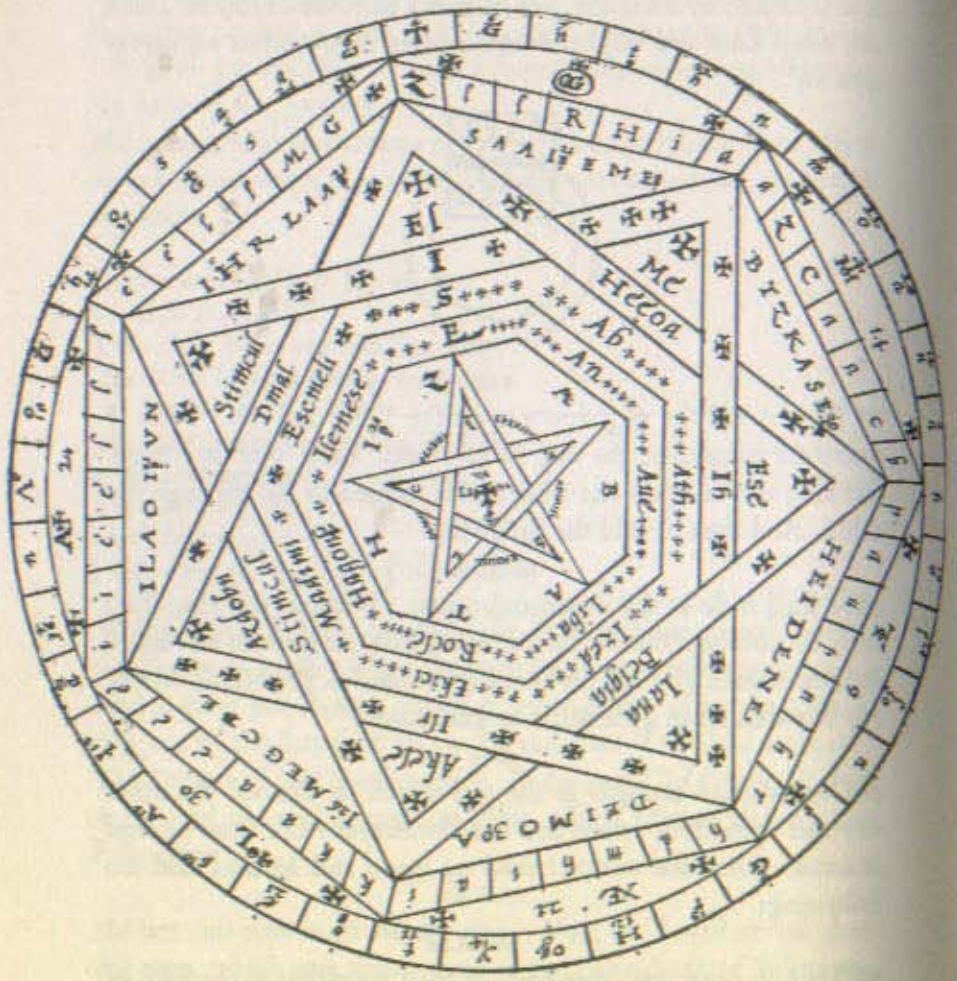
℣So shall it do at thy commandments. Without this ring thou shalt do nothing. Blessed be his Name that compasseth all things. Wonders are in him and his Name is wonderful. His Name worketh wonders from generation to generation.

DEE

℣Then Michæl brought in the seal which he showed the other day and opened his sword and had the Skryer read. And he read ÆMETH. Then the sword closed up again and Michæl said the following:

MICHÆL

℣This I do open unto thee because thou marvelest at the Sigil of God. This is the name of the Seal which be blessed forever. This is the seal itself. This is holy. This is pure. This is forever. Amen.
℣As truely as I was with Solomon, so truely will I be with thee. I was with Solomon in all his works and wonders. Use me, in the Name of God, for all occasions.



THE SIGIL OF ÆMETH

CHAPTER IIJ

SOME REMEMBRANCES OF THE FURNITURE & CIRCUMSTANCES NECESSARY IN THE EXERCISE HEPTARCHICAL

KING CARMARA

FIRST CAST THINE EYES UNTO THE GENERAL PRINCE Governor or Angel that is principal in this world Then place my name that thou hast already. Then the name of him that was showed thee yesterday (with the short coat*). Then his power, with the rest of his six perfect ministers. With these three thou shalt work to a good end. All the rest thou may use to God's glory for every one of them shall minister to thy necessities. ℣Moreover, when thou invokest, thy feet must be placed upon these tables which thou seest written last, comprehending 42 letters and names. But with this consideration: that the character (which is the first of the 7 in the former book) be placed upon the top of the table, which thou wast and art and shall be commanded to have and use. ℣Last of all the ring which was appointed thee, with the lamen comprehending the form of thy own name; which is to be made in perfect gold as is aforesaid.

℣Even as God is just, his judgements true, his mercies unspeakable; so are we the true messengers of God and our words are true in His mercy forever. Glory, Oh Glory be to thou, Oh most high God. ℣Lo, thus thou seest the Glory of God's creatures; whom thou mayest use with the consideration of the day, their

* Prince Hagonel

King, their Prince, and his character. The King and Prince govern for the whole day; the rest according to the six parts of the day. Use them to the glory, praise, and honour of Him, which created them, to the laude and praise of His majesty. The characters of the Kings are in the Globe; and the characters of the Princes are in the Heptagon.

PRINCE HAGONEL

The Sons of Light snd their Sons are subject to my commandment. This is a mystery. I have spoken of it. Note it thoroughly. They are my servants. By them thou shalt work marvels. My time is yet to come. The operations of the earth are subject to my power. I am the first of twelve. My seal is called 'Barces' & here it is. In his name with my name by my character and the rest of my ministers are these things brought to pass.

These that lie here are Witches, Enchanters, Deceivers, and Blasphemers. And finally all they that offer Nature with abuse and dishonour Him which reigneth forever. The second assembly were the governors of the earth, whose glory, if they be good, the weapons which we have brought thee will augment, and consequently (if they be evil) will pervert. The third assembly are those which taste of God's mysteries and drink of the juice of Nature, and whose minds are divided, some with eyes looking towards heaven, the rest to the center of the earth. Where God's glory is not, there neither are the good, nor goodness.

It is wrought (I say) it is wrought (for thy understanding) by the seven of the seven, which were the sons of æternity, whose names thou hast written and recorded to God's glory.

PRINCE BUTMONO

Mark this*: All spirits inhabiting within the earth where their habitation is of force, not of will, are subject to the power here

* Dee's note: Prince Butmono said this, but the office is under King Bnaspol, whose Prince is Blisdon. The mystery of this I know not yet, for Blisdon will be found to be the proper minister of King Bnaspol.

within my seal: with this you shall govern; with this you shall unlock; with this (in his Name who reigneth) you shall discover the entrance.

KING CARMARA

Secondly, the ministers of his power are six, whose names contain seven letters apiece. So thy tables do manifest. By whom in generality, or by any one of them in particularity, thou shalt work for any intent or purpose. As concerning the letters particularly, they do concern the names of 42, which 42 in generally, or one of them, do and can work the destruction, hinderance, or annoyance of the estate, condition, or degree (as well for a body of government) of any wicked or ill-living prince.

Venito Bobogel, Rex et Princeps Nobilitatis; Venito cum Ministris; Venito (inquam) venito cum Satellitibus tuis, minutus†.

[Come Bobogel, Noble Prince & King. Come with your ministers. Come, yea, come with your satellites.]

KING BOBOGEL

Veni Princepes & Principum, qui sunt Aquarum Principes; Ego sum Rex Potens et mirabilis in Aquis; cuius potestas est aquarum viceribus.‡

[Come, O thou who are Princes of the waters. I am the King, powerful and wonderous in the waters, whose power is over the waters.]

KING CARMARA

Venito veni (inquam) Adesto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito, Venito, (inquam). Magna est tua. Major autem mea potestas. Vitam dedit Deum omnibus creaturis.

[Come, I say, come at this time. Come, O King, King, King of the waters. Your power is great but my power is greater. God gave life to all creatures.]

KING CARMARA

Veni Ignis, Veni vita mortalium (inquam) ventio. Adesdum. Regnat Deus, O Venite. Nam unus illo. Regnat, et est vita viventium.

† Dee's note: This I note for the form of calling.
‡ Dee's note: This is King Bobogel's call to his Prince.

[Come, O fire, which is the life of all mortal things. Come at this time. God Reigns. O come, for he is one. He reigns and is the life of all living things.]

KING CARMARA

℣*Venite, ubi nulla quius sed stridor dentium. Venite vos, qui sub meæ estis potestate.*

[Come, where there is nothing of him but the gnashing of teeth. Come, all of you who are under my power.]

℣Behold, every one of these princes must have his peculiar table.

URIEL

℣Thy character must have the names of the seven Angels (written in the midst of the Sigil of Æmeth) graven upon the other side in a circle. In the midst whereof must the stone be, which was also brought, wherein thou shalt at all times behold (private to thyself) the state of God's people through the whole earth.

℣The four feet of the table must have 4 hollow things of sweet wood, whereupon they must stand. Within the hollow spheres thy seals may be kept unperished. One month is all for the use thereof. The silks must be of diverse colours, the most changeable that can be gotten, for who is able to behold the Glory of the Seat of God?

DEE

℣The character or lamen for me was noted that it should contain some token of my name. And now in this accounted the true character of dignification, I perceive no peculiar mark or letters of my name.

URIEL

℣The form in every corner considereth your name.

DEE

℣You mean there to be a certain shadow of Delta‡?

URIEL

℣Well.

‡ Dee used a delta (triangle) to represent his name.

DEE

℣What is the use of these tables? From what ground are they framed or divided?

URIEL

℣They are the ensignias of the creation wherewith all they were created by God: known only by their acquaintance and the manner of their doings.

DEE

℣Have I rightly applied the days to the Kings?

URIEL

℣The days are rightly applied to the Kings.

DEE

℣The characters and words, annexed to the Kings' names in the outer circumference of the great circle or globe: how are they to be used?

URIEL

℣They are to be painted on sweet wood and so to be held in thy hand as thou shalt have cause to use them.

IL*

℣The Sigil of Æmeth is to be set in the middle of the table. ℣Grace, Mercy, and Peace be unto the lively branches of his flourishing kingdoms. And strong art thou in their glory which dost unknit the secret part of thy lively workmanship; and that before the weak understanding of men. Herein is thy power and magnificence opened unto Man. And why? Because thy divinity and secret power is here shut up in the third and fourth number; from the first and fundamental is of all your most holy works. For if thou (O God) be wonderful and incomprehensible in thine own substance, it must needs follow that thy works are likewise incomprehensible. But lo, they shall now believe, because they see that which heretofore they could scarcely believe. Strong is

* Dee's note: IL is the first of the seven Sons of Light. IL is the always adherent minister to King Baligon and his name is expressed in his character.

the influence of thy supercelestial power, and mighty is the force of thy arm which overcometh all things. Let all power therefore rest in thee. Amen.

℣Leave out the letter 'B' of the seven names of the Kings and seven princes and place them in a table divided by 12 and 7, the seven spaces being uppermost. And therein write in the upper line, the letters of the King, with the letters of his prince following just after his name. And so of the six others and their princes. And read them on the right hand, from the upper part to the lowest. And thou shalt find, then, the composition of this table.

℣Therein they are all comprehended, saving certain letters which are not to be put in here. By reason that the Kings and Princes do spring from God, and not God from the Kings and Princes. Which excellency is comprehended and is also manifest in that third and fourth number round about the sides (of this square table) is every letter of the 14 names of the seven kings and princes.

℣Hereafter shall you perceive that the glory of this table surmounteth the glory of the sun. All things also that appertain unto it are already proscribed by your former instruction.

℣God is the beginning of all things, but not after one sort, nor to every one alike. But there are three manners of working with His name: ♉ 1: in respect of dignification; ♉ 2: in respect of conciliation; ♉ 3: in respect to the end & determined operation.

℣Now as to what and would you wear your characters, &c. But how do I teach ? The character is an instrument applicable only to dignification. But there is no dignification but that which doth proceed and hath his perfect composition centrally in the square number of 3 & 4, the center whereof and shall be equal to the greatest. Hereby you may gather not only to what end, the blessed character (wherewith thou shalt be dignified) is prepared, but also the name of all other characters.

℣The table is the instrument of conciliation, and so are proper to every King and Prince, according to their order.

℣Now as to the last, concerning the end and determination. It only consisteth in the mercy of God and the characters of these books. Set down the Kings and their Princes in a table, as thou knowest them, with their letters backward (excepting their "B's") from the right hand to the left. Let Bobogel be the first and Bornogo his prince, &c.‡

DEE

℣So on my character or lamen of dignification are all the names of the seven kings and all the seven princes, perfect as in the great table, the "B's" only being the first letter common to them all, kept back, but in memory.

MICHÆL

℣I will now speak concerning the Sigil of Æmeth, called also the Sigil of God. I will show thee in the mighty hand and strength of God, what His mysteries are, the true circle of Æternity, comprehending all virtue, the whole and sacred trinity. Oh holy be he; Oh holy be he; Oh holy be he. Amen. ℣Now what wilt thou?

DEE

℣I would full fain proceed according to the matter in hand.

MICHÆL

℣Divide this outward circle into 40 equal parts, whose greatest numbers are four. See that thou do it presently.

DEE

℣I did so dividing it first into four parts and then every one of them by ten. ℣Michæl then called out by name *Semiel.* One came in and knelt down and great fire came out of his mouth.

MICHÆL

℣To this one named Semiel, are the mysteries of this table known. ℣Oh God, thou hast said and thou livest forever.

‡Dee's note: It may appear that Butmono is Prince to Bynepor and Blisdon Prince to King Bnaspol.

DEE

℣Semiel then stood up, and flaming fire came out of his mouth and then he said as followeth: *Mighty lord: what wouldst thou with the tables ?*

MICHÆL

℣It is the will of God that thou fetch them hither.

SEMIEL

℣I am his tables. Behold, these are his tables. Lo, where they are.

DEE

℣There came in 40 white creatures, all in white silk long robes, and they were like children. And all of them, falling on their knees, said: *Thou only art holy among the highest: Oh God, thy Name be blessed forever.*

℣Michæl then stood up out of his chair and, by & by, all his legs seemed to be like two pillars of brass, and he was as high as halfway up to heaven. And, by and by, his sword was all on fire. And he shook and drew his sword over the heads of all these 40 and they fell down. Then Michæl spake to Semiel with a thundering voice:

MICHÆL

℣Declare the mysteries of the Living God; our God; of One that liveth forever !

SEMIEL

℣I am ready.

DEE

℣Michael shook over them with his sword and they all fell down (and Uriel also) on their knees. And commonly at the striking with the sword, flaming fire like lightning, did flash.

MICHÆL

℣Note: Here is a mystery.

DEE

℣Then stept forth one of the 40 from the rest and opened his breast, which was covered with silk, and there appeared on it a great 'T' all of gold. And over the 'T' stood the number '4'. The 40 all cried: *It liveth and multiplieth forever; blessed be his Name.* Then that creature did shut up his bosom and vanished away like fire.

MICHÆL

℣Place that in the first place. It is the name of God.

DEE

℣Then there seemed a great clap of Thunder*. . . The chair was brought in again and I asked what it meant.

URIEL

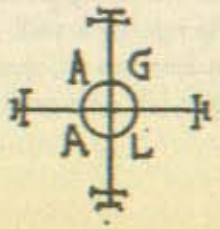
℣This is a seat of perfection, from which things shall be showed unto thee, which thou hast long desired.

DEE

℣Then was a square table brought into the stone and I demanded what that table betokened.

URIEL

℣A mystery not yet to be known. These two shall remain in the same stone to the sight of all undefiled creatures. ℣You must use a four-square table, two cubits square, whereupon must be set the Sigil of God. This seal is not to be looked upon without great reverence and devotion. This seal is to be made of perfect wax. The seal must be 9 inches in diameter. The roundness must be 27 inches or somewhat more. The thickness of it must be an inch and a half to an inch and a quarter. And a figure of a cross must be on the backside of it made thus:

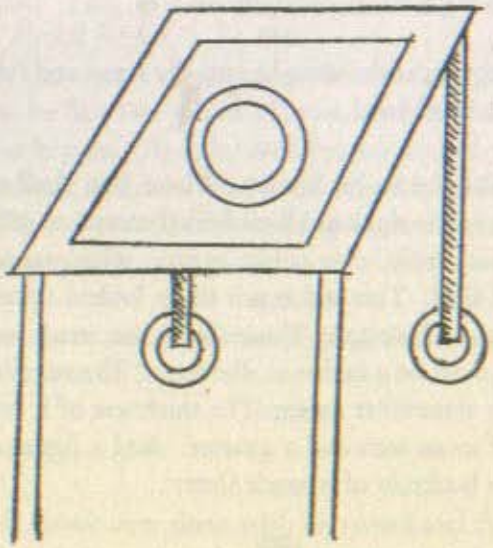


* Dee's note: And so forth. And note that the whole second book is nothing else but the Mysteries most marvelous of the Sigil of God, sometimes called the Sigil of Æmeth, wherein here I did leave but a little exerpt. Note further that almost all the third book was of the seven ensignias of creation whereof mention was before made.

The table is to be made of sweet wood and of two cubits high, with four feet with four of the former seals under the four feet.

Under the table did seem to be laid red silks two yards square. And over the seal did seem likewise red silk to lie four square, broader than the table, hanging down with four tassles at the four corners thereof. Upon this uppermost red silk did seem the stone with the frame to be set, right over and upon the principal seals, saving that the red silk was between the one and the other.

There appeared the first table covered with a cloth of silk of changeable colour, red and green, with a white cloth under it hanging very low.



CHAPTER IV

SOME NOTICE OF THE PECULIAR FORMS & ATTIRE WHEREIN THE KINGS, PRINCES & MINISTERS HEPTARCHICAL APPEARED & SOME OF THEIR ACTIONS & GESTURES AT THEIR APPEARANCE

KING CARMARA

THIS KING (BEING CALLED FIRST BY URIEL) APPEARED as a man, very well proportioned and clad in a long purple robe with a triple crown of gold upon his head.

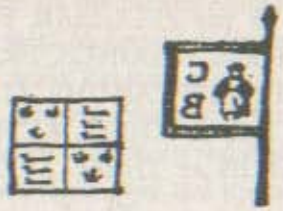
At his first coming he had seven spirits (like men) waiting on him, which afterwards declared themselves to be the seven Princes Heptarchical.

Uriel delivered unto this King (at his first appearing) a rod, or straight little round staff of gold, divided into three equal distinctions, whereof two were dark or black and the third bright red. This rod he kept still in his hand.

This king only was the orderer or disposer of all the doctrine, which I term Heptarchical, and the first practitioner thereof, calling the seven Princes and after that the seven Kings, and and by giving instruction for use and practice of the whole doctrine Heptarchical. For the first purpose and fruit to be enjoyed by me, of the two other, there was only mention made.

King CARMARA said: *This is the sign of the work* and there appeared the letters 'C' and 'B' reversed on a white flag with a woman standing by, whose arms did not appear. On the other

side of the flag appeared the coat of arms of England as on the old flag:



PRINCE HAGONEL

℣Note that all the Princes seemed to be men, and to have red robes, but this Prince had a robe that was shorter than the others. ℣All the princes had circlets of gold on their heads rather than crowns or coronets. This Prince held in the palm of his right hand a round ring with a point or prick in the midst, hanging also over his middle fingers, which he affirmed to be his seal and said that the name of it was Barces:

℣All the princes held up together a seven-pointed star that seemed to be of copper:

THE SUBJECTS AND SERVANTS TO PRINCE HAGONEL

℣The Sons of Light and their Sons are said to be subject unto the commandment of HAGONEL and are his servants. Their names are all given in the sigil of Æmeth:

The Seven Sons of Light:

1. I
2. IH
3. ISR
4. DMAL
5. HECOA
6. BEIGIA
7. STIMCUL

The Seven Sons of the Sons:

1. E or IL
2. AN
3. AVE
4. LIBA
5. ROCLE
6. HAGONEL
7. ILEMESE

THE SONS OF LIGHT

℣The seven Sons of Light appeared like seven young men, all with bright countenance, apparelled in white, with white silk on their heads. Every one seemed to have a metalic ball in his hand, the first of gold, the second of silver, the third of copper, the fourth of tin, the fifth of iron, the sixth tossed between his two hands a round thing of quicksilver, the last had a ball of lead. The first had on his breast a round tablet of gold and on it written a great 'I'. And the second, on his golden tablet, had his name also written. And every one orderly coming forth, showed their names upon their golden tablets. At their departing they made curtsy and mounted up to Heaven.

THE SONS OF THE SONS OF LIGHT

℣The Sons of the Sons of Light appeared like seven little children, like boys covered all with purple, with hanging sleeves, like the sleeves on priests' or scholars' gowns. Their heads were attired all after the former manner with purple silk. They had three-cornered tablets on their breasts, and these tablets seemed to be very green and on them the letters of their names were written. The first had two letters made thus of an 'E' and an 'L' or 'E–'. They made reverences to Michæl (who had called them) and so mounted up to heavenwards.

THE 42 MINISTERS OF PRINCE HAGONEL

℣At the call of King CARMARA (during the second handling of this Heptarchical doctrine), when he said *Come, repeat the works of God*, there appeared Prince HAGONEL, and after that followed 42, who said *We are prepared to serve our God*. Each of these

had somewhat in their hands as they stood in this order, and Hagonel seemed to embrace the company:

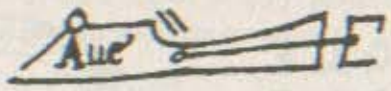
Six of these seemed more glorious than the rest and their coats were longer; they had circlets of gold around their heads and held in their hands perfect crowns of gold. The second six had three quarters of crowns in their hands. The third six had robes or clothes in their hands. All the rest seemed to have balls of gold, which they tossed from one to another, but at the catching they seemed empty windballs, for they grasped them by closing their hands, as if they were not solid but empty like a blown bladder. The first six made curtsy to Prince HAGONEL, the second six made curtsy to the first, and the third to the second. And they all, with Prince HAGONEL, made curtsy to King CARMARA.

Each of the 42 stood upon a table, and upon every table was but a single letter. The first minister of the first six did go away and in his table appeared the letter 'O' and so of the rest. But the third six cowered down and was loath to show their tables, but at length did. The third row went off, lamenting, being commanded by the Prince. All departed in fire, falling into the globe. The fifth row, too, did sink into the Globe, every one in a sundry fire by himself. The sixth row fell with smoke down into the globe. Thus was revealed the following table:

O E S N G L E
A V Z N I L N
Y L L M A F S
N R S O G O O
N R R C P R N
L A B D G R E

King CARMARA said: Remember how they stood when they were secondly disposed unto thee. They stood first in six rows, and next they were turned into seven. I speak of the greater number and not of the lesser, for in speaking of the greater I have comprehended the lesser*.

*Dee's note: There are but 6 names that are in subjection to the Prince. The first seven next him are these which held the fair and beautiful crowns. The first seven are called by those names that thou seest: Oes . . . &c.
This diversity of reckoning by 6 and 7, I cannot yet reconcile.



THE SEAL OF AVE*

KING BOBOGEL

He appeared in a black velvet coat; and his hose was close round hose with velvet upperstocks, overlayed with gold lace. On his head was a velvet hat or cap with a black feather in it. A cape was hanging on one of his shoulders, and his purse was hanging about his neck. Hung upon his girdle was a rapier. His beard was long. and he had bloomers and slippers. And he said, *I wear these robes not in respect of myself, but of my Government.*†

PRINCE BONORGO

He appeared in a red robe with a gold circlet on his head; he shewed his seal and said : *This it is.*

THE 42 MINISTERS

Seven of the ministers are apparelled like BOBOGEL the king; sagely and gravely; all the rest are almost ruffian or boisterous. Some are like to be men and women; for in the forepart they seemed women, and in the back part men, by their apparel. And they were the last 7. They danced, leapt, and kissed. They came afterwards into a circle, the sage and the rest; but the sages

* A seal for each of the Sons of the Sons of Light appears at the top margin of each page where the description of each set of King, Prince and 42 Ministers begins.

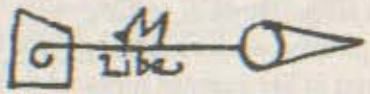
† The above described robes would have been considered extremely rich and elegant in Dee's time.

stood all together. The first of the sages lifted up his hand aloft and said: *Let us follow the Will of God; Our God is truly Noble and Eternal.* He plucked up his right foot and under it appeared an 'L'. And the rest in like manner appeared their letters or names.

1. The first seven grew all together in a flame of fire and so sunk down into the transparent fiery globe of the new world.
2. The second seven fell down like dross of Metal.
3. The third seven clasped together and fell down in a thick smoke.
4. The fourth seven joined together and vanished like drops of water.
5. The fifth seven fell down like a storm of hail.
6. The last vanished away.

At another time , they came (being called by King CARMARA) all 42 bringing a round table over their heads flat-wise; and they laid it down and stood about it the letters being as before.

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B



THE SEAL OF LIBA

KING BABALEL

He appeared with a crown of gold on his head; with a long robe whitish of colour; his left arm's sleeve was very white; and his right arm sleeve was black. He seemed to stand upon water. His name was written on his forehead: BABALEL.

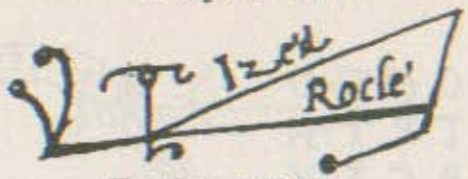
PRINCE BEFAFES

Prince Befafes appeared in a long red robe, with a circlet of gold on his head. He had a golden girdle, and on it was written BEFAFES. He opened his bosom and appeared lean; and seemed to have feathers under his robes. His seal or character was thus:

THE 42 MINISTERS

Of his 42 ministers, the first seven had circlets of gold on their heads, and the King BABALEL called Befafes saying: *Come Prince of the Seven Princes, who are Princes over the waters.* Every one of the 42 had a letter on his forehead. They were seven in a row; and six downward. But of the first seven, the letters became to be between their feete; and the water seemeth continually to pass over these letters. The first seven took the water and threw it upwards and it became clouds. The second threw it upwards and it became snow, *&c.* The 42 dived into the water and so vanished away. And BABALEL and Befafes also were suddenly gone. Their names and characters appeared to be these, which follow in the squares.

E I L O M F O
N E O T P T A
S A G A C I Y
O N E D P O N
N O O N M A N
E T E V L G L



THE SEAL OF ROCLE

KING BYNEPOR

King BYNEPOR appeared as a King, with his Prince next after him; and after the prince, 42 ministers.

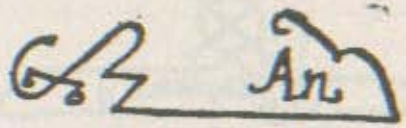
PRINCE BUTMONO

Prince Butmono appeared in a red robe, with a golden circle on his head. His seal is this:

THE 42 MINISTERS

They appeared like Ghosts and Smokes without all form, having every one of them a little glittering spark of fire in the midst of them. The first seven are red as blood. The second seven are not so red. The third seven are like whitish smoke. These three sevens had the sparks greater than the rest. The fourth, fifth, and sixth seven are of diverse colors. All had a fiery spark in their middle. Every spark had a letter in it as followeth:

B B A R N F L
B B A I G A O
B B A L P A E
B B A N I F G
B B O S N I A
B B A S N O D



THE SEAL OF AN

KING BNASPOL

King BNASPOL appeared in a red robe, and a crown on his head. His prince followed him and after him his ministers.

PRINCE BLISDON

Prince Blisdon appeared in a robe of many colours and on his head a circlet of gold.* This is his character or seal:

THE 42 MINISTERS

The 42 seemed to stand about in a little hill round. The hill was of clay. Behind this company seemed to stand an innumerable multitude of ugly people, afar off. Those which stood afar off are spirits of perdition, which keep the earth with her treasures for him, &c. These which seem to stand about the little hill seemed to have in the palms of their hands, letters in order, as here followeth:

E L G N S E B
N L I N Z V B
S F A M L L B
O O G O S R S
N R P C R R B
e r g d b a b

* Dee: Perhaps the red colour was most, and so seemed generally to be red as the other their rober were.

THE SEAL OF HAGONEL

KING BNAPSEN

King BNASPSEN appeared as a king with a crown on his head.

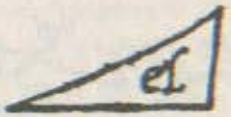
PRINCE BRORGES

Prince Brorges appeared in his red apparel; and he opened his clothes and there did four mighty and most terrible and ghastly flames of fire out of his sides; which no mortal eye could abide to look upon any long while. And in marvelous raging fire the word 'BRORGES' did appear tossed to and fro of the mighty flames. His seal or character is this:

THE 42 MINISTERS

The 42 appeared holding a round table. They toss it in fiery flames. In the table were the letters of their names as followeth:

B A N S S Z E
B Y A P A R E
B N A M G E N
B N V A G E S
B L B O P O O
B A B E P E N



THE SEAL OF EL

KING BALIGON

King BALIGON is the same mighty king who is here first described by the name of CARMARA, and yet otherwise among the Angels called MARMARA. But the 'M' is not to be expressed. Therefore he appeared in a long purple gown and on his head a triple crown of gold, with a measuring rod of gold in his hand, divided into three equal parts; in the form of a well proportioned man.

PRINCE BAGANOL

He appeared not by that name yet.†

THE 42 MINISTERS

Note that the king himself is governor over these. The 42 ministers appeared like bright people. And besides them all the air swarmed with creatures. Their letters were on their foreheads. They stood in a circle. They took their letter from their foreheads and set them in a circle.

A O A Y N N A
L B B N A A V
I O A E S P M
G G L P P S A
O E E O O E Z
N L L R L N A

† Probably Prince Hagonel under a pseudonym similar to Baligon (a.k.a. Carmara).

DD

THE SEAL OF ILEMESE

KING BLUMAZA

He appeared not yet by that name.

PRINCE BRALGES

Prince Bralges appeared in a red robe with a circlet on his head. And he was the last of the seven which hold the Heptagonon, all the rest being set down; who seemed now to extend their hands towards another, as though they played, being now rid of their work. This is the seal of his government:

THE 42 MINISTERS

The powers under his subjection are invisible. They appeared like little white smokes without any form. All the world seemed to be in brightness.

O E S N G L E
A V Z N I L N
Y L L M A F S
N R S O G O O
N R R C P R N
L A B D G R E

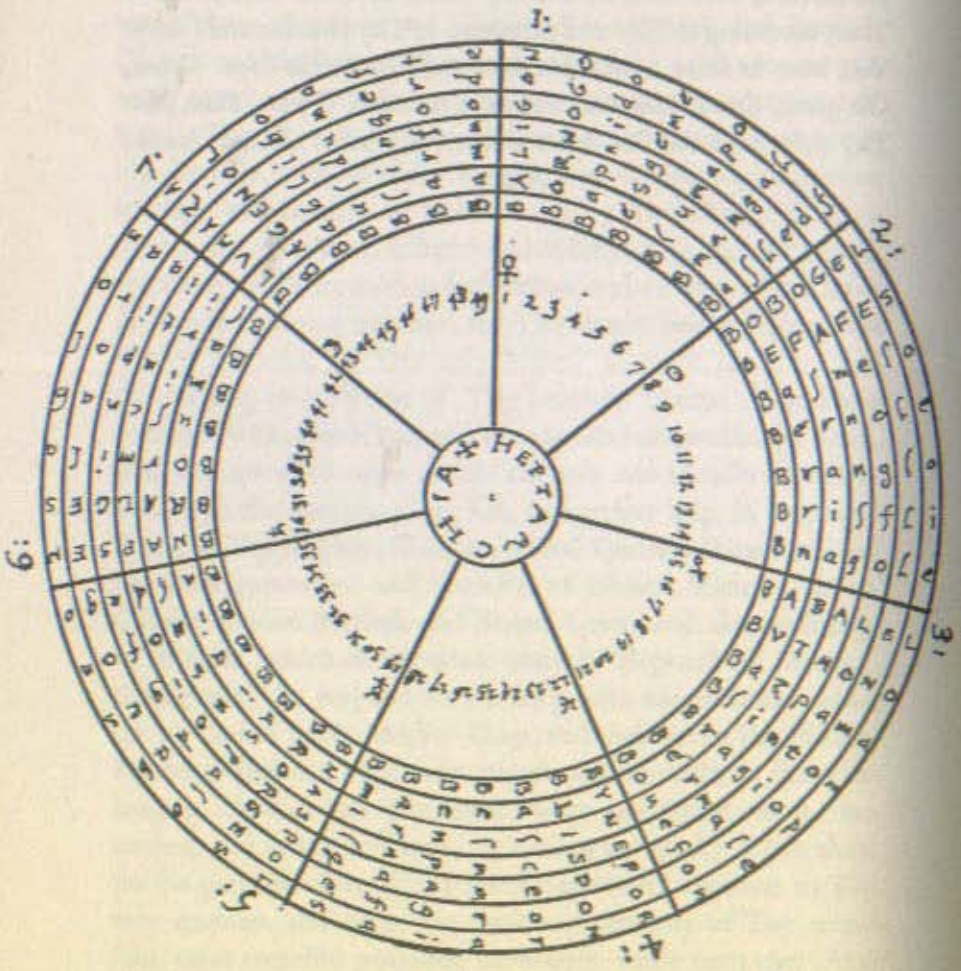
CHAPTER V

THE ORATION TO GOD TO BE SPOKEN EVERY DAY, THREE TIMES SUCCESSIVELY

O ALMIGHTY, ÆTERNAL, THE TRUE AND LIVING GOD: O King of Glory, O Lord of Hosts, O Thou, the Creator of Heaven and Earth, and of all things visible and invisible: Now, (even now, at length,) among other Thy manifold mercies used, and to be used toward me, Thy simple servant, JOHN DEE, I most humbly beseech Thee, in this my present petition to have mercy upon me, to have pity upon me, to have compassion upon me. I, faithfully and sincerely, of long time, have sought among men, in Earth, and also by prayer (full oft and pitifully) have made suit unto Thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and Understanding of Thy laws and ordinances, established in the natures and properties of Thy Creaures: By which Knowledge, Thy Divine Wisdom, Power and Goodness, (on Thy Creatures bestowed and to them imparted), being to me made and allure me, (for the same) incessantly to pronounce Thy praises, to render unto Thee, most hearty thanks, to advance Thy true honour, and to win unto Thy Name, some of Thy due Majestic Glory, among all people, and forever. And, whereas, it hath pleased Thee (O God) of Thy infinite Goodness, by Thy faithful and holy Spiritual Messengers, to deliver unto me, long since (through the eye and ear of E. K.) an orderly form, and manner of exercise Heptarchical: How, (to Thy Honour and Glory, and the Comfort of my own poor soul, and of others, Thy faithful servants,) I may, at all times, use very many of Thy

good Angels, their counsels and helps; according to the properties of such their functions, and offices, as to them, by Thy Divine Power, Wisdom and Goodness, is assigned, and limited: (Which orderly form, and manner of exercise, until even now, I never found opportunity and extreme necessity, to apply myself unto,) Therefore, I thy poor, and simple servant, do most humbly, heartily, and faithfully beseech Thy Divine Majesty, most lovingly and fatherly to favour: and by Thy Divine Beck to further this my present industry and endeavour to exercise myself, according to the foresaid orderly forme and manner: And, now, (at length, but not too late) for Thy dearly beloved Son IESUS CHRIST His sake, (O Heavenly Father) to grant also unto me, this blessing and portion of Thy heavenly Graces: That Thou wilt forthwith, enable me, make me apt and acceptable, (in body, soul, and spirit) to enjoy always the holy and friendly conversation, with the sensible, plain, full, and perfect help, in word and deed , of Thy Mighty, Wise, and Good Spiritual Messengers and Ministers generally: and, namely, of Blessed Michæl, Blessed Gabriel, Blessed Raphæl, and Blessed Uriel; and also especially, of all those, which do appertain unto the Heptarchical Mystery, theurgically, (as yet) and very briefly unto me declared: under the method of Seven Mighty Kings, and their Seven Faithful and Princely Ministers, with their subjects and servants, to them belonging. And in this Thy great Mercy and Grace, on me bestowed, and to me confirmed, (O Almighty God,) Thou shalt, (to the great comfort of Thy faithful servants,) approve, to Thy very enemies, and mine, the truth and certainty of Thy manifold, most merciful promises, heretofore, made unto me: And that Thou art the True and Almighty God, Creator of Heaven and Earth, (upon whom I do call and in whom I put all my trust,) and Thy Ministers, to be the true, and faithful Angels of light: which have, hitherto, principally, and according to Thy

Divine providence dealt with us: And, also, I, thy poor and simple servant, shall then, In and By Thee, be better able to serve Thee, according to Thy well pleasing: to Thy Honour and Glory: Yea, even in these most miserable, and lamentable days. Grant, Oh grant, O our Heavenly Father, grant this, (I pray Thee,) for Thy only begotten Son IESUS CHRIST, His sake: Amen, Amen, Amen.



THE TABLE OF THE 49 GOOD ANGELS

CHAPTER VI

THE DEVOUT AND PIOUS INVITATIONS TO THE GOOD HEPTARCHICAL ANGELS

§1: *The General & Common Exordium & Conclusion Appertaining to the Seven Heptarchical Kings Inviting.*

O PUISSANT AND NOBLE KING, N*., AND BY WHAT Name elssoever thou are called, or mayest truely and duely be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office doth appertain the . . .†

. . . Therefore, In the Name of the King of Kings, the Lord of Hosts, the Almighty GOD, Creator of Heaven and Earth and of all things visible and invisible: O right Noble King, N‡., Come now, and appear, with thy Prince and his ministers and subjects, to my perfect, and sensible eye's judgement: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honour and Glory of our Almighty GOD, by my service: as much as by Thy Wisdom and Power, in thy proper Kingly Office, and Government, I may be helped and enabled unto: Amen. COME, O right Noble King, N‡., I say COME. Amen.

℣Glory be to the Father, to the Sonne, and to the Holy Ghost, as it was in the beginning, is now and ever shall be , world without end, Amen.

* Insert the name of the King of the day here.
† Insert the office of the King, as given in Chapter Seven.
‡ Insert the name of the King here.
‡ Insert the name of the King.

§2: *The General & Common Exordium & Conclusion appertaining to the Seven Heptarchical Princes Inviting.*

℣O NOBLE PRINCE, N**., AND BY WHAT NAME ELSSOEVER THOU art called, or mayest truely, and duely be called. To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain the . . . ††

. . . Therefore, In the Name of Almighty GOD, the King of Kings, And for His Honour, and Glory, to be advanced by my faithful service, I require thee, O Noble Prince, N‡‡., to COME presently, and to show thyself, to my perfect and sensible eye's judgement, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy noble office: COME, O Noble Prince, N‡‡., I say COME, Amen.

℣Our Father who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

** Insert the name of the Prince here.
†† Insert the office of the Prince as given in Chapter Seven.
‡‡ Insert the name of the Prince here.
** Insert the name of the Prince here.

CHAPTER VIJ

SOME RECITAL & CONTESTATION OF THE PECULIAR OFFICES, WORDS, & DEEDS OF THE SEVEN HEPTARCHICAL KINGS & PRINCES

(in their peculiar days to be used).

SONDAYE

THE OFFICES OF KING BOBOGEL

*. . . the distributing, giving, and bestowing of wisdom and science. The teaching of true philosophy, true understanding of all learning, grounded on wisdom., with the excellencies in Nature. And of many other great mysteries, marvelously available and necessary to the advancing of the glory of our God and Creator. And who said to me in respect of these mysteries attaining: "Dee, Dee, Dee, at length but not too late". . .

THE OFFICES OF PRINCE BORNOGO

. . . the altering of the corruption of Nature in perfection; the knowledge of metals; and generally the princely ministering to the right noble and mighty King Bobogel in his government and distributing, giving, and bestowing of Wisdom, Science, and True Philosophy, and true understanding of all learning, grounded upon wisdom; and of other very many his peculiar royal properties. And who said unto me: *What thou desirest in me shall be fulfilled...*

MONDAYE

THE OFFICES OF KING CARMARA

. . .who, in this Heptarchical Doctrine, at Blessed Uriel, his hand, didst receive the golden rod of government and measuring, and the chair of dignity and doctrine, And didst appear first to us, adorned with a triple diadem, in a long purple robe. Who saidst

*I have used the elipsis (. . . .) to indicate the beginning and end to the passage. The passages are inserted into the general exordiums given in Chapter Six.

to me at Mortlake: *I minister the strength of God unto thee.* Likewise who saidest: *these mysteries hath God, lastly , and of his great mercies, granted unto thee. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up, with perfect knowledge of God's mysteries in his mercies.* And who saidst: *This Art is to be the further understanding of all sciences that are past, present, and yet to come.* And immediately thou didst say unto me: *Kings there are in Nature, with Nature, and above Nature. Thou art dignified.* And who saidst, concerning the use of the tables: *This is but the first step. Neither shalt thou practice them in vain.* And, saidst thou generally of God's mercies and graces on me decreed and bestowed:— *Whatsoever thou shalt speak, do, or work shall be profitable and acceptable and in the end shall be good...*

THE OFFICES OF PRINCE HAGONEL

... To whose commandment the Sons of Light and their Sons are subject and are thy servants. To whose power the operation of the earth is subject. Who are the first of the twelve and whose seal is called 'Barces'. At whose commandment are the Kings, Noblemen, and Princes of Nature, who are Primus and Quartus Hagonel. Who by the seven of the seven (which are the sons of Æternity) dost work marvels amongst the people of the earth. And who hast said unto me that I also, by the same, thy servants should work marvels. Oh Noble Hagonel, who art minister to the triple crowned King CARMARA, and, notwithstanding art Prince of these 42 Angels, whose names and characters are here presented.

THE OFFICES OF KING BLUMAZA§

THE OFFICES OF PRINCE BRALGES

... who saidst the creatures living in thy dominion are subject to thine own power. Whose subject are invisible and which (to my Seer) appeared like little smokes, without any form, and

§ A blank space is given in the manuscript apparently for some future insertion. Evidently BLUMAZA and BRALGES are alternate Entities for Monday.

whose seal of government is:

Who saidst: *Behold, I am come. I will teach the names without numbers, the creatures subject unto me shall be known unto you...*

TUESDAYE

THE OFFICES OF KING BABALEL

... who art King in waters, mighty and wonderful in waters; whose power is in the bowels of the waters; whose royal person with the noble Prince Befafes and his 42 ministers, the triple-crowned King CARMARA hath me use to the glory, praise, and honour of him which created you all to the laud and praise of his Majesty...

THE OFFICES OF PRINCE BEFAFES

... who are Prince of the seas; thy power is upon the waters; thou drowndest Pharoah and hast destroyed the wicked; thy name was known to Moses; thou livedst in Israel; who hast measured the waters; who wast with King Solomon; and also long after that with Scotus* but not known to him by thy true name, for he called thee Mares. And since thou wast with none; except when thou preservest me through the mercy of God from the power of the wicked; and wast with me in extremity. Thou wast with me thoroughly. Who, of the Ægyptians has been called OBELISON, in respect of thy pleasant deliverance. And by that name to be known and of me noted in record to be the noble and courteous OBELISON; whose noble ministers 42 are of very great power, dignity, and authority. As some in the measuring of the motions of the waters and saltiness of the seas; in giving good success in battles; reducing ships and all manner of vessels that float upon the seas. To some, all the fishes and monsters of the seas, yea, all that live therein are well known; and, generally, are the distributors of God's judgements upon the

* Possibly Duns Scotus, the scholastic philosopher.

waters that cover the earth. Others do beautify Nature in her composition. The rest are distributors and deliverers of treasures and unknown substances of the seas. Thou, Oh noble Prince BEFAFES, hadst me use the name of God . . .

WEDDENSDAYE

THE OFFICES OF KING BNASPOL

. . . to whom the earth with her bowels and secrets whatsoever are delivered and hast said to me heretofore what thou art, there I may know. Thou art great, but (as thou truly didst confess) He in whom thou art, is greater than thou. . .

THE OFFICES OF PRINCE BLISDON

. . . unto whom the keys of the mysteries of the earth are delivered. Whose 42 ministers are Angels that govern under thee. All which thy mighty King BNASPOL bade me use and affirmed that they are and shall be at my commandment . . .

THURSDAYE

THE OFFICES OF KING BYNEPOR

. . . upon the distribution of participation of whose exalted most especial and glorified power resteth only and dependeth, the general state of condition of all things. Whose sanctification , glory, and renown, although it had beginning, yet can it not either have ending. He that measureth said and thou wast the End of his workmanship. Thou art like him and of him; yet not as partaking or adherent, but distinct in one degree. When he came thou was magnified by his coming; and are sanctified, world without end.

The highest life,
The best life,
The least life is measured in your hands.

Notwithstanding, thou are not of thyself; neither is thy power thine own. Magnified be His Name. Thou art in all; and all hast some being by thee; yet thy power is nothing in respect of His power which hath sent thee. Thou beginnest new worlds, new people, new kings, and new knowledge of a new government; and hast said to me: *thou shalt work marvelously, marvelously by my workmanship in the Highest* . . .

THE OFFICES OF PRINCE BUTMONO

. . . who are life and breath in living creatures. All things live by thee, the image of One excepted. All the kinds of beasts of the earth dost thou endue with life. Thy seal is their glory. Of God, thou are sanctified; and thou rejoyceth the living, the end and beginning of all beasts thou knowest; and by sufferance, thou disposest them. . . .

FRYDAYE

THE OFFICES OF KING BALIGON

. . . who canst distribute and bestow at pleasure all and whatsoever can be wrought in ærial actions; who hast the government of thyself perfect as a mystery known unto thyself. Who didst advertise me of this stone and holy receptical; both needful to be had; and also didst direct me to the taking of it; being presently and in a few minutes of time brought to my sight (from the secret of the depths, where it was hid, in the uttermost part of the Roman possession); which stone, thou warnest me that no mortal hand but mine own should touch and saidst unto me: *Thou shalt prevail with it, with Kings, and with all the creatures of the world, whose beauty in virtue shall be more worth than the kingdoms of the earth.* For the which purposes here rehearsed and other; partly now to be exercised and enjoyed; and partly hereafter

more abundantly (as the Lord God of Hosts shall dispose); and also because thou thyself art governor of the 42 , thy mighty, faithful and obedient ministers† . . .

THE OFFICES OF PRINCE BAGENOL§

SATERDAYE

THE OFFICES OF KING BNAPSEN

. . . who saidst unto me that by thee I shall cast out the power of all wicked spirits; and that by thee I shall or may know the doings and practices of evil men; and more than may be spoken or uttered to man . . .

THE OFFICES OF PRINCE BRORGES

. . . who, being the Prince, chief minister and governor under the right puissant King BNAPSEN didst (to my Seer) appear in a most terrible manner, with fiery flaming streams and saidst: *I am the Gate of Death. And through the Glory of God I smite the houses of the impious . . .*

† Dee gives two rather lengthy notes, one in English, the other in Latin. The English note merely repeats instruction as to the mounting of the stone on the Sigil of Æmeth, and states, once more, that 'wherein thou shalt at all times behold (privately to thyself) the state of God's people through the whole earth.'

The Latin note translates as follows:—See also the sayings of Ephodius where, concerning Adamanta, in which diverse signs are given for responding to God. See Epiphanius concerning precious stones and their meaning. See his writings concerning the Unim and Thummim. See the book received at Trebonæ. It is written in the books of Epiphanius that the vision that appeared to Moses on the mountain, the laws that were given were expressed in sapphires.

§ None are given.

BOOK THREE

THE FORTY-EIGHT ANGELIC KEYS

Received at Diverse Times from April 13th to July 13th
At Cracow, Poland
out of the pure mercy of our God to whom alone
we offer all praise, honour, and glory, Amen.

THE FIRST KEY

1.1	OL	*Ol*	I
1.2	SONF	*sonf*	raygne
1.3	VORSG	*vorsg,*	over you
1.4	GOHO	*gohó*	sayeth
1.5	IAD	*Iad*	the God
1.6	BALT	*balt*	of Justice
1.7	LANSH	*lansh*	in powre exalted
1.8	CALZ	*calz*	above the firmaments
1.9	VONPHO	*vonpho,*	of wrath:
1.10	SOBRA	*sobra*	in Whose
1.11	ZOL	*z-ol*	hands
1.12	ROR	*ror*	the Sonne
1.13	I	*i*	is
1.14	TA	*ta*	as
1.15	NAZPSAD	*nazpsad*	a sword,
1.16	OD		and*
1.17	GRAA	*Graa*	the Moon
1.18	TA	*ta*	as
1.19	MALPRG	*Malprg*	a through-thrusting fire
1.20	DS	*ds*	which
1.21	HOLQ	*hol-q*	measureth

* 1.16: OD for 'and' missing in Sloane MS. 3191.

1.22	QAA	*Qa-a*	your garments
1.23	NOTHOA	*nothóa*	in the mydst
1.24	ZIMZ	*zimz*	of my vestures,
1.25	OD	*Od*	and
1.26	COMMAH	*commah*	trussed you together
1.27	TA	*ta*	as
1.28	NOBLOH	*nobloh*	the palms
1.29	ZIEN	*zien:*	of my hands:
1.30	SOBA	*Soba*	Whose
1.31	THIL	*thil*	seats
1.32	GNONP	*gnonp*	I garnished
1.33	PRGE	*prge*	with the fire
1.34	ALDI	*aldi*	of gathering
1.35	DS	*Ds*	and*
1.36	URBS	*urbs*	beautified
1.37	OBOLEH	*óbóleh*	your garments†
1.38	GRSAM	*grsam:*	with admiration,
1.39	CASARM	*Casarm*	to whom
1.40	OHORELA	*ohoréla*	I made a law
1.41	CABA	*cabá*	to govern
1.42	PIR	*pir*	the holy ones,
1.43	DS	*Ds*	and
1.44	ZONRENSG	*zonrensg*	delivered you
1.45	CAB	*cab*	a rod
1.46	ERM	*erm*	with‡
1.47	IADNAH	*Jadnah:*	the ark of knowledge.
1.48	PILAH	*Pīlah*	Moreover
1.49	FARZM	*farzm*	you lifted up your voyces
1.50	OD		and
1.51	ZNRZA	*znrza*	sware
1.52	ADNA	*adna*	obedience⁂

* 1.35 & 1.43: Either Enochian should be OD or English should be 'which'

† The circumflex in Dee's Enochian is actually a brevis in Sl. MS. 3191 and should be pronounced as a short vowel.

‡ 1.46: This is the only time in the keys that ERM is glossed as 'with'; this is a probable copying error. ERM is perhaps 'with the ark', with IADNAH as 'knowlegde'; see 30.180: IADNAMAD for 'undefiled knowledge'.

⁂ 1.52 to 1.59: Lacuna in Sl. MS. 3191; Dee's English entered as marginalia. The root column gives a probable reconstruction of the Enochian text.

1.53	OD		and
1.54	GONO	*gono*	faith
1.55	IADPIL	*Iādpil*	to him
1.56	DS	*Ds*	that
1.57	HOM	*hom*	liveth
1.58	OD		and
1.59	TOH	*tóh*	triumpheth,
1.60	SOBA	*Soba*	whose
1.61	IAOD		beginning
1.62	IPAM	*Ipam*	is not
1.63	OD		nor
1.64	UL	*Lu*	ende*
1.65	IPAMIS	*Ipâmis*	can not be,
1.66	DS	*Ds*	which
1.67	LOHOLO	*lóhólo*	shyneth
1.68	VEP	*vep*	as a flame
1.69	ZOMD	*zomd*	in the myddst
1.70	POAMAL	*Poamal*	of your pallace
1.71	OD	*od*	and
1.72	SONF	*bogpa*	rayngneth
1.73	AAI	*aāi*	amongst you
1.74	TA	*ta*	as
1.75	PIAP	*piap*	the ballance
1.76	BALTOH	*piamos*	of righteousnes,
1.77	OD	*od*	and
1.78	VAOAN	*vaoan*	truth:
1.79	ZACAR	*ZACARe*	Move
1.80	CA	*c-a*	therfore,
1.81	OD	*od*	and
1.82	ZAMRAN	*ZAMRAN*	shew yourselves:
1.83	ODO	*odo*	open
1.84	CICLE	*cicle*	the Mysteries
1.85	QAA	*Qaa*	of your Creation:

* 1.64: Dee made a copying error here. Royal Appendix clearly shows UL rather than LU. This is a curious error, because the 'L' prefix in Enochian means 'first', more or less an opposite to the 'end' that is intended. (See 5.46: ULS for 'end'.)

1.86	ZORGE	*zorge,*	Be friendly unto me:
1.87	LAP	*lap*	for
1.88	ZIRDO	*zirdo*	I am*
1.89	NOCO	*noco*	the servant
1.90	MAD	*MAD*	of the same your God:
1.91	HOATH	*Hoath*	the true Worshipper
1.92	IAIDA	*Jaida.*	of the Highest.

THE SECOND KEY

2.1	ADGT	*Adgt*	Can
2.2	UPAAH	*v-pa-âh*	the wings
2.3	ZONG	*zongom*	of the windes†
2.4	OM		
2.5	FAAIP	*fa-á-ip*	understand
2.6	SALD	*sald*	your voyces of wonder
2.7	VIV	*vi-iv*	O you the second‡
2.8	L	*L*	of the first,
2.9	SOBAM	*sobam*	Whome
2.10	IALPRG	*Iál-prg*	the burning flames
2.11	IZAZAZ	*I-zá-zaz*	have framed
2.12	PIADPH	*pi-ádph*	within the depths of my Jaws,
2.13	CASARMA	*Cas-arma*	whome
2.14	ABRAMG	*abramg*	I have prepared
2.15	TA	*ta*	as
2.16	TALHO	*talho*	Cupps
2.17	PARACLEDA	*paráclêda*	for a wedding
2.18	Q	*Q-ta*	or
2.19	TA		as
2.20	LORSLQ	*lors-l-q*	the flowres

* 1.88: Possible copying error. ZIR appears as 'I am' in 2.53, 3.4 & 4.46, while ZIRDO appears as 'I am' only in this passage in Royal Appendix. If so the ZIRDO error was repeated in most of the later calls. Note that DONOCO would be linguistically similar to CNOQUO in 21.35, 17.34, & 18.38. The correct passage may be ZIR DONOCO or ZIR CNOQUO rather than ZIRDO NOCO.

† 2.3 to 2.6: A little confusion here in Dee's matching. OM should be 'understand' (see 7.53, 10.54, 16.19, & 30.113). Thus ZONG is 'of the winds', FAAIP is 'your voices', and SALD is 'of wonder'.

‡ 2.7: Is Dee's double 'i' in VI-IV an error or a variation? See 4.13, 5.33, 6.34, & 16.2 for VIV as 'second'.

2.21	TURBS	*turbs*	in their beawty
2.22	OOGE	*öoge*	for the Chamber
2.23	BALTOH	*Baltoh*	of righteousnes
2.24	GIUI	*Giui*	Stronger
2.25	CHIS	*chis*	are
2.26	LUSD	*Lusd*	your fete
2.27	ORRI	*orri*	then the barren stone:
2.28	OD	*Od*	And
2.29	MICALP	*micalp*	myghtier
2.30	CHIS	*chís*	are
2.31	BIA	*bia*	your voices
2.32	OZONGON	*ózôngon*	then the manifold windes.
2.33	LAP	*Lap*	For
2.34	NOAN	*noán*	you are become
2.35	TROF	*trof*	a buylding
2.36	CORS	*cors*	such
2.37	TA	*ta*	as
2.38	GE	*ge,*	is not
2.39	OQ	*o-q*	but
2.40	MANIN	*manin*	in the mynde
2.41	IAIDON	*Ja-í-don:*	of the all powerfull.
2.42	TORZU	*Torzu*	Arrise
2.43	GOHEL	*góhel*	sayeth the First
2.44	ZACAR	*ZACAR*	Move
2.45	CA	*ca*	therefore
2.46	CNOQOD	*c-nó-qod,*	unto his Servants:
2.47	ZAMRAN	*ZAMRAN*	Shew yourselves
2.48	MICALZO	*micalzo*	in powre:
2.49	OD	*od*	And
2.50	OZAZM	*ozazm*	make me
2.51	VRELP	*vrelp*	a strong Seething:‡‡
2.52	LAP	*Lap*	for
2.53	ZIR	*zir*	I am
2.54	IOIAD	*Ioiad.*	of him that liveth forever.

‡‡ 2.51: The English 'Seething' is often modernized into 'Seer' or 'Seer of Things'. More likely 'Seething' is a gerund of 'to seeth'; See the Oxford English Dictionary entry on 'Seething'.

THE THIRD KEY

3.1	MICMA	*Micma*	Behold
3.2	GOHO	*gohó*	sayeth
3.3	IAD	*Piad*	your God,
3.4	ZIR	*zir*	I am
3.5	COMSELH	*cómselh*	a Circle
3.6	AZIEN	*azien*	on Whose hands
3.7	BIAB	*biab*	stand
3.8	OS	*Os*	12
3.9	LONDOH	*Lón-doh*	Kingdoms.
3.10	NORZ	*Norz*	Six
3.11	CHIS	*chis*	are
3.12	OTHIL	*óthil*	the seats
3.13	GIGIPAH	*Gigîpah*	of living breath,
3.14	UNDL	*und-l*	the rest
3.15	CHIS	*chis*	are
3.16	TA	*tá*	as
3.17	PUIM	*pû-im*	sharp sickles:
3.18	Q	*Q*	or
3.19	MOSPLEH	*mos-pleh*	the horns
3.20	TELOCH	*teloch*	of death
3.21	QUIIN	*Qui-i-n*	wherein
3.22	TOLTORG	*toltorg*	the Creatures of the earth
3.23	CHIS	*chis*	are,
3.24	ICHISGE	*i-chis-ge*	to are not*,
3.25	M	*m*	Except
3.26	OZIEN	*ozíen*	myne own hand,
3.27	DS	*dst*	which§
3.28	BRGDA	*brgda*	slepe
3.29	OD	*od*	and
3.30	TORZUL	*torzul*	shall ryse.
3.31	ILI	*i-lí*	In the first

*3.24: The English is a bit confsed here. ICHISGE probably means 'I am not'.

§3.27: 'T' in '*dst*' probably accidental, although '*dst*' as 'which' appears at 4.28. DS is glossed as 'which' everywhere else.

3.32	EOL	*E-ól*	I made you
3.33	BALZARG	*balzarg*	stuards
3.34	OD	*od*	and
3.35	AALA	*áâla*	placed you
3.36	THILN	*Thiln*	in seats
3.37	OS	*os*	12
3.38	NETAAB	*ne-tâ-ab,*	of government,
3.39	DLUGA	*dluga*	giving
3.40	VOMZARG	*vomsarg*	unto every one of you
3.41	LONSA	*Lonsa*	powre
3.42	CAPIMALI	*Cap-mi-áli*	successively*
3.43	VORS	*vors*	over
3.44	CLA	*cla*	456,
3.45	HOMIL	*homil*	the true ages
3.46	COCASB	*cocasb*	of tyme,
3.47	FAFEN	*fafen*	to the intent that,
3.48	IZIZOP	*izízop*	from your highest vessells
3.49	OD	*od*	and
3.50	MIINOAG	*miinôag*	the Corners
3.51	DE	*de*	of
3.52	GNETAAB	*gne-táab*	your governments,
3.53	VAUN	*vaun*	you might work
3.54	NANÆEL	*na-nâ-ê-el*	my powre:
3.55	PANPIR	*panpir*	powring downe
3.56	MALPIRGI	*Malpirgi*	the fires of life and encrease,
3.57	PILD	*caósg*	continually
3.58	CAOSG	*Pild*	on the earth
3.59	NOAN	*noan*	Thus you are become
3.60	UNALAH	*vnalah*	the skirts
3.61	BALT	*balt*	of Justice
3.62	OD	*od*	and
3.63	VOOAN	*voóán*	Truth.
3.64	DOOIAP	*do-ó-í-ap*	In the name
3.65	MAD	*MAD*	of the same. your God
3.66	GOHOLOR	*Gohólor*	Lift up,

*3.42; CAPIMALI rather than CAPMIALI; see 30.122. Also see 4.30 for root CAPIM-.

3.67	GOHUS	*gohús*	I say,
3.68	AMIRAN	*amiran*	yourselves.
3.69	MICMA	*Micma,*	Behold
3.70	IEHUSOZ	*Iehúsoz*	his mercies
3.71	CACACOM	*ca-cá-com*	florish
3.72	OD	*od*	and
3.73	DOOAIN	*do-o-â-in*	Name
3.74	NOAR	*noar*	is become
3.75	MICAOLZ	*mi-cá-olz*	mighty
3.76	AAIOM	*a-aí-om*	amongst us
3.77	CASARMG	*Casármg*	In whom
3.78	GOHIA	*gohia*	we say
3.79	ZACAR	*ZACAR*	Move*,
3.80	UNIGLAG	*vnîglag*	Descend
3.81	OD	*od*	and
3.82	IMUAMAR	*Im-uâ-mar*	apply yourselves unto us
3.83	PUGO	*pugo*	as unto
3.84	PLAPLI	*plapli*	partakers
3.85	ANANÆL	*anánæl*	of the secret wisdom
3.86	QAAN	*Qáan.*	of your Creation.

THE FOURTH KEY

4.1	OTHIL	*Othíl*	I have set
4.2	LASDI	*lasdi*	my fete
4.3	BABAGE	*babâge*	in the Sowth
4.4	OD	*od*	and
4.5	DORPHA	*dorpha*	have loked abowt me
4.6	GOHOL	*Gohól*	sayng,
4.7	GCHISGE	*G-chisge*	are not
4.8	AVAVAGO	*avávâgo*	the Thunders of encrease
4.9	CORMP	*Cormp*	numbred
4.10	PD	*pd*	33,
4.11	DS	*dsonf*	which
4.12	SONF		rayne
4.13	VIV	*viv-di-v*	in the second
4.14	DIU		Angle,

*3.79: Alternate pronunciation given as *zod-a-car*.

4.15	CASARMI	*Casármi*	under whom
4.16	OALI	*Oali*	I have placed
4.17	MAPM	*Mapm*	9639
4.18	SOBAM	*Sobam*	Whome
4.19	AG	*ag*	None
4.20	CORMPO	*cormpó*	hath yet numbred,
4.21	CRIP	*c-rp-l*	but*
4.22	L		one,
4.23	CASARMG	*Casarmg*	in whome
4.24	CROODZI	*croódzi*	the second beginning of things
4.25	CHIS	*chis*	are
4.26	OD	*od*	and
4.27	UGEG	*vgeg*	wax strong
4.28	DS	*dst*	which
4.29	T		allso
4.30	CAPIMALI	*capimáli*	successively
4.31	CHIS	*chis*	are
4.32	CAPIMAON	*Capimaon*	the number of time:
4.33	OD	*od*	and
4.34	LONSHIN	*lonshin*	their powres
4.35	CHIS	*chis*	are
4.36	TA	*ta*	as
4.37	LO	*Lo*	the first
4.38	CLA	*Cla*	456:
4.39	TORZU	*Torgú*	Arrise,
4.40	NOR	*Nor*	you sonns
4.41	QUASAHI	*quasáhi*	of pleasure,
4.42	OD	*od*	and
4.43	F	*F*	viset
4.44	CAOSGA	*caósga*	the earth:
4.45	BAGLE	*Bagle*	for
4.46	ZIR	*Zirenâiad*	I am†
4.47	ENAY		the Lord
4.48	IAD		your God,

*4.21: CRIP for 'but'; see 10.84.

†4.46 to 4.48: *Zirenaiad* may be a contraction: ZIR-ENAY-IAD or 'I am'-'Lord'-'God'.

4.49	DS	*Dsi*	which
4.50	I		is,
4.51	OD	*od*	and
4.52	APILA	*Apíla*	liveth.
4.53	DOOAIP	*Do-ó-â-io*	In the name
4.54	QAAL	*Q-á-al*	of the Creator
4.55	ZACAR	*ZACAR*	Move,
4.56	OD	*od*	and
4.57	ZAMRAN	*ZAMRAN*	shew yourselves
4.58	OBELISONG	*Obelisong*	as pleasant deliverers
4.59	RESTEL	*rest-el*	That you may praise him
4.60	AAI	*aaf*	amongst*
4.61	NOR	*Nor-mô-lap*	the sonnes†
4.62	MOLAP		of men.

THE FIFTH KEY

5.1	SAPAH	*Sapdh*	The mighty sounds
5.2	ZIMII	*zimii*	have entered‡
5.3	D	*du-i-v*	into the third
5.4	DIV		angle,
5.5	OD	*od*	and
5.6	NOAS	*noas*	are become
5.7	TA	*ta*	as
5.8	QANIS	*qa-a-nis*	olives
5.9	ADROCH	*adroch*	in the olive mount
5.10	DORPHAL	*dorphal*	looking with gladnes
5.11	CAOSG	*ca-ósg*	upon the earth
5.12	OD	*od*	and
5.13	FAONTS	*faonts*	dwelling
5.14	PERIPSOL	*péripsol*	in the brightnes of the heavens
5.15	TA	*tablior*	as
5.16	BLIOR		continuall comfortors,
5.17	CASARM	*Casarm*	unto whom
5.18	AMIPZI	*amipzi*	I fastened

* 4.60: Copying error by Dee. AII for 'amongst'; see 1.73; 7.52, 7.6 &c.
† 4.61 to 4.62: MOLAP for 'of men', because NOR is 'sons'; see 4.40.
‡ 5.2 to 5.3: D for third; see 6.36, 7.33, 17.2. DIV for 'angle'; see 4.14, 6.3

5.19	NAZ	*nazarth*	pillers§
5.20	ARTH		of gladnes
5.21	AF	*af*	19
5.22	OD	*od*	and
5.23	DLUGAR	*dlugar*	gave them
5.24	ZIZOP	*zizop*	vessels
5.25	ZLIDA	*z-lida*	to water
5.26	CAOSGI	*caósgi*	the earth
5.27	TOLTORGI	*toltórgi*	with her creatures,
5.28	OD	*od*	and
5.29	ZCHIS	*z-chis*	they are
5.30	ESIASCH	*esíasch*	the brothers
5.31	L	*L*	of the first
5.32	OD	*taviu*	and*
5.33	VIV		second
5.34	OD	*od*	and
5.35	IAOD	*iáod*	the beginning
5.36	THILD	*thild*	of their own seats
5.37	DS	*ds*	which
5.38	PERAL		are garnished†
5.39	HUBAR	*hubar*	with continually burning lamps
5.40	PEOAL	*Peóal*	69636
5.41	SOBA	*soba*	whose
5.42	CORMFA	*cormfa*	numbers
5.43	CHIS	*chis*	are
5.44	TA	*ta*	as
5.45	LA	*la*	the first
5.46	ULS	*vls*	the endes
5.47	OD	*od*	and
5.48	QCOCASB	*Q-có-casb*	the contents of tyme.
5.49	CA	*Ca*	Therefore
5.50	NIIS	*niis*	Come you
5.51	OD	*od*	and

§ 5.19: NAZ as 'pillars'; see 8.7 NAZ- root for 'pillars'.
* 5.32: OD for 'and'; *ta* probably a copying error.
† 5.38 to 5.39: Lacuna in Sl. MS. 3191. Dee wrote the English as marginalia. See Royal Appendix (or *True Relation*) on July 5, 1584, the spirit Nalvage instructs that the word PERAL be added. Dee evidently neglected to do so when compiling Sl. MS. 3191.

5.52	DARBS	*Darbs*	obey
5.53	QAAS	*Q-á-as*	your creation,
5.54	F	*Feth-ar-zi*	viset us*
5.55	ETHARZI		in peace
5.56	OD	*od*	and
5.57	BLIOR	*blióra*	comfort
5.58	IAIAL	*ia-ial*	Conclude us
5.59	EDNAS	*ed-nas*	as receivers
5.60	CICLES	*cicles*	of your mysteries:
5.61	BAGLE	*Bágle*	for why?
5.62	IAD	*Geiad*	Our Lord and Mr.
5.63	I	*i-L*	is
5.64	L		all one.

THE SIXTH KEY

6.1	GAH	*Gah*	The spirits
6.2	S	*s*	of ye 4th
6.3	DIU	*diu*	Angle
6.4	CHIS	*chis*	are
6.5	EM	*em*	Nine,
6.6	MICAOLZ	*micálzo*	Mighty‡
6.7	PILZIN	*pilzin*	in the firmaments of waters,
6.8	SOBAM	*sobam*	Whome
6.9	EL	*El*	the first
6.10	HARG	*harg*	hath planted
6.11	MIR	*mir*	a torment
6.12	BABALON	*babálon*	to the wicked
6.13	OD	*od*	and
6.14	OBLOC	*obloc*	a garland
6.15	SAMVELG	*samvelg*	to the righteous
6.16	DLUGAR	*dlugar*	giving unto them
6.17	MALPRG	*marprg*	fyrie darts
6.18	AR	*arcaósgi*	to vanne
6.19	CAOSGI		the earth
6.20	OD	*od*	and

* 5.54: F for 'visit'; see 4.43, 6.25.
‡ 6.6: MICAOLZ for 'mighty'; see 3.74, 18.2, 30.6.

6.21	ACAM	*Acám*	7699
6.22	CANAL	*canal*	continuall Workmen
6.23	SOBA	*sobólzar*	whose†
6.24	ELZAP		courses
6.25	F	*f-bliard*	viset
6.26	BLIARD		with comfort
6.27	CAOSG	*caosgi*	the earth
6.28	OD	*od*	and
6.29	CHIS	*chis*	are
6.30	ANETAB	*anétab*	in government
6.31	OD	*od*	and
6.32	MAIM	*miam*	contynuance
6.33	TA	*ta*	as
6.34	VIV	*viv*	the second
6.35	OD	*od*	and
6.36	D	*d*	the third
6.37	DARSAR	*Darsar*	Wherefore
6.38	SOLPETH	*sol-peth*	hearken unto
6.39	BIEN	*bien*	my voyce
6.40	BRITA	*Brita*	I have talked of you
6.41	OD	*od*	and
6.42	ZACAM	*zácam*	I move you
6.43	GMICALZO	*g-micálzo*	in power and presence,
6.44	SOBA	*sob-há-ath*	whose
6.45	HAATH		works
6.46	TRIAN	*trían*	shall be
6.47	LUIAHE	*Lu-id-he*	a song of honor
6.48	OD	*odecrin*	and
6.49	ECRIN		the praise
6.50	MAD	*MAD*	of your God
6.51	QAAON	*Q-a-a-on*	in your Creation.

THE SEVENTH KEY

7.1	RAAS	*Raas*	The East
7.2	I	*isálman*	is

† 6.23 to 6.24: SOBA for 'whose'; see 1.30, 1.60, 5.41, 7.27, &c. ELZAP for 'courses'; see 30.62.

7.3	SALMAN		a howse
7.4	PARADIZ	*paradiz*	of virgins§
7.5	ŒCRIMI	*oécrîmi*	singing praises
7.6	AAI	*aao*	amongst*
7.7	IALPIRGAH	*ial-pîrgah*	the flames of the first glory,†
7.8	QUIIN	*qui-in*	wherein
7.9	ENAY	*enay*	the Lord
7.10	BUTMON	*butmon*	hath opened his mouth
7.11	OD	*od*	and
7.12	INOAS	*inóas*	they are become
7.13	NI	*ni*	28
7.14	PARADIAL	*paradîal*	Living dwellings
7.15	CASARMG	*casarmg*	in whom
7.16	UGEAR	*vgéar*	the strength of men
7.17	CHIRLAN	*chirlan*	rejoyceth
7.18	OD	*od*	and
7.19	ZONAC	*zonac*	they are apparcled
7.20	LUCIFTIAN	*Luciftian*	with ornaments of brightnes
7.21	CORS	*cors*	such
7.22	TA	*ta*	as
7.23	VAUL	*vaul*	work
7.24	ZIRN	*zirn*	wonders
7.25	TOL	*tol-hâ-mi*	on all
7.26	HAMI		creatures
7.27	SOBA	*soba*	Whose
7.28	LONDOH	*londóh*	Kingdoms
7.29	OD	*od*	and
7.30	MIAM	*miam*	continuance
7.31	CHIS	*chis*	are
7.32	TA	*tad*	as
7.33	D		the third
7.34	OD	*o*	and
7.35	ES	*dés*	fourth
7.36	UMADEA	*vmádêa*	strong towres
7.37	OD	*od*	and

§ 7.4: Alternate pronunciation '*paradizod*'.
* 7.6: AII for 'amongst'; see 1.73, 7.52, 12.22, 13.25, &c.
† 7.7: Contraction of IALPRG-GAH or 'burning flame'-'spirit'.

7.38	PIBLIAR	*piblîar*	places of comfort
7.39	OTHIL	*Othílrit*	The seats*
7.40	RIT		of mercy
7.41	OD	*od*	and
7.42	MIAM	*miám*	continuance.
7.43	CNOQUOL	*Cnoquol*	O you Servants
7.44	RIT	*Rit*	of Mercy,
7.45	ZACAR	*ZACAR,*	Move,
7.46	ZAMRAN	*ZAMRAN*	Appeare,
7.47	ŒCRIMI	*oëcrimi*	sing praises
7.48	QAADAH	*q-a-dah*	unto the Creator:
7.49	OD	*od*	And
7.50	OMICAOLZ	*omicaolz*	be mighty†
7.51	AAIOM	*aaîom*	amongst us
7.52	BAGLE	*Bagle*	For
7.53	PAPBOR	*papnor*	to this remembrance
7.54	IDLUGAM	*idlúgam*	is given
7.55	LONSHI	*lonshi*	powre
7.56	OD	*od*	and
7.57	UMPLIF	*vmplif*	our strength
7.58	UGEG	*vgêgi*	waxeth strong
7.59	BIGLIAD	*Bigliad*	in our Comforter.

THE EIGHTH KEY

8.1	BAZME	*Bazmêlo*	The Midday
8.2	LO		the first‡
8.3	I	*i*	is
8.4	TA	*ta*	as
8.5	PIRIPSON	*pirípson*	the third heaven
8.6	OLN	*oln*	made
8.7	NAZ	*nazâvábh*	of Hiacynth Pillers
8.8	AVABH		
8.9	OX	*ox*	26
8.10	CASARMG	*casarmg*	in whome

* 7.39 to 7.40: OTHIL for 'seats'; see 3.12. RIT for 'Mercy'; see 7.44.
† 7.50: Alternate pronunciation: *Omicaolzod.*
‡ 8.2: LO as 'first'; see 4.37.

8.11	URAN	*Vrán*	the Elders
8.12	CHIS	*chis*	are
8.13	UGEG	*vgeg*	become strong
8.14	DS	*dsa-bramg*	which
8.15	ABRAMG		I have prepared§
8.16	BALTOHA	*baltôha*	for my own righteousnes
8.17	GOHO	*gohó*	sayth
8.18	IAD	*î-ad*	the Lord
8.19	SOBA	*soba*	whose
8.20	MIAM	*miam*	long contynuance*
8.21	TRIAN	*trian*	shall be
8.22	TA	*ta*	as
8.23	LOLCIS	*lól-cis*	bucklers
8.24	ABAI	*Abaíuônin*	to the stowping
8.25	VOVIN		Dragons†
8.26	OD	*od*	and
8.27	AZIAGIER	*aziágîer*	like unto the harvest
8.28	RIOR	*rior*	of a wyddow.
8.29	IRGIL	*Irgil*	How many
8.30	CHIS	*chís*	are
8.31	DA	*da*	there
8.32	DS	*ds*	which
8.33	PAAOX	*pá-â-ox*	remayn
8.34	BUSD	*busd*	in the glorie
8.35	CAOSGO	*caósgo*	of the earth
8.36	DS	*ds*	which
8.37	CHIS	*chis*	are
8.38	OD	*odîpûran*	and
8.39	IPURAN		shall not see
8.40	TELOCH	*têloâh*	death‡
8.41	CACARG	*cacarg*	untyll

§ 8.15: ABRAMG for 'I have prepared'; see 2.14, 11.33.

* 8.20: MIAM for 'long continuance'; see 6.32, 7.30, 7.42. MIAN as '3663'; see 12.61. Dee's error makes the Enochian gibberish.

† 8.25: VOVIN is the stem for 'dragon'; see 8.46 and note to 30.133. The entire passage is idomatic in Enochian; what is probably meant is 'The Lord will be a shield against threatening dragons [devils]'.

‡ 8.40: TELOCH for 'death'; see 3.20, 11.19 and note on 30.133.

8.42	O	*O*	this
8.43	SALMAN	*isâlman*	howse
8.44	LONCHO	*loncho*	fall
8.45	OD	*od*	and
8.46	VOVINA	*Vouína*	the Dragon
8.47	CARBAF	*carbaf*	synck.
8.48	NIISO	*Niíso*	Come away,
8.49	BAGLE	*Bagle*	for
8.50	AVAVAGO	*aváuâgo*	the Thunders
8.51	GOHON	*gohón*	have spoken:
8.52	NIISO	*Niíso*	Come away,
8.53	BAGLE	*bagle*	for
8.54	MOMAO	*mómâo*	the Crownes
8.55	SIAION	*siâîon*	of the Temple
8.56	OD	*od*	and
8.57	MABZA	*mâbza*	the coat
8.58	IADOIASMOMAR	*Jad-oiás-mômar*	of him that is, was, and shall be crowned‡*
8.59	POILP	*poilp*	are divided
8.60	NIIS	*Niis*	Come
8.61	ZAMRAN	*ZAMARN*	Appeare
8.62	CIAOFI	*ciaofi*	to the terror
8.63	CAOSGO	*caósgo*	of the earth
8.64	OD	*od*	and
8.65	BLIORS	*bliors*	to our comfort
8.66	OD	*od*	and
8.67	CORSI	*corsi*	of such
8.68	TA	*ta*	as
8.69	ABRAMIG	*a-brâmig*	are prepared.

THE NINTH KEY

9.1	MICAOLI	*Mi-cá-ôli*	A mighty
9.2	BRANSG	*bransg*	garde

‡* 8.58: Contraction of IAD-I-AS-MOMAR or 'God'-'is'-'was'-'crowned'. See 8.54 for MOMA- root.

9.3	PURGEL	*prgel*	of fire
9.4	NAPTA	*napta*	with two-edged swords
9.5	IALPOR	*ialpor*	flaming
9.6	DS	*ds*	(which
9.7	BRIN	*brin*	have
9.8	EFAFAFE	*efáfâfe*	viols§
9.9	P	*P*	:8:
9.10	VONPHO	*vonpho*	of wrath
9.11	OLANI	*oláni*	for two tymes
9.12	OD	*od*	and
9.13	OBZA	*obza*	a half:
9.14	SOBA	*sobca*	whose*
9.15	UPAAH	*vpâah*	wings
9.16	CHIS	*chis*	are
9.17	TATAN	*tatan*	of wormwood,
9.18	OD	*od*	and
9.19	TRANAN	*tranan*	of the marrow
9.20	BALYE	*balye*	of salt,)
9.21	ALAR	*alar*	have setled
9.22	LUSDA	*lusda*	their feete
9.23	SOBOLN	*sobôln*	in the West,
9.24	OD	*od*	and
9.25	CHIS	*chís*	are
9.26	HOLQ	*hôlq*	measured
9.27	CNOQUODI	*Cnoquódi*	with their Ministers
9.28	CIAI	*cial*	9996.
9.29	UNAL	*vnál*	These
9.30	ALDON	*aldon*	gather up
9.31	MOM	*mom*	the moss
9.32	CAOSGO	*caósgo*	of the earth
9.33	TA	*ta*	as
9.34	LAS	*las*	the rich
9.35	OLLOR	*óllor*	man
9.36	GNAY	*gnay*	doth

§ 9.8: English 'viols' usually modernized as 'vials'; possible alternate would be 'violins'. See Oxford English Dictionary on 'viols'.

* 9.14: SOBA as 'whose'; see 1.30, 1.60, 5.41, 6.23, &c. SOBCA appears twice in total, both times in this key.

9.37	LIMLAL	*limlal*	his threasor:
9.38	AMMA	*Amma*	Cursed
9.39	CHIIS	*chiis*	ar they
9.40	SOBA	*sobca*	whose
9.41	MADRID	*madrid*	iniquities
9.42	ZCHIS	*zchis,*	they are§
9.43	OOANOAN	*oöánôan*	in their eyes
9.44	CHIS	*chis*	are
9.45	AVINY	*aúiny*	milstones
9.46	DRILPI	*drílpi*	greater
9.47	CAOSGI	*caósgin,*	then the earth
9.48	OD	*od*	And
9.49	BUTMONI	*butmôni*	from their mowthes
9.50	PARM	*parm*	rune
9.51	ZUMVI	*zumvi*	seas
9.52	CNILA	*Cníla*	of blud:
9.53	DAZIZ	*Dazis*	Their heds
9.54	ETHAMZ	*ethámz*	are covered*
9.55	ACHILDAO	*a-chíldao*	with diamond:
9.56	OD	*od*	and
9.57	MIRC	*mirc*	uppon
9.58	OZOL	*ózól*	their heds
9.59	CHIS	*chis*	are
9.60	PIDIAI	*pidiai*	marble
9.61	COLLAL	*collal*	sleves.
9.62	ULCININ	*vlcínin*	Happie is he,
9.63	ASOBAM	*a-sóbam*	on whome
9.64	UCIM	*vcim*	they frown not.
9.65	BAGLE	*Bagle*	For why?
9.66	IAD	*Iadbáltoh*	The God
9.67	BALTOH		of righteousnes,†
9.68	CHIRLAN	*chirlan*	reioyceth
9.69	PAR	*par*	in them.
9.70	NIISO	*Níiso*	Come away
9.71	OD	*od*	and

§ 9.42: Alternate pronunciation: *Zodchis.*

* 9.54: Alternate pronunciation: *ethamzod.*

† 9.67: BALTOH for 'righteousness'; see 1.76, 2.23.

9.72	IP	*ip*	not
9.73	EFAFAFE	*ofáfáfe*	your Viols
9.74	BAGLE	*Bagle*	For
9.75	COCASB	*acócasb*	the tyme
9.76	I	*icórsca*	is‡
9.77	CORS		such
9.78	TA		as
9.79	UNIG	*vnig*	requireth
9.80	BLIOR	*blior.*	comfort.

THE TENTH KEY

10.1	CORAXO	*Coráxo*	The Thunders of Judgement and Wrath
10.2	CHIS	*chis*	are
10.3	CORMP	*cormp*	numbred
10.4	OD	*od*	and
10.5	BLANS	*blans*	are haborowed
10.6	LUCAL	*Lucal*	in the North
10.7	AZIAZIOR	*azíâzor*	in the likenes
10.8	PÆB	*pæb*	of an oke
10.9	SOBA	*Soba*	whose
10.10	LILONON	*Lilônon*	branches
10.11	CHIS	*chis*	are
10.12	VIRQ	*virq*	Nests
10.13	OP	*op*	22
10.14	EOPHAN	*eôphan*	of lamentation
10.15	OD	*od*	and
10.16	RACLIR	*raclir*	weaping
10.17	MAASI	*maâsi*	Layd up
10.18	BAGLE	*bagle*	for
10.19	CAOSGI	*caosgi*	the earth
10.20	DS	*ds*	which
10.21	IALPON	*ialpon*	burn
10.22	DOSIG	*dosig*	night
10.23	OD	*od*	and

‡ 9.76 to 9.78: 'I' for 'is'; see 1.13, 4.50, &c. CORS for 'such'; see 2.36, 7.21, 30.144. TA for 'as'; see 1.14, 1.18, 1.27, 1.74, 2.15, &c.

10.24	BASGIM	*basgim*	day:
10.25	OD	*od*	and
10.26	OXEX	*oxex*	vomit out
10.27	DAZIZ	*dazís*	the heds
10.28	SIATRIS	*siâtris*	of scorpions
10.29	OD	*od*	and
10.30	SALBROX	*salbrox*	live sulphur
10.31	CINXIR	*cynxir*	myngled
10.32	FABOAN	*fabôan*	with poyson
10.33	UNAL	*Vnâl-chis*	These
10.34	CHIS		be‡‡
10.35	CONST	*const*	The Thunders
10.36	DS	*ds*	that
10.37	DAOX	*dâox*	5678
10.38	COCASB	*cocasb*	tymes
10.39	OL	*ol*	in the 24th part
10.40	OANIO	*oánío*	of a moment
10.41	YOR	*yor*	rote
10.42	EORS		with a hundred§
10.43	MICAOLI	*vôhim*	mighty
10.44	OL	*ol*	
10.45	GIXYAX	*gizyax*	earthquakes
10.46	OD	*od*	and
10.47	MATB	*eórs*	a thousand
10.48	COCASB	*cocasg*	tymes*
10.49	PLOSI	*plosi*	as many
10.50	MOLUI	*molui*	surges
10.51	DS	*ds*	which
10.52	PAGEIP	*pagêip*	rest not
10.53	LARAG	*Larag*	neyther
10.54	OM	*om*	know
10.55	DROLN	*droln*	at any

‡‡ 10.34: CHIS usually is 'are'.

§ 10.42 to 10.47: Large lacuna in Sl. MS. 3191. Dee put the English as marginalia. Dee experienced much confusion in this passage. See the July 5, 1584 working in Royal Appendix XLVI or *True Relation*. My reconstruction is only partial.

* 10.48: COCASB for 'times'; see 3.46, 9.75, 10.38, 10.57, 30.124.

10.56	MATORB	*matorb*†	
10.57	COCASB	*cocasb*	tyme
10.58	EMNA	*emna*	here
10.59	L	*L*	One
10.60	PATRALX	*patralx*	rock
10.61	YOLCI	*yolci*	bringeth forth
10.62	MATB	*matb*	1000
10.63	NOMIG	*nomig*	even as
10.64	MONONS	*monons*	the hart
10.65	OLORA	*olôra*	of man
10.66	GNAY	*gnay*	doth
10.67	ANGELARD	*angêlard*	his thowghts
10.68	OHIO	*Ohio*	wo
10.69	OHIO	*Ohio*	wo
10.70	OHIO	*Ohio*	wo
10.71	OHIO	*Ohio*	wo
10.72	OHIO	*Ohio*	wo
10.73	OHIO	*Ohio*	wo
10.74	NOIB	*noib*	yea
10.75	OHIO	*Ohio*	wo
10.76	CAOSGON	*Caósgon*	be to the earth
10.77	BAGLE	*Bagle*	For
10.78	MADRID	*madrid*	her iniquitie
10.79	I	*i*	is
10.80	ZIROP	*ziróp*	was
10.81	CHISO	*chiso*	and shal be
10.82	DRILPA	*drilpa*	great.
10.83	NIISO	*Niiso*	Come away
10.84	CRIP	*crip*	but
10.85	IP	*ip*	not
10.86	NIDALI	*nidâli*	your noyses.

THE ELEVENTH KEY

11.1	OXIAYAL	*Oxiayal*	The mighty seat
11.2	HOLDO	*holdo*	groaned

† 10.56: English missing in Sl. MS. 3191; Laycock gives MATORB as 'echoing'.

11.3	OD	*od*	and
11.4	ZIROM	*zirom*	they were
11.5	O	*O*	:5:
11.6	CORAXO	*coráxo*	thunders
11.7	DS	*ds*	which
11.8	ZILDAR	*zildar*	flew
11.9	RAASY	*raâsy*	into the East
11.10	OD	*od*	and
11.11	VABZIR	*vabzir*	the Egle
11.12	CAMLIAX	*camlîax*	spake
11.13	OD	*od*	and
11.14	BAHAL	*báhal*	cryed with a lowde voyce
11.15	NIISO	*Niiso*	Come awaye
11.16	OD		and†
11.17	ALDON		they gathered them together in
11.18	SALMAN	*salman*	the house
11.19	TELOCH	*telóch*	of death
11.20	CASARMAN	*Ca-sár-man*	of whome
11.21	HOLQ	*hol-q*	it is measured
11.22	OD	*od*	and
11.23	T	*ti*	it
11.24	I		is
11.25	TA	*ta*	as
11.26	ZCHIS	*z-chis*	they are
11.27	SOBA	*soba*	whose
11.28	CORMF	*cormf*	number
11.29	I	*i*	is
11.30	GA	*ga*	31.
11.31	NIISO	*Niisa*	Come away
11.32	BAGLE	*Bagle*	For
11.33	ABRAMG	*abramg*	I have prepared
11.34	NONCP	*noncp*	for you
11.35	ZACAR	*ZACARe*	Move‡

† 11.16 to 11.17: Lacuna in Sl. MS. 3191. The Enochian is missing and the English is in the margin. Missing word probably has ALDO- stem; see 9.30, 17.21.

‡ 11.35: ZACARE possible alternate spelling for ZACAR? ZACAR appears 14 times in the opus; ZACARE twice; see 1.79.

11.36	CA	*ca*	therfore
11.37	OD	*od*	and
11.38	ZAMRAN	*ZAMRAN*	shew your selves
11.39	ODO	*odo*	open
11.40	CICLE	*cicle*	the Mysteries
11.41	QAA	*Qaá*	of your Creation
11.42	ZORGE	*Zorge*	Be friendely unto me
11.43	LAP	*lap*	for
11.44	ZIRDO	*zirdo*	I am
11.45	NOCO	*noco*	the servant
11.46	MAD	*Mad*	of the same your God
11.47	HOATH	*Hoath*	the true worshipper
11.48	IAIDA	*Iaida.*	of the Highest.

THE TWELFTH KEY

12.1	NONCI	*Nonci*	O you
12.2	DS	*dsonf*	that
12.3	SONF		rayne§
12.4	BABAGE	*Babage*	in the sowth
12.5	OD	*od*	and
12.6	CHIS	*chis*	are
12.7	OB	*ob*	:28:
12.8	HUBARO	*hubîâo*	the lanterns*
12.9	TIBIBP	*tibibp*	of sorrow
12.10	ALLAR	*allar*	bynde up
12.11	ATRAAH	*atraâh*	your girdles
12.12	OD	*od*	and
12.13	EF	*ef*	viset us
12.14	DRIX	*drix*	Bring down
12.15	FAFEN	*fafen*	your trayn
12.16	MAIN	*Mian*	3663
12.17	AR	*ar*	that
12.18	ENAY	*Enay*	the Lord
12.19	OVOF	*ovof*	may be magnified
12.20	SOBA	*soba*	whose

§ 12.3: SONF for 'which'; however, DSONF could be a contraction.
* 12.8: HUBAR- stem for 'lamp' or 'lantern'; see 5.39, 17.13.

12.21	DOOAIN	*dooâin*	name
12.22	AAI	*aai*	amongst you
12.23	I	*i*	is
12.24	VONPH	*VONPH*	Wrath
12.25	ZACAR	*ZACAR*	Move,
12.26	GOHUS	*gohus*	I say,
12.27	OD	*od*	and
12.28	ZAMRAN	*ZAMRAN,*	shew yourselves
12.29	ODO	*odo*	open
12.30	CICLE	*cicle*	the mysteries
12.31	QAA	*Qáa,*	of your Creation
12.32	ZORGE	*Zorge,*	be friendely unto me
12.33	LAP	*Lap*	for
12.34	ZIRDO	*zirdo*	I am
12.35	NOCO	*noco*	the servant
12.36	MAD	*MAD*	of the same your God,
12.37	HOATH	*Hoath*	the true worshipper
12.38	IAIDA	*Iaida.*	of the Highest.

THE THIRTEENTH KEY

13.1	NAPEAI	*Napêai*	Oh you swords
13.2	BABAGEN	*Babâgen*	of the sowth
13.3	DS	*dsbrin*	which
13.4	BRIN		have†
13.5	VX	*vx*	42
13.6	OOAONA	*ooâôna*	eyes
13.7	LRING	*lring*	to styr up
13.8	VONPH	*vonph*	wrath
13.9	DOALIM	*doâlim*	of synn
13.10	EOLIS	*eôlis*	making
13.11	OLLOG	*ollog*	men
13.12	ORSBA	*orsba*	drunken
13.13	DS	*ds*	which
13.14	CHIS	*chis*	are
13.15	AFFA	*affa*	empty:

† 13.4: BRIN for 'have'; see 9.7, 14.6, 16.7, 17.11.

13.16	MICMA	*Micma*	Behold
13.17	ISRO	*isro*	the promise
13.18	MAD	*MAD*	of God
13.19	OD	*od*	and
13.20	LONSHI	*Lon-shi-tox*	his powre
13.21	TOX†		
13.22	DS	*ds*	which
13.23	IUMD	*ivmd*	is called
13.24	AAI	*aai*	amongst you
13.25	GROSB	*GROSB:*	A bitter sting:
13.26	ZACAR	*ZACAR*	Move
13.27	OD	*od*	and
13.28	ZAMRAN	*ZAMRAN,*	shew yourselves
13.29	ODO	*odo*	Open
13.30	CICLE	*cicle*	the mysteries
13.31	QAA	*Qäa,*	of your Creation
13.32	ZORGE	*Zorge,*	Be friendly unto me:
13.33	LAP	*Lap*	for
13.34	ZIRDO	*zirdo*	I am
13.35	NOCO	*Noco*	the servant
13.36	MAD	*MAD,*	of the same your God
13.37	HOATH	*Hoath*	The true worshipper
13.38	IAIDA	*Iaïda.*	of the Highest

THE FOURTEENTH KEY

14.1	NOROMI	*Norómi*	O you sonns
14.2	BAGIE	*bagíe*	of fury
14.3	PASBS	*pasbs*	the dowghters
14.4	OIAD	*oîad*	of the Just
14.5	DS	*ds*	which
14.6	TRINT	*trint*	sit
14.7	MIRC	*mirc*	uppon
14.8	OL	*ol*	24
14.9	THIL	*thil*	seats
14.10	DODS	*dods*	vexing

† 13.21: Tox may be a suffix that expresses possession; see 14.23.

14.11	TOL	*tolham*	all
14.12	HAMI		creatures
14.13	CAOSGO	*caósgo*	of the earth
14.14	HOMIN	*Homin*	with age
14.15	DS	*ds*	which
14.16	BRIN	*brin*	have
14.17	OROCH	*oroch*	under you
14.18	QUAR	*Quar*	1636
14.19	MICMA	*Micma*	Behold
14.20	BIAL	*bial*	the voyce
14.21	OIAD	*oîad*	of God
14.22	AISRO	*aîsro*	promys
14.23	TOX	*tox*	of him
14.24	DS	*dsivm*	which
14.25	IUMD		is called‡
14.26	AAI	*aai*	amongst you
14.27	BALTIM	*Baltim*	Furye, or Extreme Justice
14.28	ZACAR	*ZACAR*	Move
14.29	OD	*od*	and
14.30	ZAMRAN	*ZAMRAN*	shew yourselves
14.31	ODO	*odo*	open
14.32	CICLE	*cicle*	the mysteries
14.33	QAA	*Qäa,*	of your Creation
14.34	ZORGE	*Zorge,*	Be friendely unto me
14.35	LAP	*Lap*	for
14.36	ZIRDO	*zirdo*	I am
14.37	NOCO	*Noco*	the servant
14.38	MAD	*MAD,*	of the same your God
14.39	HOATH	*hoath*	the true worshipper
14.40	IAIDA	*Iaïda.*	of the Highest.

THE FIFTEENTH KEY

15.1	ILS	*Ils*	O thow
15.2	TABAAM	*tabâan*	the governor
15.3	L	*Lidlprt*	of the first

‡ 14.25: IUMD for 'is called'; see 13.23, 18.19.

15.4	IALPRT		flame‡
15.5	CASARMAN	*casarman*	under whose
15.6	UPAAH	*vpaâhi*	wyngs
15.7	CHIS	*chis*	are
15.8	DARG	*darg*	6739
15.9	DS	*dsoâdo*	which
15.10	OADO		weave
15.11	CAOSGI	*caôsgi*	the earth
15.12	ORSCOR	*orscor*	with drynes
15.13	DS	*ds*	which
15.14	OMAX	*ômax*	knowest
15.15	MONASCI	*monasci*	of the great name
15.16	BÆOVIB	*Bæôuib*	Righteousnes§
15.17	OD	*od*	and
15.18	EMETGIS	*emetgis*	the scale
15.19	IAIADIX	*iaîâdix*	of Honor
15.20	ZACAR	*ZACAR*	Move
15.21	OD	*od*	and
15.22	ZAMRAN	*ZAMRAN,*	shew yourselves
15.23	ODO	*odo*	open
15.24	CICLE	*cicle*	the mysteries
15.25	QAA	*Qāa*	of your Creation
15.26	ZORGE	*zorge,*	Be friendely unto me
15.27	LAP	*Lap*	for
15.28	ZIRDO	*zirdo*	I am
15.29	NOCO	*Noco*	the servant
15.30	MAD	*MAD,*	of the same your God
15.31	HOATH	*hoath*	the true worshipper
15.32	IAIDA	*Iaīda.*	of the Highest.

THE SIXTEENTH KEY

16.1	ILS	*Ils*	Oh thow
16.2	VIV	*viuîâlprt*	second
16.3	IALPRT		flame

‡ 15.4: IALPRT for 'flame'; see 16.3, 17.3; IALPRT only appears in contraction forms, but see also 18.5 & 2.10; IALPRG for 'burning flame'.

§ 15.16: Why not BALTOH for 'righteousness'? (See 1.76, 2.23, 9.67.) Could *Bæouib* be a proper noun?

16.4	SALMAN	*salman*	the house
16.5	BALT	*balt*	of Justice
16.6	DS	*ds*	which
16.7	BRIN		hast
16.8	ACROODZI	*acroódzi*	thy beginning
16.9	BUSD	*busd*	in glory:
16.10	OD	*od*	and
16.11	BLIORAX	*bliórax*	shalt comfort
16.12	BALIT	*balit*	the iust:
16.13	DS	*dsinsi*	which
16.14	INSI		walkest
16.15	CAOSG	*caosg*	on the earth
16.16	LUSDAN	*lusdan*	with feete
16.17	EMOD	*Emod*	876
16.18	DS	*dsom*	that
16.19	OM		understand*
16.20	OD	*od*	and
16.21	TLIOB	*tliob*	separate
16.22	HAMI		creatures:†
16.23	DRILPA	*drilpa*	great
16.24	GEH	*geh*	art
16.25	ILS	*yls*	thow
16.26	MADZILODARP	*Madzilodarp*	in the God of stretch-forth-and-conquer.
16.27	ZACAR	*ZACAR*	Move
16.28	OD	*od*	and
16.29	ZAMRAN	*ZAMRAN*	shew yourselves
16.30	ODO	*odo*	Open
16.31	CICLE	*cicle*	the mysteries
16.32	QAA	*Qāa*	of your Creation
16.33	ZORGE	*zorge,*	Be friendely unto me
16.34	LAP	*Lap*	for
16.35	ZIRDO	*zirdo*	I am
16.36	NOCO	*Noco*	the servant
16.37	MAD	*Mad*	of the same your God

* 16.19: OM for 'understand' or 'know'; see 2.4, 10.54, 30.113.

† 16.22: HAM- stem for 'creatures'; see 7.25, 14.12.

16.38	HOATH	*hoath*	the true worshipper
16.39	IAIDA	*Iaída.*	of the Highest.

THE SEVENTEENTH KEY

17.1	ILS	*Ils*	O thow
17.2	D	*dialprt*	third
17.3	IALPRT		flame
17.4	SOBA	*soba*	whose
17.5	UPAAH	*vpâah*	wyngs
17.6	CHIS	*chis*	are
17.7	NANBA	*nanba*	thorns
17.8	ZIXLAY	*zixlay*	to styr up
17.9	DODSIH	*dodsih*	vexation:
17.10	OD	*od*	and
17.11	BRIN	*brint*	hast
17.12	FAXS	*Faxs*	7336
17.13	HUBARO	*hubâro*	lamps living
17.14	TUSTAX	*tustax*	going
17.15	YLSI	*ylsi,*	before the
17.16	SOBA	*sobaíad*	whose
17.17	IAD		God
17.18	I	*i*	is
17.19	VONPOVNPH	*vónpôvnph*	Wrath in Angre*
17.20	ALDON	*Aldon*	Gyrd up
17.21	DAXIL	*daxil*	thy loynes
17.22	OD	*od*	and
17.23	TOATAR	*toátar:*	harken
17.24	ZACAR	*ZACAR*	Move
17.25	OD	*od*	and
17.26	ZAMRAN	*ZAMRAN*	shew yourselves
17.27	ODO	*odo*	Open
17.28	CICLE	*cicle*	the mysteries
17.29	QAA	*Qãa,*	of your Creation
17.30	ZORGE	*zorge,*	Be friendely unto me

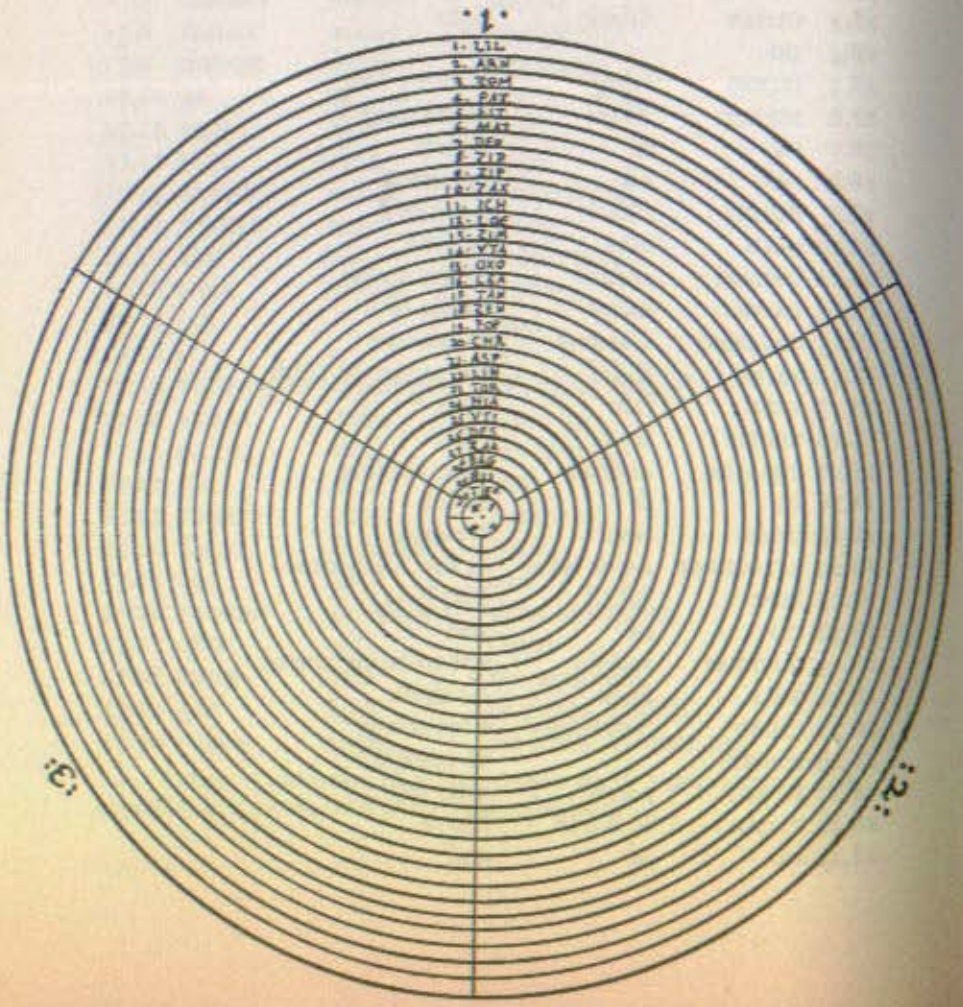
* 17.19: Contraction of VONPHO-VONPH or 'of wrath'-'wrath'. This appears to be a peculiar kind of emphatic redundancy.

17.31	LAP	*Lap*	for
17.32	ZIRDO	*zirdo*	I am
17.33	NOCO	*Noco*	the servant
17.34	MAD	*Mad*	of the same your God
17.35	HOATH	*hoath*	the true worshipper
17.36	IAIDA	*Iaída*	of the Highest.

THE EIGHTEENTH KEY

18.1	ILS	*Ils*	O thow
18.2	MICAOLZ	*Micaólz*	mighty
18.3	OLPIRT	*Olprit*	light
18.4	OD		and
18.5	IALPRG	*ialprg*	burning flame
18.6	BLIORS	*Bliors*	of comfort
18.7	DS	*ds*	which
18.8	ODO	*odo*	openest
18.9	BUSDIR	*Busdir*	the glory
18.10	OIAD	*oíad*	of God
18.11	OVOARS	*ouôars*	to the center
18.12	CAOSGO	*caósgo*	of the erth
18.13	CASARMG	*Casarmg*	In whome
18.14	LAIAD	*Laíad*	the secrets of truth
18.15	ERAN	*erán*	6332
18.16	BRINTS	*brints*	have
18.17	CASASAM	*casâsam*	their abiding
18.18	DS	*ds*	which
18.19	IUMD	*ivmd*	is called
18.20	ACLONDOH	*á-q-lo adóhi*	in thy Kingdome
18.21	MOZ	*MOZ*	IOYE
18.22	OD	*od*	and
18.23	MAOFFAS	*maóffas*	not to be measured
18.24	BOLP	*Bolp*	Be thow
18.25	COMO	*comobliort*	a wyndow
18.26	BLIORT		of comfort
18.27	PAMBT	*pambt*	vnto me.
18.28	ZACAR	*ZACAR*	Move
18.29	OD	*od*	and

18.30	ZAMRAN	*ZAMRAN*	shew yourselves
18.31	ODO	*odo*	Open
18.32	CICLE	*cicle*	the mysteries
18.33	QAA	*Qäa,*	of your Creation
18.34	ZORGE	*zorge*	Be friendely unto me
18.35	LAP	*Lap*	for
18.36	ZIRDO	*zirdo*	I am
18.37	NOCO	*Noco*	the servant
18.38	MAD	*MAD*	of the same your God
18.39	HOATH	*Hoath*	the true worshipper
18.40	IAIDA	*Iaïda.*	of the Highest.



THE KEY OF THE THIRTY AYRES

30.1	MADRIAX	*Madríax*	Oh you hevens
30.2	DS	*dspraf*	which
30.3	PRAF		dwell
30.4	LIL	*LIL*	in the first Ayre,[**]
30.5	CHIS	*chis*	are
30.6	MICAOLZ	*Micaólz*	Mightie
30.7	SAANIR	*saánir*	in the partes
30.8	CAOSGO	*Caósgo*	of the Erth,
30.9	OD	*od*	and
30.10	FISIS	*fisis*	execute
30.11	BALZIZRAS	*balzizras*	the Judgement
30.12	IAIDA	*Iaída*	of the highest
30.13	NONCA	*nonca*	to you
30.14	GOHULIM	*gohúlim*	it is sayd,
30.15	MICMA	*Micma*	Beholde
30.16	ADOIAN	*adoían*	the face
30.17	MAD	*MAD*	of your God,
30.18	IAOD	*Jáod*	the begynning
30.19	BLIORB	*bliorb*	of comfort:
30.20	SOBA	*sabaoodóna*	whose
30.21	OOAONA		eyes§
30.22	CHIS	*chis*	are
30.23	LUCIFTIAS	*Lucíftias*	the brightnes
30.24	PERIPSOL	*peripsol*	of the hevens:
30.25	DS	*ds*	which
30.26	ABRAASSA	*abraássa*	provided
30.27	NONCF	*noncf*	you
30.28	NETAAIB	*netáäib*	for the government
30.29	CAOSGO	*Caósgi*	of the Erth,*
30.30	OD	*od*	and

** The name of the ayre being invoked is inserted here. The ayres are listed in the margin of Sl. MS. 3191 as well as on the preceeding figure. A more detailed description of the ayres and the beings attributed to each ayre is given in Book Four of this volume.

§ 30.21: OOAONA for 'eyes'; see 13.6.

* 30.29: CAOSGO for 'of the earth'; see 8.35, 8.63, 9.32, 14.13, 30.8. CAOSGI is 'the earth'; see 4.44, 5.26.

[DIAGRAM OF THE 30 AYRES]

30.31	TILB	*tilb*	her
30.32	ADPHAHT	*adphaht*	unspeakable
30.33	DAMPLOZ	*dámploz*	varietie
30.34	TOOAT	*toóat*	furnishing
30.35	NONCF	*noncf*	you
30.36	GMICALZ	*gnicálzôma*	with a powr
30.37	OM		understanding*
30.38	LRASD	*Lrásd*	to dispose
30.39	TOFGLO	*tófglo*	all things
30.40	MARB	*marb*	according
30.41	YARRY	*yárry*	to the providence
30.42	IDOIGO	*IDOIGO*	of him that sitteth on the holy Throne
30.43	OD	*od*	and
30.44	TORZULP	*torzulp*	rose up
30.45	IAODAF	*iáodaf*	in the begynning
30.46	GOHOL	*gohól*	saying,
30.47	CAOSGI	*Caósga*	The Earth
30.48	TABAORD	*tabaord*	Let her be governed
30.49	SAANIR	*saánir*	by her parts
30.50	OD	*od*	and
30.51	CHRISTEOS	*christéós*	Let there be
30.52	YRPOIL	*yrpóil*	Division
30.53	TIOBL	*tióbl*	in her,
30.54	BUSDIR	*Busdir*	that the glory
30.55	TILB	*tilb*	of hir
30.56	NOALN	*noaln*	may be
30.57	PAID	*paid*	allwayes
30.58	ORSBA	*orsba*	drunken
30.59	OD	*od*	and
30.60	DODRMNI	*dodrmni*	vexed
30.61	ZYLNA	*zylna*	in itself:
30.62	ELZAP	*Elzáptilb*	Her course,
30.63	TILB‡		

* 30.37: OM for 'understanding'; see 2.4, 10.54, 16.19.

‡ 30.63: TILB for 'of her'; see 30.55. Could TILB be another suffix (like TOX) signifying possession?

30.64	PARMGI	*parmgi*	let it ronne
30.65	PERIPSAX	*perípsax*	with the hevens:
30.66	OD	*od*	and
30.67	TA	*ta*	as
30.68	QURLST	*qurlst*	a handmayd
30.69	BOOAPIS	*booapiS*	let her serve them:
30.70	L	*Lnibm*	One
30.71	NIMB		season
30.72	OUCHO	*ovcho*	Let it confownd
30.73	SYMP	*symp,*	another:
30.74	OD	*od*	And
30.75	CHRISTEOS	*Christéos*	let there be
30.76	AG	*Agtoltorn*	no
30.77	TOLTORN		Creature⁂
30.78	MIRC	*mirc*	uppon
30.79	Q	*Q*	or
30.80	TIOBL	*tióbl*	within her
30.81	LEL	*Lel,*	the same:
30.82	TOL	*Ton*	All
30.83	PAOMBD	*paombd*	her members
30.84	DILZMO	*dilzmo*	let them differ
30.85	ASPIAN	*aspian,*	in their qualities:
30.86	OD	*Od*	And
30.87	CHRISTEOS	*christêos*	let there be
30.88	AG	*ag*	no
30.89	L	*L*	one
30.90	TOLTORN	*tortorn*	Creature
30.91	PARACH	*parach*	æquall
30.92	ASYMP	*asymp,*	with another
30.93	CORDZIZ	*Cordziz*	The reasonable Creatures of Erth or Men
30.94	DODPAL	*dodpal*	let them vex
30.95	OD	*od*	and
30.96	FIFALZ	*fifalz*	weede out
30.97	L	*Lsmnad,*	one
30.98	SMNAD		another:

⁂ 30.77: TOLTORN for 'creatures'; see 30.90.

30.99	OD	*od*	And
30.100	FARGT	*fargt*	the dwelling places,
30.101	BAMS	*bams*	let them forget
30.102	OMAOAS	*omaóas,*	their names:
30.103	CONISBRA	*Conísbra*	The work of man
30.104	OD	*od*	and
30.105	AVAVOX	*auâuox*	his pomp,
30.106	TONUG	*tonug,*	let them be defaced:
30.107	ORSCA	*Orscatbl*	His buyldings
30.108	TLB		
30.109	NOASMI	*noâsmi*	let them become
30.110	TABGES	*tabges,*	Caves
30.111	LEVITHMONG	*Levithmong*	for the beasts of the feild:
30.112	UNCHI	*unchi*	Confownd
30.113	OM	*omptilb*	her understanding
30.114	TILB**		
30.115	ORS	*ors.*	with darknes.
30.116	BAGLE	*Bagle*	For why?
30.117	MOOOAH	*Mooóáh*	It repenteth me
30.118	OL	*ɔlcórdziz.*	I made§
30.119	CORDZIZ		Man.
30.120	L	*L*	One
30.121	CAPIMAO	*capîmao*	while
30.122	IXOMAXIP	*ixomaxip*	let her be known,
30.123	OD	*od*	and
30.124	CA	*cacócasb*	another
30.125	CAPIMAO		while‡
30.126	GOSAA	*gosâa.*	a stranger:
30.127	BAGLEN	*Baglen*	Bycause
30.128	PI	*pii*	she
30.129	I		is
30.130	TIANTA	*tianta*	the bed
30.131	ABABALOND	*abábâlond*	of an Harlot,

**30.114: The English would be better rendered as 'the understanding of her'; see note on 30.63.

§30.118: Possibly a contraction—if so, a word is missing. OL is 'I' (first person singular), while CORDZIZ is 'men'. Perhaps the 'made' is somehow understood?

‡30.125: The English probably should be 'time'; see 4.32.

30.132	OD	*od*	and
30.133	FAORGT	*faórgt*	the dwelling place
30.134	TELOCVOVIM	*telocvovim.*	of him that is faln:*
30.135	MADRIIAX	*Mádrïiax*	O you hevens,
30.136	TORZU	*torzu*	arrise,
30.137	OADRIAX	*oádriax*	the lower hevens
30.138	OROCHA	*orócha*	underneath you,
30.139	ABOAPRI	*abóápri.*	Let them serve you:
30.140	TABAORI	*Tabáóri*	Govern
30.141	PRIAZ	*priáz*	those
30.142	AR	*artabas.*	that†
30.143	TABAORI		govern:
30.144	ADRPAN	*Adrpan*	Cast down
30.144	ADRPAN		Cast down
30.145	CORS	*corsta*	such
30.146	TA		as
30.147	DOBIX	*dobix.*	fall:
30.148	YOLCAM	*Yolcam*	Bring forth
30.149	PRIAZI	*priazi*	with those
30.150	AR	*arcoazior.*	that
30.151	COAZIOR		encrease:
30.152	OD	*od*	And
30.153	QUASB	*quasb*	destroy
30.154	QTING	*qting.*	the rotten:
30.155	RIPIR	*Ripir*	No place
30.156	PAAOXT	*paaoxt*	let it remayne
30.157	SAGACOR	*sagácor.*	in one number:
30.158	UML	*vml*	Ad
30.159	OD	*od*	and
30.160	PRDZAR	*prd-zar*	Diminish
30.161	CACRG	*cácrg*	vntill
30.162	AOIVEÆ	*Aoivéâe*	the stars
30.163	CORMPT	*cormpt.*	be numbred:
30.164	TORZU	*TORZU*	ARRISE,

*30.134: Contraction of TELOCH-VOVIN or 'death'-'dragon'. In this case the fallen one is the great dragon Coronzon..

†30.142 to 30.143: AR for 'that'; see 12.17; TABAORI for 'govern'; see 30.140.

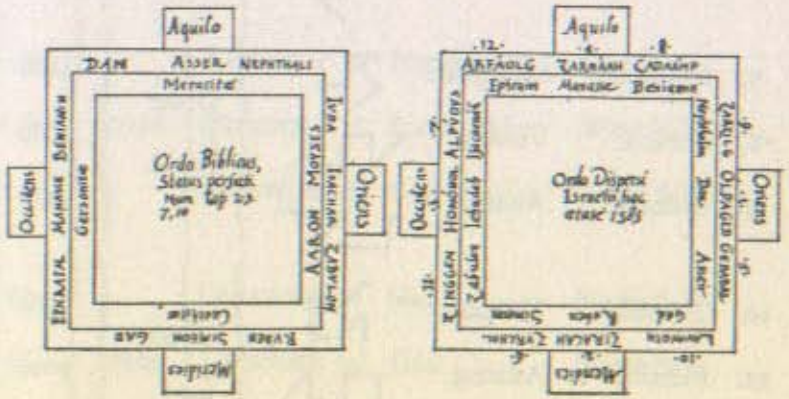
30.165	ZACAR	*ZACAR*	MOVE,
30.166	OD	*od*	and
30.167	ZAMRAN	*ZAMRAN*	APPERE
30.168	ASPT	*aspt*	before
30.169	SIBSI	*sibsi*	the Covenant
30.170	BUTMONA	*butmôna*	of his mowth,
30.171	DS	*ds*	which
30.172	SURZAS	*surzas*	he hath sworne
30.173	TIA	*tia*	unto us
30.174	BALTAN	*baltan:*	in his Justice:
30.175	ODO	*Odo*	OPEN
30.176	CICLE	*cicle*	the Mysteries
30.177	QAA	*Qáa:*	of your Creation:
30.178	OD	*od*	And
30.179	OZAZMA	*ozazma*	Make us
30.180	PLAPLI	*plapli*	partakers
30.181	IADNAMAD	*Iadnâmad*	of undefyled knowledg.‡

‡ 30.181: Contraction IAD-NAMAD or 'God'-'knowledge'.

BOOK FOUR

EARTHLY KNOWLEDGE, AID & VICTORY

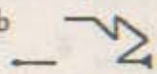
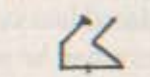
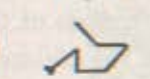
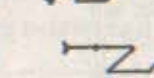
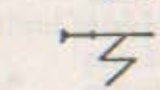
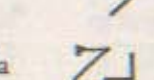
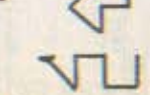
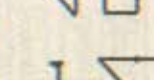
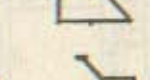
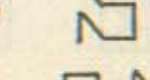
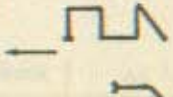
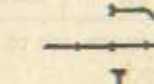
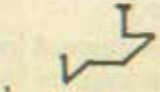
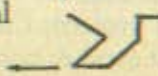
WHEN THE MOST HIGH DIVIDED TO THE NATIONS THEIR inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel*. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel†.



* *Deuteronomy*, Chapter 32. † *Revelation*, Chapter 21.

[*NB*. The following captions are to be read for the numbered columns following:—ED.]

1. Part of the Earth as imposed by Man.
2. Part of the Earth as imposed by God.
3. Divinely ordained Symetric Characters.
4. Ordered Sphere of good & noble Ayres.
5. Number of Good Ministers ordered in 3 parts.
6. Total of all good Ministers.
7. Angelic Kings Ruling the 30 orders and also the 12 tribes.
8. Tribes of the people of Israel Dispersed.
9. Quarter of the Earth to which the dispersed tribes are assigned.

0	1	2	3	4	5
1.	Ægyptus	Occodon		Order 1: LIL	7209
2.	Syria	Pascomb			2360
3.	Mesopotamia	Valgars			5362
4.	Cappadocia	Doagnis		Order 2: ARN	3636
5.	Tuscia	Pacasna			2362
6.	Asia Minor	Dialioai			8962
7.	Hyrcaina	Samapha		Order 3: ZOM	4400
8.	Thracia	Virooli			3660
9.	Gosmam	Andispi			9236
10.	Thebaidi	Thotanp		Order 4: PAZ	2360
11.	Parsadal	Axziarg			3000
12.	India	Pothnir			6300
13.	Bactriane	Lazdixi		Order 5: LIT	8630
14.	Cilicia	Nocamal			2306
15.	Oxiana	Tiarpax			5802

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1.		ZARZILG 9	Nephthalim	East N-E
2.	14931	ZINGGEN 11	Zabulon	West S-W
3.		ALPUDUS 7	Isacaraah	West N-W
4.		ZARNAAH 4	Manasse	North
5.	15960	ZIRACAH 2	Ruben	South
6.		ZIRACAH 2	Ruben	South
7.		ZARZILG 9	Nephthalim	East N-E
8.	17296	ALPUDUS 7	Isacaraah	West N-W
9.		LAVAVOTH 10	Gad	South S-E
10.		LAVAVOTH 10	Gad	South S-E
11.	11660	LAVAVOTH 10	Gad	South S-E
12.		ARFAOLG 12	Ephraim	North N-W
13.		OLPAGED 1	Dan	East
14.	16738	ALPUDUS 7	Isacaraah	West N-W
15.		ZINGGEN 11	Zabulon	West S-W

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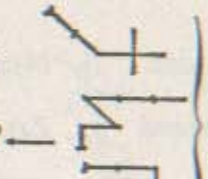
16.	Numidia	Saxtomp		Order 6: MAZ	3620
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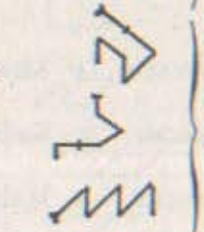
18.	Parthia	Zirzird			7220
19.	Getulia	Opmacas		Order 7: DEO	6363
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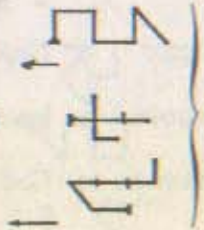
22.	Mantiana	Zamfres		Order 8: ZID	4362
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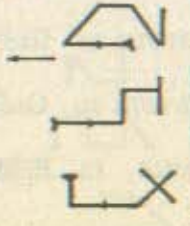
24.	Gallia	Pristac			2302
25.	Assyria	Oddiorg		Order 9: ZIP	9996
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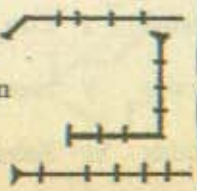
27.	Lydia	Doanzin			4230
28.	Caspis	Lexarph		Order 10: ZAX	8880
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30.	Trenam	Tabitom			1617

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16.		GEBABAL	5	Asseir	East S-E
17.	20040	ARFAOLG	12	Ephraim	North N-W
18.		GEBABAL	5	Asseir	East S-E
19.		ZARNAAH	4	Manasse	North
20.	20389	HONONOL	3	Iehudah	West
21.		ZINGGEN	11	Zabulon	West S-W
22.		GEBABAL	5	Asseir	East S-E
23.	13900	OLPAGED	1	Dan	East
24.		ZARZILG	9	Nephthalim	East N-E
25.		HONONOL	3	Iehudah	West
26.	17846	LAVAVOTH	10	Gad	South S-E
27.		ZARZILG	9	Nephthalim	East N-E
28.		ZINGGEN	11	Zabulon	West S-W
29.	11727	ALPUDUS	7	Isacaraah	West N-W
30.		ZARZILG	9	Nephthalim	East N-E

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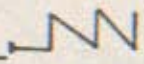
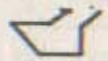
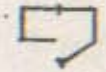
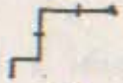
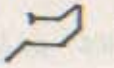
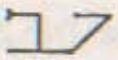
31.	Bithynia	Molpand		Order 11: ICH	3472
32.	Gracia	Usnarda			7236
33.	Lacia	Ponodol			5234
34.	Onigap	Tapamal		Order 12: LOE	2658
35.	India Major	Gedoons			7772
36.	Orchenij	Ambriol			3391
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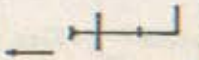
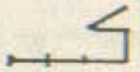
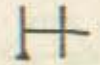
38.	Armenia	Laparin			3360
39.	Nemrodiana	Docepax			4213
40.	Paphlogonia	Tedoond		Order 14: UTA	2673
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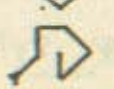
42.	Chaldei	Ooanamb			8230
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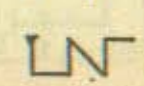
44.	Macedonia	Nociabi			1367
45.	Garamannia	Tastoxo			1886

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31.		LAVAVOTH 10	Gad	South S-E
32.	15942	ZURCHOL 6	Simeon	South S-W
33.		HONONOL 3	Iehudah	West
34.		ZURCHOL 6	Simeon	South S-W
35.	13821	CADAAMP 8	Benjamin	North N-E
36.		ZIRACAH 2	Ruben	South
37.		LAVAVOTH 10	Gad	South S-E
38.	15684	OLPAGED 1	Dan	East
39.		ALPUDUS 7	Isacaraah	West N-W
40.		GEBABAL 5	Asseir	East S-E
41.	20139	ALPUDUS 7	Isacaraah	West N-W
42.		ARFAOLG 12	Ephraim	North N-W
43.		ZARZILG 9	Nephthalim	East N-E
44.	4620	LAVAVOTH 10	Gad	South S-E
45.		ARFAOLG 12	Ephraim	North N-W

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46.	Sauromatica	Cucarpt		Order 16: LEA	9920
47.	Æthiopia	Lauacon			9230
48.	Fiacim	Sochial			9240
49.	Colchica	Sigmorf		Order 17: TAN	7623
50.	Cireniaca	Avdropt			7132
51.	Nasamoma	Tocarzi			2634
52.	Carthago	Nabaomi		Order 18: ZEN	2346
53.	Coxlant	Zafasai			7689
54.	Adumea	Yalpamb			9276
55.	Parstavia	Torzoxi		Order 19: POP	6236
56.	Celtica	Abriond			6732
57.	Vinsan	Omagrap			2388
58.	Tolpam	Zildron		Order 20: CHR	3626
59.	Carcedoma	Parziba			7629
60.	Italia	Totocan			3634

0	6	7	8	9
46.		ZIRACAH 2	Ruben	South
47.	28390	HONONOL 3	Iehudah	West
48.		ARFAOLG 12	Ephraim	North N-W
49.		ZIRACAH 2	Ruben	South
50.	17389	OLPAGED 1	Dan	East
51.		ZARZILG 9	Nephthalim	East N-E
52.		GEBABAL 5	Asseir	East S-E
53.	19311	ALPUDUS 7	Isacaraah	West N-W
54.		ARFAOLG 12	Ephraim	North N-W
55.		ARFAOLG 12	Ephraim	North N-W
56.	15356	CADAAMP 8	Benjamin	North N-E
57.		ZINGGEN 11	Zabulon	West S-W
58.		GEBABAL 5	Asseir	East S-E
59.	14889	HONONOL 3	Iehudah	West
60.		ALPUDUS 7	Isacaraah	West N-W

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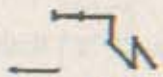
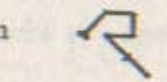
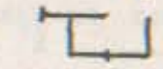
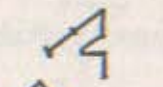
61.	Brytania	Chirzpa		Order 21: ASP	5536
62.	Phenices	Toantom			5635
63.	Comaginen	Vixpalg			5658
64.	Apulia	Ozidaia		Order 22: LIN	2232
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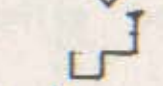
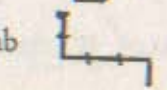
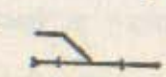
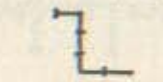
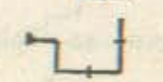
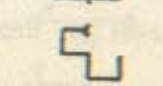
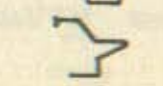
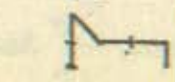
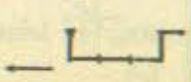
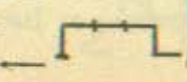
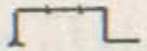
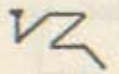
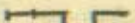
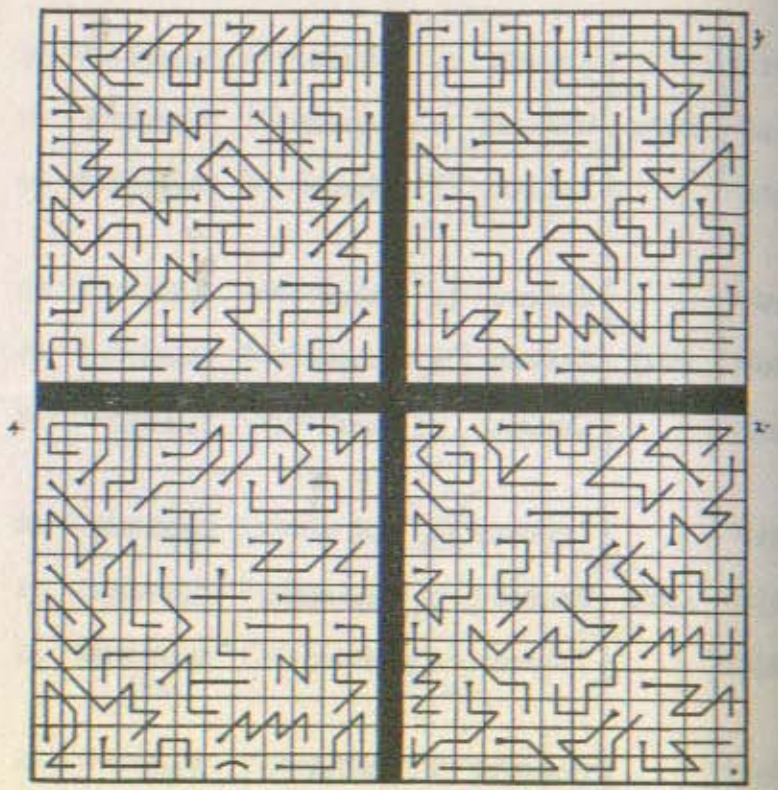
66.	Concava Syria	Calzirg			2367
67.	Gebal	Ronoomb		Order 23: TOR	7320
68.	Elam	Onizimp			7262
69.	Adunia	Zaxanin			7333
70.	Media	Orcanir		Order 24: NIA	8200
71.	Arriana	Chialps			8360
72.	Chaldea	Soageel			8236
73.	Serica Populi	Mirzind		Order 25: UTI	5632
74.	Persia	Obvaors			6333
75.	Gongatha	Ranglam			6236

0	6	7	8	9
61.		ARFAOLG 12	Ephraim	North N-W
62.	16829	CADAAMP 8	Benjamin	North N-E
63.		ZURCHOL 6	Simeon	South S-W
64.		ARFAOLG 12	Ephraim	North N-W
65.	6925	OLPAGED 1	Dan	East
66.		ARFAOLG 12	Ephraim	North N-W
67.		ZARNAAH 4	Manasse	North
68.	21915	LAVAVOTH 10	Gad	South S-E
69.		ZINGGEN 11	Zabulon	West S-W
70.		ZARNAAH 4	Manasse	North
71.	24796	LAVAVOTH 10	Gad	South S-E
72.		ZINGGEN 11	Zabulon	West S-W
73.		ZARNAAH 4	Manasse	North
74.	18201	ZIRACAH 2	Ruben	South
75.		ARFAOLG 12	Ephraim	North N-W

0	1	2	3	4	5
76.	Gorsin	Pophand		Order 26: DES	9232
77.	Hispania	Nigrana			3620
78.	Pamphilia	Bazchim			5637
79.	Oacidi	Saziami		Order 27: ZAA	7220
80.	Babylon	Mathula			7560
81.	Median	Orpanib			7263
82.	Adumian	Labnixp		Order 28: BAG	2630
83.	Fœlix Arabia	Pocisni			7236
84.	Metagoniti-dim	Oxlopar			8200
85.	Assyria	Vastrim		Order 29: RII	9632
86.	Affrica	Odraxti			4236
87.	Bactriani	Gomziam			7635
88.	Asnan	Taoagla		Order 30: TEX	4632
89.	Phrygia	Gemnimb			9636
90.	Creta	Advorpt			7632
91.	Mauritania	Doxinal			5632

0	6	7	8	9
76.		ARFAOLG 12	Ephraim	North N-W
77.	18489	CADAAMP 8	Benjamin	North N-E
78.		ARFAOLG 12	Ephraim	North N-W
79.		ZIRACAH 2	Ruben	South
80.	22043	ZARNAAH 4	Manasse	North
81.		GEBABAL 5	Asseir	East S-E
82.		LAVAVOTH 10	Gad	South S-E
83.	18066	ZARZILG 9	Nephthalim	East N-E
84.		ZURCHOL 6	Simeon	South S-W
85.		HONONOL 3	Iehudah	West
86.	21503	ZARNAAH 4	Manasse	North
87.		ARFAOLG 12	Ephraim	North N-W
88.		ARFAOLG 12	Ephraim	North N-W
89.	27532	ZARNAAH 4	Manasse	North
90.		HONONOL 3	Iehudah	West
91.		ZURCHOL 6	Simeon	South S-W



THE CHARACTERS UPON THE GREAT TABLE

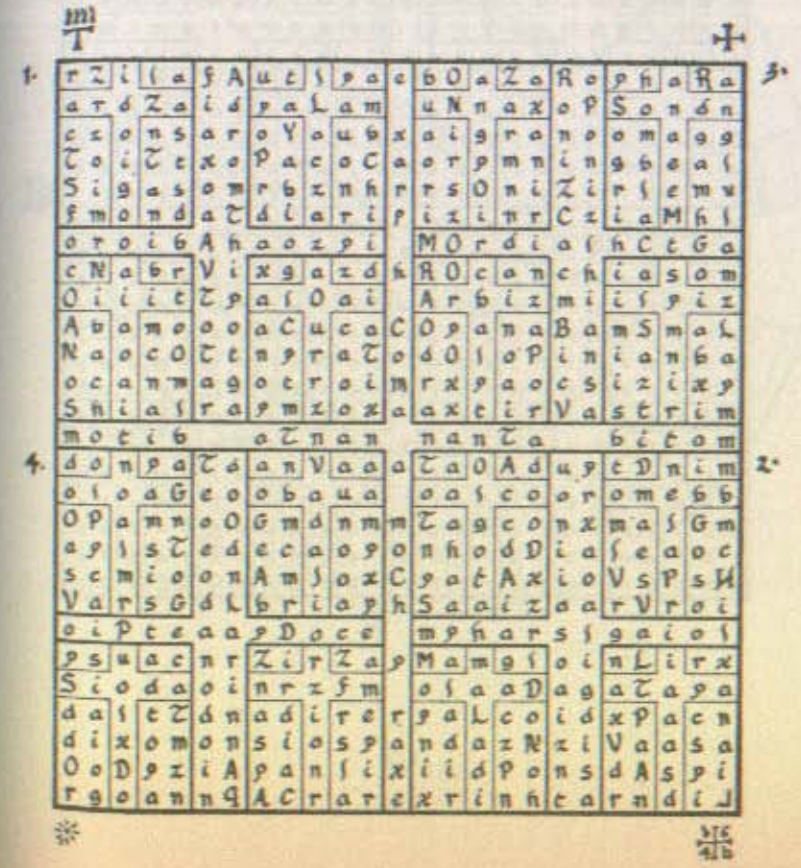
BOOK FIVE

THE ANGELS OF THE FOUR QUARTERS

CHAPTER I

THE GREAT TABLE

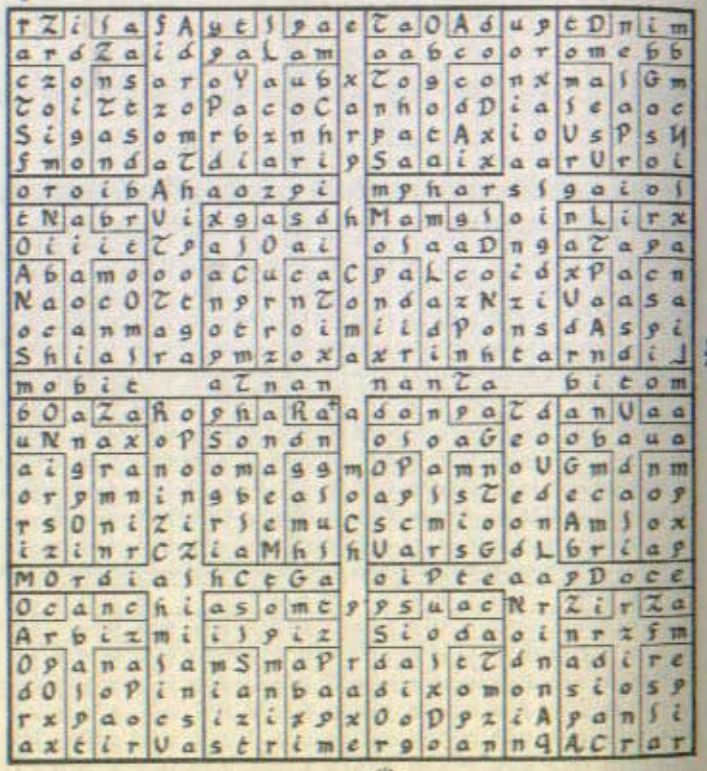
This is the Great Table from which the Angels in this book have been derived.



CHAPTER IJ

THE CORRECTED GREAT TABLE

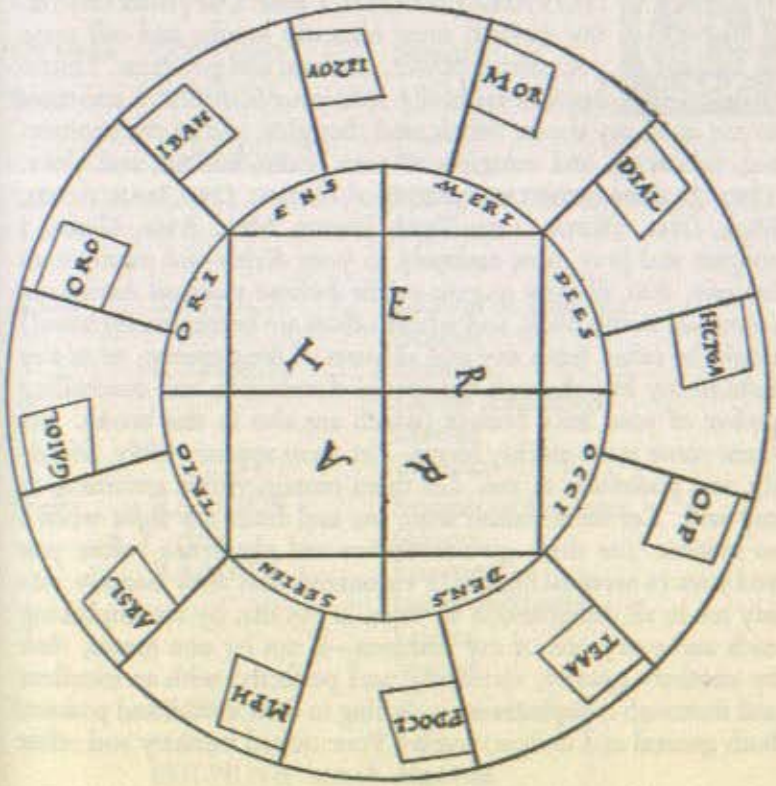
This is the Great Table as reformed by Raphæl on the twentieth of April, 1587.



CHAPTER IIJ

THE GREAT CIRCLE OF THE QUARTERS

The four triads are the Names of God extracted from the four lines of the holy spirit, which govern all creatures on the earth (both visible and invisible). They are carried upon twelve banners.



CHAPTER IV

THE FUNDAMENTAL OBESANCE

This is the fundamental obesance to God, and the conjuration for obtaining the benign ministry of the good angels.

IEOVAH ZEBAOTH, I, JOHN DEE (YOUR UNWORthy servant) most earnestly invoke and call upon your divine power, wisdom, and goodness. I humbly and faithfully seek your favour and assistance to me in all my deeds, words, and thoughts, and in the promoting, procuring, and mingling of your praise, honour, and glory. Through these, your twelve mystical Names: ORO, IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, I conjure and pray most zealously to your divine and omnipotent majesty, that all your angelic spirits (whose mystical names are contained in this book, and whose offices are herein briefly noted) might be called from any and all parts of the universe, or at any time in my life, through the special domination and controlling power of your holy Names (which are also in this book). Let them come most quickly to me. Let them appear visibly, friendily, and peacefully to me. Let them remain visible according to my will. Let them vanish from me and from my sight when I so request. Let them give reverence and obedience before you and your 12 mystical Names. I command that they happily satisfy me in all things and at all times in my life, by accomplishing each and every one of my petitions—if not by one means, then by another—goodly, virtuously, and perfectly, with an excellent and thorough completeness, according to their virtues and powers, both general and unique, and by Your united ministry and office

O God. AMEN.

Through you, Jesu Christe,

AMEN

CHAPTER V

THE TWENTY FOUR SENIORS

These are the twenty-four Seniors (mentioned in the Apocalypse *of* Saint John) *whose names are compiled from the lines of the Father, the Son, and the Holy Ghost. The duty of these Good Angels is to impart knowledge and judgement in human affairs.*

QUARTER	GOD NAME	SENIORS
East	BATAIVA	Abioro or Habioro
	or	Aaoxaif
	BATAIVH	Htmorda
		Haozpi or Ahaozpi
		Hipotga
		Autotar
South	ICZHHCA	Aidrom or Laidrom
	or	Aczinor
	ICZHHCL	Lzinopo
		Lhctga or Alhctga
		Lhiansa
		Acmbicu
West	RAAGIOS	Srahpm or Lsrahpm
	or	Saiinou
	RAAGIOL	Laoaxrp
		Lgaiol or Slgaiol
		Ligdisa
		Soaiznt
North	ELDPRNA	Ætpio or Aætpio
	or	Adococt
	EDLPRNA	Alndvod
		Apdoce or Aapdoce
		Arinnaq
		Anodoin

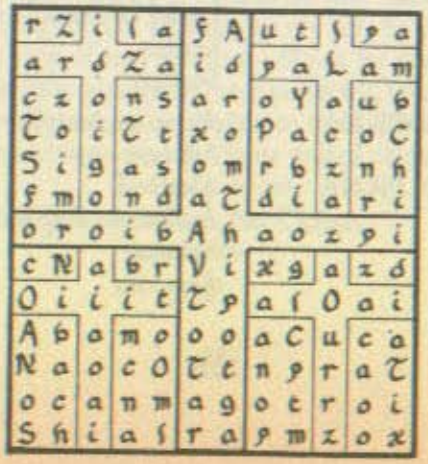
This is the invitation to the six seniors of the East:

O YOU SIX SENIORS OF THE EAST, POWERFUL AND FAITHFUL to the omnipotent God of our ministery, in the name of the same God (one and three), I say to you, ABIORO or HABIORO, AAOZAIF, HTMORDA, HAOZPI or AHAOZPI, HIPOTGA, AUTOTAR, through the divine Name by which you are particularly bound, the angelic Name BATAIVA or BATAIVH, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God

AMEN

Through the sacred Name of God
BATAIVA or BATAIVH

AMEN



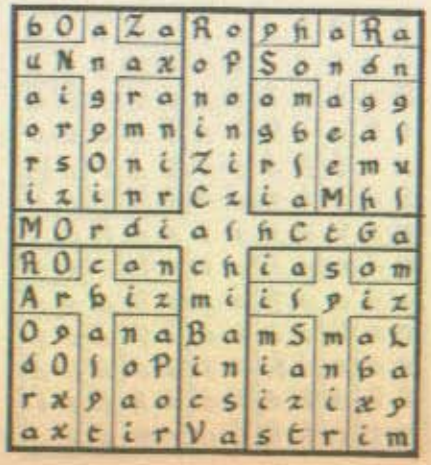
This is the invitation to the six seniors of the South:

O YOU SIX SENIORS OF THE SOUTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, AIDROM or LAIDROM, ACZINOR, LZINOPO, LHCTGA or ALHCTGA, LHIANSA, ACMBICU, through the divine Name by which you are particularly bound, the angelic Name ICZHHCA or ICZHHCL, I, John Dee, a faithful servant of the omnipotent God, amicably ,earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me , immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beesech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
ICZHHCA or ICZHHCL

AMEN



This is the invitation to the six Seniors of the West:

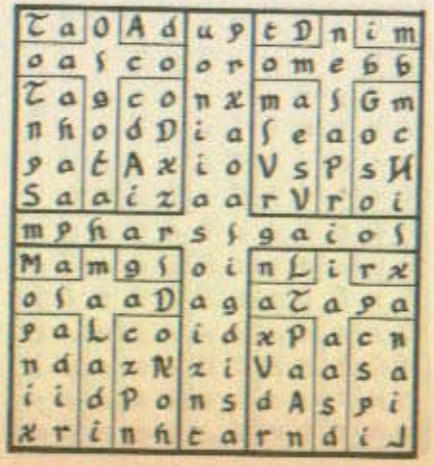
O YOU SIX SENIORS OF THE WEST, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, SRAHPM or LSRAHPM, SAIINOU, LAOAXRP, LGAIOL or SLGAIOL, LIGDISA, SOAIZNT, through the divine Name by which you are particularly bound, the angelic Name RAAGIOS or RAAGIOL, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
RAAGIOS or RAAGIOL

AMEN

✠



This is the invitation to the six Seniors of the North:

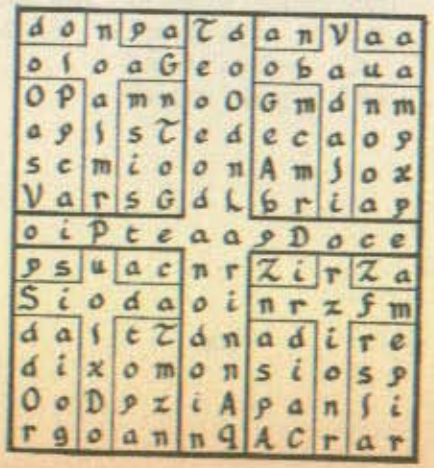
O YOU SIX SENIORS OF THE NORTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, ÆTPIO or AÆTPIO, ADOEOET, ALNDVOD, APDOCE or AAPDOCE, ARINNAQ, ANODOIN, through the divine Name by which you are particularly bound, the angelic Name ELDPRNA or EDLPRNA, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and M,nistry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
ELDPRNA or EDLPRNA

AMEN

✠



CHAPTER VI

THE ANGELS OF MEDICINE

These are the names of the sixteen good angels who are most skilled and powerful in medicine and in the curing of diseases. Also shown are the sixteen cacodemons who can inflict diseases, &c.

Quarter	God Name	Angels	Caco-Demons	God Names Reversed
East	IDOIGO	Czns orCzons	Xcz	OGIODI
	ARDZA	Tott or Toitt	Ato	AZDRA
		Sias or Sigas	Rsi	
		Fmnd or Fmond	Pfm	
South	ANGPOI	Aira or Aigra	Xai	IOPGNA
	VNNAX	Ormn or Orpmn	Aor	XANNV
		Rsni or Rsoni	Rrs	
		Iznr or Izinr	Pi	
West	OLGOTA	Taco or Tagco	Mta	ATOGLO
	OALCO	Nhdd or Nhodd	Onh	OCLAO
		Paax or Patax	Cfa	
		Saiz or Saaiz	Hsa	
North	NOALMR	Opmn or Opamn	Mop	RMLAON
	OLOAG	Apst or Aplst	Oap	GAOLO
		Scio or Scmio	Csc	
		Vasg or Varsg	Hua	

This is the invitation to the four good angels of the East, who are most skilled and powerful in medicine and the cure of diseases:

YOU ANGELS OF LIGHT CZNS OR CZONS, TOTT OR TOTT, SIAS or SIGAS, FMND or FMOND, dwelling in the Eastern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, IDOIGO and ARDZA, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, IDOIGO and ARDZA, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentily, and perfectly, in any and all things, through every possible medicine and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
IDOIGO and ARDZA
AMEN

This is the invitation to the four good angels of the South, who are most skilled and powerful in medicine and the cure of diseases:

YOU ANGELS OF LIGHT, AIRA OR AIGRA, ORMN OR ORPMN, RSNI or RSONI, IZNR or IZINR, dwelling in the Southern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, ANGPOI and VNNAX, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, ANGPOI & VNNAX, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
ANGPOI and VNNAX
AMEN

This is the invitation to the four good angels of the West, who are most skilled and powerful in medicine and the cure of diseases:

O YOU ANGELS OF LIGHT, TACO OR TAGCO, NHDD OR NHODD, PAAX or PATAX, SAIZ or SAAIZ, dwelling in the Western part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, OLGOTA and OALCO, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, OLGOTA and OALCO, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentily, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
OLGOTA and OALCO
AMEN

This is the invitation to the four good angels of the North, who are most skilled and powerful in medicine and the cure of diseases:

O YOU ANGELS OF LIGHT, OPMN OR OPAMN, APST OR APLST, SCIO or SCMIO, VASQ or VARSQ, dwelling in the Northern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent , living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, NOALMR and OLOAG, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, NOALMR and OLOAG, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentily, and perfectly, in all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
NOALMR and OLOAG
AMEN

CHAPTER VIJ

THE ANGELS OF PRECIOUS STONES

These are the names of the sixteen good angels who are powerful & learned in the finding, collection, use, and virtues of metals, and in the coagulations and powers of jewels.

Quarter	God Names	Angels	Caco-Demons	God Names Reversed
East	LLACZA	Oyub or Oyaub	Xoy	AZCALL
	PALAM	Paoc or Pacoc	Apa	MALAP
		Rbnh or Rbznh	Rrb	
		Diri or Diari	Pdi	
South	ANÆEM	Omgg or Omagg	Xom	MEEANA
	SONDN	Gbal or Gbeal	Agb	NDNOS
		Rlmu or Rlemu	Rrl	
		Iahl or Iamhl	Pia	
West	NELAPR	Magm or Malg	Mma	RPALEN
	OMEBB	Leoc or Leaoc	Ole	BBEMO
		Vssn or Vspsn	Cvs	
		Rvoi or Rvroi	Hrv	
North	VADALI	Gmnm or Gmdnm	Mgm	ILADAV
	OBARA	Ecop or Ecaop	Oec	AVABO
		Amox or Amlox	Cam	
		Brap or Briap	Hbr	

This is the invitation of the four good angels of the East, who are powerful and learned in metals and jewels:

O YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OYUB or OYAUB, PAOC or PACOC, RBNH or RBZNH, DIBI or DIARI, lords in the Eastern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, LLACZA and PALAM, to whom you owe reverence and obedience, I vehemently and confidently require of you , one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, LLACZA and PALAM, I call and command you, one and all.

AMEN

Through the speaking of the holy & mystical Names of God
LLACZA and PALAM

AMEN

✠

This is the invitation of the four good angels of the South, who are powerful and learned in metals and jewels:

O YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OMGG or OMAGG, GBAL or GBEAL, RLMU or RLEMU, IAHL or IAMHL, lords in the Southern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, ANÆEM and SONDN, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, ANÆEN and SONDN, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
ANÆEM and SONDN

AMEN

✠

This is the invitation of the four good angels of the West, who are powerful and learned in metals and jewels:

O YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), MAGM or MALGM, LEOC or LEAOC, VSSN or VSPSN, RVOI or RVROI, lords in the Western part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, NELAPR and OMEBB, to whom you owe reverence and obedience, I vehemently and confidently require of you , one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, NALAPR and OMEBB, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
NELAPR and OMEBB

AMEN

✠

This is the invitation of the four good angels of the North, who are powerful and learned in metals and jewels:

O YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), GMNM or GMDNM, ECOP or ECAOP, AMOX or AMLOX, BRAP or BRIAP, lords in the Northern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable ower which is known to the same, our God, in these Names, VADALI and OBAVA, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, VADALI and OBAVA, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
VADALI and OBAVA

AMEN

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CHAPTER VIIJ

THE ANGELS OF TRANSFORMATION

These are the names of the sixteen good angels who are powerful and learned in Transformation; also shown are the names of the sixteen cacodemons.

Quarter	God Names	Angels	Caco-Demons	God Names Reversed
East	AIAOAI OIIIT	Abmo or Abamo Naco or Naoco Ocnm or Ocanm Shal or Shail	Cab Ona Moc Ash	IAOAIA TIIIO
South	CBALPT ARBIZ	Opna or Opana Doop or Dolop Rxao or Rxpao Axir or Axtir	Cop Odo Mrx Aax	TPLABC ZIBRA
West	MALADI OLAAD	Paco or Palco Ndzn or Ndazn Iipo or Iidpo Xrnh or Xrinh	Rpa And Xii Exr	IDALAM DAALO
North	VOLXDO SIODA	Datt or Dabtt Diom or Dixom Oopz or Oodpz Rgan or Rgoan	Rda Adi Xoo Erg	ODXLOV ADIOS

This is the invitation of the four good angels of the East, who are learned and powerful in Transformation:

O YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREator), ABMO or ABAMO, NACO or NAOCO, OCNM or OCANM, SHAL or SHIAL, who rule in the Eastern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): AIAOAI and OIIIT. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentily make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: AIAOAI and OIIIT.

AMEN

Through these sacred and mystical Names of God
AIAOAI and OIIIT

AMEN

✠

This is the invitation of the four good angels of the South, who are learned and powerful in Transformation:

O YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREator), OPNA or OPANA, DOOP or DOLOP, RXAO or RXPAO, AXIR or AXTIR, who rule in the Southern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): CBALPT and ARBIZ. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentily make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: CBALPT and ARBIZ.

AMEN

Through these sacred and mystical Names of God
CBALPT and ARBIZ

AMEN

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This is the invitation of the four good angels of the West, who are learned and powerful in Transformation:

O YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREator), PACO or PALCO, NDZN or NDAZN, IIPO or IIDPO, XRNH or XRINH, who rule in the Western part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominatly peculiar to you): MALADI and OLAAD. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentily make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: MALADI and OLAAD.

AMEN

Through these sacred and mystical Names of God
MALADI and OLAAD

AMEN

This is the invitation of the four good angels of the North, who are learned and powerful in Transformation:

O YOU OUR GOOD AND TRUE ANGELS OF GOD (OUR CREator), DATT or DABTT, DIOM or DIXOM, OOPZ orOODPZ, RGAN or RGOAN, who rule in the Northern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): VOLXDO and SIODA. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentily make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: VOLXDO & SIODA.

AMEN

Through these sacred and mystical Names of God
VOLXDO and SIODA

AMEN

CHAPTER IX

THE ANGELS OF THE FOUR ELEMENTS

These are the names of the sixteen good angels who liveth in and knoweth the quality and use of all four elements; also shown are the names of the sixteen cacodemons.

QTR.	GOD NAME	ANGELS	ELMNT	CACO-DEMONS	GOD NAMES REVERSED
E.	AOVRRZ	Acca or Acvca	Air	Cac	ZRRVOA
	ALOAI	Npat or Nprat	Watr	Onp	IAOLA
		Otoi or Otroi	Erth	Mot	
		Pmox or Pmzox	Fire	Apm	
S.	SPMNIR	Msal or Msmal	Air	Cms	RINMPS
	ILPIZ	Iaba or Ianba	Watr	Oia	ZIPLI
		Izxp or Izixp	Erth	Miz	
		Stim or Strim	Fire	Ast	
W.	IAAASD	Xpen or Xpæn	Air	Rxp	DSAAAI
	ATAPA	Vasa or Vaasa	Watr	Ara	APATA
		Dapi or Daspi	Erth	Xda	
		Rnil or Rndil	Fire	Ern	
N.	RZIONR	Adre or Adire	Air	Rad	RNIOZR
	NRZFM	Sisp or Siosp	Watr	Asi	MFZRN
		Pali or Panli	Erth	Xpa	
		Acar or Acrar	Fire	Eac	

This is the invitation to the four good angels of the East, each of whom knows all the creatures living in one element and their use:

O YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODness, I call you , ACCA or ACVCA, NPAT or NPRAT, OTOI or OTROI, PMOX or PMZOX, who rule in the Eastern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ACCA or ACVCA, bright angel that liveth in the Air of the East, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious NPAT or NPRAT, who liveth in the Water of the East, who truly knoweth its quality and use; And you, O distinguished OTOI or OTROI, who liveth in the Earth of the East, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, PMOX or PMZOX, shining angel of God, who liveth in the most secret Fire of the East, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Eastern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, AOVRRZ and ALOAI, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, AOVRRZ and ALOAI, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each

and every one of my petitions (respecting and concerning your aforementioned unique offices, knowledges, and powers), satisfyingly, satisfactorily, plentily, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
AOVRRZ and ALOAI

AMEN

✠

This is the invitation to the four good angels of the South, each of whom knows all the creatures living in one element and their use:

O YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, MSAL or MSMAL, IABA or IANBA, IXZP or IZIXP, STIM or STRIM, who rule in the Southern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, MSAL or MSMAL, bright angel that liveth in the Air of the South, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious IABA or IANBA, who liveth in the Water of the South, who truly knoweth its quality and use; And you, O distinguished IZXP or IZIXP, who liveth in the Earth of the South, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you , STIM or STRIM, shining angel of God, who liveth in the most secret Fire of the South, and who hath plentiful knowledge of its efficacy and vital properties: O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Southern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, SPMNIR and ILPIZ, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, SPMNIR and ILPIZ, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentily and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
SPMNIR and ILPIZ

AMEN

✠

This is the invitation to the four good angels of the West, each of whom knows all the creatures living in one element and their use:

O YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODness, I call you, XPEN or XPÆN, VASA or VAASA, DAPI or DASPI, RNIL or RNDIL, who rule in the Western part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, XPEN or XPÆN, bright angel that liveth in the Air of the West, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious VASA or VAASA, who liveth in the Water of the West, who truly knoweth its quality and use; And you, O distinguished DAPI or DASPI, who liveth in the Earth of the West, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, RNIL or RNDIL, shining angel of God, who liveth in the most secret Fire of the West, and who hath plentiful knowledge of its efficacy and vital properties; O all of you, faithful to God and ministers of our Creator, you who dwelleth in the Western part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, IAAASD and ATAPA, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, IAAASD and ATAPA, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every

one of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentily, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
IAAASD and ATAPA

AMEN

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This is the invitation to the four good angels of the North, each of whom knows all the creatures living in one element and their use:

O YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODness, I call you , ADRE or ADIRE, SISP or SIOSP, PALI or PANLI, ACAR or ACRAR, who rule in the Northern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ADRE or ADIRE, bright angel that liveth in the Air of the North, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man, And you, O illustrious SISP or SIOSP, who liveth in the Water of the North, who truly knoweth its quality and use; And you, O distinguished PALI or PANLI, who liveth in the Earth of the North, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, ACAR or ACRAR, shining angel of God, who liveth in the most secret Fire of the North, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Northern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these grest things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our Creator and God, I humbly supplicate you, one and all. And through these holy Names of God, RZIONR and NRZFM, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, RZIONR and NRZFM, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices , knowledges, and powers), satisfyingly, satisfactorily, plentily, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
RZIONR and NRZFM

AMEN

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CHAPTER X

THE ANGELS OF NATURAL SUBSTANCES

*These are the names of the sixteen good angels who are most powerful and skilled in the mixing together of natural substances.**

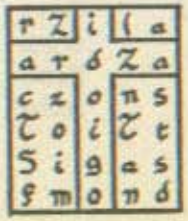
QUARTER	GOD NAME	ANGELS	LETTER FROM THE CROSS
East	ERZLA	Rzla Zlar Larz Arzl	I
South	EBOZA	Boza Ozab Zabo Aboz	A
West	ATAAD	Taad Aadt Adta Dtaa	O
North	ADOPA	Dopa Opad Pado Adop	N

* Commixtionibus Naturarum

This is the invitation to the four good Angels of the East, who are powerful and learned in the mixing together of natural substances:

O YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIpotent God, (your Creator) RZLA, ZLAR, LARZ, ARZL, who are in the Eastern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ERZLA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ERZLA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentily, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God
ERZLA
AMEN



This is the invitation to the four good angels of the South, who are powerful and learned in the mixing together of natural substances:

O YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIpotent God, (your Creator) BOZA, OZAB, ZABO, ABOZ, who are in the Southern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, EBOZA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, EBOZA, that you will come to me and appear visibly and personably, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentily, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God
EBOZA
AMEN

This is the invitation to the four good angels of the West, who are powerful and learned in the mixing together of natural substances:

YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIpotent God, (your Creator) TAAD, AADT, ADTA, DTAA, who are in the Western part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the smae, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ATAAD, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ATAAD, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentily, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition, and, as it were, appointed you as his officers and ministers. AMEN

Through this Holy and Mystical Name of God

ATAAD

AMEN

✠

This is the invitation to the four good angels of the North, who are powerful and learned in the mixing together of natural substances:

YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIpotent God, (your Creator) DOPA, OPAD, PADO, ADOP, who are in the Northern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ADOPA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ADOPA, that you will come to me and appear visibly and personably, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentily, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

ADOPA

AMEN

✠

CHAPTER XI

THE ANGELS OF TRANSPORTATION

*These are the sixteen good angels who are powerful in transporting from place to place.**

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	EVTPA	Vpta Tpav Pavt Avtp	L
South	EPHRA	Phra Hrap Raph Aphr	A
West	ATDIM	Tdim Dimt Imtd Mtdi	N
North	AANAA	Anaa Naaa Aaan Aana	V

* In Locali Mutatione

This is the invitation to the four good angels of the East, who are powerful in transporting from place to place:

O YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O VTPA, TPAV, PAVT, & AVTP, who rule uniquely in the Eastern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, EVTPA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EVTPA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentily, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God
EVTPA
AMEN

This is the invitation to the four good angels of the South, who are powerful in transporting from place to place:

O YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O PHRA, HRAP, RUPH, and APHR, who rule uniquely in the Southern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God our Creator, through the Reverent Majesty of the same God, our Creator, & through this divine and mystical Name, EPHRA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EPHRA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentily, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God
EPHRA
AMEN

This is the invitation to the four good angels of the West, who are powerful in transporting from place to place:

O YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O TDIM, DIMT, IMTD, and MTDI, who rule uniquely in the Western part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, ATDIM, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, ATDIM, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentily, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God
ATDIM
AMEN

This is the invitation to the four good angels of the North, who are powerful in transporting from place to place:

O YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O ANAA, NAAA, AAAN, and AANA, who rule uniquely in the Northern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, AANAA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, AANAA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentily, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God
AANAA
AMEN

CHAPTER XIJ

THE ANGELS OF THE MECHANICAL ARTS

These are the names of the sixteen good angels who are skilled and powerful in the Mechanical Arts.

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HCNBR	CNBR NBRC BRCN RCNB	A
South	HROAN	ROAN OANR ANRO NROA	C
West	PMAGL	MAGL AGLM GLMA LMAG	M
North	PPSAC	PSAC SACP ACPS CPSA	V

This is the invitation to the four good angels of the East, who are skilled and powerful in the Mecahnical Arts:

YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Crearor, CNBR, NBRC, BRCN, and RCNB, who are in the Eastern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God, I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HCNBR, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HCNBR, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God
HCNBR
AMEN

This is the invitation to the four good angels of the South, who are skilled and powerful in the Mechanical Arts:

YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, ROAN, OANR, ANRO, and NROA, who are in the Southern part of the world, and who hast by our God been charged and committed with his ministry to practice, impart, teach and communicate perfect skill in all mechanical arts, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God(, do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HROAN, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HROAN, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God
HROAN
AMEN

This is the invitation to the four good angels of the West, who are skilled and powerful in the Mechanical Arts:

O YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, MAGL, AGLM, GLMA, and LMAG, who are in the Western part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach , and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PMAGL, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PMAGL, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God
PMAGL
AMEN

This is the invitation to the four good angels of the North, who are skilled and powerful in the Mechanical Arts

O YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, PSAC, SACP, ACPS, and CPSA, who are in the Northern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PPSAC, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PPSAC, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God
PPSAC
AMEN

CHAPTER XIIJ

THE ANGELS OF SECRET DISCOVERY

These are the names of the sixteen good angels who are skilled and powerful in the discovering the secrets of all men.

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HXGZD	XGZD GZDX ZDXG DXGZ	A
South	HIAOM	IAOM AOM OMIA MIAO	S
West	PNLRX	NLRX LRXN RXNL XNLR	I
North	PZIZA	ZIZA IZAZ ZAZI AZIZ	R

This is the invitation to the four good angels of the East, who are skilled and powerful in the discovery of the secrets of men.

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, XGZD, GZDX, ZDXG, and DXGZ, who dwell in the Eastern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatver degree, state or condition. I, John Dee, theu devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name HXGZD, that, at whatever time of my future life∋ that I should call or invoke any or all of you through the Name of God, HXGZD, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentily, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
HXGZD
AMEN

This is the invitation to the four good angels of the South, who are skilled and powerful in the discovery of the secrets of men.

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, IAOM, AOMI, OMIA, and MIAO, who dwell in the Southern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical name, HIAOM, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HIAOM, that you come immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentily, and perfectly, all of my petitions (to be done by one, any, of all or you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
HIAOM
AMEN

This is the invitation to the four good angels of the West, who are skilled and powerful in the discovery of the secrets of men.

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, NLRX, LRXN, RXNL, and XNLR, who dwell in the Western part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whaever degree, state, or conditon. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PNLRX, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PNLRX, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement and make perfect, truthfully, plentily, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
PNLRX
AMEN

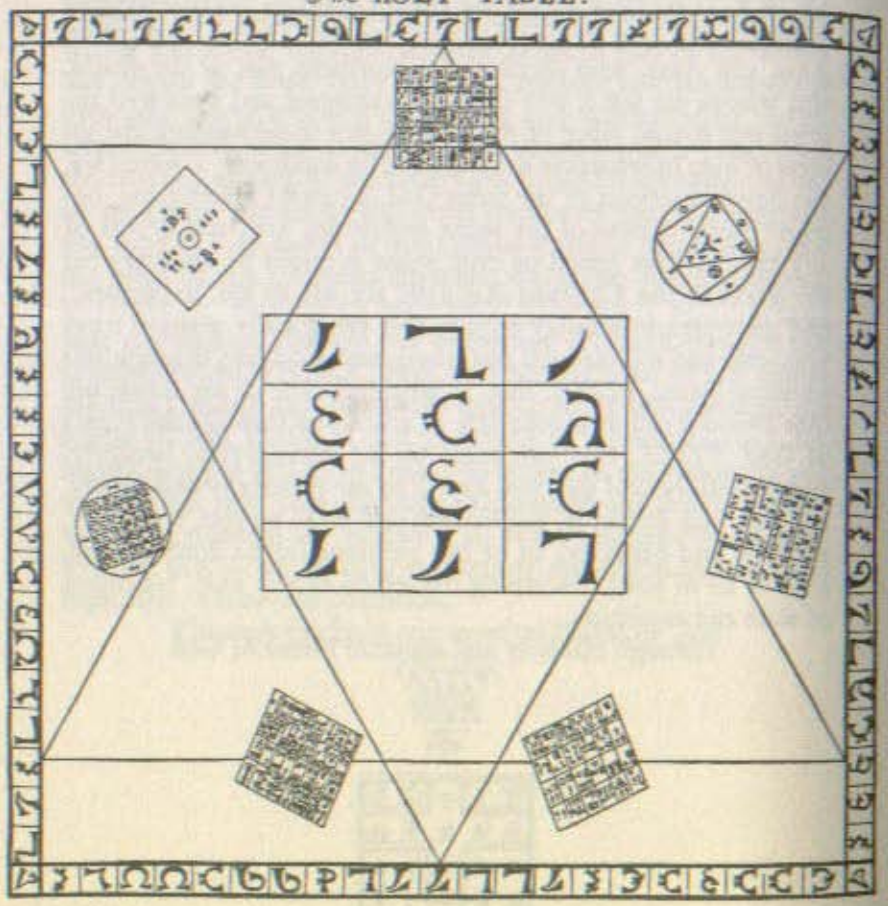
This is the invitation to the four good angels of the North, who are skilled and powerful in the discovery of the secrets of men.

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, ZIZA, IZAZ, ZAZI, and AZIZ, who dwell in the Northern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PZIZA, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PZIZA, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentily, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
PZIZA
AMEN

FIN

The HOLY TABLE.



[*Vide* page 181, ☾IJ., number 6.]

APPENDICES

Appendix A

THE PRACTICE OF ENOCHIAN EVOCATION

THERE ARE NO DESCRIPTIONS IN DEE'S EXTANT DIARIES OF actual Enochian evocation rituals, a fact that has led some scholars to conclude that he never attempted the magic. The existence, however, of artifacts such as the wax sigils of Æmeth in the British museum indicate that Dee, at the very least, constructed some of the requisite furniture. In addition, Dee compiled Sloane MS. 3191 (the primary source for *The Enochian Evocation*) to be a working collection of conjurations for use in magical ceremonies. Although it is possible that Dee never went through with the experiments, it is far more likely that he recorded the events in a separate diary that has not survived. Dee was a rabid diarist, and kept at least three concurrent diaries during the period that he was working with Kelly, each diary covering a different aspect of his life. It would be well in character for Dee to initiate a special diary for the practice of the 'radical truths' that he had sought for so many years.

There are many clues that assist in uncovering the operative portions of this arcane branch of magical lore. Sloane MS. 3191, for example , delineates the portions of Enochian evocation that Dee thought were most essential. Other clues are scattered throughout the surviving diaries. Dee describes many scyring sessions, and it is unlikely that the Enochian rituals differed very greatly from those he practiced with his scryers. In addition, many passages from the scrying sessions contain hints and instructions concerning Enochian evocation. Another valuable source of information is the body of magical literature that was available to Dee and Kelly. The effect of Agrippa, for example, upon Dee's philosophical outlook is obvious, and many aspects of Enochian evocation are dependant upon the world-view of

the renaissance Magi. Also, Kelly's involvement in black magic indicates influence from other magical texts. When all these sources of information are gathered together, a coherent picture emerges of the practice of Enochian evocation.

This appendix discusses:

1. The personnel & apparel required for the rituals.
2. The furniture and construction of the temple.
3. The book of prayers & conjurations.
4. The Angelic hierarchies
5. The talismans for the Angelic hierarchies.
6. The scheduling of the ceremonies.

I. PERSONNEL

ENOCHIAN rituals were practiced by two people, a Magus and Scryer. The Magus chanted the conjurations, compelling the Angels (by the power of the Names of God) to appear within the crystal stone. The Scyrer gazed into the crystal and related his visions. The Magus doubled as scribe, recording the visions and the results of the ceremony.

Both Scryer and Magus were expected to lead holy lives (at least while practicing the magic), to cultivate piety and humility, and to abstain from the practice of black magic. During the ceremonies, both were dressed in white linen robes, and the magus wore a magical ring with a gold seal (as shown in Book Two). Other renaissance magical texts recommend that the Magus wear a crown and carry a magical wand and or sword, but none of these are mentioned in Dee's work.

II. FURNITURE

BEFORE practicing Enochian evocation, the Magus and Scryer located or constructed the following items:

1. A crystal ball. This was handled only by the magus or the scryer. Dee's was rather small, about two inches in diameter.
2. A circular wax tablet, 9 inches in diameter and 1.5 inches thick, inscribed on the front with the sigil of Æmeth and on the back with a cross. These designs are shown in Book Two. The center of the front was hollowed out slightly, so that the crystal ball could easily be placed on top of the Sigil.
3. Four wax tablets, about 4 inches in diameter, similarly inscribed.
4. A red silk 'rug', two yards square.
5. A red and green (or multi-coloured) tablecloth, about 1.5 yards square, with tassles at each corner.
6. A table constructed of 'sweet wood' [cedar?] a yard (two cubits) square, with yard long legs. Each leg terminated with a hollow cylinder, slightly more than 4 inches on the inside diameter and about 0.5 inches thick. The basic structure of this table is shown in Book Two; because of its low profile, two wooden stools were probably also necessary. A set of elaborate sigils were to be painted in yellow oils on the top surface of the table. The arrangement of these sigils is too complex to be reproduced in this volume, but can be found in *The True Relation* between the Preface and the first book, on the page labeled 'The Holy Table'.
7. Twelve banners or flags each embroidered with a Name of God as shown in Book Five.

This furniture was arranged into a temple where Enochian evocation could be practiced. This may have been intended to be in the open air rather than within a building, as there are no descriptions of candles or torches. Furthermore, the magical circle specifies 'Terra' [Earth], which may or may not have been intended symbolically.

The temple was constructed in the following manner:

1. The place of working was enclosed by a circle as shown in Book Five, Chapter Three. The banners were propped at the circle's edge.
2. The red silk rug was laid in the center of the circle.
3. The four small wax tablets were arranged in a square pattern in the center of the silk rug, 1 yard square.
4. The table was balanced upon the wax tablets, so that the hollow cylinders at the end of the table legs overlapped them.
5. The large wax tablet was placed on the center of the table.
6. The silk tablecloth was draped over the table, covering the large wax tablet, so that the tassles dangled almost to the floor.

7. The crystal was laid on the top of the tablecloth, balanced on the indentation in the wax tablet.

¶ III. THE MAGICAL BOOK

THE MAGUS was required to have a book in which prayers and conjurations were recorded for use within the temple. For the complete practice of Enochian evocation, it probably would have had the following contents:

§1: PRAYERS

THE ORATION TO GOD—as shown in Book Two, Chapter Five.

THE PRAYER OF ENOCH—as shown in Book One, Chapter Two.

THE FUNDAMENTAL OBESANCE—as shown in Book Five, Chapter Four.

§2. CONJURATIONS

THE HEPTARCHIC CONJURATIONS—formed by inserting the specific attributes of each King and Prince (as shown in Book Two, Chapter Seven) with the generalized conjuration (as shown in Book Two, Chapter Six).

THE ANGELICAL KEYS—as shown in Book Three. These were to be written in both Angelical and English. Note that the last key was to be repeated 30 times, with the third word altered to indicate the Aire being worked. In Sloane MS. 3191, the the various Aires are listed in the margin. The individual names of the Aires are given in Book Four, Column Four.

THE INVITATIONS TO THE ANGELS OF THE QUARTERS—as shown in Book Five, Chapters Five through Thirteen.

The ordering of Dee's workbooks suggests that he intended a certain cross-semination of the earlier (Heptarchic) and later (Angelical) systems. In any case, the magical book is described in Dee's diaries as consisting *first of the invocation of the Names of God and second of the invocation of the Angels, by the Names of God*—an ordering is preserved in the contents above.

Note that, unlike other renaissance magical systems, Enochian evocation does not include a 'Dismissal' or 'Licence to Depart', a conjuration designed to send a spirit back to its dwelling place. Dee evidently felt this to be unnecessary, although most renaissance Magi would have considered this omission dangerous.

¶ IV. THE ANGELS

ENOCHIAN evocation was believed to summon three interrelated hierarchies of angels:

1. THE HEPTARCHICAL ROYALTY—who were believed to govern *all earthly actions, & disperse of the will of the Creator.* One conjured them to obtain *knowledge of God truly, the number and doings of His Angels perfectly and the beginning and ending of Nature substantially.* These Angels were based upon the 7 planets and the 7 days of the week.
2. THE ANGELS OF THE AIRES—who were believed to rule over the various countries of the earth. One conjured them to *subvert whole countries without armies,* to *get the favour of all the* (human) *Princes,* & to *know the secret treasure of the waters, and the unknown caves of the earth.* These Angels were based on the 12 houses of the Zodiac and the 30 Aires, which were evidently subdivisions of the 'vault of stars' in which the 'fixed stars' were believed to reside.
3. THE ANGELS OF THE QUARTERS—who were believed to have been *put onto the earth so that the Devil's envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved.* One conjured them to obtain a variety of semi-divine powers and capabilities. These Angels were based upon the 4 Elements and the 4 compass points.

Thus Enochian evocation consisted of a complete panoply of magical art, covering planetary, zodiacal, and elemental operations and reputed to control hundreds of named and thousands of unnamed Angelic creatures. Because of the complexity of these Angelic hierarchies, I shall discuss each in detail.

§1. THE HEPTARCHICAL ROYALTY

THE HEPTARCHICAL Royalty are described in Book Two, Chapter Four, and were believed to rule over the days of the week and the planets. The relationship of the primary Heptarchical hierarchy is shown in the following figure

KING CARMARA

PRINCE HAGONEL

Sons of Light	I	Ih	Isr	Dmal	Hecoa	Bcigia	Stimcul
Sons of the Sons of Light	EL	An	Ave	Liba	Rocle	Hagonel	Ilemese
Kings	BALIGON	BNASPOL	BOBOGEL	BABALEL	BYNEPOR	BNAPSEN	BLUMAZA
Princes	BAGANOL	BLISDON	BORNOGO	BEFAFES	BUTMONO	BRORGES	BRALGES

The Table of the 42 Ministers

AOAYNNL	ELGNSEB	LEENARB	EILOMFO	BBARNFL	BANSSZE	OESNGLE
LBBNAAV	NLINZVB	LNANAEB	NEOTPTA	BBAIGAO	BYAPARE	AVZNILN
IOAESPM	SFAMLLB	ROEMNAB	SAGACIY	BBALPAE	BNAMGEN	YLLMAPS
GGLPPSA	OOGOSRS	LEAORIB	ONEDPON	BBANIFG	BNVAGES	NRSOGOO
OEEOOEZ	NRPCRRB	NEICIAB	NOONMAN	BBOSNIA	BLBOPOO	NRRCPRN
NLLRINA	crgdbab	AOIDIAB	ETEVLGL	BBASNOD	BABEPEN	LABDGRE
(Fri.)	(Wed.)	(Sun.)	(Tues.)	(Thurs.)	(Sat.)	(Mon.)

Note that the 'Son of the Sons' HAGONEL had a different sigil than PRINCE HAGONEL and thus was a different angelic personage.

The names of the 42 ministers were generated from the each table by starting with each letter and continuing rightwards to the end of the table, then looping around to the beginning. This made six sets of seven ministers per day, each set ruling for four hours [beginning at midnight]. For example, the 42 ministers for Prince BAGANOL (Friday) are

12AM— 4AM	Aoaynnl	Oaynnla	Aynnlao	Ynnlaoa	Nnlaoay	Nlaoayn	Laoaynn
4AM— 8AM	Lbbnaav	Bbnaavl	Bnaavlb	Naavlbb	Aavlbbn	Avlbbna	Vlbbnaa
8AM—12PM	Ioæspm	Oæspmi	Aespmio	Espmioa	Spmioæ	Pmioæs	Mioæsp
12PM— 4PM	Gglppsa	Glppsag	Lppsagg	Ppsaggl	Psagglp	Sagglpp	Agglpps
4PM— 8PM	Oeeooez	Eeooezo	Eooezoe	Ooezoee	Oezoeeo	Ezoeeoo	Zoeeooe
8PM—12AM	Nllrlna	Llrlnan	Lrlnanl	Rlnanll	Lnanllr	Nanllrl	Anllrln

The Heptarchical Royalty also included a set of 49 planetary angels, of whom 14 were the Kings and Princes for the days. The 'Table of the 49 Good Angels' at the close of Book Two shows the primary planetary attribution of each of these entities. Curiously, the planetary attributions of the Kings were the only ones that matched the traditional linking of the days of the week with the planets. By extrapolation, it is likely that each angel had a double attribution as follows:

SUNDAY		MONDAY	
BOBOGEL	Sol of Sol	BLUMAZA	Luna of Luna
BORNOGO	Sol of Venus	BRALGES	Luna of Saturn
Bablibo	Sol of Luna	Baspalo	Luna of Mercury
Buscnab	Sol of Saturn	Belmara	Luna of Jupiter
Bariges	Sol of Mercury	Bragiop	Luna of Mars
Barnafa	Sol of Jupiter	Brisfli	Luna of Sol
Bonefon	Sol of Mars	Basledf	Luna of Venus

TUESDAY		WEDNESDAY	
BABALEL	Mars of Mars	BNASPOL	Mercury of Mrcry
BEFAFES	Mars of Sol	BLISDON	Mercury of Jupitr
Bapnido	Mars of Venus	Bazpama	Mercury of Mars
Busduna	Mars of Luna	Bernole	Mercury of Sol
Bminpol	Mars of Saturn	Blamapo	Mercury of Venus
Binofon	Mars of Mercury	Barfort	Mercury of Luna
Bmilges	Mars of Jupiter	Bliigan	Mercury of Satur

THURSDAY		FRIDAY	
BYNEPOR	Jupiter of Jupiter	BALIGON	Venus of Venus
BUTMONO	Jupiter of Mars	BAGENOL	Venus of Luna
Basmelo	Jupiter of Sol	Bormifa	Venus of Saturn
Besgeme	Jupiter of Venus	Binodab	Venus of Mercury
Blingef	Jupiter of Luna	Benpagi	Venus of Jupiter
Bartiro	Jupiter of Saturn	Bermale	Venus of Mars
Baldago	Jupiter of Merc.	Bagnole	Venus of Sol

SATURDAY

BNAPSEN	Saturn of Saturn
BRORGES	Saturn of Mercury
Balceor	Saturn of Jupiter
Blintom	Saturn of Mars
Branglo	Saturn of Sol
Bmamgal	Saturn of Venus
Bamnode	Saturn of Luna

§2. THE ANGELS OF THE AIRES

THE 91 PRINCIPAL Angels of the Aires are listed in tabular form in Book Four.

COLUMN ONE gives the name of the country over which each Angel rules. These are based on Ptolemy's Geography.

COLUMN TWO gives the name of each Angel, which is the same as the name of the part of the Earth as imposed by God.

COLUMN THREE gives the sigil for each Angel. These are derived from the Great Table of the Quarters, by connecting the letters that spell the Angel's name. Note that 'PARAOAN' is an 'overlay' using letters belonging to other Angels, (beginning with the 'P' in PARZIBA) and that 'LEXARPH', 'COMANAN', and 'TABITOM' are generated from the central cross. 'LEXARPH' uses the 'L' at the bottom right corner of the Western quarter. These sigils are not given in Sloane MS. 3191, but are included here for completeness. Note also that a sigil is given in the table for an entity LAXDIZI, which is not in the 91 Aires.

COLUMN FOUR gives the Aire in which the Angel dwells. These are evidently similar to the layers of Heaven described in Gnostic texts. The order LIL is the highest and TEX is the lowest; note that the Holy Land is governed by LIL.

COLUMN FIVE gives the number of servitor Angels (ministers) that are controlled by each Angel.

COLUMN SIX gives the total of all the Angels ruling in each Aire.

COLUMN SEVEN gives the names of the Angelic Kings that rule over each Angel. There is one King per sign of the Zodiac: 1. OLPAGED for Scorpio, 2. ZIRACAH for Aquarius, 3. HONONOL for Leo, 4. ZARNAAH for Gemini, 5. GEBABAL for Libra, 6. ZURCHOL for Pisces, 7. ALPUDUS for Cancer, 8. CADDAMP for Sagittarius, 9. ZARZILG for Virgo, 10. LAVAVOTH for Aries, 11. ZINGGEN for Capricorn & 12. ARFALOG for Taurus.

COLUMN EIGHT gives the tribe of Israel that corresponds to the Angelic King and each sign of the Zodiac.

COLUMN NINE gives the compass points that should be faced when invoking each angel.

§3. THE ANGELS OF THE QUARTERS

THE ANGELS of the Quarters are listed in detail at the beginning of Chapters Five through Thirteen of Book Five. A cursory examination of the crosses on the tables accompaning each 'Invitation' [conjuration] reveals how these names are generated. Many of the Angels have dual names—presumably both are correct, as both are used in the invitations.

The names of the cacodemons in Chapters Six through Nine are generated by taking a letter from the central cross of the Great Table, and combining it with the first two letters of each Angel's name. For example, the cacodemon XCZ is formed by taking the 'X' in EXARP and combining it with the 'CZ' in CZNS or CZONS. These cacodemons are the only vestige of black magic in Dee's evocation system, other than the stipulation that the word VAOAN in the first Angelical key is to be altered to VOOAN when conjuring evil spirits.

¶ V. TALISMANS

THE USE of various talismans were considered necessary for the practice of evocation magic in general, and were probably used for Enochian evocation as well. Only one Enochian talisman has survived: a beautiful gold disk in the British Museum. *A True Relation* shows an engraving of his disk on page preceding THE HOLY TABLE; the talisman commemorates a vision that Kelly had of the Angels of the Quarters:

> *A Vision. The sign of the love of God toward his faithful. Four sumptuous and belligerant Castles, out of the which sounded Trumpets thrice.*
>
> ☙ *The sign ofMajesty, the Cloth of the passage was cast forth.*
>
> ☙ *In the East, the cloth red; after the new smitten blood*
>
> ☙ *In the South, the cloth white, Lilly-colour*
>
> ☙ *In the West a cloth, the skins of many Dragons, green; garlic bladed.*
>
> ☙ *In the North, the cloth, Hair-coloured, Bilbery juyce.*

The Trumpets sound once. The gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramis, *six cones, wreathed. There followeth out of every Castle 3, holding up their Banners displayed, with ensigne, the Names of God. There follow Seniors six, alike from the four Gates: After them cometh from every part a King: whose Princes are five, gardant, and holding up his train. Next issueth the Crosse of 4 angels, of the Majesty of Creation in God attended upon everyone, with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the Prince gone out before; which were confirmed, everyone, with ten Angels, visible in countenance; After every Crosses, attendeth 16 Angels, dispositors of the will of those, that govern the Castles. They proceed. And, in and about the middle of the Court, the Ensigns keep their standings, opposite to the middle of the Gate: The rest pause. The 24 Senators meet: They seem to consult. It vanisheth.*

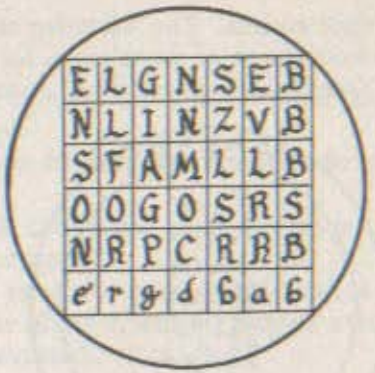
Although the use for the gold disk is not known, it may have been worn as a protective amulet during the Enochian evocation ritual

The Magus was definitely required to construct a talisman for each group of Angels that he wished to conjure. These were made of 'sweet wood', with the characters 'painted' upon them. The talismans were *held in the hand as thou shalt have cause to use them*, implying that the Magus held them during the prayers. During the conjurations, however, *thy feet must be placed upon these tables*, indicating that the Magus' dominance over the Angels was signified by his standing upon the Talisman.

Although none of these talismans appear to have survived, the talismanic methods of Agrippa can be applied to devise probable reconstructions of these important ceremonial objects.

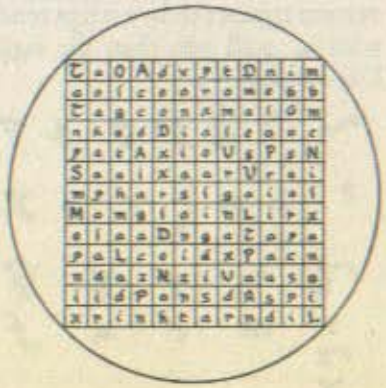
§1. TALISMANS FOR THE HEPTARCHICAL ROYALTY

ALTHOUGH this hierarchy includes several hundred entities, only the prince of each day and the SONS OF THE SONS OF LIGHT actually have their own 'signatures' or sigils. Evidently this means that a single talisman was to be constructed for each day, with an extra one for King CARMARA and Prince HAGONEL. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Friday:



§2. TALISMANS FOR THE ANGELS OF THE AIRES

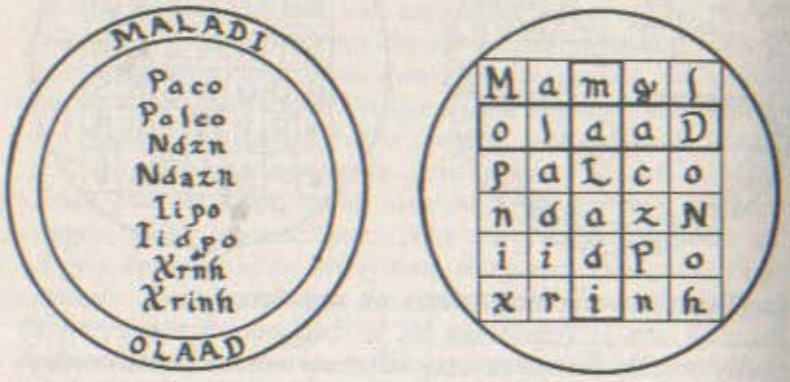
EACH OF THE 91 Princes has his [or her] own signature, which clearly implies that 91 separate talismans were to be constructed. The Angelic Kings of the Zodiac have no signatures, which indicates that their name alone (like the magical Names of God) carried the requisite power to invoke their influence. The following sample represents a speculative reconstruction of the talisman for the conjuration of PASCOMB, the Earthly Guardian of Syria:



§3. TALISMANS FOR THE ANGELS OF THE QUARTERS

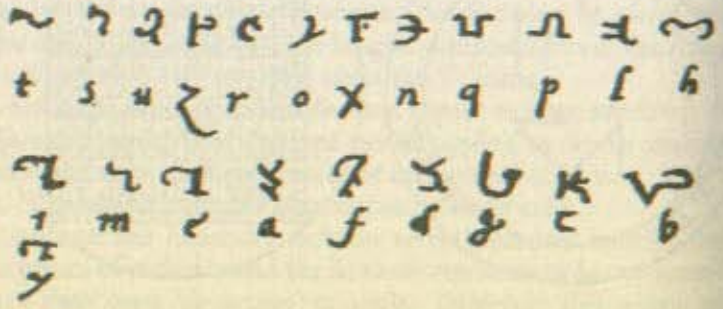
NONE OF THE Angels of the Quarters have their own signatures, a fact that would seem to indicate the relatively exalted status of

these entities. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Transformation that dwell in the West:



§4. ENOCHIAN LETTERS

IT IS POSSIBLE that, rather than Roman letters, the 'Enochian' alphabet was to be used to draw up the talismans (although no Enochian letters appear in Sloane MS. 3191). There are several versions of this magical alphabet in Dee's diaries; the following version appears to be a script rendition, as it is much easier to write with a quill pen than the sigil-like letters that appear later in Dee's notes.



¶ VI. THE CEREMONIES

AFTER THE FURNITURE, book, and talisman had been prepared, the following schedule was to be kept:

1. FIRST FOUR DAYS—prayers were fervently spoken three times daily.
2. NEXT FOURTEEN DAYS—while continuing with the prayers, conjurations were added to the agenda.
3. THE FIFTEENTH DAY—at this point the prayers and conjurations were believed to become effective, and the Angels were supposed to appear within the crystal.

Once the Angels had appeared, it was no longer considered necessary to go through the entire repetory to conjure them. Once successfully conjured, the Angels were to remain obedient to the Magus for the remainder of his life.

It is probable that some cross-semination might have been intended, for example, using the first 18 Keys as preliminary conjurations to summoning the Angels of the Quarters. Dee also tended to punctuate his scrying sessions with readings from the Bible; *Psalm* 33 is mentioned specifically.

Appendix B

TRANSLATOR'S NOTES

The Story of the Manuscripts

THE SURVIVAL OF THE MAGICAL MANUSCRIPTS OF JOHN DEE was an accident, or more accurately, a series of accidents and coincidences that rival in strangeness the subject matter that the manuscripts contain.

Even while they were being written, certain of the most essential manuscripts were almost destroyed. Although the incident and the motivations behind it are not mentioned in any of the extant diaries, Dee describes their reappearance:

> *I espied . . . a sheet of faire white paper lying tossed to and fro in the wind. I rose and went up to it and there I found three of my Books lying, which were so diligently burnt the tenth day of April last. The three books were:* 1. Enoch his Book, 2. The 48 Claves Angelicæ, 3. Liber Scientia terrestris auxilii & victoriæ.*[Additional manuscripts were then discovered to be:] *in the back of the furnace . . . the hole which was not greater than the thickness of a brick.*†

Perhaps to prevent further mishaps, Dee later secreted a number of the more important manuscripts in the false bottom of a cedar chest, *whose lock and hinges [were] extraordinarily neat*, where they remained hidden for over 50 years. The chest was sold at the auction following Dee's death to one Mr. John Woodall, and eventually found its way into a furniture shop in Adle Street on London. A Mr. Jones, confectioner, bought it for his wife, and for twenty years the chest with its secret treasure remained in her boudoir. Then one day, upon moving the chest, Mrs. Jones *heard some loose thing rattle it, toward the right hand end, under the box or till.* Her husband pried open the bottom, revealing a *private drawer, which being drawn out, therein were found diverse books*

* Casaubon, *op. cit.*, p. 418.
† *Ibidem*, p. 419.

*in manuscript and papers, together with a little box, and therein a chaplet of olive beads, and a cross of wood hanging at the end of them.**

Ignorant of the value of the papers, they allowed *their servant maid to waste about one half of them under pies, and other like uses* but later *kept the rest more safe.* Four years later, Mrs. Jones was forced to flee the great fire of London and, *though the chest perished in the flames, because not easily to be removed, yet the books were taken out and carried with the rest of her goods.* She later remarried a Mr. Wale, who identified the manuscripts and transferred them to Elias Ashmole, a respected scholar, for transcription and preservation.†

Elias Ashmole also preserved a number of Dee's diaries (December 22, 1581 to May 23, 1583) that were in the library of one Samuel Story. Yet another 17th Century scholar, Meric Casaubon discovered [and published in the *True Relation*] additional diaries from April 20, 1583 to May 23, 1587 in the library of Sir Thomas Cotton, who had inherited them from his father, Sir Robert Cotton, one of Dee's contemporaries. Casaubon also located a very rare fragment of Dee's diaries from late in his life (March 20, 1607 to September 7, 1607), which had been *underground, God knows how long.*‡

The preservation of Dee's manuscripts by Ashmole & Casaubon illustrates that the importance of Dee's manuscripts was already recognized within 50 years of his death. These manuscripts have had an enormous effect upon the development of occultism in Great Britian and the United States. An interesting fragment, included at the back of Sloane MS.3677 (Ashmole's copy of Sloane MS. 3188), describes the finding of treasure using magical names from the Enochian system. From internal references and style of handwriting, we know that this fragment dates from the mid-17th Century, indicating that the Enochian magical system was maintained in practical use after Dee's death. It is possible that elements of the system may have been introduced into the Rosicrucian teachings by Ashmole; in any case magicians of later centuries have constructed elaborate additions to Dee's original system.

* *Vide*, Ashmole's preface to Sloane MS. 3677.
† *Ibidem.*
‡ *Vide* Casaubon's Preface to the *True Relation.*

Appendix C

GENERAL METHOD OF TRANSLATION & TRANSCRIPTION

The entire corpus of Dee's magical work is far too large to present in a single volume. The *Enochian Evocation* is intended to present the essential core of Dee's evocation system arranged in a fashion similar to other renaissance evocation texts. It was transcribed, translated and edited according to the following procedure:

1. Manuscripts copies were obtained in microfilm from the British Library.
2. The various manuscripts were cross-compared to differentiate between essential and non-essential portions. The first level of cross-comparison was performed at this time.
3. The textual material from the essential portions of the manuscripts was transcribed.
4. Latin portions were translated.
5. The resulting corpus was subjected to further cross-comparison and linguistic analysis, and arranged to resemble a typical evocation text of the renaissance.
6. The text was edited for consistancy and clarity.
7. The various sigils and figures for the text were carefully traced and restored from microfilm prints of the source manuscripts.
8. To clarify discrepancies, I traveled to London and examined Sloane ms. 3191 personally at the British Library.
9. The resulting material was brought to completion and published by Heptangle Books.

Notes on Book One

Book One consists of excerpts from four of Dee's diaries, all contained in Cotton Appendix xlvi and published in the *True Relation:*

Mensis Mysticus Saobaticus Pars primus ejusdem , op. cit. 73-114
Libri Mystici Apertorii Cracoviensis Sabbatici, op. cit., 115-152
Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, op. cit., 153-202
Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madimianum, op. cit., 203-212

The intent of Book One is to provide the pseudo-history of the magic as related by Kelly's angels, as well as hints as to its purpose and practice. Nearly every renaissance magical text contains such a 'pedigree', which is entirely lacking in Sloane ms. 3191.

Notes on Book Two

Book Two consists primarily of *De Heptarchia Mystica*, which is contained in Sloane ms. 3191, 32ro to 51ro. The sigil of Æmeth, the ring of Solomon, and the table are from *Mysteriorum Liber Primus* in Sloane ms. 3188. The first three chapters of *De Heptarchia Mystica* (as presented in ms. 3191) contain cross-references to dates in Sloane ms. 3188; these have been omitted as unnecessary. Sloane ms. 3677 and Sloane ms. 3678 (Elias Ashmole's copies of mss. 3188 and 3199 respectively) were also used for additional readings.

Notes on Book Three

Book Three is based upon the 49 *Claves Angelicæ*, contained in Sloane ms. 3191, 1ro to 13ro. Because so many versions of the Angelical Keys have been published in the past, I have taken a different approach in the present volume.

The first column of Book Three contains a cross-reference number for each Angelical word, showing the key that it is in, as well as its numerical position in that key. The second column shows a corrected version of the Enochian, the result of extensive cross-comparison and linguistic analysis. Corrections based upon

Cotton Appendix XLVI have been incorporated, as well as simple corrections based on common-sense grammatical rules. Variants from Sloane MS. 3191 reading have been documented in footnotes, except where the correction was sufficiently obvious.§ Presumably an even more self-consistent version of the keys could be generated with further cross analysis. Column 2 represents what I believe to be the logical limit of amendation; further corrections would deviate too greatly from the keys as dictated by Kelly.

Column 3 contains an exact transcription of the Angelical version of the keys in Sloane MS. 3191; the pronunciation marks are Dee's own. Coumn 4 contains an exact transcription of the English version of the keys in Sloane MS. 3191; the punctuation and spelling is Dee's own. Lacunæ in the text are described in the footnotes. Note that Sloane MS. 3191 shows the Angelical left to right, with the English written above. I have returned the format to that used in Cotton Appendix XLVI—a downwardly enumerated matched list.

Additional readings for Book Three were taken from Sloane MS. 3678 (Ashmole's copy of Sloane MS. 3191) and the following books from Sloane MS. 3188:

Mensis Mysticus Saobaticus Pars primus ejusdem, Casaubon, *op. cit.* pgs. 73-114

Libri Mystici Apertorii Cracoviensis Sabbatici, ibid., pgs. 115-152.

Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, ibid., 153-202

Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madimianum, ibid., pgs., 203-212.

Notes on Book Four

BOOK FOUR is the first part of the *Liber Scientiæ Auxilii et Victoriæ Terrestris*, contained in Sloane MS. 3191, 14ro to 31ro. The biblical quotes at the beginning refer obviously to the figure showing the ordering of the tribes of Israel. In Sloane MS. 3191, this figure appears on 31ro. I have redrawn ir with English captions and inserted it next to the quotes that refer to it. The large table of sigils at the end of Book Four is actually [57vo] & 58[ro] in Sloane MS. 3191; since the sigils refer directly to the

§ An early version of the corrected keys appeared in *Gnostica Magazine* Number 47, September 1978.

third and fourth columns of the lists in Book Four, I have included it here as a bridge into Book Five. These sigils are overlays to the GREAT TABLE in Book Five.

Notes on Book Five

BOOK FIVE is taken from the remainder of *Liber Scientia* following *De Heptarchia Mystica* in Sloane MS. 3191, 52[ro] to [80 vo]. The GREAT TABLE (not to be confused with the 'Great Table' published in the preface to the *True Relation*) proposed some interesting transcription problems. Sloane MS. 3191 contains three variants (if you include the sigils shown in Book Four), while two additional variants are given in Cotton Appendix XLVI. Within all the variant tables are corrections, slashed letters, and amendations, indicating a series of changes. The problem lies in that the final version (which wasn't completed until 1587, three years after the original table was dictated) does not match the names of the angels as given in Sloane MS. 3191. I have therefore chosen to give two versions of the table, the first matching the angels, and the second representing the final corrections made in 1587. The intermediary versions I have omitted as unessential. The ambitious scholar is free to retrofit the angelic names to the 'corrected' table, as it is sufficiently obvious how each name is generated from the table.* It should be noted that my presentation of this table as two seperate versions departs significantly from the Golden Dawn tradition of including all the variant letters in each square. I judged this approach as unsatisfactory, because every other 'magic square' in renaissance magic contains only one element per square, and because many of the letters included in the G. D. version are clearly scratched out in the original manuscript. The tables in the present volume represent what I believe to be an accurate portrayal of what Dee and Kelly intended. The breakdown of Book Five into individual chapters is not in Sloane MS. 3191, but the material lends itself well to this approach, as there are distinct sets of tables and conjurations.

* *Vide* Israel Regardie, *How to Make and Use Talismans*, New York: Weiser, 1972.

Appendix D

BIBLIOGRAPHY

§1. *Manuscripts*

The Sloane and Cotton collections are in the British Library. The Bodeleian and Ashmolean collections are at Oxford.

Sloane ms. 3191.

This manuscript is the only book of ceremonial magic extant in Dee's handwriting. It consists of three separate 'books,' each detailing a different aspect of Dee's angelic magical system. The books are:—

49 *Claves Angelicæ Anno* 1584 *Cracoviæ* (*Liber* 18) which contains Dee's transcription of the Angelical Keys (often called the the *Enochian Keys* or *Enochian Calls*.

Liber Scientiæ Auxilii et Victoriæ Terrestris which contains a complex system of magic based upon the Great Table (often called *The Table of Watchtowers*). It is entirely in Latin, and related to the *Call of the Thirty Aires*.

De Heptarchia Mystica which describes a complete system of planetary magic, along with excerpts from the various scrying sessions.

Sloane ms. 3188.

This manuscript contains Dee's earliest scrying sessions. It contains six individual 'books,' which are:—

Mysteriorum Liber Primus covering December 22, 1581 to March 15, 1582, and containing a ceremony with Saul (Dee's first

scryer) and the first ceremonies with Edward Talbot, in which the table and Solomon's ring are described.

Mysteriorum Liber Secundus covering March 6, 1582 to March 21, 1582, and containin the first elements of the Heptarchic system, the spirits of the Sigil of Æmeth, and the first suggestion that an antediluvian language would be delivered to Dee. The title page is missing, but can be inferred from textual references in Sloane ms. 3677.

Mysteriorum Liber Tertius covering April 28, 1582 to May 4, 1582, and containing numerous sigils related but apparently not essential to the Heptarchic system, as well as the names of the 49 good angels.

Quartus Liber Mysteriorum covering November 15, 1583 to November 21, 1583, and containing the remainder of the Heptarchic system; this book is the first to record the name of Edward Kelly as the scryer.

Liber Mysteriorum Quintus covering March 23, 1583 to April 18, 1583, and containing the tables later transcribed by Kelly into Sloane ms. 3189.

Quinti Libri Mysteriorum Appendix covering April 20, 1583 to May 23, 1583, and containing the famous *Enochian* letters, as well as information concerning the construction of the *Great Table*.

Cotton Appendix xlvi, Parts 1 & 2.

This manuscript is occasionally referred to as Royal Appendix xlvi, or Sloane ms. 5007. It contains thirteen 'books,' which are:-

Liber Mysteriorum (*et Sancti*) *parallelus Novalisque* covering May 28,

1583 to July 4, 1583, and containing the tail end of the Heptarchic system and the only recorded incident of Kelly speaking Greek.

Liber Peregrinationis Prime Videlicet A Mortlaco Angeliæ Ad Craconiam Poloniæ covering September 21, 1583 to March 13, 1584, and containing the journey from Mortlack to Cracow Poland and various political speculations.

Mensis Mysticus Sabbaticus Pars primus ejusdem covering April 10, 1584 to April 30, 1584, and containing the dictations of the first four calls (backwards).

Libri Mystici Apertorii Cracoviensis Sabbatici covering May 7, 1584 to May 22, 1584, and containing the remainder of the call (except for the call of the Thirty aires) in the Angelical tongue, and the spirits of the Thirty aires.

Libri Septimi Cracoviensis Mystici Sabbatici covering May 23, 1584 to July 12, 1584, and containing the geographic locations of the spirits of the Thirty aires, the *Great Table* or *Watchtowers*, and the first third of the *Call of the Thirty Aires*.

Libri Cracoviensis Mysticus Apertorius Præterea Præmium Madimianum covering July 12, 1584 to August 15, 1584, and containing the remainder of the *Call of the Thirty Aires*, as well as the names of the Thirty aires.

Mysteriorum Pragensium Liber Primus Cæsareusque covering August 15, 1584 to October 8, 1584, and containing an attempt to convince the Holy Roman Emperor of the canonical nature of the visions.

Mysteriorum Pragensium Confirmatio covering December 20, 1584 to March 20, 1585, and containing mostly political speculation.

Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica covering April 12, 1585 to June 6, 1585, and containing an alchemical formula and a letter from Dee's wife to the spirits.

Unica Action, quæ Pucciana vocetor covering August 6, 1585 to September 6, 1585, and containing religious visions obviously meant to impress the Papal Nuncio who was then attending the ceremonies.

Liber Resurrectionis Pragæ, Pactum sev Fœdus Sabbatismi covering fragments from April 30, 1586 to January 21, 1587, and containing further ceremonies with the Papal Nuncio.

Actio TertiaTrebonæ Generalis covering April 4, 1587 to May 23, 1587, and containing a complex series of corrections to the *Watch-towers* and the infamous wife-swapping episode.

Jesus, Omnipotens sempiterne & une Deus covering March 20, 1607 to September 7, 1607 and containing the last records of Dee's magical experiments.

§2. *Related Manuscripts.*

The following manuscripts are of general interest to the scholar of Dee's magical system:

SLOANE MS. 3677—Elias Ashmole's copy of Sloane MS. 3188.

SLOANE MS. 3678—Elias Ashmole's copy of Sloane MS. 3191.

SLOANE MS. 3189, *Liber Mysteriorum Sextus and Sanctus* or *The Book of Enoch revealed to John Dee by the Angels* which contains 49 double-sided tables of (apparently) random letters. It is in Edward Kelly's handwriting.

SLOANE MS. 2599—Copy of Sloane MS. 3189, possibly by Ashmole.

SLOANE MS. 78—contains fragments of Sloane MS. 3189.

SLOANE MS. 2575—contains fragments of Sloane MS. 3189.

§3. *More Related Manuscripts.*

I have not personally examined or researched the following manuscripts, but I include their references as points for future study. Some of the catalogue numbers may be out of date.

SLOANE MS. 307—A collection of Enochian material from other manuscripts.

SLOANE MS. 3190—A copy of the *True Relation* with notes.

BODELEIAN MS. 8465aa (Black Catalogue 580)—*Collation of his printed actions with spirits with the original* MSS. (Ashmole).

BODELEIAN MS. 8460* (Black Catalogue 1788, p 38, 65)—*Papers concerning the actions* (Ashmole).

BODELEIAN MS. 8461* (Black Catalogue 1790, 1-28, 34 &c.)—*Papers concerning the actions* (Ashmole).

BODELEIAN MS. 8462* *Papers concerning the actions* (Ashmole).

BODELEIAN MS. 487 *Notes from his fifth book of Mysteries* (Ashmole).

ASHMOLE MS. 580—Ashmole's copy of *True Relation* with notes and cross references.

ASHMOLE MS. 1788—Various papers relating to the action, compiled by Ashmole.

ASHMOLE MS. 1790—Ashmole's observations and recollections concerning Dee's magical work.

§4. *Published Works.*

The following published works also contributed to the writing of this volume:—

Meric Casaubon, ed., *A True and Faithful Relation of what passed for many Yeers Between Dr. John Dee and Some Spirits:* London, 1659; Republished by Askin: London, 1974. The published version of Cotton Appendix XLVI Parts 1 & 2.

Aleister Crowley, *The Equinox*, Weiser: New York, 1972, Vol. VIJ, pages 228 to 243 presents some scattered pieces of Sloane MS. 3191 with Golden Dawn elaborations. Volume VIIJ, pages 100-128 presents a 'self-pronouncing' interpretation of the Keys.

John Dee, *The Hieroglyphic Monad*, Weiser: New York, 1975; Dee's early philosophical-magical speculations.

John Dee, *The Mathemitical Præface to the Elements of Geometrie of Euclid of Megara*, Science History Publications: New York, 1975; John Dee's most influential work , but only marginally concerned with magic.

Peter J. French, *John Dee, The World of an Elizabethian Magus*, Routledge and Kegan Paul: London, 1972; A definitive look at Dee's life, including an excellent bibliography of manuscripts and published works about Dee.

James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee*, AMS Press: London, 1968; Another of Dee's diaries, along with a catalogue of the books and manuscripts in his collection prior to its partial destruction.

Donald C. Laycock, *The Complete Enochian Dictionary*, Askin: London, 1978; Contains an accurate transcription of the

Angelical Keys in Sloane MS. 3191, but without pronunciation marks or lacunæ. The English rendering has been modernized. The dictionary also references Crowley's 'phonetic' Angelical. It includes an excellent bibliography of recent minor publications dealing with Enochian matters.

Israel Regardie, ed., *The Golden Dawn*, Llewellyn Publications: St. Paul, 1971; Book Nine contais an overview of then baroque Golden Dawn 'Enochian' magic, loosely based on Dee's original system. A version of the Keys is also included.

Leo Vinci, *GMICALZOMA! An Enochian Dictionary*, Regency Press: London & New York, 1976; An exhaustive early dictionary.

A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser: New York, 1975; provides a contrast to Kelly's work with Dee.

The Heptarchia Mystica of John Dee

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by
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With a contributory article by
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Latin translations by
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DEDICATION

To the memory of my good friend
the late GERALD YORKE, who did so much to aid the
development of the Western Magical Tradition.

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I am greatly indebted to my old friend Charles Cattell for his talented and enthusiastic rendering of the *Heptarchia*'s complex and daunting artwork, to Robin Cousins for his contribution on ancient Mortlake, and to Christopher Upton for his translation of Dee's Latin.

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Finally, I wish to offer my sincerest gratitude to my publishers whose capable, friendly, and active participation has made this new edition of the *Heptarchia* possible.

PREFACE TO THE SECOND EDITION

Since the first appearance of this work,* so much has transpired, on so many levels, that it has become necessary to present this amended and expanded version of John Dee's *De Heptarchia Mystica* to the public.

In this new rendering we have been at pains to make good the various shortcomings of the preliminary transcription by careful re-examination of Dee's original manuscript. Errors arising from initial difficulties in interpreting the Elizabethan hand have now, it is hoped, been eradicated, resulting in a more intelligible and coherent text. Additionally, I have been fortunate enough to find Mr Christopher Upton, an apt and erudite scholar who has dealt admirably with the Latin elements in the work. Mr Upton's translations of the integrated section headings and sub-notes greatly enhance the value of the book, making hitherto opaque aspects of Dee's treatise available to the non-Latin reader.

To emphasize John Dee's deep involvement with cryptology and antiquarian matters, I have appended an entirely new item regarding the enigmatic *Voynich Manuscript*, and a curious treasure map which came into Dee's possession while engaged in his early Angelic experiments. It is hoped that these and other inclusions will prove of interest to both occultist and historian.

The exact location of John Dee's Mortlake home is to this day a subject of some speculation, and due to the state of abject poverty in which Dee lived out the final years of his life, only the faintest details of his burial at the Church of St Mary

**The Heptarchia Mystica of John Dee*, Magnum Opus Hermetic Sourceworks, Edinburgh, 1983.

continue to survive. In order to place the various interrelated aspects of this book in proper context and to paint as accurate a picture as possible of John Dee's life and times, I felt it necessary to furnish the reader with any information which could be obtained regarding these long-neglected matters.

On the subject of Elizabethan and modern Mortlake I therefore consulted Robin Cousins, a young colleague who has conducted extensive antiquarian researches in the Richmond upon Thames area. Robin agreed to investigate historic Mortlake with particular reference to John Dee and to add his findings as a concluding section to this volume.

In *Mortlake Revisited*, Robin Cousins reveals many fascinating and little-known details regarding Dee's home town, the position of the old house (now long demolished), and provides us with a description of the 'good Doctor's' last resting place which powerfully evokes the wretched circumstances that finally engulfed Elizabethan England's greatest magus.

ROBERT TURNER
February 1985

HISTORICAL FOREWORD

The richness of the Elizabethan epoch – perhaps the greatest period in British history – can be seen as the reflection of those great minds which interwove to produce the glittering tapestry of their time. In this age of worthies, there arose a man of great talents: John Dee. Mathematician, astronomer, geographer and historian, he was a man of great genius whose merits were extolled by royalty and nobility alike; a true Renaissance scholar, equal in every way to the finest minds of his era.

Dee's erudition endeared him to Queen Elizabeth I, who appointed him as her Astrologer Royal and counsellor on certain matters of state and scientific importance. Yet, in spite of his prominence in the Elizabethan world, Dee remains strangely neglected by latter day historians.

It is scarcely necessary to furnish the reader with a detailed account of John Dee's life, as the subject has been adequately dealt with elsewhere.* A single quotation – if rather turgid and pontifical – from Dr Thomas Smith's *The Life of John Dee* will suffice to indicate the course of Dee's earlier life and development:

> John Dee first drew the breath of life at London on the 13th day of the month of July, at 4 o'clock and 11 minutes p.m. in the year of the eternal incarnated Word 1527. His father was Roland Dee, an honourable man, and coming of a family sufficiently genteel, whose care, according to the affection implanted by nature towards his own son, as well as his being a boy of great hope and

*See *John Dee: the World of an Elizabethan Magus*, Peter J. French, Routledge & Kegan Paul, London 1972.

> good disposition, was chiefly bestowed in informing his mind with Greek and Latin literature. The curriculum of the studies in which boys are accustomed to be taught being happily passed, partly in London, partly in Chelmsford in the County of Essex, he was entered by his most loving father in the 16th year of his age, at Cambridge, in the College dedicated to the memory St John the Evangelist, to be taught the higher Sciences, at the end of the year 1542.*

At Cambridge Dee devoured knowledge at an incredible rate, working at his books and tutorials for up to eighteen hours a day. In 1548 he attained to the degree of Master of Arts and left Cambridge to further his education on the continent. His fame spread throughout Europe, and in his twenty-third year (1550) he lectured on Euclid to enthusiastic audiences at the University of Paris.

It seems that Dee's reputation as a philosopher stood him in good stead with the English court throughout two reigns, marred only by his brief imprisonment – falsely accused of conjuring spirits – under Mary, in June 1555. Some measure of Elizabeth's esteem for her philosopher can be gleaned from the fact that in 1558 Dee was appointed to erect a horoscope in order to ascertain the most favourable date for her coronation.

Dee was a prolific writer, producing innumerable books and manuscripts throughout his long life span. These works covered a vast and varied range of subjects: the arts, sciences and philosophies were all represented in admirable and studious detail, some being so long and complex that printers refused to accept them. In 1570, Dee published his widely acclaimed 'Mathematicall preface' to the English edition of Euclid's Geometry (*The Elements of Geometrie of the most auncient Philosopher Euclide of Megara*, trans. Sir Henry Billingsley, London, 1570), a work of great originality and erudition which exerted a powerful influence on sixteenth-century scientific thought.

Few of Dee's works have been reprinted in modern times, the one notable exception being *The Hieroglyphic Monad*, which since its first appearance in 1564 (*Monas Hieroglyphica*,

**The Life of John Dee, an English Mathematician*, Dr Thomas Smith, translated from the Latin by Wm. Alexr. Ayton, The Theosophical Publishing Society, London 1908.

Antwerp, 1564) has passed through six editions and is still available to this day. In this work, Dee attempts to symbolize the homogeneity of the Universe and the Creator, each individual element being portrayed as an interrelating component of the Monad, represented as a Mercuric emblem combined with the point and binary crescents.

Aside from his personal literary pursuits Dee was a prodigious collector of books. His library amounted to some three thousand volumes and several hundred manuscripts, rivalling any collection in the Elizabethan world. These, together with a vast array of Celtic records, ancient seals and genealogies, were preserved at his house in Mortlake.

Dee's Mortlake home also housed his collection of scientific instruments. Astrolabes, quadrants, globes, all manner of optical and navigational equipment filled his laboratories. In his *Vita Joannis Dee* (1707), Thomas Smith describes the contents of Dee's library as follows:

> To the noble furniture of the Library, there appertained a not moderate accumulation of Mathematical Instruments and Machines: also those which at that time had not been brought into common use, as well as those which by his own ingenuity amended and reformed he had brought into a better condition, amongst which that I may omit the rest, were a quadrant and a staff, the semidiameter of it being five feet, but of this, ten, accurately marked with divisions, the globe of Mercator, amended and improved by the help of new observations, by means of which he had inserted the places and motions of the Comets, which appeared at their proper time, the octave, the ninth and tenth of their spheres, according to the hypothesis of the theory of Purbachius, ornamented with a horizon and brass meridian; mariner's compasses of various kinds and fabricated to find the variation; and lastly, a clock, which, in that age, was held almost for a miracle, adapted to measure the second minutes of the hour . . .

Dee invented various navigational instruments of his own design, amongst them a device which he called the Paradoxical Compass, which could be corrected to avoid charting errors. Mariners, however, mistrusted this new innovation (or, more likely, could not understand the complex principle of its operation), and it was rarely used.

Strangely enough, it was Dee's inventive talents that first

gave rise to his reputation as a sorcerer. In his early Cambridge days he was responsible for a production of Aristophanes' *Pax*, for which he contrived a mechanical beetle or Scarabeus, to fly through the air to the Palace of Jupiter, carrying a man and a basket of food. This feat so astonished the audience, who were for the most part ignorant of the mechanical arts, that rumours were spread to the effect that Dee had accomplished this wonder by the aid of demons. Similar superstitious beliefs later (1583) led to Dee's house and library being ransacked by a mob while he and his family were journeying on the continent.

Dee spent most of his life in a state of penury, the majority of his meagre income being taken up in the care of his family and his insatiable appetite for books and travel, for although Queen Elizabeth from time to time sent him gifts of money, it was not until 1596 that she granted him a living as Warden of Christ's College, Cambridge.

After the death of Elizabeth in 1603, Dee's life and health drastically deteriorated. His reputation as a magician continued to hamper him and even at Manchester College he encountered hostility. The Queen's successor James I, author of *Demonology* – later to become the text-book of witch-hunters – regarded Dee unfavourably, but allowed him to live out the remainder of his life in relative peace.

John Dee died in 1608 and was laid to rest in Mortlake Church. In the present age some will recall him simply as Queen Elizabeth's astrologer, others may acknowledge his contributions to mathematics and navigation, or even remember him as a pioneer of the public libraries system. Nevertheless, it is in the world of occultism that the spirit of John Dee truly lives on. Certain discoveries made after Dee's death tell of a mysteriously hidden aspect of his life. To these findings we devote the remainder of this volume.

INTRODUCTION

Over four hundred years have elapsed since John Dee transcribed his fair copy of *De Heptarchia Mystica*. Before this, the work existed in embryonic form as a mass of complex and somewhat confusing notes, scattered throughout the early books of his Spiritual Diaries. In the interests of clarity, I have employed Dee's final condensation of the 'Sevenfold Doctrine' as the major text of this volume; to which I have appended an extensive series of notes in an attempt to rectify various shortcomings, and to amplify important points.

The contracted and simplified format of Dee's fair copy seems to have been intended as a basic guide to the system, orientated towards practical experimentation, and possessing striking similarities to many of the grimoires of antiquity. Whether or not Dee actually employed the invocations of the *Heptarchia* in further attempts to communicate with the forty-nine good Angels is uncertain, and certainly not apparent from the scant references to these beings in the later books of *Liber Mysteriorum*. All we can say conclusively is that, apart from minor inconsistencies and certain obscurities, the Heptarchical text holds together as a unique system of practical occultism, forming the basis of much of Dee's later work.

Fifty-four years after Dee's death, the manuscript of *De Heptarchia Mystica* – together with other items – was discovered by a confectioner named Jones. It had been hidden in a secret drawer concealed within the base of an old cedar-wood chest which had been purchased by Jones from a shop in Adle Street, London. Ten years later the manuscript together with a number of additional Dee papers passed into the hands of that champion of the magical arts, Elias Ashmole, who

restored them to their place of dignity in the annals of occult history.

Ashmole's account regarding the discovery of the manuscripts, and how they subsequently came into his possession, is recorded in his own words on the flyleaf of *Liber Mysteriorum I-V* (Sloane MS 3188, British Museum).

> Be it remembered, that the 20th of August 1672, I received by the hands of my servant Samuell Story, a part of Dr Dee's Manuscripts all written with his own hand; viz: his conference with Angello, which first began the 22nd of December Ano 1581, and continued to the end of May Ano 1583, where the printed Booke of the remaining conferences (published by Dr Casaubon) begins, and are bound up in this volume.
>
> Besides these the Books entitled: The 48 Claves Angelicae, also Liber Scientia Terrestris – Auxilii & Victoria (These two being very individuall Books which the Angels commanded to be burnt and were after restored by them so appears by the printed (Booke) Relations of Dr Dee's Actions with Spirits, pages: 418 & 419.) The Booke entitled De Heptarchia Mystica – Collectanorum Lib: Primus, and a Booke of (Invocations or Calls beginning with the Squares, filled with letters about the Black Cross). These four Bookes I have bound up in another volume.*
>
> All of which were a few daies before delivered to my said servant for my perusall (I being then at Mr Lillies house, at Hershaw in Surry) by my good friend Mr Thomas Wale, one of his Majesties Wardens in the Tower of London. The 5th of Sept. following Mr Wale (having heard of my return to Town) came to my office in the Excise office in Broad Street: and told me he was content to exchange all the afour said Books for one of myne, viz: The Institution of the Garter: to this I agreed and provided one, which I sent him fairly bound, and gilt on the back.
>
> On the 10th of the said Sept: Mr Wale came thither to me again, and brought his wife with him, from her I received the following account of the preservation of these Bookes, until they came to my hands. Viz: that her former husband was one Mr Jones a Confectioner, who formerly dwelt at the plow in Lumbard street London, and who shortly after they were married, took her with him into Adle street – among the joiners to buy some household stuff when (at the Corner House) they saw a chest of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had been part of the goods of one Mr John

*Sloane MS 3191, British Museum collection.

Woodall – Chirurgeon (father to Mr Thomas Woodall late Serjant Chirurgeon to his now Majesty King Charles the Second (my intimate friend) and tis very probable he bought it after Dr Dee's death, when his goods were exposed to sale).

Twenty years after this (and about 4 years before the fatall fire of London) her husband and she occasionally removing the chest out of its usuall place, thought they heared some loose things rattle in it toward the right hand end under the box and by some shaking of it were fully satisfied it was so. Hereupon her husband thrust a piece of Iron into a small crevice at the bottom of the chest and thereupon appeared a private drawer, which being drawn out, therein were found divers Bookes in Manuscript and Papers, together with a little box, and therein a chaplet of olive Beades, and a Cross of the same wood, hanging at the end of them.

They made no great matter of these Books and: because they understood them not; which occasioned their servant maid: to waste about one half of them under pyes, and other like uses, which then discovered they kept the rest more safer.

About two years after the discovery of these Bookes Mr Jones dyed and when the Fire of London hapned though the chest perished in the flames because not easily to be removed, yet the Bookes were taken out and carried with the rest of Mrs Jones her goods into Moon fields, and being brought safely back, she toke care to preserve them: and after marrying the aforesaid Mr Wale, he came to the knowledge of them, and thereupon with her consent, sent to me, as I have before set down.

E. Ashmole

A strange story indeed; was it a fear of persecution which caused John Dee to hide his most cherished manuscripts during the last years of his life? Or had Dee always concealed his papers and, perhaps, other equipment within the chest out of the sight of prying eyes? Of the content of the spoiled documents we can only speculate and wince with frustration, for although she may have acted as an instrument of fate, the Jones' maid has much to answer for!

During the period in which I was engaged in studying the Dee manuscripts in the British Library, I came across a second copy of *De Heptarchia Mystica* bound up with magical treatises by Caius and Forman (Additional MSS 36,674) entitled *Compendium Heptarchia Mysticae*. The British Library catalogue note suggests that the manuscript represents a rough draft of Dee's fair copy – Sloane 3191, Art. 3 – and is

written in the same hand. Apart from minor differences, and the form of the final table, the work appears to be an exact copy of the principal work, even down to the style of writing, which begins chaotically and settles down to a neat precise hand after the first three pages. In addition, the watermark – a hand in the sign of benediction – on each page corresponds exactly to the better known copy of the work. How this version of the *Heptarchia* came to be bound up with the Caius and Forman treatises is somewhat of a mystery, but I feel that here the key may be with Forman.

Simon Forman (1552-1611), an astrologer, magician and practitioner of medicine, met with John Dee on July 26, 1604 (from a note in Forman's diary) 'at dinner at Mr Staper's house'.* Although their general approach to the magical arts differed – Forman's verging on sorcery and the forbidden – they obviously had much in common and some form of relationship probably developed. It is therefore just possible that Dee introduced Forman to some of his original findings, and even allowed him to take possession of the earlier transcription of *De Heptarchia Mystica.*

According to a note by Montague Summers,† the 'grimoire' (Ad. MSS 36,674) at one time belonged to Dr John Caius (1510-1573). If this was so, how could *De Heptarchia Mystica*, which was not written until 1582, have formed part of it? At the time of Caius' death Forman was barely twenty-one, so it is unlikely that his codex could have been included. Can it be that the Dee manuscript came into the British Museum along with papers belonging to Forman, and was bound up with the Caius treatise at a later date? Whatever the answer, it seems certain that Ashmole possessed only one copy of the *Heptarchia.*

It is apparent from the records that have come down to us that John Dee first encountered the enigmatic personality of Edward Kelly (sometimes spelt 'Kelley') on March 10, 1582. It is assumed that Kelly's real name was Talbot, and in the first record of their meeting (*Mysteriorum Liber Primus*) Dee refers to him as such. Nine months later – in November 1582 –

**The Case Books of Simon Forman*, A. L. Rowse, p. 197, Picador (Pan Books Ltd), London, 1976.

†*Witchcraft and Black Magic*, Montague Summers, Rider and Company, London, 1946.

Dee's references to his skryer change – somewhat abruptly – to 'Edward Kelly'. No convincing explanation for this name change has yet been offered, most authorities considering it to be a convenient let-out for Kelly at a time when his murky past was catching up on him. Whatever the reason for the *alias*, we do know that the name change took place after certain problems in the Dee-Kelly relationship had been resolved, for the *Fourth Book of the Mysteries* bears the sub-title 'Post reconciliationem Kellianum' (November 15, 1582), and the name Kelly was employed from this time onward.

Although from time to time Dee had enlisted various other seers, their impact upon Dee's life can be seen as totally insignificant when compared with Kelly. Very little is known regarding Kelly's origin. According to Anthony Wood (Athenae Oxoniensis, 1813), Edward Kelly appears to have been born at Worcester on August 1, 1555. It is said that his father was an apothecary and of sufficient means to send his son to Oxford at the age of seventeen. The University records seem to cast some doubt upon this, although several people named Talbot entered during this period. As a profession, Kelly set up as a notary and copyist of wills, and on this ground history accuses him of producing forged title deeds for gain. For this crime he is said to have been pilloried at Lancaster, and afterwards deprived of his ears. Whether or not Kelly in fact suffered this mutilation is uncertain; he is said to have worn a black skull-cap throughout the rest of his life – not unusual in Elizabethan times – but this does nothing to prove the absence of his ears. Arthur Edward Waite, in his preface to *The Alchemical Writings of Edward Kelly*,* suggests that the story of Kelly's punishment is likely to be a fabrication perpetuated by Nash, who recorded the events in the *History and Antiquities of Worcester* (London, 1781). In Waite's words:

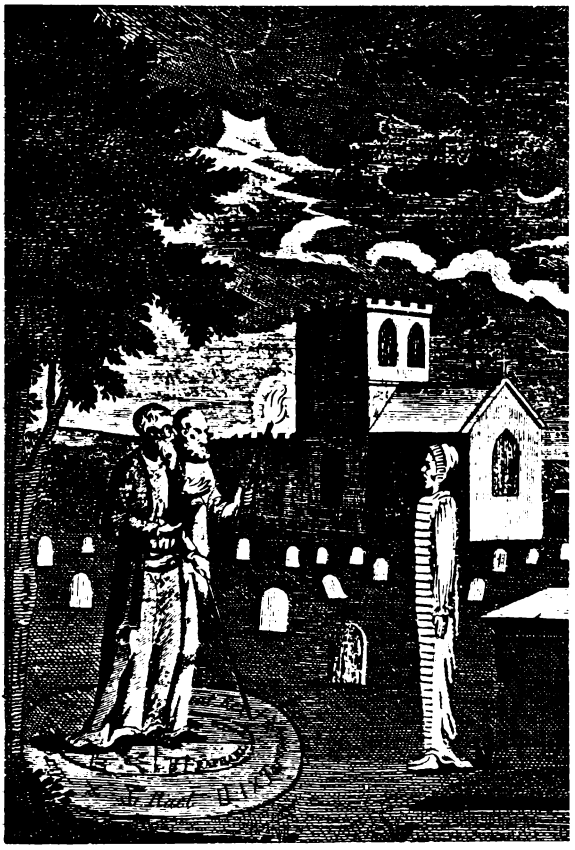
> The distinguished position which he held subsequently at the Court of the Emperor Rudolph would scarcely have been possible to a man who had lost his ears. The credulity of royal personages at the end of the seventeenth century may have facilitated many impostures on the part of the alchemists whom they protected, but could scarcely have extended to accepting the philosophical illumination of an adept who had been branded by law.†

**The Alchemical Writings of Edward Kelly*, Stuart Watkins, London, 1970.
†Ibid., page 20.

While travelling in Wales, Kelly is said to have come into the possession of the fabled *Book of Saint Dunstan* – an alchemical treatise written by the founder of Glastonbury Abbey – together with the White and Red Powders of Projection. The manuscript and two caskets containing the powders were said to have been pillaged from the tomb of a bishop by a fanatical Protestant mob, and subsequently exchanged with an innkeeper for a quantity of wine. The innkeeper – not understanding the significance of these items – is alleged to have sold the curios to Kelly for one guinea. Extant versions of this tale cast little light on the truth of the matter; it is however quite likely that Kelly possessed something of this nature, as Dee makes mention of certain powders and a scroll in various diary sections.

Unlike Dee, Kelly was not a literary man, his two short treatises entitled *The Philosopher's Stone* and *The Theatre of Terrestrial Astronomy* (published Hamburg, 1676) being his only contributions to posterity. These two alchemical tracts were written during his period of imprisonment under Emperor Rudolph in the Bohemian castle of Zerner. It seems that Kelly was held prisoner in the castle for failing to produce the transmutation of metals which he had promised the Emperor. It was there in his forty-second year (1597) that Kelly met his death. In an attempt to escape from his captors he fell from the castle ramparts and shortly after died from his injuries.

Kelly's dark reputation as a necromancer stems largely from an account in John Weaver's *Discourse of Ancient Funeral Monuments* (London, 1631). Weaver relates how Edward Kelly and one Paul Waring by way of incantations caused the spirit of a deceased person to return from the grave. The operation is held to have taken place in the yard of Law Church near Walton Ledale in the county of Lancaster. A well-known engraving of the scene was produced in the second edition of Ebenezer Sibley's *Illustration of the Occult Sciences*. The Sibley engraving depicts two men standing within a magic circle; one holds aloft a torch, the other reads from a book while pointing to various mystical characters with a wand. Before the two stands the spirit of the deceased dressed in its grave-clothes and seeming to speak. This engraving over the years has caused much confusion, ignorant commentators mistaking Kelly's companion to be John Dee.



Although John Dee was probably aware of Edward Kelly's somewhat nefarious background, it seems to have had little influence upon his assessment of the seer's clairvoyant abilities. From the outset, the visions reported by Kelly far outstripped anything which had been revealed by his previous skyrer (Barnabas Saul), and a definite system of working soon emerged. Without doubt Kelly was a man of remarkable talents, often possessed with the 'gift of tongues' and – if we are to believe Dee's accounts – capable of producing physical manifestations. History has not always given Kelly an easy passage, branding him always as the rogue, the charlatan, and the wife-swapper who lost his ears.* Yet those of us who have

*For details of this exchange of wives, see *A True and Faithful Relation . . .*, pages 468-469 etc.

examined the wealth of the Dee manuscripts in detail can only wonder if there is not much more to this strangely powerful personality who shaped a whole epoch of magical history.

When we consider that *De Heptarchia Mystica* represents possibly the only true example of a complete magical system to be found in the Dee papers, it is difficult to see why it has been almost totally neglected by generations of occultists.

Highly synthetic and fanciful adaptations of Dee's later 'Enochian' material were incorporated into the *Knowledge Papers* of the Hermetic Order of the Golden Dawn, with little justification. But apart from a garbled extract in a notebook belonging to F. L. Gardner, I can find no evidence to suggest that the Heptarchical system was ever investigated. In recent years, a well-known Dallas-based American foundation produced a beautifully executed series of printed diagrams of Dee's Sigillum Æmeth, Holy Table, Enochian Alphabet and seven seals. Unfortunately, all of these offerings must be considered to be practically useless due to serious design errors. The American version of Sigillum Æmeth follows that published by Crowley (*The Equinox*, Volume 1, No. 7) and incorporates a host of rather obvious mistakes; while their 'Holy Table' repeats Casaubon's oddly transposed rendering (see Appendix A, note 6 of the present volume). In addition to this we find an Enochian Alphabet marred by nonsensical Golden Dawn grammatical rules, and above all a totally impossible series of seals which suffer from the artist's inability to distinguish between Dee's lower-case b and the number 6! Thus we have a prime example of the 'blind leading the blind', and the need for properly qualified research into the complex and confusing area of Elizabethan magic.

The illustrations and text of the present work do not suffer from the above defects, the artist and author working in close collaboration and drawing entirely from original sources. A few obscure areas still remain, but in every case these have been strongly indicated in the text. Where alternatives are possible, both versions have been carefully represented in order that the reader has the opportunity to judge for himself.

The main text of this edition of *De Heptarchia Mystica* has been compiled from a painstaking collation of the two extant Dee texts (Sloane 3191, Additional MS 36,674), with peripheral notes and explanations taken from *Liber Myster-*

iorum Books I-V (Sloane MS 3188 and Sloane 3677 – Ashmole's copy). Diagrams have in all cases been taken from the original texts, Casaubon's printed versions only being referred to by way of comparison.

At this point I feel that it would be of value to mention the well-known Rudd treatise contained in Harley Manuscript 6482. Entitled *Tabula Sancta cum Tablis Enochi*, article two of the manuscript purports to explain the structure and application of the seven tablets used in conjunction with Dee's Holy Table (see Appendix A, note 9). According to Dr Rudd, each tablet represents elaborate conclaves of spirits – some good, others evil – together with details regarding the number of times certain of these spirits are to be invocated. Rudd's line of reasoning is, to say the least, hard to follow. The method employed by Dee and Kelly to obtain these tablets or tables forbids the validity of Rudd's explanation. In addition, as Dee states that each table is 'proper to every King and Prince in their order', we must conclude even the sequence in which Rudd evaluates each square to be incorrect. The first tablet Rudd names 'Tabula Lunae' (Table of the Moon), yet Dee places its King (Baligon) under the rule of Venus. Rudd's second tablet – which is Dee's seventh – is ascribed to Mercury instead of the Luna influence of Blumaza, and so on. The first table of the Rudd codex is, in his opinion, composed mainly of the names and sigils of Goetic demons – taken from the *Lemegeton* – a concept which John Dee would find impossible to countenance. In conclusion I feel that we can safely disregard Dr Rudd's hypotheses with regard to these matters and leave the secret of these mysterious tablets with John Dee and the Angels. A final note might be added to the effect that A. E. Waite seemed to consider Dr Thomas Rudd a fictitious character, the *alter ego* of one Peter Smart, who assembled the Rudd collection in the years 1712-14. The last word on Rudd I leave therefore to Waite who writes on page 401 of his *Brotherhood of the Rosy Cross*:

> I conclude that the Rudd MSS might be commended to the notice of the American Rosy Cross in some of its developments as an early example of its own dispositions in the art of occult fraud.*

Throughout the present text I have, for the most part,

**Brotherhood of the Rosy Cross*, A. E. Waite, University Books, New York.

adhered to the original phrasing and punctuation of Dee's fair copy in an effort to convey to the reader its atmosphere of unique antiquity. The expansions and elaborations of textual points given in Appendix A have been submitted in order to surmount, to the best of my ability, various difficulties arising from the archaic and contracted form of Dee's original manuscript. In addition, Appendix B has been included to deal with other matters of importance not specifically indicated in the main text. It is hoped that the inclusion of these items will enhance the value of the work and perhaps provide useful leads to serious researchers.

In offering this first edition of John Dee's *De Heptarchia Mystica* to the world, a preliminary goal has been achieved which, it is hoped, may pave the way for further advancements in this intriguing area of study. I am sure that others will pursue these studies to a greater depth than has been immediately possible, and in time the many paradoxical elements in Dee's text will finally offer up their secrets.

On a practical level, a certain revival of interest in Dee's Heptarchical magic has been noted. A Midlands-based occult group have recently reconstructed the Holy Table, wax discs and other necessary equipment and shortly hope to perform the Heptarchical rite. Whether or not the spirits will welcome this invasion of their four hundred year repose remains to be seen.

ROBERT TURNER
August 1983

DE HEPTARCHIA MYSTICA

A° 1582

* * * * *

*The whole world is arranged in sevens, of all that is brought to life and is born. Indeed there are seven first born princes of the angels whose power is greatest.**

Clemens Alex: stromi (Lib:6)[1]
D.

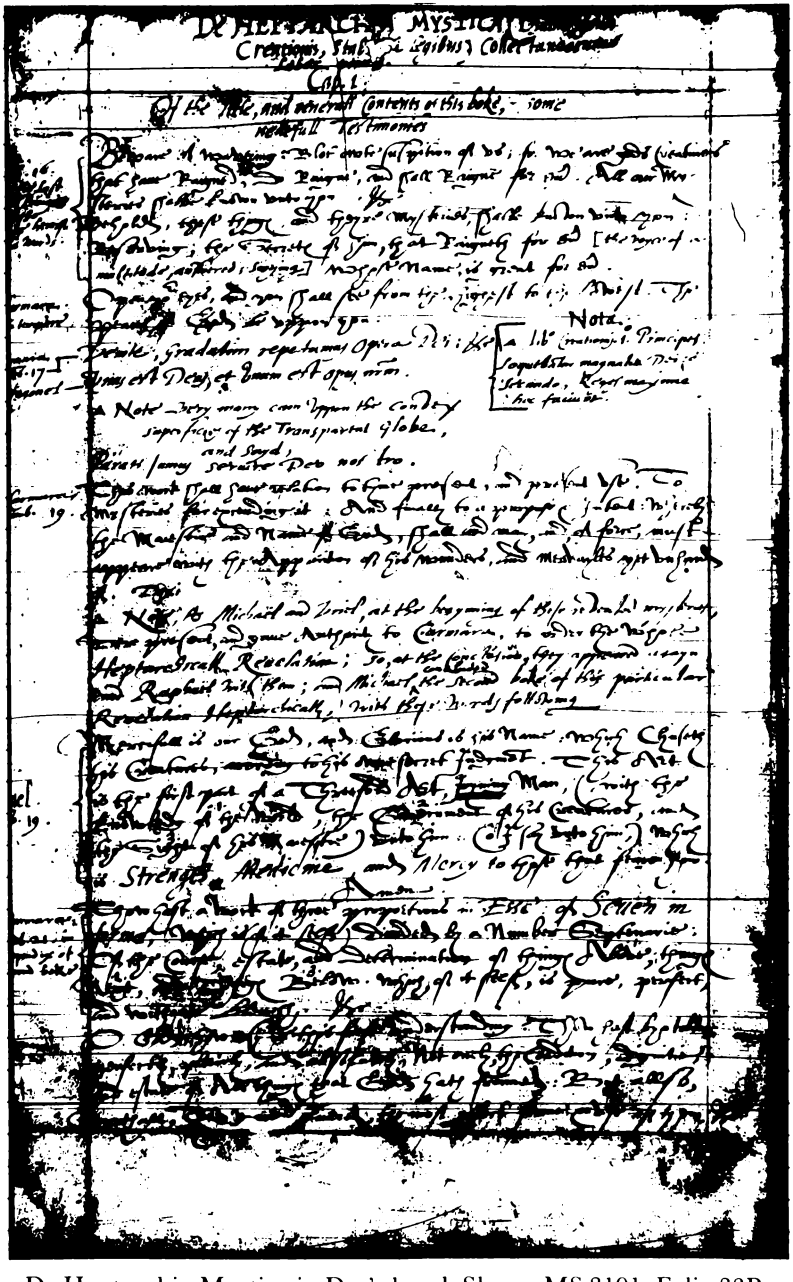
N.B. Annexed numbers refer to notes and diagrams contained in Appendix A. Translations from Latin in the text are given in italics.

DE HEPTARCHIA MYSTICA

(Divinis ipsius Creationis, Stab . . . Legibus)
([The divine laws of creation itself])

Collectaneorum Liber primus
(Book 1 of the Collectanea)

**In septenariis totus Mundus circumagitur omnium quæ et viva gignutur, et quæ nascuntur. Septem quidem sunt (quorum est maxima potentia) Primogeniti Angelorum Principes – etc.*



De Heptarchia Mystica in Dee's hand. Sloane MS 3191, Folio 33R, British Library.

Cap 1

Of the title and general contents of this book, some needful testimonies

A° 1582 November 16,
Bralges: the last of
the 7 Princes, concluding
the First Book hereof with
these words:

D.

Beware of wavering: blot out suspicion of us, for we are God's creatures that have reigned, do reign and shall reign forever. All our mysteries shall be known unto you, etc.

Behold, these things and their mysteries shall be known unto you: reserving the secrets of him that reigneth for ever, (the voice of a multitude answered saying) 'Whose name is great for ever'.

King Carmara, eodem tempore *(at the same time)*:
Open your eyes and you shall see from the highest to the lowest. The peace of God be upon you.

November 17:
Venite, gradatim repetamus Opera Dei, etc. *(Come, let us gradually seek the works of God.)*

Prince Hagonel:
Unus est Deus, et unum est opum nostrum. *(There is one God, and there is one work of ours.)*

D. Note: Libro Creationis 1° principes loquebantur magnalia Dei et secundo reges maxime hoc faciunt. *(In the first book of creation, the Princes spoke of God's mighty works and in the second, the Kings mostly do this.)*

D. Note: Very many came upon the convex superfices of the transparent globe and said: Parati sumus servire Deo nostro. *(We are ready to serve our God.)*

King Carmara,
November 19:
This work shall have relation to present time and present use, to mysteries far exceeding it: and finally to a purpose and intent whereby the majesty and name of God shall and may, and, of force, must appear, with the apparition of his wonders and marvels yet unheard of. Dixi. *(I have spoken.)*

D. Note: As Michael and Uriel at the beginning of these revealed mysteries were present and gave authority to Carmara to order the whole Heptarchial revelation, so, at the conclusion, they appeared again and Raphael with them: and Michael concluded the second book (of this particular revelation Heptarchial) with these words following:

Michael,
November 19:
Merciful is our God and glorious is his name which chooseth his creatures according to his own secret judgement. This art is the 1st part of a three fold art, joining man (with the knowledge of this world, the government of his creatures, and the sight of his majesty) unto him (O I say unto him) which is strength, medicine and mercy to those that fear him.

King Carmara,
November 21, in the appendix of ye second book:
Thou hast a work of three proportions in essence – of seven in form. Which is (of its self) divided by a number septenary. Of the course, estate, and determination of things above, things next, and things below: which of itself is pure, perfect, and without blemish, etc.

King Carmara,
November 21:
O God, how easy is this first understanding. Thou hast been told perfectly, plainly and absolutely, not only the condition, dignity and estate of all things that God hath formed; but also, withall, thou wert delivered the most perfect form and use of them, etc.

King Carmara,
November 17:
Even as God is just, his judgements true, his mercies unspeakable, so are we the true messengers of God, and our words are true in his mercies forever. Glory, O glory, be to thee, most high God.

Michael,
Aprilio 29 A° 1582:
Now you touch on the world and the doings on earth. Now we show to you the lower world. The governors that work and rule under God. By whom you may have power to work such things as shall be to God's glory, profit of your country, and the knowledge of his creatures. So we proceed to one God, one knowledge, one operation. Venite filiae *(Come daughters)*, behold these tables: herein lie their names that work under God on earth. Not of the wicked but of the ANGELS OF LIGHT. The whole government doth consist in the hands of 49 (in God his power, strength, mercy and justice), whose names are here evident, excellent and glorious. Mark these tables, mark them, record them to your comfort. This is the first knowledge. Here shall you have wisdom. Halleluyah.

Mighty and omnipotent art thou, O God, God, God, amongst thy creatures, thou fillest all things with thy excellent foresight. Thy glory be amongst us forever. (D. Amen)

Uriel:
The fountain of wisdom is opened. Nature shall be known. Earth with her secrets disclosed. The elements with their powers judged. Behold I teach: there are 49 Angels, glorious and excellent, appointed for the government of all earthly actions: which 49 do work and dispose the will of the Creator: limited from the beginning in strength, power and glory. THESE SHALL BE SUBJECT UNTO YOU, in the name and by invocating the name of God, who doth lighten, dispose and comfort you.

King Carmara,
November 19, of King Bobogel, his princely ministers:
What doth the Heaven behold; or the earth contain, that is not or may be subdued, formed and made by these? What learning grounded upon wisdom with the excellencies in nature cannot they manifest.

One in Heaven they know:
One and all in man they know:
One and all in Earth they know.

Measure heaven by a part (my meaning is by these few) let God be glorified, his name be praised, his creation well taken, and his creatures well used.

Uriel,
May 5 1583:
He that standeth in the midst of the globe signifieth nature: whereupon in the first point is the use and practice of this work. That is to say, as concerning the first part, for it is said:

The book containeth three kinds of knowledge:
The knowledge of God truly.
The number and doings of his Angels perfectly.
The beginning and ending of Nature substantially.

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Cap 2

Of John Dee, his principal, and in manner peculiar interest to exorcise the doctrine Heptarchical

Uriel,
November 15:
Ultima est haec aetas nostra, quae tibi revelata erit. *(This is our last age, which shall be revealed to you.)*

Michael:
The mysteries of God hath a time; and behold thou art provided for that time.

Hagonel,
November 16:
The Sons of Light (D. Amen), and their Sons are subject unto my commandment. This is a mystery; I have spoken of it. Note it thoroughly. By them thou shalt work marvels. There are kings false and unjust, whose power as I have subverted (*or* augmented) and destroyed, so shalt thou.

The second assembly were the governors of the earth. Whose glory (if they be good) the weapons we have taught thee will augment, and consequently (if they be evil) pervert.

Bornogo,
November 16:
I am Bornogo: this is my seal: this is my true character. What thou desirest me, shall be fulfilled. Glory to God.

Befalfes:
Behold, behold, lo behold. My mighty power consisteth in this. Learn wisdom by my words. This is wrought for thy erudition, what I instruct thee from God. Look unto thy charge truly: thou art yet dead. Thou shalt be revived. But oh, bless God truly. The blessing that God giveth me, I will bestow upon thee by permission. O, how mighty is our God which walked on the waters, which sealed me with his name, whose glory is without end. Thou hast written me but yet dost thou not know me. Use me, in the name of God: I shall at the time appointed be ready. I will manifest the works of the seas and the miracles of the deep shall be known.

Carmara,
November 17:
Behold thou desirest, and art sick with desire: I am the disposer, though not the composer of God's medicines: thou desirest to be comforted and strengthened in thy labours, I minister unto thee the strength of God. What I say is not of myself; neither that which is said to me, is of themselves but is said of him which liveth for ever. These mysteries hath God lastly, and His great mercies granted unto thee. I have answered thy doubting minds. Thou shalt be glutted, yea, thou shalt be filled, yea thou shalt swell and be puffed up with the perfect knowledge of God's mysteries in His mercies. Abuse them not. Be faithful. Use mercy. God shall enrich thee. Banish wrath. It was the first and the greatest commandment. I reign by him, and live by him, which reigneth and liveth for ever.

Marginal note: Annael gave me that commandment A° 1581, in the preface as it were to all these actions. (D.)

King Carmara:
November 17:
I have showed thee perfectly. Behold I teach thee again. O how merciful is God, that revealeth so great secrets to flesh and blood. Thou hast 42 letters. Thy tables last contain so many, etc.

King Carmara, eodem tempore *(at the same time)*:
When thou wilt work for anything appertaining to the estate of a good king, thou must call upon him, which is their Prince. Secondly the ministers of his power, are six etc.

King Carmara, eodem tempore *(at the same time)*:
In outward sense my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday. Said I not and showed I not, which had the government of Princes, for as it is a mystery to a further matter, so it is a purpose to a present use. If it rule worldly Princes, how much more shall it work with the Princes of Creation. Thou desirest use. I teach use. And yet the Art is to the further understanding of all sciences, that are past, present, or yet to come. Fruit hath further virtue, than only in the eating. Gold his further

condition, property and quality, than in melting or common use. Kings there are in Nature. Thou art dignified, etc. . . .

The Ring,
King Carmara, eodem tempore *(at the same time)*:
Last of all thy Ring, which was appointed thee; with the Lamyne comprehending the form of thy own name, which is to be made in perfect gold as is aforesaid.[2]

King Carmara,
Thou shalt be comforted, but respect the world to come. Whereunto thou art provided and for what end: and in what time. Serve God truly, serve him justly. Great care is to be had with those that meddle with Princes' affairs. Much more consideration with whom thou shalt meddle or use any practice. But God hath shadowed thee from destruction. He preserveth his faithful, and shadoweth the just, with a shield of honour. None shall enter into the knowledge of these mysteries with thee, but this worker (i.e. Edward Kelly). Thy estate with the Prince now reigning shall shortly be amended. Her favour increased with the good wills of divers that are now deceased. Thy hand shall shortly be their help; and thou shalt do wonderful and many benefits (to the augmenting of God's glory) for thy country. Finally, God doth enrich thee with knowledge, and of thyself hath given thee understanding of these worldly vanities. He is merciful, and we his good creatures, neither have, do, nor will forget thee. God doth bless you both; whose mercy, goodness, and grace, I pronounce and utter upon you.

King Bobogel,
November 19:
I have said Dee, Dee, Dee, at length, but not too late.
(Note [D.]: King Bobogel said this of my attaining to such mysteries as the Ministers under him made show of.)

Carmara,
November 20:
Lo! thus thou seest the glory of God's creatures. Whom thou mayst use with consideration of the day, their King, their Prince and his character. The King and Prince govern for the whole day. The rest according to the six parts of the day. Use

them to the glory, praise, and honour of Him which created them, to the laud and praise of His Majesty.

King Bynepor,
November 20:
Write this reverently, note it with submission. What I speak hath not been revealed: *not* in these last times of the second last world, etc. Thou shalt work marvellous marvellously by my workmanship in the highest.

King Bnaspol:
Unto my Prince, my subject, are delivered the keys of the mysteries of earth. All these are Angels that govern under him, etc: so use them, they are and shall be at thy commandment.

King Bnaspen,
November 20:
By me thou shalt cast out the power of wicked spirits. By me, thou shalt know the doings and practices of evil men. And more than may be spoken or uttered to man.

King Carmara,
November 20:
O quanta est hominis infirmitas et corruptio, qui Angelis, idque suis bonis, fidem autem Deo vix habet? Omnia Mundana faecas Mundi corruptiones in se habent. Deus noster, Deus noster, Deus (inquam) ille noster, verus cum veris suis Angelis eique servientibus, semper verus est: Pete quae vis. Dixi: et quod dixi, Obumbratum est veritate, justitia et perfectione.

Ecce . . . holding up the meet rod.
Hic . . . Pointing to the end of the rod.
per hoc . . . Pointing to the middle of it.

Et a mensurae fine nos, nostramque mensurabis potestatem. Age (inquam) Quid vis, obscurum enim nihil est, quod per illum (E.K.) recepisti.
(O how great is the infirmity and corruption of man that has faith in angels and their good works but scarcely at all in God. All worldly things contain the corruption of the world within them. Our God, our God, that true God of ours (I say) with his true angels and those that serve him is always true. Seek what you wish. I have spoken and what I have said is cloaked in truth, justice and perfection.

And from the end of the measure you will measure us and our power. And we will do what you wish, for nothing is obscure that you have received through him [E.K.].)

The Receptacle,
King Carmara,
November 21:
One thing is yet wanting, a meet receptacle. There is yet wanting a stone. One there is most excellent, hid in the secret of the depth, etc. in the uttermost part of the Roman possession, etc. Lo, the mighty hand of God is upon thee, etc. Thou shalt prevail with it, with Kings and with all the Creatures of the world; whose beauty (in virtue) shall be more worth than the kingdoms of the earth. Go towards it and take it up. Keep it secret. Let no mortal hand touch it but thy own.

Uriel,
May 5 1583:
Thy character must have the names of the five Angels (written in the midst of Sigillum Æmeth) graven upon the other side in a circle, in the midst whereof must the stone be (which was also brought). Wherein thou shalt at all times behold privately to thyself, the state of God's people throughout the whole earth.[3]

Raphael,
May 26, A° 1583:
Go and thou shalt receive, tarry and you shall receive. Sleep and you shall see. But watch and your eyes shall be fully opened. One thing which is the ground and element of thy desire, is already perfected, etc. Out of seven (*or* heaven) thou hast been instructed of the lesser part most perfectly.

King Carmara:
All those before spoken of are subject to thy call of friendship at any time, thou mayst see them and know what thou wilt. Everyone (to be short) shall at all times and seasons show thee direction in anything.

One thing I answer thee for all offices. Thou hast in subjection all offices. Use them when it pleaseth thee and as thy instruction hath been.

Uriel,
Apr. 23, 1583:
The Lord saith, I have hardened the heart of one of you: yea, I have hardened him, as the flint, and burnt him together with the ashes of a cedar. To the intent he may be proved just in my work and great in the strength of my glory. Neither shall his mind consent to the wickedness of iniquity: for from iniquity I have chosen him, to be a first Earthly Witness of my Dignity.

Michael,
his manner of apparition:

Note (D): Uriel came in again and another with him, and jointly they two said together:

Praise God for ever. And now Uriel stood behind and the other sat down in the chair, with the sword in his right hand. All his head glistened like the sun; the hair of his head was long, he had wings and all his lower parts seemed to be with feathers. He had a robe over his body, and a great light in his left hand: he said we are blessed from the beginning, and blessed be the name of God for ever.

D. Note: An innumerable company of Angels were about him, and Uriel did lean on the Square Table by. He that sat in the chair said then: Go forward, God hath blessed thee. I will be thy guide, thou shalt attain unto thy searching. The world BEGINS WITH THY DOINGS. Praise God. The Angels under my power shall be at thy commandment. Thou shalt see me. I will be seen of thee, and I will direct thy living and conversation. Put up thy pen.

Michael,
March 14, the Ring:
(Dee: Now Michael thrust out his right arm with the sword, and bade the skryer to look. Then the sword did seem to cleave in two and a great fire flamed out of it vehemently. Then he took a Ring out of the flame of his sword and gave it to Uriel, and said: The strength of God is unspeakable, praised be God for ever and ever.)

Dee:
Then Uriel did make curtsy to him.

Michael:
After this sort must the Ring be. Note it. I will reveal thee this Ring which was never revealed since the death of Saloman, with whom I was present. I was present with him IN STRENGTH AND MERCY. Lo, this it is. This it is wherewith all miracles and divine works and wonders were wrought by Saloman. This it is which I have revealed unto thee. This it is which philosophy dreameth of. This it is which the Angels scarce know. This it is, and blessed be his name for ever, etc. Yea, his name shall be blessed for ever.

Dee:
Then he laid the Ring down upon the Table, and said:
(Note, D: I noted the manner of the Ring in all points.)

Dee:
After that he threw the Ring down upon the Table, and it seemed to fall through the Table.

Michael:
So shall it do at thy commandment: WITHOUT THIS THOU SHALT DO NOTHING.

Blessed be his name that encompasseth all things: wonders are in him, and his name is wonderful, his name worketh wonders from generation to generation.

Note, D: Then he brought in the seal which he showed the other day; and he opened his sword, and bade the skryer read: and he read: EMETH – then the sword closed up again: and Michael said: This I do open unto thee; because thou marvelled at SIGILLUM DEI: this is the name of the Seal which is blessed for ever. This is the Seal self: this is Holy: this is pure: this is for ever.
AMEN.

Michael,
March 15, A° 1582:
As truly as I was with Saloman, so truly will I be with thee: etc.

I was with Saloman, in all his works and wonders. Use me, in the name of God FOR ALL OCCASIONS.

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Cap 3

Some remembrances of the furniture and circumstances necessary in the exercise Heptarchical

King Carmara,
in the presence of Michael, November 17th 1582:
First cast thine eye unto the general Prince, Governor, or Angel that is principal in this world, then place my name whom thou hast already: then the name of him that was showed thee yesterday (with the short coat). Then his power with the rest of his six perfect ministers. With these thou shalt work to a good end. All the rest thou mayst use to God's glory, for every one of them shall minister to thy necessities.

Moreover – when thou workest thy feet must be placed upon these tables which thou seest written last, comprehending 42 letters and names.[4] But with this consideration: that the first character (which is the first of the 7 in thy former book) be placed upon the top of the Table, which thou wast and art and shall be commanded to have and use. Last of all the Ring which was appointed thee with the Lamyne comprehending the form of thy own name which is to be made in perfect gold as aforesaid. Even as God is just, his judgements true, his mercies unspeakable, so are we the true messengers of God and our words are true in his mercy forever. Glory, O glory be to thee O most high God.

King Carmara,
November 26:
Lo, thus thou seest the glory of God's creatures whom thou mayst use with the consideration of the day, their King, their Prince and his character: the King and the Prince govern for the whole day. The rest according to the six parts of the day. Use them to the praise, glory and honour of him which created them, to the laud and praise of his majesty.

King Carmara,
November 21:
The characters of the Kings are in the globe and of the Princes in the heptagonon.

Prince Hagonel,
November 16:
The Sons of Light and their Sons are subject unto my commandment. This is a mystery. I have spoken it. Note it thoroughly. They are my servants. By them thou shalt work marvels. MY TIME IS YET TO COME. The Operation of the Earth is subject to my power and I am the first of the twelve: my seal is called Barees: and here it is.[5]

Hagonel, eodem tempore *(at the same time)*:
In his name with my name, by my character, and the rest of my ministers, are these things brought to pass.
1. These that lie here, those are witches, enchanters, deceivers and blasphemers. And finally all they that use nature with abuse: and dishonour him which reigneth for ever.
2. The second assembly were the Governors of the Earth whose glory if they be good, the weapons which we have taught thee will augment: and consequently (if they be evil) will pervert.
3. The third assembly are those which taste of God's mysteries and drink of the juice of nature: whose minds are divided. Some with eyes looking towards heaven, the rest to the centre of the earth: Ubi non gloria, nec Bonitas, nec Bonum est. *(Where there is neither glory, nor goodness, nor good.)*

It is wrought (I say) it is wrought for thy understanding by the Seven of the Seven which were the Sons of Sempiternity whose names thou hast written and recorded to God's glory.

Dee, Note: Prince Bulmono said this but the office is under King Bnaspol whose Prince is Blisdon. The mystery of this I know not yet: for Blisdon will be found to be the proper minister of King Bnaspol, vide A° 1583 May 5th of the making of Mensa foederis *(the table of the contract)*, and of my golden Lamyne.[6]

Hagonel:
Mark this: all spirits inhabiting within the earth where their habitation is of force or not of will (except the middest of my self which I know not), are subject to the power hereof (pointing to his seal), with this you shall govern, with this you shall unlock: with this (in the name of him who reigneth) you shall discover her entrails.

King Carmara,
November 17:
When thou wilt work anything appertaining to the state of a good King, thou must call upon him which is their Prince.

Secondly, the Ministers of his power are six whose names contain 7 letters apiece and thy tables do manifest by whom in general, or by any one of them in particular, thou shalt work for any intent or purpose. As concerning the letters, particularly, they do concern the names of 42, which 42 in general, or one of them, do and can work the destruction, hinderance or annoyance of the estate, condition, or degree (as well for body as Government) of any wicked or ill living Prince, etc.

Venito Bobogel Rex et Princeps Nobilitatis. Venito cum Ministris: Venito (inquam) venito cum satellitibus tuis, munitus. *(Let Bobogel come, King and Prince of nobility. Let him come with his Ministers. Come (I say) come defended by your attendants.)* (Dee: This I note for the form of calling.)

King Bobogel,
to his Prince:
Veni Princeps 7 Principum, qui sunt Aquarum Principes: ego sum Rex potens et mirabilis in aquis, cuius potestas, est aquarum visceribus. *(Come, Prince of the 7 Princes who are Princes of the Waters. I am the King, mighty and marvellous in waters, whose power is in the depths of the waters.)*

King Carmara:
Venito veni (inquam) adesto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito (inquam) magna est tua, major autem mea potestas. Vitam dedit Deus omnibus creaturis, venite. Veni ignis: veni vita mortalium (inquam) venito adesdum. Regnat Deus, O venite. Nam unus ille regnat, et est vita viventium. *(Come, come (I say) be present. Come, King. O King, King, King of the Waters. Come (I say). Great is your power, but mine is greater. God gave life to all creatures, come. Come, fire: come life of mortals (I say) come hither. God reigns, O come. For he alone rules and is life to the living.)*

King Carmara,
also Baligon, eodem temporare *(at the same time)*:
Venite, ubi, nulla quies sed stridor dentium. Venite vos, qui sub mea estis potestate. *(Come where there is no peace but the gnashing of teeth. Come you who are under my power.)*

King Carmara,
November 21:
Behold every one of these Princes must have his peculiar Table.

Uriel,
May 5 A° 1583:
Thy character must have the names of the five Angels (written in the midst of Sigillum Æmeth) graven upon the other side in a circle. In the midst whereof must the stone be which was also brought, whereon thou shalt at all time behold (privately to thy self) the state of God's people, through the whole Earth.

The 4 feet of the table must have 4 hollow things of sweet wood whereupon they must stand. Within the hollowness whereof their seals may be kept – unperished. ONE MONTH IS ALL FOR THE USE THEREOF.[7]

The silk must be of divers colours: the most changeable that can be gotten. For who is able to behold the Glory of the Seat of God?

Note – Dee: The Character or Lamyne for me was noted (A° 1582 November 17) that it should contain some token of my name: and now in this accounted the true character of dignification, I perceived no peculiar mark of letters of my name.[8]

Uriel:
The form in every corner considereth thy name.

Dee:
You mean there to be a certain shadow of Delta?

Uriel:
Well.

Dee:
What is the use of the 7 Tables (like arms) and from what ground are they framed or derived?

Uriel:
They are the Ensigns of the Creation wherewith all they were created by God: known only by their acquaintance and the manner of their doings.[9]

Dee:
Have I rightly applied the days to the Kings?

Uriel:
The days are rightly applied to the Kings.

Dee:
The characters and words annexed to the Kings' names in the outer circumference of the great circle or globe, how are they to be used?

Uriel:
They are to be painted on sweet wood: and so to be held in thy hand, as thou shalt have cause to use them.[10]

IL (the first of the 7 Sons of Sons of Light),
April 28 1583:
Sigillum Æmeth is to be set in the middle of the Table. Grace, mercy and peace be unto the lively branches of his flourishing Kingdoms. And strong thou art in thy glory which dost unite the secret parts of thy lively workmanship and that therefore the weak understanding of man. Herein is thy power and magnificence opened unto man. And why? Because thy divinity and secret power is here shut up in Numero tenario, and quaternario. A quo principium, et fundamentum omne hujus est tui sanctissimi Operis. *(. . . the number three and four, from which is the beginning and all the foundation of this, your most holy work.)*

IL, the living and semper
adherent to King Baligon,
and his name is expressed
in his character: vide Nov
21 A° 1582:
For if thou (O God) be wonderful and incomprehensible in thine own substance, it must needs follow that thy works are likewise incomprehensible. But lo, they shall now believe, because they see which heretofore could scarcely believe. Strong is the influence of thy super-celestial power: and mighty is the force of that arm which overcometh all things. Let all power rest in thee, Amen.

Leave out the Bees of the 7 names of the 7 Kings, and 7

Princes, and place them in a Table divided 12 by 7. The 7 spaces being uppermost. And therein write in the upper line, the letters of the King with the letters of his Prince following next after his name. And so of the six other: and their Princes and read them on the right hand, from the upper part to the lowest. And thou shalt find then the composition of this Table. Therein they are all comprehended, saving certain letters, which are not to be put in here. By reasons THAT THE KINGS AND PRINCES DO SPRING FROM GOD: AND NOT GOD FROM THE KINGS AND PRINCES. Which excellence is comprehended and is also manifest in that third and fourth member. (Dee: fourth number). Round about the sides (of this square Table) is every letter of the 14 names of the 7 Kings and Princes. HEREAFTER SHALL YOU PERCEIVE, THAT THE GLORY OF THIS TABLE SURMOUNTETH THE GLORY OF THE SUN.[11]

All things else that appertain unto it are already prescribed, by your former instruction.

IL,
Dee: or – E
Aprilio 29, 1583:
God is the beginning of all things, but not after one sort: nor to every one alike. But it is three manner of works with his name:

The One in respect of dignification.
The Second in respect of conciliation.
The Third in respect of an end and determined operation.

Now Sir, to what end would you wear your Character? etc. But how do I teach? The Character is an instrument applicable only to dignification. BUT THERE IS NO DIGNIFICATION (Sir) but that which doth proceed and hath his perfect composition centrally in the square number of 3 and 4. The centre whereof and shall be equal to the greatest. Hereby you may gather, not only to what end the BLESSED CHARACTER (wherewith thou shall BE DIGNIFIED) is prepared: but also the nature of ALL OTHER CHARACTERS.

To the second – Dee: Conciliation you mean?

IL:
The Table is an instrument of conciliation, and so are the

other 7 CHARACTERS WHICH YOU CALL BY THE NAME OF TABLES: squared out into THE FORM OF ARMS: which are proper TO EVERY KING AND PRINCE – according to their order: Now to the last –

Dee:
As containing the end and determined operation?

IL:
It only consisteth in the mercy of God and the Characters of these books, etc.

Set down the Kings and their Princes in a Table, as thou knowest them, with their letters backward (excepting their bees) from the right hand to the left. Let Bobogel be the first and Bornogo his Prince, etc. (Dee – Note: here it may appear that Bulmono is Prince to Bynepor and Blisdon Prince to King Bnaspol.)

D. Note:
So on my Character or Lamyne of Dignification are all the names of the 7 Kings and of the 7 Princes, perfectly as in the great Table (called often Mensa foederis) the Bees, only being the first letter (common to them all) kept back in memory.

De Sigillo Æmeth: aliter vocato Sigillo Dei.[12] *(Otherwise called the Sigil of God.)*

Michael:
I will show thee in the mighty hand and strength of God. What his mysteries are: the true circle of his eternity comprehending all virtue: the whole and sacred Trinity; Oh, holy be he, Oh holy be he, Oh holy be he. (Dee – Uriel answered, Amen.)

Michael:
Now what wilt thou?

Dee:
I would full fayne proceed according to the matter in hand.

Michael,
Martis 19, 1582:
Divide this outward circle in 40 equal parts, whose greatest numbers are 4. See thou do it presently.

Dee:
I did so dividing it first into 4, and then every of them into 10.

Dee:
He called one, by name Semiel, one came in and kneeled down, and great fire came out of his mouth. Michael said: To him are the mysteries of these Tables known. Michael said, Semiel (again) and by and by he answered. O God thou hast said and thou livest for ever: etc: Semiel stood up and flaming fire came out of his mouth, and then he said as followeth:

Semiel:
Mighty Lord what wouldst thou with the Tables.

Michael:
It is the will of God thou fetch them hither.

Semiel:
I am his Tables, behold, these are his Tables, lo where they are.

Dee:
There came in 40 white creatures, all in white silk long robes; and they like children. And all they falling on their knees said: Thou only art holy among the Highest: O God, thy name be blessed for ever.

Dee:
Michael stood up out of his chair: and by and by all his legs seemed to be like two pillars of brass: and he as high, as half way to heaven: and by and by his sword was all on fire: and he stroke or drew his sword over all these 40 their heads. The Earth quaked, and the 40 fell down. And Michael addressed Semiel with a thundering voice; and said: Declare the mysteries of the Living God; our God: of One that liveth for ever (Michael 1582, Mar. 19).

Semiel:
I am ready.

(Dee: Then stepped forth one of the 40 from the rest: and opened his breast which was covered with silk, and there appeared a great ☥ all of gold.)

Michael:
Note the number.

Dee:
Over the T stood the number of 4, in this fashion

Dee:
The 40 all cried, it liveth, and multiplieth for ever, blessed be his name.

Dee:
That creature did shut up his bosom and vanished away like a fire.

Michael:
Place that in the first place: it is the name of God.

(Dee: Then there seemed a great clap of thunder to be: and so forth: and note that the whole Second Book is nothing else but the mysteries most marvellous of Sigillum Dei, otherwise called Sigillum Æmeth, whereof here I did but leave a little admonishment. Note further: almost all of the Third Book was of the 7 Ensigns of Creation, whereof mention was here before made.)
(Dee: The chair was brought in again: and I asked what it meant?)

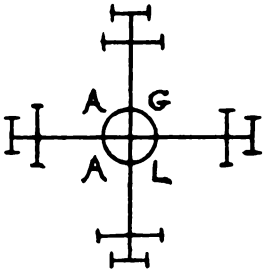
Uriel:
This is a seat of perfection; from which things shall be showed unto thee, which THOU HAST LONG DESIRED.

(Dee: Then was a square Table brought into the stone, and I demanded what the Table betokened.)

Uriel:
A mystery not yet to be known. These two shall remain in the stone, to the sight of all undefiled creatures. You must use a FOUR SQUARE Table: two cubits square, whereupon must be set Sigillum Dei: (aliter divinitatis) *([otherwise of divinity])*, etc.

This Seal is to be made of perfect wax.
This Seal must be 9 inches square (D: or diameter)

The roundness must be 27 inches, and somewhat more. The thickness of it must be an inch and a half quarter. And a figure of a Cross must be on the backside of it made thus:



The Table is to be made of sweet wood: and of two cubits high with 4 feet, with 4 of the former seals under the 4 feet.

Dee:
Under the Table did seem to be laid red silk, two yards square. And over the Seal, did seem likewise red silk to lie four square, broader than the Table, hanging down with 4 knopps or tassels at the four corners thereof. Upon this uppermost red silk did seem the stone with the frame to be set: right over and upon the principal Seal: saving that the red silk was between the one and the other.

Dee:
There appeared the first Table covered with a cloth of silk changeable colour red and green with a white cloth under it, all hanging very low.[13]

November 21 A° 1582.

* * * * *

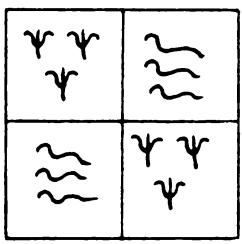
Caput 4:

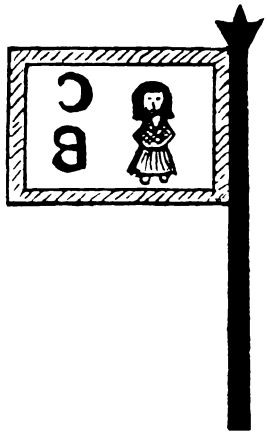
Some notice of peculiar forms; and attire; wherein the Kings, Princes, and Ministers Heptarchical appeared and of some of their actions and gestures at their appearance, etc.

King CARMARA – This King (being called first by Uriel) appeared as a man, very well proportioned, clad in a long purple robe, and with a triple Crown of Gold upon his head.

At his first coming he had 7 (like men) waiting on him: which afterward declared themselves to be the 7 Princes Heptarchical. Uriel delivered unto this King (at his first appearing) a rod, or straight little round staff of gold: divided into three equal distinctions whereof two were dark or black: and the third bright red. This rod he kept still in his hand. This King only was the orderer, or disposer of all the doctrines which I term Heptarchical, and first by calling the 7 Princes, and after that the 7 Kings: and by giving instructions for use and practice of the whole doctrine Heptarchical: for the first purpose and fruit thereof to be enjoyed by me: of the two other there was only mention made.

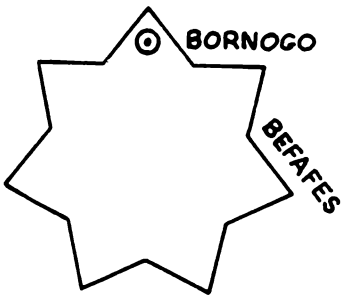
King CARMARA said: Ecce Signum Operis. *(Behold, the Sign of the Work.)*





There appeared these two letters reversed and aversed on a white flag, and a woman standing by: whose arms did not appear: on the other side appeared the Arms of England. The flag old.[14]

Prince HAGONEL – Note: All the Princes seemed to be men, and to have red robes, but this Prince, his robe was shorter than the others. All the Princes had circlets of gold on their heads, not crowns, nor coronets. This Prince held in the palm of his right hand as it had been a round ring with a prick in the midst: hanging also over his middle fingers which he affirmed to be his Seal and said the name of it to be Barees: and this it is: ⊙



All the Princes held up together Heptagon Stellar (as I term it) and it seemed to be of copper.

Subjects and servants to
Prince HAGONEL:
The Sons of men (D. Light) and their Sons are subject unto his commandment and are his servants.

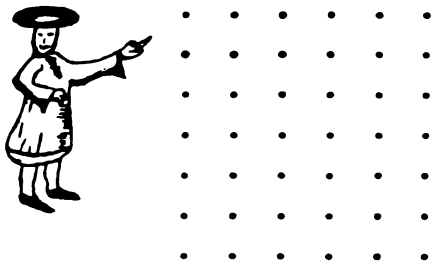
7 Filii Lucis* 7 Filii Filiorum†	I, Ih, Isr, Dmal, Heeoa, Beigia, Stimcul E, An, Ave, Liba, Rocle, Hagonel, Ilemese	In Sigillo Æmeth

**(7 Sons of Light) †(7 Sons of Sons)*

7 Filii Lucis,
An° 1582, March 21:
The 7 Filii Lucis appeared like 7 young men, all with bright countenance, white apparelled with white silk on their heads, pendant behind, with a wreath down to the ground all apparelled of one sort. Every one seemed to have a metalyn ball in his hand: the first of gold; the second of silver; the 3rd of copper; the 4th of tin; the 5th of iron; the 6th tossed between his two hands a round thing of quick-silver; the last had a ball of lead. The first had on his breast a round tablet of gold and on it written a great I, and the second on his golden tablet had his name also written: and every one orderly coming forth showed their names upon their golden tablets: at their departing they made curtsy, and mounted up to heavenward.

7 Filii Filiorum:
Appeared like 7 little children, like boys covered all with purple, with hanging sleeves, like priests' or scholars' gown-sleeves: their heads attired all after the former manner with purple silk. They had three-cornered tablets on their breasts: and the tablets seemed to be very green, and on them the letters of their names written. The first two letters made in one type, of E & L = . They made reverences to Michael (who have called the first and these) and so mounted up to heavenward.

Prince HAGONEL,
his 42 Ministers:
At the call of King Carmara (in the second handling this Heptarchical doctrine), when he said: Venite Repetamus Opera Dei *(Come let us seek the works of God)*: Appeared Prince Hagonel and after that upon the Globe his convex superficies appeared 42: who said: Parati sumus servire Deo nostro *(We are ready to serve our God)*. Each of these had somewhat in their hands and they stood in this order, and Hagonel seemed to embrace the company:



Six of these seemed more glorious than the rest and their coats longer and had circlets of gold about their heads, and hold in their hands perfect crowns of gold. The second six had three quarters of crowns in their hands. The third six have robes or clothes in their hands. All the rest seemed to have balls of gold which they toss from one to another but at the catching, they seemed empty wind-balls, for they grip them closing their hands as if they were not solid, but empty like a blown bladder. The first six made curtsy to Prince Hagonel, the second six made curtsy to the first, and the third to the second. And they all, and Prince Hagonel, made curtsy to King CARMARA. Each of these upon their place of standing made a Table, and every Table had but one letter.

The first of the six did go away and in his Table appeared an 0, and so of the rest: but note that the third six cowered down, and was loath to show their Tables, but at length did.

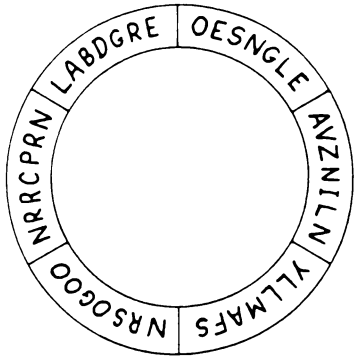
The third row went off lamenting: being commanded by their Prince: all parted in fire, falling into the Globe. The fifth row did sink into the Globe, every one in a sundry fire by himself.

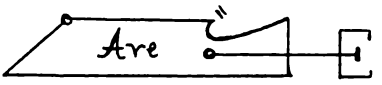
The sixth fell with smoke down into the Globe.

O E S N G L E	King Carmara said: Remember how they
A V Z N I L N	stood, where they were secondly disposed
Y L L M A F S	unto thee. They stood first in six rows:
N R S O G O O	and next they were turned into seven. I
N R R C P R N	speak of the greater number and not of
L A B D G R E	the less: in speaking the greater I have comprehended the lesser.

Dee (note):
King Carmara: There are but 6 names that are in subjection unto the Princes: the first 7 next him are those which held the fair and beautiful crowns.

The first 7 are called by those names that thou seest OES (*or* OFS), etc:





Dee:
Note. This diversity of reckoning by 6 and by 7 I cannot yet well reconcile.

King BOBOGEL:
Appeared in a black velvet coat: and his hose close round hose with velvet upperstocks: overlayed with gold lace: on his head a velvet hat-cap: with a black feather in it: with a cape hanging on one of his shoulders, his purse, hanging about his neck, and so put under his girdle at which hung a gilt rapier. His beard was long, he had pantafels and pynsons, and he said: I wear these robes, not in respect of my self, but of my government, etc.[15]

Prince BORNOGO:
Appeared in a red robe with a gold circlet on his head: he showed his Seal, and said: This it is:

Ministers 42:
Seven of the Ministers are apparelled like Bobogel the King, sagely and gravely: all the rest are almost ruffian or royster-like. Some are like to be men and women: for in the forepart they seemed women, and the back part men, by their

apparel. And they were the last 7. They danced, leapt and kissed.

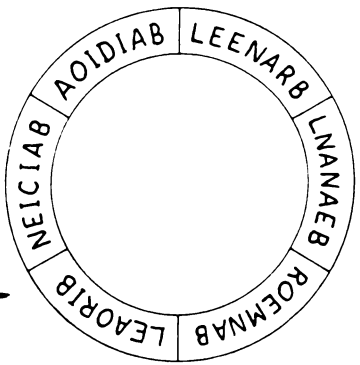
They came afterwards into a circle, the Sages and the rest: but the Sages stand all together. The first of the Sages lifted up his hand aloft and said: Faciamus secundum voluntatem Dei. Ille Deus noster est vere nobilis et aeternus. *(Let us perform according to God's wishes. He, our God, is truly noble and eternal.)*

He plucked up his right foot and under it appeared an L, and of the rest in like manner appeared their letters or names.

1. The first 7 grow all together in a flame of fire, and so sunk down in the transparent fiery-Globe of the new world.
2. The second 7 fell down like drops of metal.
3. The third 7 clasp together and fall down in a thick smoke.
4. The 4th seven join together and vanish like drops of water.
5. The 5th seven fall down like a storm of hail.
6. The last vanished away.

At another time they came (being called by King Carmara) all 42 bringing a round Table over their heads flat wise: and then they laid it down and stood about it: the letters being as before:

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B

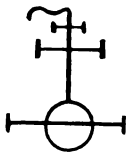


King BABALEL:
Appeared with a crown of gold on his head: with a long robe white of colour. His left arm sleeve was very white and his right arm sleeve was black. He seemed to stand upon water. His name was written on his forehead: BABALEL.

Prince BEFAFES:
He appeared in a long red robe with a circlet of gold on his head. He had a golden girdle and on it written: BEFAFES.

He opened his bosom and appeared lame: and seemed to have feathers upon his robes.··.

His Seal or Character is this:



Ministers 42:

Of his 42 Ministers, the first 7 had circlets of gold on their heads, and the King BABALEL called BEFAFES saying: Veni Princeps 7 Principum qui sunt Aquarum Principes. *(Come Prince of the seven Princes who are Princes of the Waters.)* Every one of the 42 had a letter on his forehead. They were 7 in a row and 6 downward. But of the first 7 the letters become to be between their feet: and the water seemeth continually to pass over these letters.

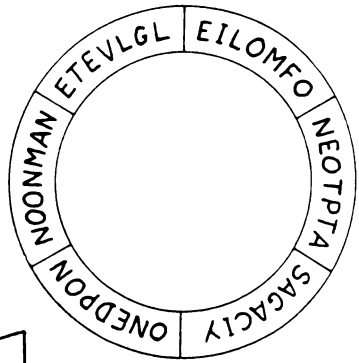
The first 7 take the water and throw it up, and it becometh clouds.

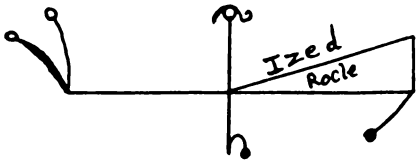
The second throw it up, and it becometh hail and snow, etc.

The 42 dive into the water, and so vanish away and BABALEL and BEFAFES also were suddenly gone.

Their names and characters appeared to be these which follow in the squares:

E I L O M F O
N E O T P T A
S A G A C I Y
O N E D P O N
N O O N M A N
E T E V L G L

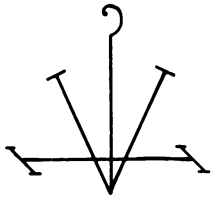




King BYNEPOR:

He appeared as a King with his Prince next after him: and after the Prince 42 Ministers.

His Seal is this:

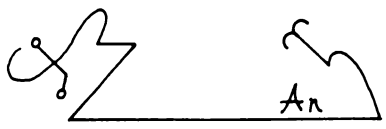


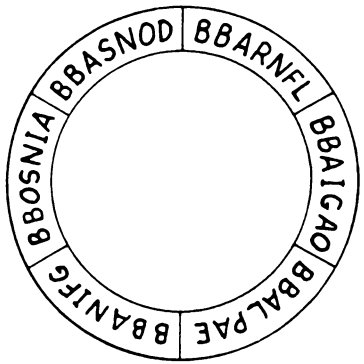
Ministers 42:
They appeared like ghosts and smoke without all form having every one of them a little glittering spark of fire in the midst of them.

The First 7 are red as blood.
The Second 7 not so red.
The Third 7 like whitish smoke.
} These had the sparks greater than the rest.

The Fourth, the Fifth, the Sixth are of divers colours.
All had fire sparks in their middle.
Every spark had a letter in it as followeth:

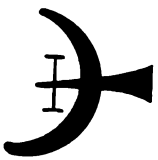
B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D





King BNASPOL:
He appeared in a red robe, and a crown on his head. His Prince followed him, and after him his Ministers.

Prince BLISDON:
He appeared in a robe of many colours and on his head a circlet of gold.
His character or seal:



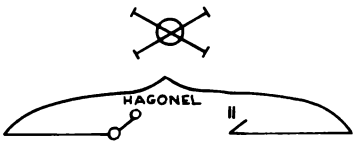
Dee:
Perhaps the red colour was most and so seemed generally to be red as the others their robes were.

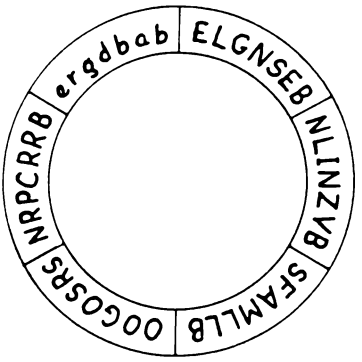
Ministers 42:
The 42 seemed to stand about a little hill round. The hill was of clay.[16]

Behind these people seemed to stand an innumerable multitude of ugly people, afar off.

Those which seem to stand about the little hill, seem to have in the palms of their hands letters in order as here appeareth. Those which stood afar off are spirits of perdition, which keep earth with her treasure for him, etc.

E L G N S E B
N L I N Z V B
S F A M L L B
O O G O S R S
N R P C R R B
e r g d b a b

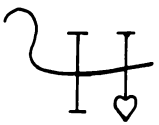




King BNAPSEN:
He appeared as a King with a crown on his head.

Prince BRORGES:
He appeared in his red apparel: and he opened his clothes and there did issue mighty and most terrible or ghastly Flames of Fire out of his sides: which no mortal eye could abide to look upon any long while. And in the marvellous raging fire did the word BRORGES appear, tossed to and fro in the very flames.

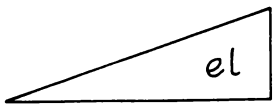
His seal or character is this:

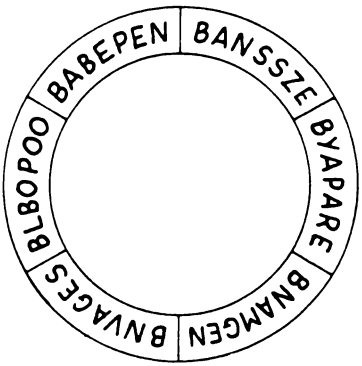


Ministers 42:
The 42 appear and holding a round Table, they toss it in the fiery flames.

Dee:
In the Table were the letters of their names as followeth:

B A N S S Z E
B Y A P A R E
B N A M G E N
B N V A G E S
B L B O P O O
B A B E P E N





King BALIGON:
He is the same mighty King, who is here first described by the name of CARMARA, and yet otherwise among the Angels called MARMARA, but that M is not to be expressed. Therefore he appeared in a long purple gown, and on his head a triple crown of gold, with a measuring rod of gold in his hand, divided into three equal parts: in the form of a very well proportioned man.

Prince BAGANOL:
He appeared not by that name yet.[17]

Ministers:
Note: the King himself is Governor over these. The 42 Ministers appeared like bright people. And besides them, all the air swarmed with creatures.
Their letters were on their foreheads.
They stood in a circle.
They took their letters from their foreheads and set them in a circle:

A O A Y N N L
L B B N A A V
I O A E S P M
G G L P P S A
O E E O O E Z
N L L R L N A

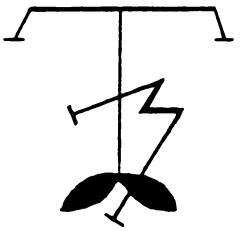
King BLVMAZA:
Dee: He appeared not yet by that name.

Princes BRALGES:
He appeared in a red robe with a circlet on his head and he was the last of the 7 which hold the Heptagonon, all the rest being set down: who seemed now to extend their hands one towards another: as though they played, being now rid of their work.

Ministers:
The Powers under his subjection are invisible. They appeared like little white smokes without any form.

All the World seemed to be in brightness.

This is the Seal of his Government:



* * * * *

Cap 5

Oratio, ad Deum, singulis diebus, tribus vicibus, ter dicenda. ***(A Prayer to God to be recited thrice daily.)***

O Almighty, Aeternal, the True and Living God: O King of Glory: O Lord of Hosts: O Thou, the Creator of Heaven and Earth, and of all things visible and invisible: now, (even now, at length) among others thy manifold mercies used and to be used, toward me, thy simple servant John Dee, I most humbly beseech thee, in this my present petition to have mercy upon me: to have pity upon me, to have compassion upon me: who, faithfully and sincerely, of long time, have sought among men, in Earth: and also by prayer, (full oft, and pitifully,) have made suit unto thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and understanding of thy laws and ordenances, established in the natures and properties of thy creatures: by which knowledge, thy Divine Wisdom, Power and Goodness, (on thy creatures bestowed, and to them imparted) being to me made manifest, might abundantly instruct, furnish and allure me, (for the same), incessantly to pronounce thy praises, to render unto thee most hearty thanks, to advance thy true honour, and to win unto thy name some of thy due Majestical Glory, among all people, and for ever. And whereas it has pleased thee (O God) of thy infinite Goodness, by thy faithful and holy Spiritual Messagers, to deliver unto me long since (through the eye and ear of E.K.) an orderly form and manner of Exercise HEPTARCHICAL: how, to thy Honour and Glory, and the comfort of my own poor soul, and of others thy faithful servant, I may at all times, use very many of thy good Angels, their counsels and helps: according to the properties of such their functions and offices, as to them, by thy Divine Power, Wisdom and Goodness is assigned, and limited: (which orderly form, and manner of Exercise, until even now, I never found so urgent opportunity, and extreme necessity, to apply myself unto). Therefore, I, thy poor and simple servant, do most humbly, heartily, and faithfully beseech thy Divine Majesty, most lovingly and fatherly to favour and thy Divine Beck to further this my present industry and endeavour to Exercise myself, according to the aforesaid orderly form and manner: and now (at length, but not too late) for thy dearly beloved Son IESVS

CHRIST his sake (O Heavenly Father) to grant also unto me, this blessing and portion of thy Heavenly Graces: that thou wilt forthwith enable me, make me apt, and acceptable (in body, Soul, and Spirit), to enjoy always the Holy and friendly conversation, with the sensible, plain, full and perfect help, (in word and deed) of thy Mighty, Wise and Good Spiritual Messagers and Ministers generally: and namely of Blessed Michael, Blessed Gabriel, Blessed Raphael and Blessed Uriel: and also, especially of all those, which do appertain unto the HEPTARCHICAL Mystery isagogically, (as yet) and very briefly unto me declared: under the method of Seven Mighty Kings; and their Seven faithful and Princely Ministers, with their subjects, and servants, to them belonging. And in thy great mercy, and grace, on me bestowed, and to me confirmed (O Almighty God) thou shalt, (to the great comfort of thy faithful servants) approve, to thy very enemies and mine, the truth and certainty of thy manifold most merciful promises, heretofore made unto me: and that thou art the True and Almighty God, Creator of Heaven and Earth, (upon whom I do call: and in whom I do put my trust). And thy Ministers, to be the true and faithful Angels of Light: which have hitherto principally and according to thy Divine Providence dealt with us: and also I, thy poor and simple servant, shall then in and by thee be better able to serve thee, according to thy wellpleasing to thy honour and glory. Yea, even in these most miserable and lamentable days. Grant, oh grant, O our Heavenly Father, grant this (I pray thee), for thy only begotten Son IESVS CHRIST, his sake:

Amen. Amen. Amen.

* * * * *

Cap 6

BONORUM Angeloru Heptarchicorum. Pice, Deuotæque Invitationes. ***(Pious and devout invocations of the good angels of the Heptarchia.)***

The General and Common Exordium, and Conclusion appertaining to the 7 Heptarchical Kings Inviting:
O puissant and right Noble King (N) and by what name else soever thou art called, or mayst truly and duly be called: to whose peculiar Government, Charge, Disposition, and Kingly Office doth appertain thee (N etc.)

In the name of the King of Kings, the Lord of Hosts, the Almighty God, Creator of Heaven and earth, and of all things visible and invisible: O right Noble King (N), come now and appear, with thy Prince and his Ministers, and subjects, to my perfect and sensible eye judgement: in a godly and friendly manner, to my comfort and help, for the advancing of the Honour and Glory of our Almighty God by my service. As much as by the Wisdom and Power, in thy proper Kingly office and Government, I may be holpen and enabled unto: Amen.
COME, O right Noble King (N) I say, COME, Amen.
Gloria Patri, etc.

The General and Common Exordium and Conclusion appertaining to the 7 Heptarchical Princes Inviting:
O noble Prince (N) and by what name else soever thou art called, or mayst truly and duly be called: to whose peculiar Government, Charge and Disposition, Office and Princely Dignity doth appertain thee (N etc.)

In the name of Almighty God, the King of Kings, and for his honour and Glory to be advanced by my faithful service. I require thee, O Noble Prince (N) to come presently, and to show thyself to my perfect and sensible eye judgement, with thy Ministers servants and subjects, to my comfort and help, in Wisdom and Power according to the properties of thy noble office:

COME, O Noble Prince (N) I say, COME, Amen.
Pater noster, etc.

* * * * *

Cap 7

Some recital and contestations by the peculiar offices, words and deeds of the 7 Heptarchical Kings and Princes, in their peculiar Days to be used:

SONDAYE:

King BOBOGEL:
The distributing, giving and bestowing of wisdom and science. The teaching of true philosophy, true understanding of all learning, grounded upon wisdom: with the excellencies in nature: and of many other great mysteries, marvellously available, and necessary to the advancing of the Glory of our God and Creator. And who said to me, (in respect of these mysteries attaining) Dee, Dee, Dee, at length, but not too late.

Therefore, in the name etc.

Prince BORNOGO:
The altering of the corruption of nature into perfection: the knowledge of metals. And generally the Princely Ministering to the right Noble and Mighty King BOBOGEL, in his government of distributing, giving and bestowing of wisdom, science, true philosophy and true understanding of all learning grounded upon wisdom and of other very many his peculiar royal properties. And who sayst to me: What thou desirest in me shall be fullfilled.

Therefore, in the name etc.

MONDAYE

King CARMARA:
Who in this Heptarchical Doctrine, at Blessed Uriel his hand, didst receive the golden rod of government and measuring, and the chair of dignity and doctrine: and didst appear first to us, adorned with a triple diadem in a long purple robe. Who saidst to me at Mortlake: I minister the strength of GOD unto thee. Likewise, thou saidst: These mysteries hath God lastly, and of his great mercies, granted unto thee. Thou shalt be glutted, yea filled: yea, thou shalt swell and be puffed up with the perfect knowledge of God's mysteries, in his mercies.

And saidst: This Art is to THE FARTHER UNDERSTANDING OF ALL SCIENCES, THAT ARE PAST, PRESENT OR YET TO COME. And immediately, didst say unto me: Kings there are in Nature, with Nature, and above Nature. Thou art dignified. And saidst, concerning the use of these Tables: This is but the first step: neither thou shalt practise them in vain: and saidst thus generally of God's mercies and graces on me decreed and bestowed. Whatsoever thou shalt speak, do or work, shall be profitable and acceptable. And the end shall be good.

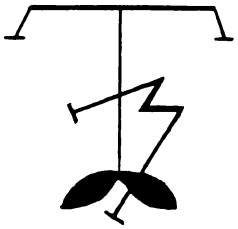
Therefore, in the name etc.

Prince HAGONEL:
To whose commandments the Sons of Men (D. Light) and their Sons are subject: and are thy servants. To whose power the Operation of the Earth is subject. Who art the first of the twelve: and whose seal is called Barees and this ☉ it is. At whose commandment are the Kings, Noblemen and Princes of Nature. Who art Primus and Quartus Hagonel. Who by the Seven of the 7 (which are the Sons of Sempiternity) dost work marvels amongst the people of the Earth: and hast said to me, that I also by the same thy servant should work marvels. O Noble Hagonel, who art Minister to the triple crowned King CARMARA: and notwithstanding art Prince over these 42 Angels, whose names and characters are here presented:

Therefore, in the name etc.

King BLVMAZA:
[Nothing written for BLVMAZA in the manuscript – R.T.]

Prince BRALGES:
Who saidst: The creatures living in thy dominion are subject to thy own power. Whose subjects are invisible: and which (to my seer) appeared like little smokes without any form. Whose seal of government is this:



Who saidst: Behold I am come, I will teach the names without numbers. The creatures subject unto me shall be known to you.

Therefore, in the name etc.

TVESDAYE:

King BABALEL:
Who art King of the Waters: mighty and wonderful in Waters. Whose power is in the bowels of the Waters. Whose royal person with thy Noble Prince BEFAFES and his 42 Ministers the triple crowned King CARMARA bad me use to the glory, praise and honour of him, which created you all to the laud and praise of his Majesty.

Therefore, in the name etc.

Prince BEFAFES:
Who art Prince of the Seas. Thy power is upon the Waters. Thou drowndedst Pharaoh and hast destroyed the wicked. Thy name was known to Moses. Thou livedst in Israel: who hast measured the waters, who wast with King Solomon, and also long after that with Scotus: but not known to him by thy true name: for he called thee Mares.[18] And since, thou wast with none: except, when thou preservest me (through the mercy of God) from the power of the wicked: and wast with me in extremity. Thou wast with me thoroughly. Who of the Ægyptians hath been called OBELISON in respect of thy pleasant deliverance. And by that name to me known: and of me noted in record, to be noble and courteous OBELISON. Whose noble Ministers 42 are of very great power, dignity and authority. As some in the measuring of the motions of the Waters, and saltness of the Seas, in giving good success in battles reducing ships, and all manner of vessels that float upon the Seas. To some all the fishes and monsters of the Seas, yea, all that liveth therein are well known: and generally are the distributors of God's judgements upon the Waters that cover the Earth. Others do beautify Nature in her composition. The rest are distributors and deliverers of the treasures and unknown substances of the Seas. Thou O Noble Prince BEFAFES hadst me use thee in the name of God.

Therefore, in the name etc.

WEDDENSDAYE:

King BNASPOL:
To whom the Earth with her bowels, and secrets whatsoever are delivered: and hast said to me: Heretofore what thou art, there I may know. Thou art great but (as thou truly didst confess) he in whom thou art, is greater than thou.

Therefore, in the name etc.

Prince BLISDON:
Unto whom the Keys of the Mysteries of the Earth are delivered. Whose 42 Ministers are Angels, that govern under thee. All which thy mighty King BNASPOL bad me use and affirmed that they are and shall be at my commandment.

Therefore, in the name etc.

THVRSDAYE:

King BYNEPOR:
Upon the distribution and participation of whose exalted, especial and glorified power, resteth only and dependeth the general state and condition of all things. Whose sanctification, glory and renown, although it had beginning, yet can it not, neither shall it have ending. He that measureth said, and thou was the end of his workmanship. Thou art like him and of him: yet not as partaking or adherent, but distinct in one degree. When he came, thou was magnified by his coming and art sanctified, world without end.

Vita Suprema. *(The Highest Life.)*
Vita Superior. *(The Higher Life.)*
Vita Infima tuis sunt mensurata manibus. *(The Lowest Life is measured by your hands.)*

Notwithstanding thou art not of thyself: neither is thy power thine own: magnified by his name, thou art in all: and all hath some being by thee: yet thy power is nothing, in respect of his power, which hath sent thee. Thou beginnest new worlds, new people, new Kings and new knowledge of a new government. And hast said to me: Thou shalt work marvellous, marvellously by my workmanship in the highest.

Therefore, in the name etc.

Prince BVTMONO:
Who art life and breath in living creatures. All things live by thee: the image of one excepted. All the kinds of beasts of the Earth dost thou endue with thy life. Thy seal is their glory. O God, thou art sanctified: and thou rejoicest. The living, the end and all beginning of all beasts, thou knowest and by sufferance thou disposeth them until thy time be run.

Therefore, in the name etc.

FRYDAYE:

King BALIGON:
Who canst distribute and bestow at pleasure, all and whatsoever can be wrought in aerial actions. Who hast the government of thyself perfectly, as a mystery known unto thyself. Tho didst advertise me of this stone, and holy receptacle: both needful to be had: and also didst direct me to the taking of it up: being presently and in a few minutes of time, brought to my sight (from the Secret of the Depth, where it was hid, in the uttermost part of the Roman possession) which Stone, thou warnedst me, no mortal hand but mine own should touch: and saidst unto me: Thou shalt prevail with it, with Kings, and with all the creatures of the world. Whose beauty (in virtue) shall be more worth, than the Kingdoms of the Earth. For the which purposes here rehearsed: and other partly, now to be exercised and enjoyed: and partly hereafter more abundantly (as the Lord God of Hosts shall dispose), and also because thou thyself art Governor of the 42 thy mighty, faithful and obedient Ministers:

Therefore, in the name etc.

A by-note, of the former SHEW STONE.
Blessed Uriel said to me at Mortlake A° 1583, May 5, a meridie, circa horam 4 am as followeth:
Uriel:
Thy Character must have the names of the five Angels (written in the midst of Sigillum Æmeth) graven upon the other side, in a Circle: in the midst whereof, must the Stone be (which was also brought). Wherein thou shalt AT ALL TIMES behold (privately to thyself) the state of God's people through the whole Earth.

Marginal note:

Vide Suidam in dictione Ephod.
Ubi de Adamante quo diversis datis
signis responsa deo consequebatur.
Vide: Epiphanium de Lapidibus praetiosis
Rationali isto. Vide scripturas de
Urim et Thummim. Vide Libros receptos
Trebonae, etc. Scriptum est in Lege
(inquit Epiphanius) Visionem quae
Mosi in Monte apperuit et Legem datam in gemma Sapphyro fuisse expressam. Aut Mizaldus Memorabilium centuria 4, numero 94.

(See Suidas on the word Ephod where [he writes of] the diamond in which, on the giving of various signs, the answers from God proceeded.[19]
See Epiphanius with the same argument on precious stones.[20]
See the scriptures on Urim and Thummim.[21]
See the books received at Trebona.
It is written in the law (says Epiphanius) that the vision which appeared to Moses on the Mount and the law given was expressed in a sapphire or the Memorabilium of Mizaldus, cent. 4, no. 94.[22]*)*

Prince BAGENOL:
[Nothing written for BAGENOL in the manuscript – R.T.]

SATERDAYE:

Prince BNAPSEN:
Who hast said to me that by thee I shall cast out the power of all wicked spirits: and that by thee I shall or may know the doings and practice of evil men, and more that may be spoken or uttered to man.

Therefore, in the name etc.

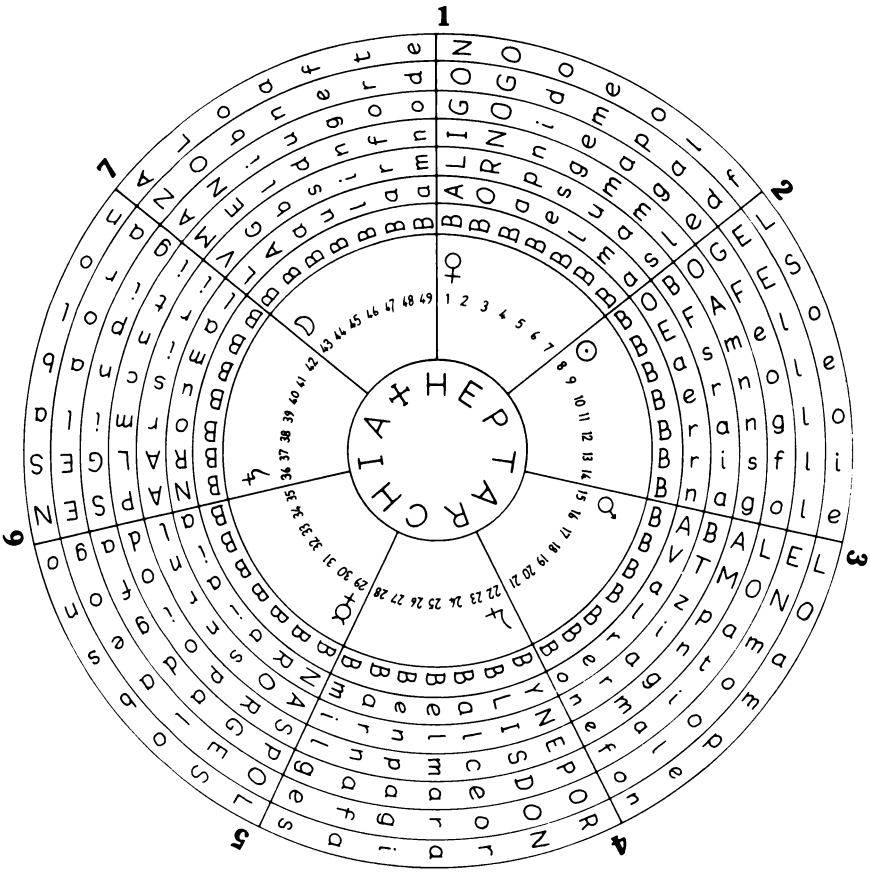
Prince BRORGES:
Who, being the Prince, chief Minister and Governor under the right puissant King BNAPSEN didst (to my seer) appear in most terrible manner with fiery flaming streams,[23] and saidst:

Noui Ianuam Mortis. Et percussit
Gloria Dei Impiorum parietes.
(I know the door of death. And the glory of God has shaken the walls of the ungodly.)

Therefore, in the name etc.

* * * * *

Tabula Angelorum Bonorum 49



APPENDIX A

ANALYTICAL NOTES

1. a) A literal translation of the title *De Heptarchia Mystica* would be 'Concerning the Mystic Sevenfold Dominion' (ablative case following 'de'). Alternative renderings are possible, i.e. (nominative case) 'The Mystic Sevenfold Dominion' or 'The Mystic Sevenfold Regimen'. The word Heptarchia is low Latin, from the Greek *hepta* (seven) plus *arche* (rulership). English titles are normally in the nominative case.

b) The prefatory quotation in Latin: 'In septenariis totus Mundus . . . etc.' is taken from the sixth book of the unfinished *Stromateis* ('Patchwork') of Clement of Alexandria.

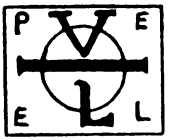
Titus Flavius Clemens, or Clemens Alexandrinus (c. 150-213), a Christian theologian of the Alexandrian school, born in Athens of pagan parents, tried to reconcile Greek philosophy with the Mosaic Tradition of the Jews with considerable success. In the early third century A.D. he became one of the major intellectual leaders of the early Christian community.

In *Stromateis* he sets down his philosophical ideas in a series of unsystematic (Gnostic) notes.

2. a) The ring referred to is not described in detail in the present text. However, a representation of its design is recorded in John Dee's first Book of the Mysteries (*Mysteriorum Liber Primus, Mortlaci:* Sloane MS 3188, British Museum).

On Wednesday March 14, 1582, the Archangel Michael reveals the form of the ring to Dee – via Kelly – who describes it in the following manner:

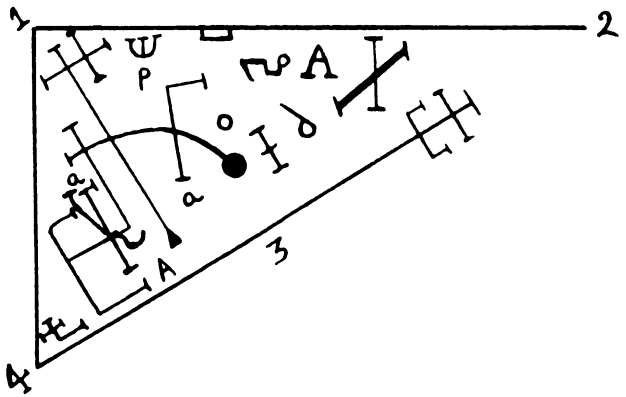
Dee: Then he (Michael) laid the ring upon the table. It seemed to be a ring of gold: with a seal engraved on it, and had a round thing in the middle of the seal, and a thing like a V, through the top of the circle: and an L, in the bottom: and a bar —— clear through it. And had these four letters in it, P E L E . . .



John Dee's drawing of the ring.

PELE is an Angelic name meaning: 'He who workest wonders', and according to a marginal note in the manuscript, Dee recognized the name from John Reuchlin's work *De Verbo Mirifico*, a copy of which is included in his library catalogue: 'Vide Reuchlin, Librum de virbo mirico, de nom PELE' (Dee's note).

b) With regard to the choice of Lamyne, a certain amount of controversy exists. The first example revealed in the Spiritual Diaries is that which follows *Mysteriorum Liber Primus*, March 10, 1582:

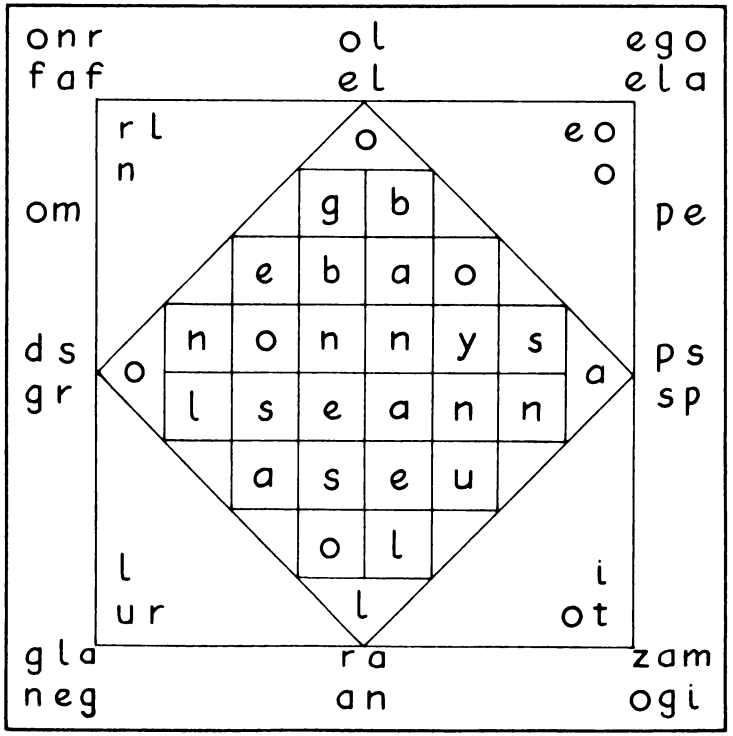


Two marginal notes cast doubt on the validity of this character (said to have originated from the Archangel Uriel): (i) 'An illuding spirit straight away introduced himself and

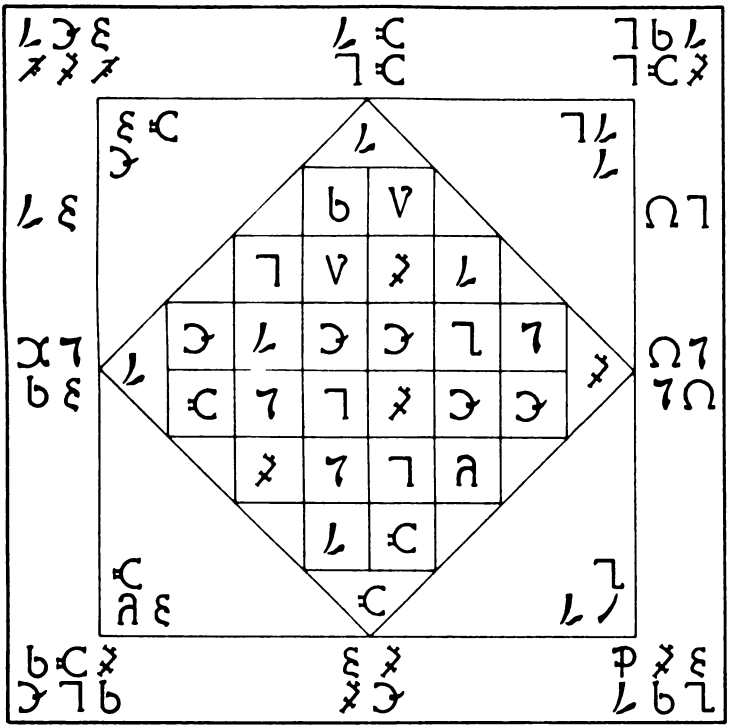
this character as may appear Libri Quinti appendice, where the character is described exactly.' (ii) 'This was not the True Uriel as may appear A° 1583: May 5.'

In the appendix of his five books of the Mysteries, Dee is told by the Angel IL that the first revealed Lamyne was 'false and divilish', and therefore not to be employed. Another Lamyne is then revealed by the Angel, first in Roman letters, and later to be converted into the characters of the Angelic Alphabet. Both designs, false and true, were held to contain a 'token' of Dee's name, 'a certain shadow of Delta', but it seems that Dee never understood how this could be. As an explanation, the Angel refers to the characters in the corners of the Lamyne, but unless some form of cypher is involved, it is difficult to see how the letters represent Dee's name.

The True Lamyne (first form: Roman letters):



The True Lamyne (second form: Angelic letters):



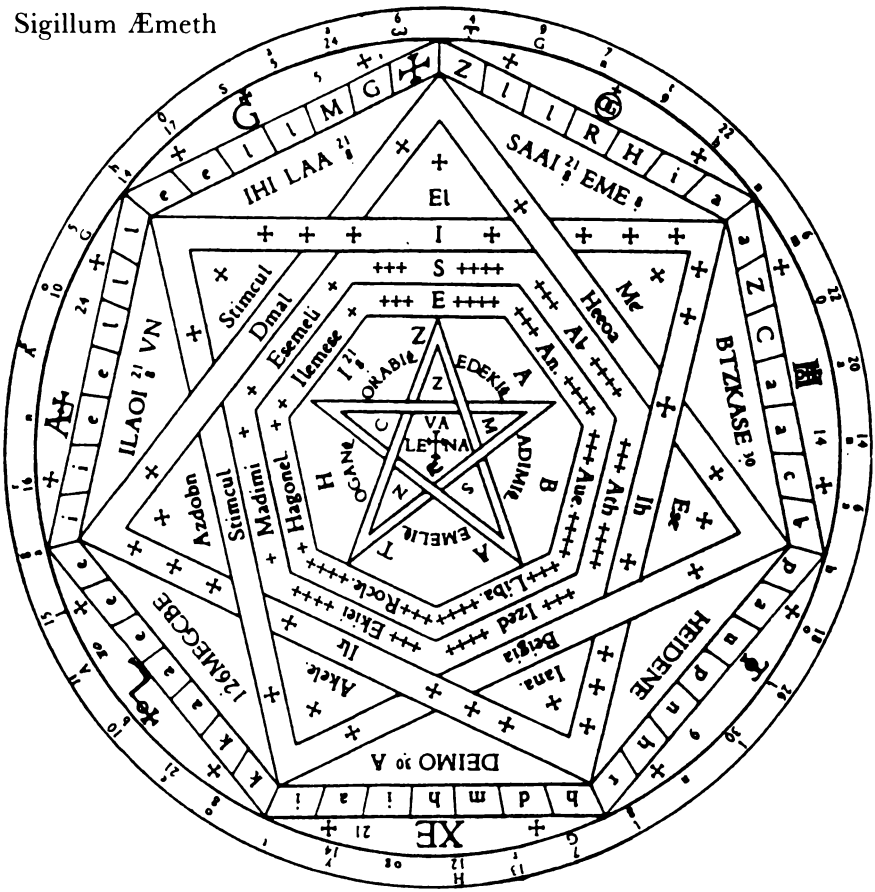
Dee is instructed to draw the above figure on paper four inches square. In use it was to be hung round the neck as a defence against evil spirits.

3. a) Sigillum Æmeth: Dee's principal seal consisted of a wax disc 9 inches in diameter and 1¼ inches in thickness, upon which were described certain characters and numbers: a heptagon, a heptagram, and a pentagram, together with various Angelic names and seals.

The seal's design was transmitted to Dee via a series of spiritual communications that took place in March 1582 *(Liber Mysteriorum Secundus)*.

In use, the seal supported the shew-stone, or crystal, five smaller versions being placed under the four legs of the Holy Table, protected from possible damage by wooden cases.

Sigillum Æmeth



The major version of Sigillum Æmeth, and two of the smaller seals, can be seen to this day in the collection of the British Museum. It seems that they were donated to the Museum, along with the books from the Cottonian Library, as indicated in the following extract from *The Proceedings of the Society of Antiquaries of London* XXI (1906-7) by Ormonde J. Dalton:

> The curious wax discs engraved with magical figures and names probably came into the British Museum with the books of the Cottonian Library, for among these books were two volumes of MS diaries written by Dr John Dee (1527-1608), the celebrated mathematician and astrologer; and Meric Casaubon relates that Dee's 'Holy Table', with which these discs have the closest

connection, was in his time preserved in the library of Sir Thomas Cotton.

The Hebrew word Æmeth (EMETH = truth) is the word of power that is said to have been employed by Rabbi Loew to animate the mysterious Golem of Prague. On his drawing of the seal to be found in BM Sloane MS Folio 30, Dee adds the Latin words 'nuncupatum Dei' (the Name of God), indicating the level on which he regarded the symbol.

On the reverse side of the Sigillum Æmeth, we find the well-known magical word of power AGLA, inscribed about an equal-armed cross. The word is formed from a Qabalistic method of notation called Notariqon, where the initial letters of a sentence are taken to form a word. Thus AGLA = Ateh Gebor Le-Olahm Amen = Thou art mighty for ever, O Lord.

b) John Dee possessed several crystals and scrying mirrors and refers to them variously throughout the Spiritual Diaries. The two examples preserved in the British Museum would seem to be those upon which he placed the greatest reliance: a black obsidian mirror of Aztec origin, and a small but perfect quartz crystal. The latter of these seems to be the speculum or 'shew-stone' intended for the Heptarchical workings.

According to *The Third Book of the Mysteries*, Dee obtained the stone from an Angel on April 28, 1582. Dee describes the event in the following words:

> E.K. (Edward Kelly) looked toward my west window, and saw there, first upon the mats by my books a thing (to his thinking) as big as an egg: most bright, clear and glorious, and an Angel of the height of a little child holding up the same thing in his hand toward me. And that Angel had a fire sword in his hand . . .
>
> Michael: Go toward it and take it up.
>
> Dee: I went toward the place, which EK pointed to: and till I came within a foot of it, I saw nothing, and then I saw like a shadow on the ground or mats hard by my books under the west window. The shadow was round, and less than the palm of my hand. I put my hand down upon it, and felt a thing cold and hard. Which (taking up) I perceived to be the Stone before mentioned.

A crude marginal drawing in the MS indicates that in use, the crystal was set in a gold frame, surmounted by what looks like a Calvary Cross.

A note on Dee's obsidian mirrors can be found on page 383

of the *Proceedings of the Society of Antiquaries* (O. M. Dalton, 1907):

> . . . the best-known mirror is a flat piece of polished obsidian, evidently one of the mirrors used for toilet purposes by the ancient Mexicans. This mirror, which is in a leather case, was in the collection of Horace Walpole, and sold at the Strawberry Hill sale. It has changed hands a great many times, and when last put up for auction passed into the hands of Prince Alexis Soltykoff, in whose possession it is still supposed to be. Another mirror, also of Mexican obsidian, and said to have belonged to Dr Dee, was sold at the Jeffrey Whitehead sale at Sotheby's in March 1906.

4. The tables upon which the feet of the operator are to be placed during the Heptarchical Workings are almost certainly those given in two forms at the end of each section of chapter 4 of the main text. Each table contains 42 letters (being the names of the 42 Angelic Ministers), which are extracted by a laboriously complex method from the Table of the 49 Good Angels *(Tabula Angelorum Bonorum 49)*. Of the two forms given (a 7 × 6 square and a circular formation), Dee indicates in his notes on *The Fourth Book of the Mysteries* that the circular table is to be employed in each case: 'Note the Circle upon the ground: vide ante 3 folio, of my feet placed upon these Tables: ergo they should seem to be on the ground.' *(Liber Mysteriorum Quartus)*

The seal of the appropriate Prince is then placed on top of the 42-fold table upon which the operator stands. Thus the circular form of the table: LEENARB, LNANAEB, ROEMNAB, LEAORIB etc. (second table 42 Ministers of Bornogo) would be overlaid by the seal of BORNOGO, etc.

5. The seal of Prince Hagonel (Barees) is the planetary symbol of the Sun and the alchemical symbol for gold: ☉ . In a later section of *Liber Mysterorium Quartus* the symbol is recorded in conjunction with a Calvary Cross: ☥ followed by Dee's note: 'It should seem that this character should be only a circle and a prick fol. 6.6. I have forgotten how I came by the Cross annexed to it.'

6. *Mensafaderis* (Mensa Faederis): in English, 'League Table' or 'Table of Covenant'. Dee's Holy Table or Table of Practice

upon which was set Sigillum Æmeth and the shew-stone. In his *Life of John Dee*, Thomas Smith writes:

> To this Table appertained a peculiar sacred, as it is called, Apparatus, that is to say, a coverlet, a white linen cloth spread over it, a desk, a candle-stick, a wax candle burning at the time of the Operation, a shrine in which red Crosses were interwoven all of which were kept, as is the custom, in the Oratory . . .

After Dee's death, the table passed into the library of Sir Thomas Cotton, along with a portion of the Spiritual Diaries and other items. In 1731 the Cottonian Library, then in Ashburnham House, was severely damaged by fire, and in 1753 its contents were removed to the British Museum. The whereabouts of the Holy Table are to this day unknown, and it is perhaps not unlikely to have been totally destroyed in the fire of 1731.

An engraving of the table was published by Dr Meric Casaubon in his 1659 edition of Dee's Spiritual Diaries (Books 6-18) entitled: *A True and Faithful Relation of What passed for many Years Between Dr John Dee and Some Spirits*. In the Preface of his *Relations*, Casaubon mentions that this engraving was taken from a brass cut he caused to be made from the original preserved in the library.

When one compares Casaubon's printed representation of the Holy Table with the drawing of the same given in *Liber Mysteriorum Quinta Appendix* (the only diagram of the table given in the Spiritual Diaries), the fact emerges that Casaubon's rendering is quite plainly in error. The letters that border the top and bottom edges of the table are obviously written backwards, while those that make up the left and right hand borders are transposed. In addition to these errors the 4 × 3 square that takes up the centre is also given in a reversed order. Detailed notes given in *The Book of the Mysteries* leave us in no doubt of the intended design of the table, and I am able to state with absolute certainty that Dee's drawing represents the correct form.

It should also be stated that, as all subsequently published renderings of the table – including the version printed in Crowley's *Equinox* (VII), and those of various contemporary American organizations – have followed Casaubon, the situation has remained unrectified until the publication of the present volume.

From the above statement two questions clearly arise. Firstly, how could Casaubon's engraver have executed such a strangely orientated rendering of the design? Secondly, why have the 'authorities' on Dee's magical writings not discovered this mistake during the passage of the last three hundred and thirty years or so?

As a tentative answer to the first question, I am informed by an expert in early printing techniques that such mistakes were once fairly commonplace, owing to the methods then employed in the art of plate-making. When one considers the upside-down sigils and imperfect magic squares of Barrett's *Magus*, this might well be the case.

The second question has, perhaps, several possible solutions. Occultists have long adhered to a tradition of imitating the mistakes of venerable predecessors, placing far too much reliance on the printed word, and rarely seeking verification of the facts through close examination of source material. One has only to consider the gross inaccuracies of the Golden Dawn system, and the travesties published by Aleister Crowley, to realize the validity of this point.

Another factor that has perhaps helped to obscure the true interpretation of Dee's table is the inability of the normal mind to work simultaneously in two entirely different symbol systems. Casaubon's version of the Holy Table employs the somewhat alien characters of the Angelic Alphabet throughout, while Dee's diagram consists of Roman letters, with the Angelic characters to be included in the central square referred to by name only: Gisg, Gon, Med, Van, etc. Dee's diagram is therefore the prototype of what was finally rendered into the Angelic counterpart. In addition, various easily disregarded marginal corrections to the structural notes are to be found throughout the relevant text.

The letters which were to be included along the edges and within the central square of the table were obtained in the following manner. First Dee is instructed to make a square 7 × 12 and to write within it the fourteen names of the Heptarchical Kings and Princes backwards (i.e. right to left), in each case omitting the initial letter 'B'. Reading the letters of the square downwards from right to left yields the order of the letters read in a clockwise direction from the top right-hand corner of the table. (In order to achieve this the top line of the table should be transferred to the bottom – R.T.)

l o n e g a n o g i l a
o g o n r o l e g o b o
s e f a f e l e l a b a
o n o m t u r o p e n y
n o d s i l l o p s a n
s e g r o r n e s p a n
s e g l a r a z a m u l

To obtain the letters to be included in the central square (3 × 4), Dee is instructed to write the following by Uriel:

o o e
l r l
r l u
o i t

(the reversed and inverted letters of the central square). Then: 'rather thus:'

t i o
u l r
l r l
e o o

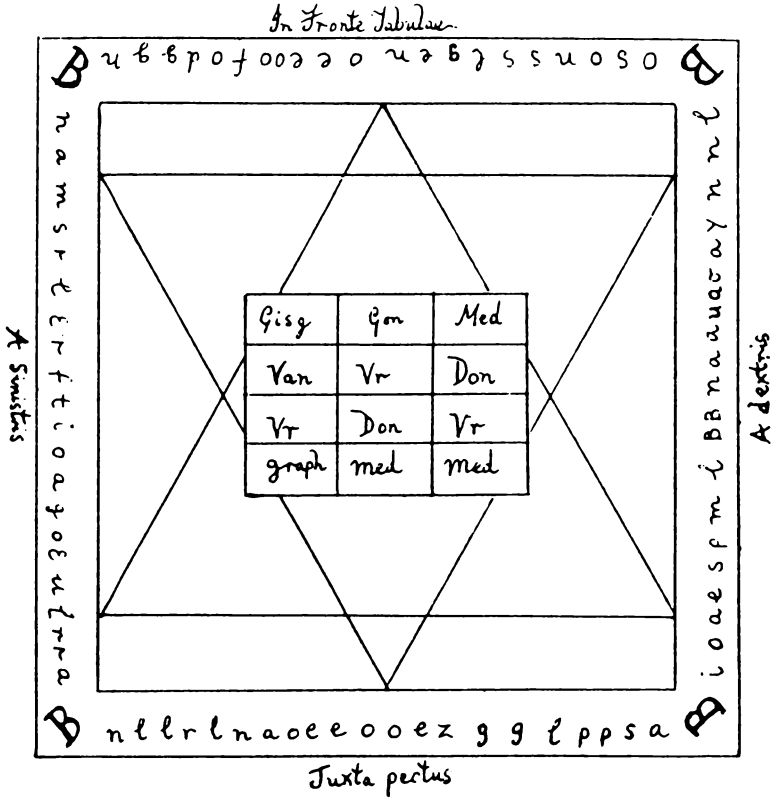
(the correct form of the square).
Dee's note: so they seem to have been meant in the figure of the Table of Practice before described.

Uriel explains that these letters are obtained from a 7 × 12 table following the order of *Tabula Collecta* (the Table of 49 Good Angels; see further note).

a l i g o n o r n o g o
o b o g e l e f a f e s
a b a l e l u t m o n o
y n e p o r l i s d o n
n a s p o l r o r g e s
n a p s e n r a l g e s
l u m a z a a g e n o l

Once more omitting the Bs but this time written left to right. (Dee also lists the names of the Angelic equivalents of these letters against the various parts of the table: in front, to the right, to the left, and towards the breast.)

Dee's diagram of the Holy Table as given in Liber Mysteriorum Appendix

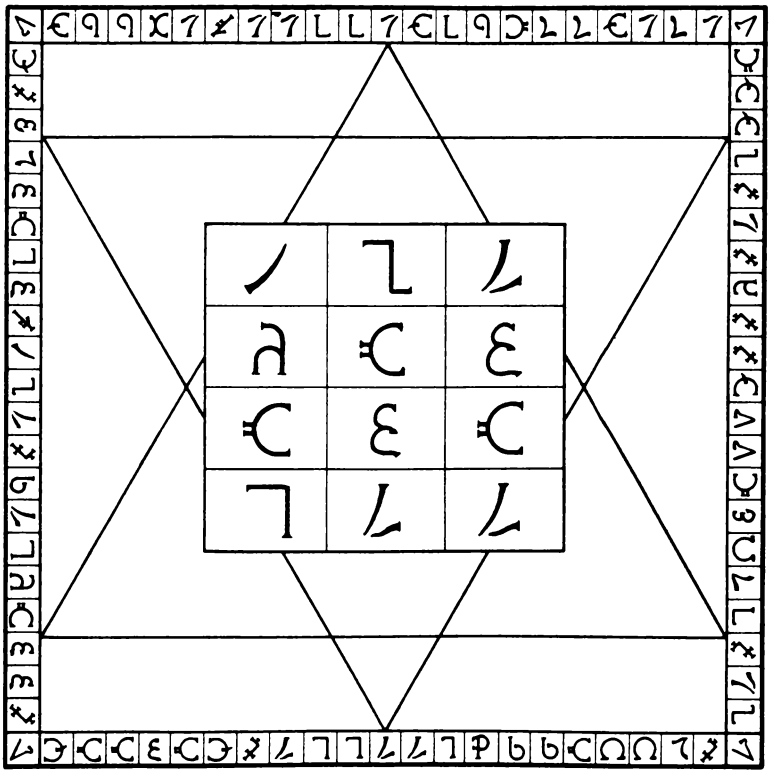


Note: 'A great B is to be made at each corner.'

Dee is instructed to render the letters into the characters of the Angelic Alphabet.

The final form of the Table

The Holy Table



The dimensions of the table were two cubits square – i.e. 36-40 inches square – and two cubits high, having a leg at each corner. It was to be made of sweet wood, probably cedar, rosewood, or pine.

The Angelic Alphabet

CHARACTER	VALUE	NAME	CHARACTER	VALUE	NAME	CHARACTER	VALUE	NAME
	A	Un		H	Na		Q	Ger
	B	Pa		I,Y	Gon		R	Don
	C,K	Veh		L	Ur		S	Fam
	D	Gal		M	Tal		T	Gisg
	E	Graph		N	Drux		U,V	Van
	F	Or		O	Med		X	Pal
	G,J	Ged		P	Mals		Z	Ceph

7. In use the Holy Table was to be set up in the following manner. First, the table was placed upon four smaller versions of Sigillum Æmeth which were protected by wooden cases. Then the major version of Sigillum Æmeth was placed in the centre of the table and surrounded by seven tablets or tables made from purified tin (see note 9). The whole table was then covered with a drape of red cloth shot with green, which hung down the sides of the table with a tassel at each corner. On the top of the silken cloth – exactly over the Sigillum Æmeth – stood the crystal, or shew-stone, within its golden frame.

Dee also notes in his first book that red silk 'two yards square' was also to be laid under the table; but whether this was to be laid over or under the four lesser seals is unclear. A crude diagram of the table without the table-cloths can be found in *Liber Mysteriorum Primus*.

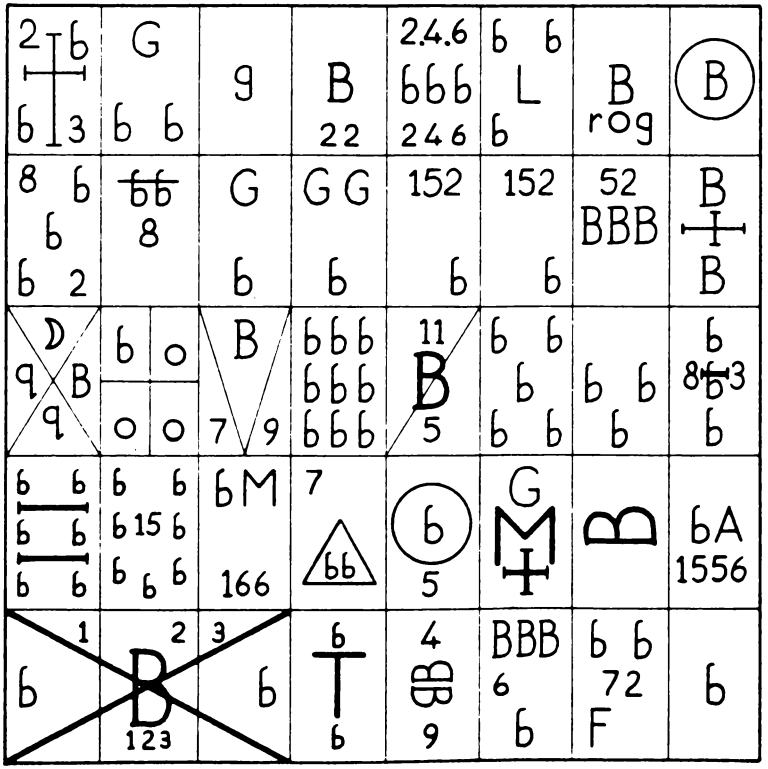
With regard to the colouring of the table, very little is revealed, apart from the instruction that the characters written along the edges were to be rendered in yellow ('made of perfect oil, used in the church').

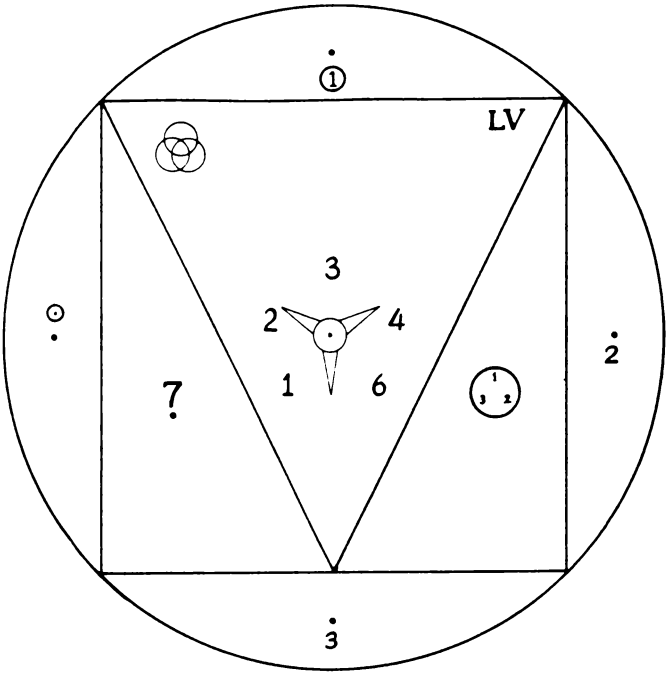
8. See note 2(b).

9. The seven tablets or tables referred to are described in the

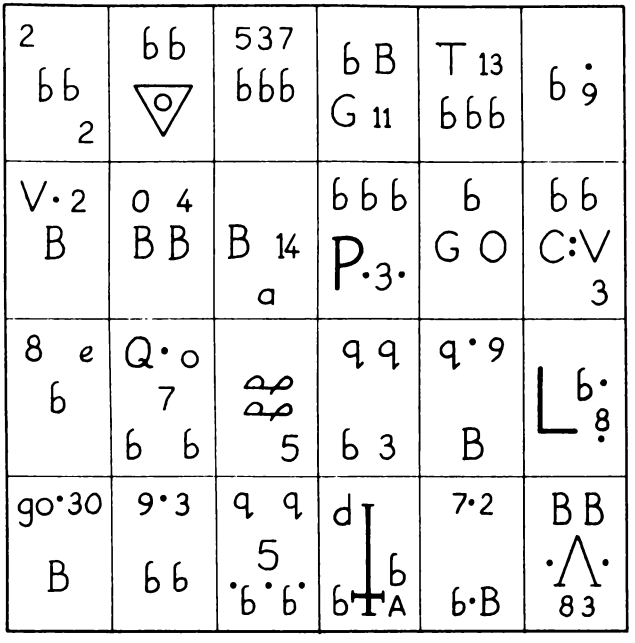
Diaries as 'Arms' or 'The Ensigns of Creation'. They were obtained clairvoyantly during a series of operations which were carried out towards the end of April 1582. The Angel instructs Dee to make the tablets from purified tin, or to paint them on the table; which method was adopted is uncertain. A note in the Appendix of *Liber Mysteriorum Quintus* explains that the tablets are 'proper to every King and Prince in their order'.

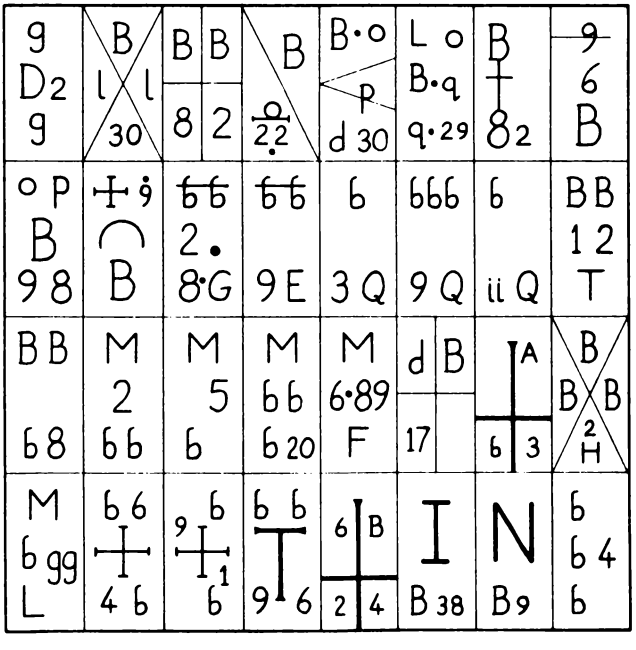
The order in which the tablets were received is as follows: (Dee: Note Numerus Primus.)

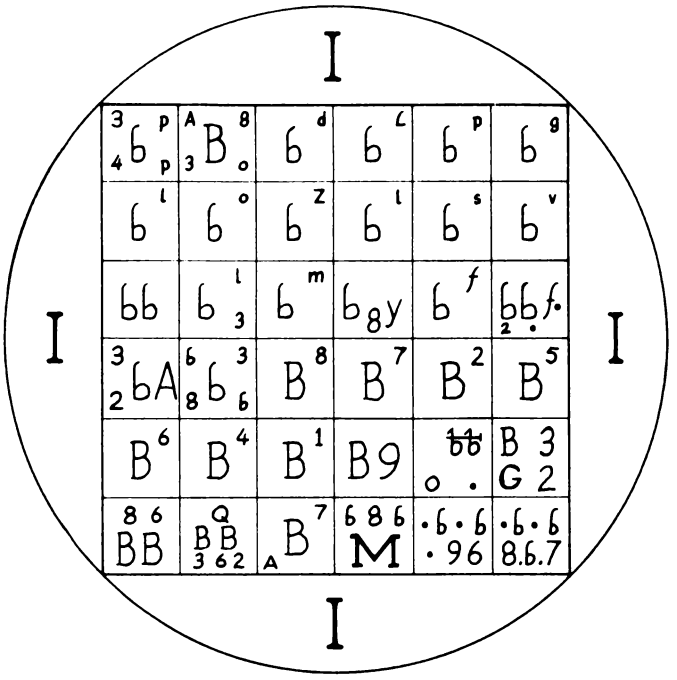


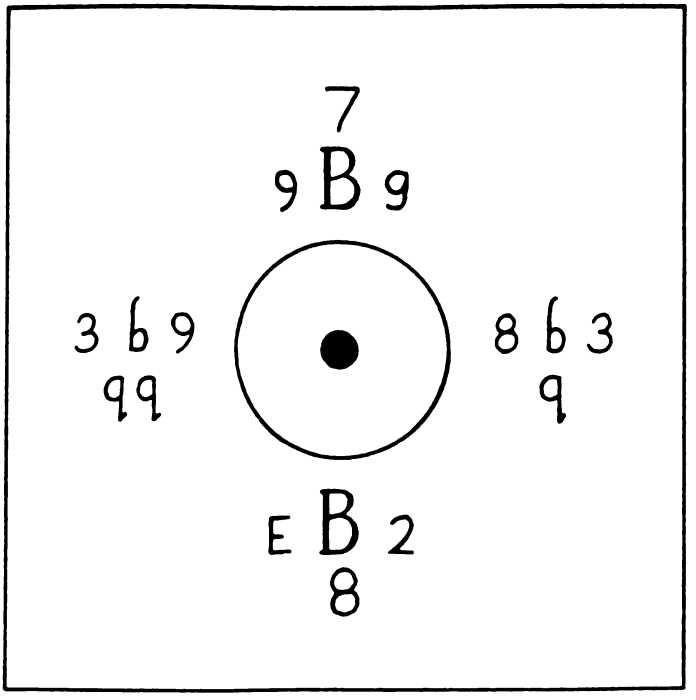


G B 23	m 30 q B·9· d · 4 ·	q·q·q Q B o·g og
30 B G 33 A	B A 9	E get B h go
5 b	d2 id b d 2A	30 b pp
V H b 9 22	qq· qQ b og a	25 b d

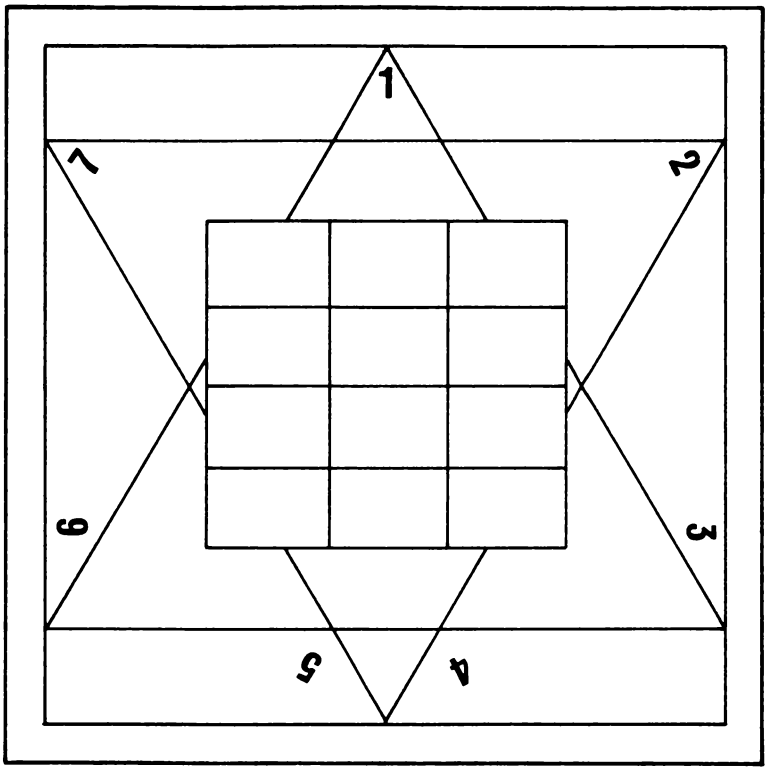





I
I
I
I

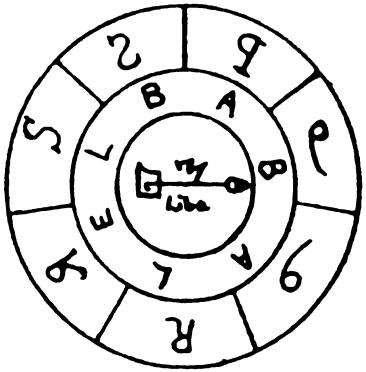

7
9 B 9
3 b 9
q q
8 b 3
q
E B 2
8

In use, the seven tablets were placed or painted upon the Holy Table in the following manner:
(Note: seven inches from the border of the table. Numbers indicate the order of tablets given above.)



10. The tables to be held in the hand during the operation are to be painted on sweet wood. According to a marginal diagram in the appendix to the first five books of the Mysteries, they take the form of three concentric circles. The central circle contains the sigil of the King, the second (middle) circle contains his name, and the third (outer) circle contains letters, some backward, some forward, obtained we are told from 'the Great Globe'. It is uncertain what is intended by this last remark, as nothing in the Diaries seems to correspond to this device. Perhaps Dee refers to something revealed only in the crystal, or the relevant notes have not come down to us (see Introduction).

Dee's marginal diagram is as follows:



11. See note 6.

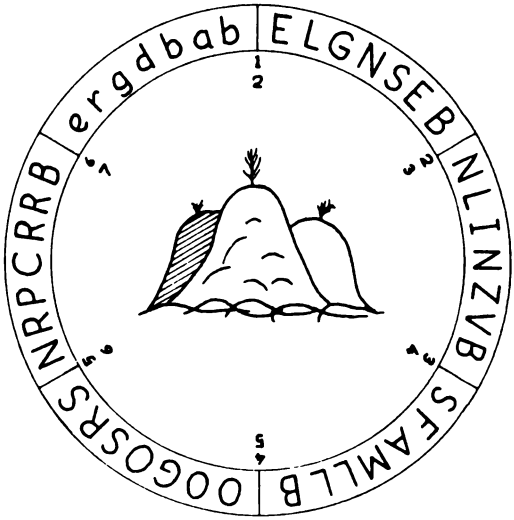
12. See note 2(b).

13. The white cloth corresponds to the visionary table employed by the Angels, and not to the Holy Table of Practice.

14. A vision of a strange flag is revealed to Kelly in the Action which opens the fourth Book of the Mysteries. A crude diagram shows a woman and the reversed letters 'C B' on a white background. The other side of the flag contains the Royal Arms of England as employed from 1400-1603. Two quarters of the flag each contain three representations of the fleurs-de-lis (representing France), and two quarters three lions passant guardant (for England).

15. Pantafes: a kind of high-heeled overshoe worn to raise the ordinary shoes out of mud and wet, secured to the foot by a leather loop. Pynsono: a thin shoe or slipper (a pump) to be worn with pantafes. Obsolete soon after 1600, no description known.

16. The following sketch of the hill and 42 Ministers is given in *Liber Mysteriorum Quintus:*



17. Dee's meaning is that no description of the spirit was possible, as he had not yet appeared in the stone, unless under another name.

18. The reference here is uncertain. First, we have John Scotus (ERIGENA) c. 850 A.D., of Irish origin. He was employed as teacher at the court of Charles the Bald. His writings included commentaries on Dionysius the Areopagite and a major work entitled *De Divisione Naturae* in which he expounds his leading philosophy, viz. the Unity of Nature, proceeding from God through creative ideas to the sensible universe, ultimately resolved into the First Cause. He was an originator of mystical thought in the Middle Ages.

On the other hand, we have the better known John Duns Scotus (Doctor Subtilis) c. 1265-1308. He was a Scottish theologian and a member of the Franciscan Order of Friars. He was a vigorous supporter of the doctrine of the Immaculate Conception and the freedom of the will. Amongst his works were *De Modis Significandi sive Grammatica Speculativa* (1499), a philosophic grammar, and a work on metaphysics entitled *De Rerum Principio*. He was one of the first to challenge the harmony of faith and reason, a central point in the doctrine of Thomas Aquinas.

In his Catalogue of Manuscripts, Dee lists two works under

the name Scotus: 'Joh. Duns Scoti quaestiones in Porphyrii quinque voces' and 'Joh. Scoti quaestiones super secundo et tertio libro Aristotelis de anima'.

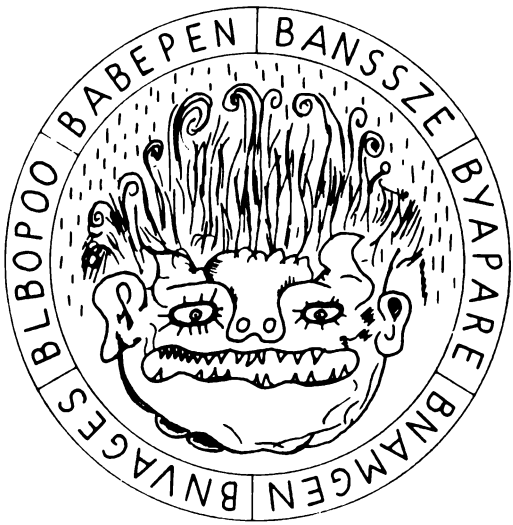
19. Suidas, *Lexicon*, 10th century.

20. St Epiphanius, Bishop of Constantia, d. 403: *De Geranis*.

21. Leviticus, VIII, 8 et al.

22. Antonius Mizaldus (Mizauld), *Memorabilium* (Paris, 1554 etc.).

23. In *Liber Mysteriorum Quartus*, the diagram of the 42 Ministers of King Bnapsen contains a devilish face, surrounded by what seem to be flames of fire.

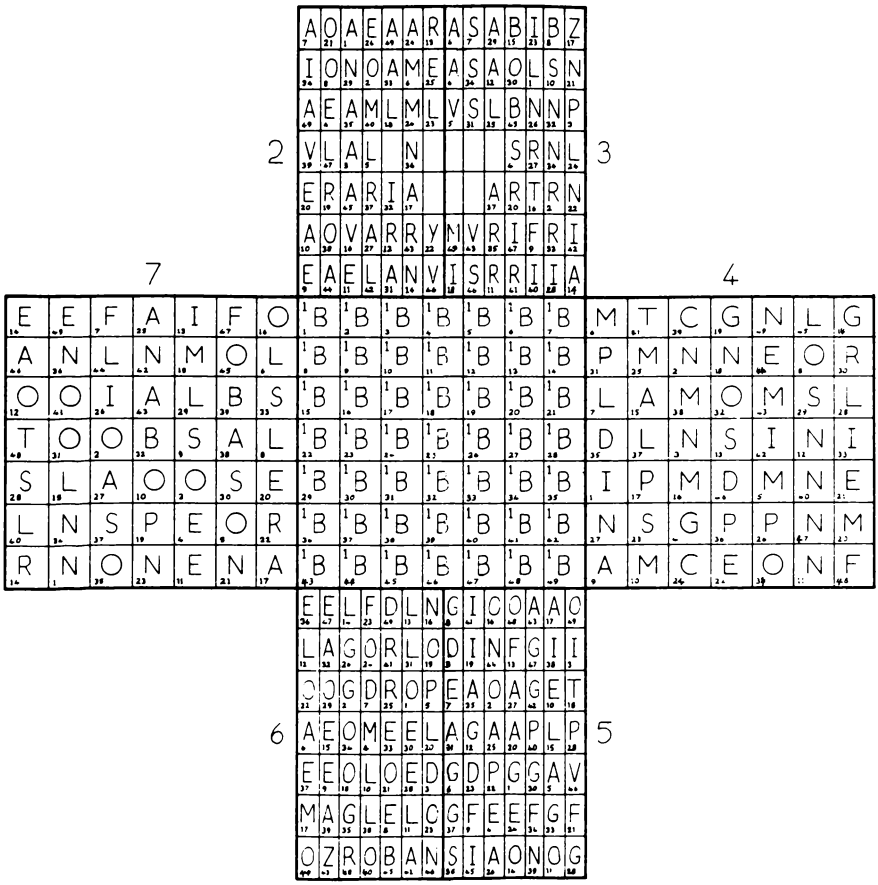


24. The Table of 49 Good Angels to be found on the final page of *De Heptarchia Mystica* represents the synthesis of all the forces which comprise this seven-fold system of Magic. The Angelic names which make up the table were first derived in the following manner. On Sunday April 29, 1582, Edward Kelly receives a vision of seven spirits, each holding up a square table divided into 49 lesser squares filled with letters

and numbers. The spirits then join their tables together in the form of a cross (see below). In Dee's *Third Book of the Mysteries*, Kelly (then known to Dee as Edward Talbot – see Introduction) relates the vision.

> All the 7 (which here appear) join their tables in one: which before they held apart. And they be of this form all together. The middlemost is a great square and on each side of it, one as big as it, joining closeth it. And over it joined two, which both together were equal to it: and under it were such other two, as may appear in this little pattern [a small drawing follows]: being thus joined, a bright circle did accompany and enclose them all, thus: but nothing was in the circle.

Kelly then repeats each letter and number to Dee who records them in the following diagram:



The names of the 49 good Angels are then extracted from the figure by proceeding in a clockwise manner (beginning in each case with a letter B from the central square numbered 1), and simply observing which letter falls against the relevant number in each instance. Thus the name of the first Angel follows as 1 in the first square = B; 1 in the second square = A; 1 in the third square = L; 1 in the fourth square = I; 1 in the fifth square = G; 1 in the sixth square = O; 1 in the seventh square = N; therefore the name is BALIGON.

Unfortunately, a small piece of the manuscript has been torn away (or perhaps worm-eaten) some time in the past, obliterating three squares in the second table and five squares in the third. We know this must have occurred before 1672 when the manuscript came into the hands of Elias Ashmole, as his copy bears the same defect. As we possess Dee's collected table of the 49 names, we can easily (by working backwards) rediscover the missing letters and numbers. They are in fact: 15A, 30R and 41A in the second table, and 18I, 19A, 38R, 44G and 48R in the third table. The problem is, however, to what squares do we allocate the rediscovered letters? As the distribution of the letters and numbers throughout the square system is totally random, we are left with six permutations in the case of table 2 and one hundred and twenty permutations in the case of table 3.

Having collected the 49 Angelic names from the seven tables, Dee constructed the following list which he called *Tabula Collecta: 49 Angeloru Bonoru, Notia continens,* from which in turn he formed his circular plan of the system *Tabula Angelorum Bonorum 49.*

In Casaubon's edition of the later Diaries I have noticed an instance where Tabula Collecta has been employed for the purpose of talismanic magic, details of which are beyond the scope of this present volume.

TABULA COLLECTA: 49 ANGELORU BONORU Notia Continens (Per D)

1 BALIGON	13 Brisfli	25 Belmara	37 BRALGES
2 BORNOGO	14 Bnagole	26 Benpagi	38 Bormila
3 Bapnido	15 BABALEL	27 Barnafa	39 Buscnab
4 Besgeme	16 BVTMONO	28 Bmilges	40 Bminpol
5 Blumapo	17 Bazpama	29 BNASPOL	41 Bartiro
6 Bmamgal	18 Blintom	30 BRORGES	42 Bliigan
7 Basledf	19 Bragiop	31 Baspalo	43 BLUMAZA
8 BOBOGEL	20 Bermale	32 Binodab	44 BAGENOL
9 BEFAFES	21 Bonefon	33 Bariges	45 Bablibo
10 Basmelo	22 BYNEPOR	34 Binofon	46 Busdana
11 Bernole	23 BLISDON	35 Baldago	47 Blingef
12 Branglo	24 Balceor	36 BNAPSEN	48 Barfort
			49 Bamnode

N.B.: Kings and Princes in capital letters.

Addition to Note 4:

Working through the method employed by Dee to generate the names of the 294 Ministers (i.e. 42 to each of the 7 Heptarchical Princes) has revealed several possible errors in Chapter 4 of the original manuscript.

It seems that the first seven Ministers of Prince Hagonel should be:

O S S N G L E rather than O E S N G L E

The fourth septenary of the Ministers of Prince Blisdon should read:

O O G O S R B rather than O O G O S R S

The second, third, fourth, fifth and sixth septenaries of Prince Brorges should read:

B Y A P A O L rather than B Y A P A R E
B N A N G E L rather than B N A M G E E
B N V I G E R rather than B N V A G E S
B L L O L O L rather than B L B O P O O
B A B A P O N rather than B A B E P E N

The rest appear to be correct. It should be noted, however, that Dee had already attempted to correct the second Minister of Prince Hagonel (substituting E for F), as I have indicated in Appendix B of the present work.

APPENDIX B

JOHN DEE'S RELIGIOUS MAGIC

In order to appreciate John Dee's approach to the magical arts, it is necessary to observe the influences that prevailed during his time and their overall effect on him and his contemporaries.

The philosophical atmosphere of the Elizabethan Renaissance became highly charged with the current of 'new learning' which swept across the known world. An influx of knowledge on a hitherto unprecedented scale brought with it the advancement of ideas, initiating a fervent quest for wisdom and understanding which culminated in the advent of a new being, the Renaissance Magus. With the religious bigotry of the Papal Crown replaced by the scientifically preferable – yet, paradoxically, narrowing – effects of Protestant accession, Tudor England stood on the threshold of a promised Utopia. A new age had dawned.

The emergence of the sixteenth-century Magi gave birth to a great revival of interest in the Hermetic arts of magic, alchemy and the Qabalah: linked with scientific thought, these time-honoured methods were once more to be utilized in a titanic effort to discover the mysteries of God, Man and Nature.

Although John Dee embraced the whole edifice of the Hermetic corpus, it is evident that his main preoccupation was with magic. Magic, in Dee's view, far divorced from the goetic processes of the medieval grimoires, represented a method by which the Divine Will could be interpreted for the lasting benefit of mankind. The search for the Principle of Unity – lost at the Fall of Man – was of prime importance.

Dee held this factor as the key to all mysteries, ensouling the very nature of the Divinity as comprehended by the spiritually illuminated Adept. To this end it was Dee's ardent wish to communicate with the Angels of Light in an attempt to unravel the complexities of universal law, and restore man to his former estate.

It is immediately obvious to anyone who has studied the Spiritual Diaries in any depth that Dee, although personifying the 'New Age Magus' in every sense, cannot be considered as a magician. Piously Christian, much given to prayer and humility, shunning all that smacked of diabolism or irreverence, John Dee stands curiously alone in the history of occultism. Magical texts of all descriptions existed in Dee's library, but it seems that he never employed them during the Angelic Operations. From various references in *Liber Mysteriorum* it can be seen that Dee's familiarity with magical books was extensive, often recognizing symbols and references during the actions to have counterparts in the works of Reuchlin and Agrippa, or the book known as *Arbatel**. Despite this, the only true magical text to be employed extensively throughout the Angelic Operations seems to have been Cornelius Agrippa's *Three Books of Occult Philosophy*, and even so there is little evidence to suggest that this work was used for purposes other than reference. On the other hand, Edward Kelly (as we have seen) was to a certain extent given to the art of conjuration, but here again it is most unlikely that Dee would allow the performance of such rites in his presence.

Having banished the vision of the Solomonic Adept invoking spirits, wand in hand, let us examine what remains.

From the outset it seems that prayers to God and the Angels played a major role in the modus of the Dee-Kelly operations. Descriptive passages in the Spiritual Diaries refer to Dee praying in his oratory, while Kelly kneels before the Holy Table and awaits the presence of the Angel. Apart from the occasional recitation of psalms, little else of a ritual nature seems to have transpired. The possible employment of talismans to attract the Angelic forces cannot be overlooked,

**The Arbatel of Magic*, trans. Robert Turner, 1655, reprinted in *The Fourth Book of Agrippa*, Askins 1978. The *Arbatel* (first issued at Basel, 1575) contains nine sections or 'tomes', the first of which (Isagoge) contains 49 magical aphorisms; other sections deal with Olympic Spirits, Microcosmic Magic, Sibylline Magic etc. Only the first book seems to be extant.

and, indeed, in the later operations, the presence of the Holy Table, tablets and other items lends credence to this argument. In theory at least, the Holy Table and its furnishings take on a semblance to the Hebrew Ark of the Covenant, with its central 'Mercy Seat', silken trappings and insulation from the earth. Dee is told never to look upon the table without the greatest reverence, and during the Heptarchical workings to approach it with a lamen, or breastplate, over his heart, reminiscent of the High Priest in Exodus. On the appearance of the spirit in the stone, Dee and Kelly are commanded by a mysterious voice (heard only by Kelly) to 'move not, the place is holy'. This utterance seemed to signal the commencement of the operation, followed by the appearance of a white cloud within the stone which cleared away at the arrival of the apparitions. The termination of the work seemed entirely dependant on the will of the spirits (unusual in the history of magic), and was indicated by a darkening of the stone. Finally the two offered thanks to the Creator and His servants for their attendance, followed by formal prayers.

It will be seen from the above that the Dee-Kelly approach to Angel-magic bears little resemblance to the techniques laid down by tradition. Gone is the protective and confining circle, the formal invocations, banishings, and licence to depart. Gone are the magical weapons, the tripod of invocations, the triangle of Art, and, to a certain extent, the controlling will of the operator.

The unorthodoxy of Dee's system of Angel-magic is even reflected in the nature and mannerisms of the spirits called into the stone, many of them behaving like a riotous band of elementals, seeming to have more in common with the denizens of *A Midsummer Night's Dream* than those encountered in the field of ritual magic. (One is reminded of the T.R. and John Cokars' translation of the *Pseudomarchia Daemonum* of Wierus* and its delightful invocations of the beautiful fairy Sybilia.)

**The Pseudomarchia Daemonum* of Johannes Wierus (John Weyer) circulated in printed form during Dee's time (published 1563); in essence it is a true Elizabethan (and Christianized) grimoire. The text was later included in Reginald Scot's *Discovery of Witchcraft* 1584 (reprinted Centaur Press 1964). The identity of its translator 'T.R.' is unknown, yet it is certain that John Cokars was somehow involved.

Several variant spellings of the name Cokars appear in Dee's Diaries and other works, i.e. Croker, Crockers, Crockars.

Beyond this, Dee's hierarchy of spiritual beings exhibits an overwhelming obsession with the number seven and its permutations, the letter 'b' (probably the Angelic equivalent of the number seven – Dr Laycock please note), and possessing virtually unpronounceable names. Dee's spirits also proved to be remarkably accomplished musicians, exhibiting amazing dexterity as they played tuneful melodies upon pyramidal shaped trumpets and bulbous forty-nine holed flutes *(Liber Mysteriorum Quartus)*! It is also clear that the virtues of brevity and straightforwardness were not inherent in the natures of these strange creatures. Poor Dee must have been driven half mad by the longwinded and laboriously complicated methods which the spirits employed to transmit simple facts.

With particular reference to *De Heptarchia Mystica*, several other striking peculiarities emerge. Firstly, we have the matter of unstable personalities: Carmara (or Marmara) becomes Baligon; while Hagonel, with the substitution of B for H and transposition of O and E, would seem to become Bagenol. This explains to some extent Dee's note regarding Bagenol in Chapter 4 of the *Heptarchia*: 'He appeared not *by that name* yet'. This transference of identity extends in a certain manner to other spirits in the system in a way so far unexplained, but further research may yield an answer.

Consideration of the planetary attributions allocated to the Heptarchical Kings and Princes gives rise to further confusion. While the Kings follow the traditional order of planetary ascriptions assigned to the days of the week, the Princes do not. A conflicting series of associations emerges which – to my knowledge – has no traditional counterpart. This is further complicated by the inclusion of Carmara (Baligon)/Venus, and Hagonel (Bagenol)/Moon under the headings of both Monday and Friday (see Chapter 7 of Dee's text). The astrological attributions given in Dee's manuscript are as follows:

Day	**KING**	**Planet**	**PRINCE**	**Planet**
Sunday	Babogel	Sun	Bornogo	Venus
Monday	Blumaza*	Moon	Bralges*	Saturn
Tuesday	Babalel	Mars	Befafes	Sun
Wednesday	Bnaspol	Mercury	Blisdon	Jupiter
Thursday	Bynepor	Jupiter	Butmono	Mars
Friday	Baligon	Venus	Bagenol	Moon
Saturday	Bnapsen	Saturn	Brorges	Mercury

*Carmara and Hagonel also given for this day.

Strange bedfellows indeed. One would expect the qualities of each King to be reflected in his respective Prince, so why this conflict of planetary designation? The astrological incompatibility of the Kings and Princes does not, however, seem to extend to their powers and dominions, each pair exhibiting similar characteristics. Once again a chaotic picture emerges, however, with Babalel and Befafes ruling the Sea (Fire and Fire astrologically, Fire and Water qabalistically), Bnaspol and Blisdon ruling Earth (Air and Water astrologically, Water and Water qabalistically) and so forth. While it is uncertain what to make of these seemingly contradictory elements in Dee's system, perhaps it is easier to consider the Prince in each case as a component part of his King as reflected in Dee's note in *The Fourth Book of the Mysteries*: 'My Prince is in myself, which is a mystery'.

Although no definite system of planetary hours is ascribed to the Heptarchical Angels, we read in Chapter 3 of Dee's text: 'The King and the Prince govern for the whole day. The rest according to the six parts of the day'. 'The rest' are apparently the 42 Ministers of each Prince. By way of explanation Dee gives the following diagram in *The Fourth Book of the Mysteries*:

E*		
O F S N G L E	4 hours	
A V Z N I L N	4 hours	
Y L L M A F S	4 hours	= 24 hours
N R S O G O O	4 hours	
N R R C P R N	4 hours	
L A B D G R E	4 hours	

The example is of the 42 Ministers of Prince Hagonel (Bagenol), each letter representing a spirit – see Appendix A, note 4 – each line of seven spirits therefore rules four hours of the day. The names are generated (as we have mentioned elsewhere) from a method which combines (therefore represents) the letters of the forty-nine Angels, both called and uncalled.

The Heptarchical operation itself seems to be a comparatively simple technique when compared with other magical systems. After deciding what forces are to be invoked, and with due observation of the correct day for their summoning,

*This E is Dee's correction and replaces F in the manuscript.

the operator sets up the Holy Table in the prescribed manner (see Appendix A, note 7). On the ground before the table he places the appropriate circular table of the 42 Ministers (Appendix A, note 4), and covers the same with a tablet containing the seal of their Prince, upon which he stands. He must have the Lamen upon his breast and the ring upon his finger. Holding in his hands a circular wooden tablet bearing the sigil of the relevant Heptarchical King, he reads aloud the oration which begins 'O Almighty, Aeternal, the true and living God . . .' (see Chapter 5), followed by the Exordium of the King, and finally that of the Prince (see Chapter 6). At the conclusion of the operation thanks are offered to God, and the Angels who have attended.

As we do not know the offices or the powers of the seven spiritual Ministers that preside in each four-hour cycle, it is impossible to be precise regarding the time of the operation. It seems that the spirits communicate by a form of telepathy accompanied by visions in the crystal or shew-stone. It is unknown whether incense, holy water, or ceremonial robes were to be employed.

It has been argued in recent years that Dee's entire system of Angelic magic is in reality a cipher, or even a complex method of encipherment employed during his activities with the Elizabethan 'secret service'; the magical element being included as a red herring to throw his opponents off the track. Much of this reasoning stems from the fact that Dee bought a copy of the much sought-after *Steganographia* of Abbot Trithemius* while travelling in the Low Countries during 1562. The *Steganographia*, as D. P. Walker has pointed out,† is in fact a book concerning various methods of encipherment disguised as a treatise on Angel magic. Although this work most probably gave Dee much food for thought, the nature and content of the Spiritual Diaries makes it most unlikely that a similar method was involved as Donald Laycock admirably demonstrates in his *Complete Enochian Dictionary*.‡ Another

**The Steganographia of Johannes Trithemius* (reprinted 1982). Trans. Fiona Tait and Christopher Upton; ed. and with an introduction by Adam McLean. Magnum Opus Hermetic Sourceworks, Edinburgh.

†*Spiritual and Demonic Magic* (from Ficino to Campanella). D. P. Walker, London 1969.

‡*The Complete Enochian Dictionary*. Donald C. Laycock (preface by Stephen Skinner), Askin Publishers, London 1978.

work of Trithemius' known as *Polygraphia* (published 1516), which may have influenced Dee, contains hundreds of substitution ciphers in the form of poly-alphabets which yield word structures similar to those encountered in *De Heptarchia Mystica*. For example, the words JOHN DEE enciphered with Trithemius' *Tabula Recta* (square table) system yield JPKQ DFG. No-one can be quite certain about these matters but in my view – based upon fourteen years of research – Dee's magical writings are what they appear to be and do not involve a system of cryptography. Even *De Heptarchia Mystica*, the prime candidate upon which to base the 'cipher theory', firmly resists any attempts at cryptoanalysis.

Although throughout his long life John Dee insisted that he neither saw nor heard the apparitions that so haunted him, he nevertheless wrote in his private diary on May 25, 1581: 'I had sight in crystallo offered me, and I saw'. The word 'crystallo' he had transliterated into Greek in an attempt to conceal its meaning. Had Dee something to hide? Did he really see spirits, but was afraid to admit the fact, even to himself? On this matter, perhaps we should leave the final word to Puck: after all, he should know!

'If we shadows have offended,
Think but this (and all is mended),
That you have but slumber'd here,
While these visions did appear.'
(Puck's speech, *A Midsummer Night's Dream*, Act V Scene I)

APPENDIX C

MORTLAKE REVISITED: JOHN DEE'S HOUSE AND HIS BURIAL IN MORTLAKE

by Robin E. Cousins

When walking through Mortlake today, little trace can be found of its famous resident, John Dee. His house is no longer standing and his gravestone in the chancel of the parish church of St Mary the Virgin has long disappeared. The only memorial, a dubious commemoration, is in the form of John Dee House, the name of a modern block of flats which stands on the site of Dee's garden, immediately west of the church in Mortlake High Street.

Dee 'dwelt in a house neere the water side a little westward from the church'* on the opposite side of the High Street. The road, in fact, separated most of the garden from the house which stood approximately on the west side of the present Tapestry Alley, which runs between the High Street and the Thames Towing Path. Also known as Queens Head Court, this alleyway is a pleasant grassed area. Once, however, it was a narrow passage with a middle court. The famous Mortlake Tapestry Works previously stood on the east side of the passage and the former Queens Head Inn, now converted to flats, stands to the north-west on the river-bank. The waterstairs leading to the foreshore at the bottom of Tapestry Alley are possibly the 'Watergate Stayres' which Arthur Dee fell down at 12.15 p.m. on July 3, 1582, cutting 'his forhed on

*Elias Ashmole, *His Autobiographical and Historical Notes, His Correspondence and Other Contemporary Sources relating to His Life and Work*, 1966, Vol. IV, p. 1333.

John Dee House, Mortlake High Street, 1985.
Post-war flats built on the site of Dee's garden.
Photograph by R. E. Cousins

the right eyebrow' – an incident John Dee recorded in his diary.*

John Dee was settled in Mortlake by 1570. He lived in Europe from 1583 to 1589 and on February 20, 1596 he was installed as Warden of Manchester College. In November 1604 he returned to Mortlake, where he spent the rest of his days. Dee's house was possibly built during the reign of Henry VII (1485-1509) and originally belonged to his mother, Johanna Wild. On June 15, 1579 she surrendered the house and lands to him and his descendants. The charge for the surrender was twenty shillings which was paid on October 30. Johanna Dee lived with John Dee and his family until she died in October 1580 aged seventy-seven. Dee gradually extended the premises by the purchase of adjoining small tenements, which were developed to house his laboratory and library.

A contemporary description of the property is provided by a survey of Mortlake, dated 1617, then part of the Manor of Wimbledon. The surveyor was Ralph Treswell, who was assisted by a specially appointed jury of thirteen. The survey moved westward along the north side of Mortlake High Street, eventually arriving at a 'howse with yarde and garden plot' and an 'auncient messuage with owthouses, orchard and garden',† separated by a square court.

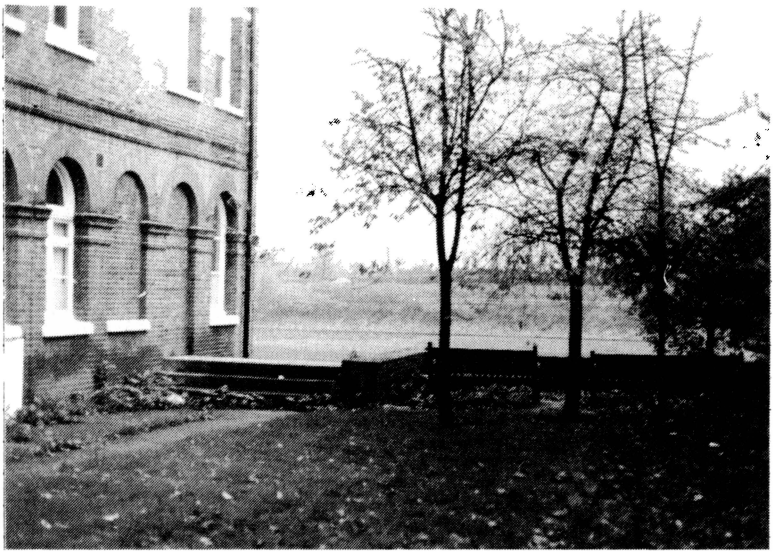
The 'howse with yarde' was the laboratory, while the 'messuage' to the west of the court was the Dee family home, which at that time belonged to the descendants of Bartholomew Brickwood, who had bought the property on Dee's death in 1608. The old laboratory building stood on land belonging to a Mr John Juxon. This land was acquired by Sir Francis Crane (d. 1536) in 1619 for the purpose of founding the Mortlake Tapestry Works. Crane, a distinguished courtier, had received a subsidy of £2,000 from James I in order to establish the manufactory, which was built forthwith 'upon the Ground whereon Doctor Dees laboratory (& other Roomes for that use) stood'.‡

Elias Ashmole (1617-1692), who was 'in quest of whatso-

*John Dee, *The Private Diary*, edited by James Orchard Halliwell, 1842, p. 16. Arthur Dee (1579-1651) was John Dee's eldest son.

†Maurice Stanley Cockin, *A Story-Book about Mortlake and her Church*, 1954, p. 98.

‡Ashmole, *op. cit.*, p. 1333.



Grassed site of Dee's laboratory in Tapestry Alley, Mortlake, 1985. On the left is the former Queen's Head Inn. Photograph by R. E. Cousins

ever Doctor Dee left behind him', asked John Aubrey (1627-1697), the antiquary, to seek out a local contemporary of Dee for an account of the Doctor. In early January 1673, Aubrey was directed to the Widow Faldo, an eighty-two year old native of Mortlake. Ashmole, however, was dissatisfied with Aubrey's report which was received on January 27, and interviewed the Widow Faldo again on August 11, 1673. The two accounts* cover much the same ground, although Ashmole's report is more ordered.

The Widow Faldo knew Dee well. Her mother 'dwelt neere him, in the same Towne'. Faldo frequented his house which, to confirm its location, was next to a square court west of the 'howse where the Tapistry hangings are made'. In 1673 the house was occupied by a Mr Selbury. Dee had four or five rooms in his house 'filled with bookes' and he kept 'a great many Stille' in which he used 'an abundance of Eggeshells'. He kept a 'plentifull Table and a good Howse' and once showed Faldo and her mother the 'Ecclips of the Sun in one of his Roomes, which he had made darke'.

On September 23, 1583 a mob, who were prejudiced

*Ibid., pp. 1298-1300, 1332-35. The quotations in the paragraph following are taken from both reports.

The North View of Mortlake Church, 1750, by Jean-Baptiste-Claude Chatelain (1710-71).
The 'great gate of the felde', through which Queen Elizabeth 'cam ynto the street' from Dee's garden, is seen beyond the Queens Head Inn sign, which is suspended across the High Street to the house where the artist of the Tapestry Works once lived.

against Dee's magical work, broke into his house soon after he had left for Poland and caused considerable damage. In 1592 Dee reported his losses to a specially appointed commission and assessed his losses at £200 for destroyed chemical apparatus; £20 for a broken quadrant; £33 for a stolen magnet; and £390 for damaged books and manuscripts.

After the Tapestry Manufactory closed in 1703, the original Queens Head Inn* was built between Dee's house and the Thames on land belonging to the factory.

In 1814 the house was a Ladies' Boarding School administered by a Mrs Dubois and it had contained, a few years previously, a room 'ornamented with red and white roses'.† Sir Richard Phillips (1767-1840) visited the school in 1816, being unable to resist his 'curiosity to view the house in which he [Dee] resided'. He was politely shown through the principal rooms.

> In two hundred years, it has, of course, undergone considerable alterations: yet parts of it exhibit the architecture of the sixteenth century. From the front windows I was shown Dee's garden, on

*The inn was rebuilt about 1885 and was closed down in 1952.
†Owen Manning, *Antiquities of the County of Surrey*, 1814, Vol. 3, p. 304.

> the other side of the road, still attached [i.e. belonging] to the house; down the central path of which, through iron gates, yet standing, Queen Elizabeth used to walk from her carriage . . .*

On September 17, 1580, Dee records one such visitation in his diary:

> The Quene's Majestie cam from Rychemond in her coach, the higher way of Mortlak felde, and whan she cam right against the church she turned down toward my howse: and when she was against my garden in the felde she stode there a good while, and then cam ynto the street at the great gate of the felde, where she espyed me at my doore . . .†

The garden was fenced with pales, when Dee possessed it, but in 1757 it was an 'orchard inclosed with a brick wall'.‡ A house for the limner or artist of the Tapestry Works was built on part of the garden next to the churchyard wall and a row of houses, known as Victoria Terrace, was erected on the remainder during the nineteenth century. When John Dee House was built in 1957, the site was cleared, even removing an old iron gateway in the garden wall at the rear, possibly the same gateway which Phillips saw in 1816.

Building development along the High Street during the nineteenth century would have enclosed Dee's house. During the 1849 cholera epidemic, Mortlake was severely afflicted, especially in the vicinity of Queens Head Court, where the medical officer reported a privy in a most offensive state.≛ The Dee house, however, was soon a memory. For in 1886, John Anderson (1844-1915), a local historian, wrote that there was 'a stone let into the wall up the Court marking the site of his house'.≠ Unfortunately, massive redevelopment during the twentieth century has ensured the disappearance of this commemorative stone in Tapestry Alley. The widening of Mortlake High Street in post-war years resulted in many buildings being demolished. The Tapestry House, which stood on the site of the laboratory, became a tenement house

*Sir Richard Phillips, *A Morning's Walk from London to Kew*, 2nd edition, 1820, p. 275.

†Dee, *op. cit.*, p. 8.

‡Charles Hailstone, *Alleyways of Mortlake and East Sheen*, 1983, p. 55.

≛Charles Marshall Rose, *Nineteenth Century Mortlake and East Sheen*, 1961, p. 38.

≠John Eustace Anderson, *A History of the Parish of Mortlake*, 1886, p. 26.

after the closure of the factory, but in 1951 it was declared dangerous and was demolished.

When John Dee died in December 1608, he was buried in the chancel of Mortlake Parish Church. However, seekers of his memorial are doomed to disappointment. Sir Richard Phillips failed in 1816, as did John Anderson, who scoured in vain the Vestry Minutes Books of the first decade of the seventeenth century for a record of the fee of 6s.8d. for Dee's interment in the church.*

Unfortunately, a Register of Burials was not maintained between 1603 and 1613. The Widow Faldo, however, solves the mystery. From their conversations with her, Ashmole and Aubrey discovered that Dee 'lyes buried in the Chancell of Mortlack Church about the midle yet neerer the South side, between the Graves of Mr Holt & Mr Myles, who haue Grauestones with Inscriptions upon them. There also lay an old Grauestone upon him'.‡

The old marble stone bore no inscription, but '2 or 3 brasse pinnes' remained from the brass which had been removed 'long before Docotor Dee's buriall'. When the floor of the chancel was 'layd flatt in Olivers time', Dee's second-hand gravestone was removed to the entrance of the chancel, where it must have remained until the chancel was rebuilt in 1885. The brass inscriptions from the graves of Anthony Holt (d. 1602) and Edward Myles (d. 1618), who were both 'servants to Queen Elizabeth', were transferred to the walls of the church, but Dee's old stone must have disappeared in the rubble.

In 1906 the galleries in the church were removed. The West Gallery had been provided by John Dee. The carpenter was the father of the Widow Faldo and in the south end of the gallery was carved:

1590
Δ

Over a century ago memorials existed to help conjure forth the presence of John Dee at Mortlake. In 1985, it is necessary to make full use of the imagination. Some last reminiscences

*Ibid., p. 29.

‡Ashmole, *op. cit.*, p. 1333; and pp. 1298-1300, 1334-5 for all quotations following.

from the Widow Faldo, as retold by Ashmole and Aubrey, may help. Dee walked '. . . very upright, without a staff, with his hands behind him, while about home. He was tall, and wore his beard picked [i.e. long and pointed], being very white'. He dressed in a 'black gowne still with long sleeves, with slitts but without Buttons and loops and tufts'. Children dreaded Dee 'because he was counted a conjuror' and, after his death, they would 'runne to Doctor Dees stone' when they played in the church. Nevertheless, Dee was considered a great peacemaker by his neighbours and long after his death they desired a 'Peacemaker such as Doctor Dee was' during disputes.

The Widow Faldo died in 1674, her burial being registered in the Mortlake Parish Register on March 30.

* * * * *

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APPENDIX D

THE VOYNICH MANUSCRIPT AND AN ANCIENT TREASURE MAP

A page from the Voynich Manuscript. Reproduced by permission of the Beinecke Rare Book and Manuscript Library, Yale University, Connecticut.

In 1912 William Voynich, an American antiquarian book dealer, discovered in the vaults of an Italian Jesuit School a unique and most mysterious manuscript. Although the document proved to be unreadable – being written in a seemingly unbreakable code – Voynich purchased the codex along with other works and thus presented to the world what has proved to be the 'Mount Everest' for cryptanalysts.

At first glance Voynich's manuscript appears to be written in a normal flowing longhand penned by an unhesitating scribe; closer scrutiny, however, reveals a text in no known language, which obstinately refuses to give up its secrets despite the laborious efforts of the world's finest code-breakers over the past seventy years.

The leaves of the manuscript are of high quality vellum measuring six inches by nine inches and contain a text written in black ink, together with a large number of illustrations in red, blue, green, yellow and brown. The opening section of the manuscript is illustrated with drawings largely botanical in nature – one plant to each page – followed by a host of representations of nude females (who appear to be bathing), finally giving way to a series of star-maps and asterisms. Two hundred and four pages remain extant, though experts estimate some thirty pages to be missing owing to indications found in the binding. Untitled, coverless, and unread, the manuscript now resides in the collection of the Beinecke Rare Book Library, Yale University, Connecticut, awaiting a translator capable of unravelling its mysteries.

As we shall see later, some progress has recently been made in deciphering the code employed in the Voynich text, but before we enlarge upon this matter I think it would be well to furnish the reader with a brief account of the history of the Voynich manuscript and its possible connection with John Dee.

Although some authorities date the manuscript at approximately 1500, others with equally sound reasoning attribute the work to the English Franciscan Friar Roger Bacon, who lived in the thirteenth century (1214-1294?). Bacon, an alchemist, inventor and early scientist, has been accredited with the invention of the microscope, the telescope, gunpowder, and – amongst other things – the creation of a talking automaton in the form of a robotic brazen head. Bacon is also known to be the author of several alchemical and chemical

tracts written in cipher. John Dee possessed most of Bacon's better known works, and followed the early Baconian tradition with regard to the qualities of the vegetable and mineral kingdoms, and – as we have seen – also shared a common interest in the mechanical arts. A belief in the possibility of conveying a semblance of life and intelligence to machines through magical means was almost universally held in medieval and Elizabethan times.

The attribution of the Voynich manuscript to Roger Bacon was first recorded by Marcus Marci, the rector of the University of Prague, who related that the document had been purchased by Emperor Rudolf II during the late sixteenth century. During this period John Dee and Edward Kelly were frequent visitors to the Prague court of the Emperor, and it is quite possible that Dee, knowing of Rudolf's interest in Friar Bacon's alchemical writings, had sold the manuscript to his host. It is alleged that Rudolf paid the vast sum of 600 golden ducats for the text.

It has been said that John Dee could have obtained the manuscript from the Duke of Northumberland (Dee was tutor to the children of the Duke and in his *Mathematicall Preface to Euclid* he extols the virtues of his eldest son, the Earl of Warwick), who sacked many monasteries at the order of King Henry VIII.

In the first spiritual diary (1582), Dee refers to one of his books by the name of *Soyga*, which he is unable to read. Could this have been the Voynich manuscript? Elias Ashmole considered the book *Soyga* and Dee's complex volume of tables *Liber Logaeth*, or the *Book of Enoch*, to be one and the same text, but seems to have ignored the fact that *Soyga* was written of as an extant text two years before the advent of *Liber Logaeth*. Dee's son Arthur also refers to a book 'containing nought but hieroglyphicks', to which his father devoted much study during his time in Prague, but which he could not decipher.

In the later books of the *Libri Mysteriorum*, Dee makes mention of a book called *A Sudden Sunshine*, indicating that *Soyga* – perhaps Voynich – was a work that could only be assailed by inspiration, something which lay just below the level of the conscious mind, the tip-of-the-tongue situation which to this day epitomizes the Voynich enigma.

Recent work on the Voynich codex conducted by Robert S. Brumbaugh in 1975/76 provides a partial solution to the

mystery that surrounds the manuscript, or at least to the code employed. By utilizing a 9 × 4 box substitution method as a grid system, Mr Brumbaugh seems to have successfully solved the involved cipher, but adds: '. . . the reader need have no fear that the solution will remove all mystery and ambiguity from the manuscript: it turns out to be one thing to solve the cipher and quite another to edit, translate, and interpret the resulting plain text.'*

In short, although Brumbaugh's 'solution' provides useful clues to the evaluation of individual words in the codex, we are in reality no nearer to reading the plain text, which proves to be a polylingual jumble never before encountered. What does emerge from Robert Brumbaugh's work is that the manuscript is most likely alchemical, or, as he puts it, '. . . a treatise on the Elixir of Life'. This conclusion is of course precisely what would be expected if the work indeed originated from Roger Bacon. In the course of his studies, Brumbaugh has brought to light material which would seem to conflict with the Roger Bacon attribution, inasmuch as certain New World plants have been identified in the codex (the sunflower and the capsicum pepper, first brought to Europe by Columbus in 1493). However, as Brumbaugh himself points out, '. . . this says nothing about the date of the material in this treatise, nor the attribution to Roger Bacon.'† Could these items, therefore, have been added to the text at some later date?

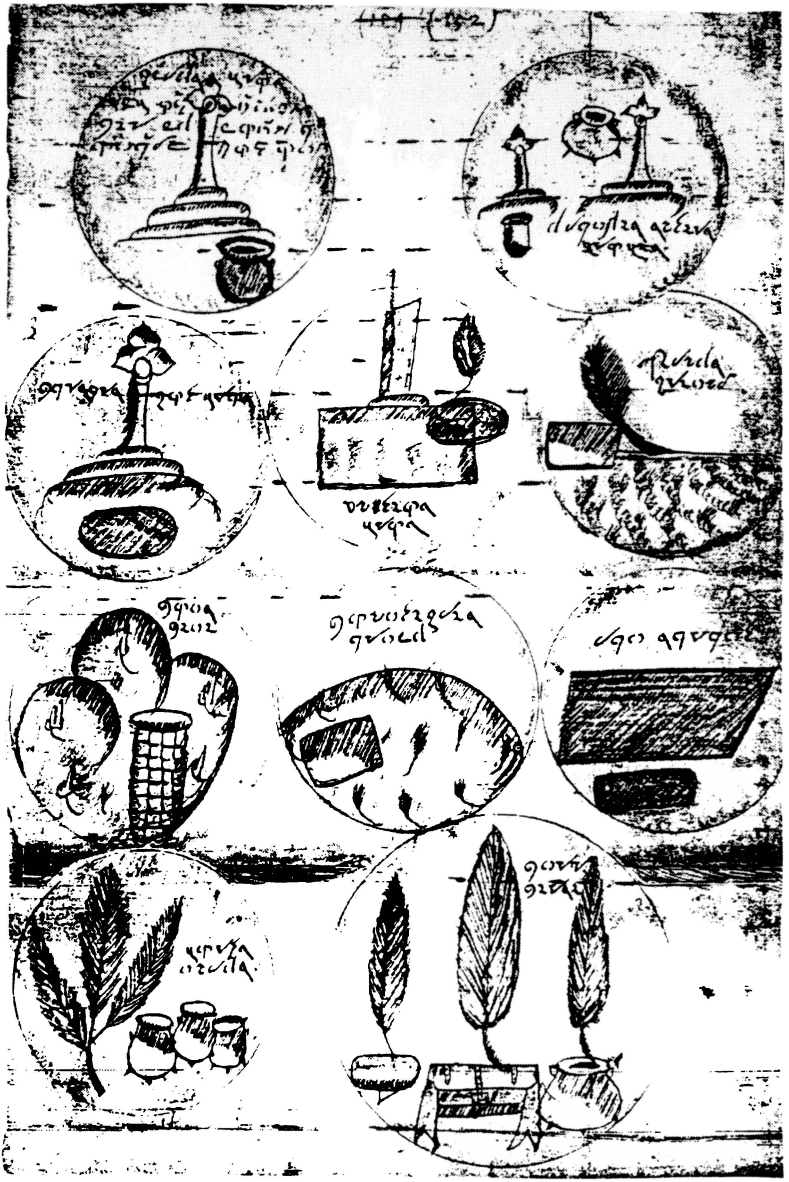
During 1666 Athanasius Kircher, the learned Jesuit scholar, received the manuscript from his pupil Marci who hoped his master would afford a solution to the cryptogram. As with his efforts regarding the ancient Egyptian hieroglyphics, Kircher failed utterly.

Without further appraisal and verification, it is difficult to say whether or not Brumbaugh's conclusions bring us nearer to the truth than Kircher's. In addition, the involvement of both Roger Bacon and John Dee with what has been termed 'the world's most mysterious manuscript' remains unproven to this day. The facts which have so far emerged do seem

**The Solution of the Voynich 'Roger Bacon' Cipher* by Robert S. Brumbaugh, Yale University Library Gazette, 1975, p. 347.

†*The Voynich 'Roger Bacon' Cipher Manuscript: Deciphered Maps of the Stars* by Robert S. Brumbaugh, Journal of the Warburg and Courtauld Institutes, Vol. 39, 1976, p. 139.

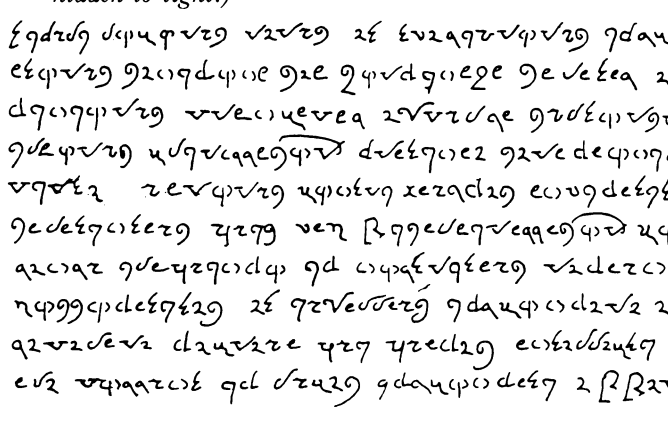
powerfully to imply such an involvement and, if this proves to be the case, the final solution may well rest with the occultist rather than the cryptanalyst.



John Dee's Treasure Map. Sloane MS 3188, folio 86V, British Library.

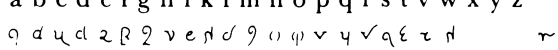
John Dee's deep interest in cipher systems is further emphasized by an event which took place in April 1582 when Edward Kelly delivered to him a curious cipher and map delineated in ten circles – drawn in 'silver point', the Elizabethan equivalent of black lead – containing words written in the same characters as the cipher along with crude drawings of crosses and other items. After some deliberation Dee guessed the cryptogram to be in Latin and devised a substitutional alphabet resulting in the following text:

> Tabula locorum rerum et thesaurorum absconditorum Menabani mei, Gordanili militis et Danaorum principis expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitationes militantium: quam hic, familiarissimorum consensu, aliquando ad nostratium commoditatem et auxilium abscondere et sepelire decrevi: qua quidem intellecta, facile passunt ad lucem abscondita efferre.
> *(A table of the locations, the objects and the hidden treasure of Menabani of Gordania, soldier and the expelled King of the Danes and of many other famous men from the southern part of Britain near the military camps there, which I ordered here to be hidden and buried, with the consent of those closest to me, for the benefit and advantage of those of us returning at some future time. Which [table] having been interpreted, they may easily bring what was hidden to light.)*



The Cipher Text

a b c d e f g h i k l m n o p q r s t v w x y z



Dee's solution to the cipher, as he transcribed it.

The names attributed to the ten places indicated on the map are recorded by Dee as follows:

1. Gilds cros hic o . . . me id io onali . ot on	2. blankes suters croces	
3. Marsars got cros	4. Huteos Cros	5. Fluds grenul
6. Mons Mene	7. Mountegles arnid	8. Lansapant
9. Corts nelds		10. Mnrr* Merse

Dee indicated – in a marginal note – that the map and cipher were found by Kelly and an associate at Huteos Cross, together with a book on magic and alchemy, having been guided there by a spirit. Dee also notes that the Danes (referred to in the cipher text) were last in England in the year 1040.

As to the treasure itself, little is known, although a book, a scroll and a powder – probably of alchemic significance – are mentioned in later sections of the diaries. Dee suggests that Kelly looks first towards Newbury in his quest, and it seems that the skryer did in fact set off in this direction in search of the treasure. Later, through the intervention of spirits, Dee was told that it was sufficient to obtain earth from the ten locations indicated in the map to bring the treasure to light. As an alternative to digging, this method seems to have been favoured by Dee and Kelly, although we have no records of their success in this matter.

Whether or not the treasure or, for that matter, the monuments indicated on Dee's map ever existed, remaining to this day undiscovered, must remain as a subject of conjecture. Like the Voynich manuscript, the end of the tale is yet untold; we can only hope that some day the final chapter will be written.

* * * * *

*Dee thinks this name to be *Marr*.

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BIBLIOGRAPHICAL LONDON SOCIETY

SUPPLEMENT TO THE BIBLIOGRAPHICAL SOCIETY'S TRANSACTIONS. NO. 1

LISTS OF MANUSCRIPTS

FORMERLY OWNED BY

DR. JOHN DEE

WITH PREFACE AND IDENTIFICATIONS

BY

M. R. JAMES, LITT.D., F.B.A., F.S.A.
PROVOST OF ETON
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PREFACE

In 1842 J. O. Halliwell edited for the Camden Society a volume entitled *The Diary of Dr. John Dee.* To the diary itself, which extends with considerable gaps over the years (1554) 1577 to 1601, he appended the catalogue of Dee's manuscript library, taken from an autograph MS. in the Gale Collection at Trinity College, Cambridge (O. 4. 20). This catalogue it is my purpose to reprint here, and to furnish what information I can about the books entered in it.

Bibliographers will readily agree that this is worth doing. They will remember that Dee was not merely an alchemist and spiritualist, but a really learned man, and one who had done his best, by petitions and otherwise, to stimulate interest in the rescuing of MSS. from the dissolved monastic libraries and to induce the sovereign to establish a central national collection of them. They will also be aware that we have but very few sixteenth-century English catalogues of manuscript collections, and that the investigation of the destinies of a dispersed library may be made to throw much light upon the formation of the collections which still exist.

It will be as well, before we embark upon the examination of the catalogue, to have before us the leading dates in the life of the owner of the books. John Dee was born in 1527. When the Diary begins, we find him living at Mortlake. In 1583 (on September 21) he left England, with the impostor Edward Kelly, for Bohemia and Poland, whence, after a most unsuccessful and detrimental sojourn, he returned to Mortlake in December 1589. In 1595 he was made Warden of Manchester College (now the cathedral): in 1604 he came back to Mortlake; and in 1608 he died there in poverty.

Our catalogue was made on September 6, 1583, just a fortnight before he started for the Continent. As soon as he was fairly off, a raid was made upon his house by the less respectable residents in Mortlake (among the better sort he seems to have been popular and well-liked), his books were, to some extent, dispersed, and valuable scientific instruments broken or stolen. On his return six years later he was able to recover, it is said, three-fourths of the books, but the apparatus was gone for ever. The cause of the raid was no doubt Dee's dealings with spirits, which not unnaturally earned for him the reputation of being a sorcerer.[1]

The catalogue of 1583, then, cannot be regarded as a full record of the manuscripts which Dee possessed at the time of his death. Some volumes will be entered in it which were lost or destroyed soon after it was made, and, on the other hand, during the twenty-five years that elapsed between its making and Dee's death, it is not to be supposed that he did not make additions to his collection. There are, in fact, volumes in existence which contain his name, with dates of acquisition long subsequent to 1583.

[1] The marginal notes written by Dee in the MS. of this catalogue at Trinity College relate in some cases to this spoliation. One such, which occurs only once in the list of MSS., but very often indeed in that of the printed books, is 'J. Davis spoyle'. There are variants of this: e.g. on f. 3 of the MS. apropos of a work of Cusanus, 'Jo. Davis toke (wth others) by violence out of my howse after my going', followed by the sentence, through which Dee has drawn a line, 'He hath got the Mathematicall part of Cusan.' Again, 'Jo. Davis sent me one volume home, the other lacketh.' 'Jo. Davis spoyle he hath not yet restored, as may appere by his letters.' Other like notes are 'Mr. Jak restored', 'Widdow Gardiner (*or* Gardiner's Widdow) restored'. Davis, Gardiner, and Jak are all mentioned in the *Diary*. In Oct. 1579 Davis figures as one of the persons who are continually being 'reconciled' to Dee: in Feb. 1583 he is one of a group who confer with Walsingham about the North-West Passage, and in March he goes off to Devonshire. Robert Gardiner in May 1582 has revelations vouchsafed to him about the philosopher's stone, and seems to have been in Dee's employment. In May 1590 Thomas Jack restores to Dee part of his 'magnes stone', and in July sends him back a hammer.

He may have parted with some of his treasures under stress of poverty during the years immediately preceding his death: his biographers say that he did: but the fact is not of great importance as regards our investigation. It is of more interest to learn what happened to the library when he was gone. Upon this some light is thrown by Archbishop Ussher's correspondence. Sir Henry Bourgchier, writing to Ussher in 1624 (sixteen years after Dee's death), speaks of 'Dee's library, which hath been long litigious, and by that means unsold' (*Works*, x| 227). In another letter (March 23, 1624–5) he says 'Vettius Valens in Greek is Mr. Selden's now, but was sometimes Dr. Dee's, but the rest of his books will be had very shortly, as many as are worth the having'. In October 1626 Dr. Bainbridge, Professor of Astronomy at Oxford, writes to the Archbishop: 'I am bold to enter your grace's *bibliotheca* with the humble request that I may have the names of such mathematical books as were Dee's.' He adds that he had seen in London a list of bare titles of Dee's books, and had been to Sir Robert Cotton, but *his* books were not yet ordered in a catalogue. From these passages I gather that litigation (consequent most likely on Dee's debts) had prevented the dispersion of the library until 1625 (probably February 162$\frac{5}{6}$), and that, when it was finally sold, Ussher and Cotton had made considerable purchases. Selden, we see, also bought at least one book. We find Dee books, too, in the collections of Digby, Ashmole, Savile (Sir Henry, who died before Dee): but there is a yet more important purchaser. The number of volumes from this source which have made their way to Corpus Christi College, Oxford, cannot fail to arrest attention: it constitutes by far the largest portion of Dee's library that is to be found in any one place.

Now a document exists (C.C.C., Oxford, MS. 280, p. 235)

which shows that a number of Dee's MSS. were offered for sale to the College by Brian Twyne, the famous Oxford antiquary, who was a Fellow of the society. The purchase was declined, but the books were ultimately bequeathed by Twyne to the College.[1]

Twyne's special reason for buying the books I can only conjecture; but my conjecture takes this form. John Twyne, his grandfather, schoolmaster, mayor, and antiquarian, of Canterbury, had procured a good many MSS. from the dissolved library of St. Augustine's Abbey there, and these had afterwards come into Dee's hands: Brian Twyne knew this, and desired to recover and keep together his grandfather's collections. Certain it is that many of the Dee-Twyne-Corpus Christi books are from St. Augustine's,[2] less certain that they were owned by John Twyne. Brian Twyne, by the way, did not succeed in securing all the St. Augustine's MSS. that Dee owned: the most important one, the catalogue of the Abbey library, went to Ussher, and is now at Dublin. This is all that I can learn

[1] The documents are as follows:

(*a*) An acknowledgment of £15 due to John White, bookseller in Little Britain, for MSS. bought by B. Twyne for the use of the President and Scholars of C. C. College in Oxon. to be paid before 14 March. Dated 22 Feb. 1625: signed Th. Amyan, President.

(*b*) A similar acknowledgment by the same of £3 6*s*. due to J. White. Dated 23 Feb. 1625.

(*c*) Notes by Twyne, viz.: 'I made a generall catalogue of these bookes at London, & when they were brought downe to ye Coll: ye company would not consent that any money shuld be layd out for them. Br. Twyne.

They were returned vppon ye President.

They were parcell of Dr. Dees bookes & some of them very rare: & all worthy of ye buyinge for ye Coll: Library, if they had byn more.'

[2] Several entries, to which I can as yet find no corresponding extant MS., answer to entries in the St. Augustine's Catalogue, viz. Nos. 20, (59), 68, 107, 120, (138), 159, 171, (173). Of the extant MSS. sixteen can be traced to St. Augustine's.

Similarly one or two books may have come from the Austin Friars at York (see the catalogue in *Fasciculus J. W. Clark dicatus*), viz. Nos. 72, 75.

or guess as to the destinies of Dee's MSS. immediately after their dispersion. We find stray volumes making their way into the libraries of Pepys, Gale, Harley, and Sloane (one at Lambeth must have been bought by Bancroft before Dee's death). I have found but one for certain in a foreign library, and that belonged to Kenelm Digby. Two others, doubtful, are among Queen Christina's MSS. in the Vatican.

There is more, however, to be said about the growth of the collection. We have two lists of Dee's MSS. earlier than 1583. One (List A) is in a small notebook of his at Corpus Christi College, Oxford (MS. 191). This book contains:

1. List of MSS. owned by Dee in 1556.
2. List of MSS. borrowed by him from Peterhouse, Cambridge, to be returned in 1558.[1]
3. Contents of a MS. borrowed from Dr. Hathar.
4. Contents of a MS. borrowed from Queen's College, Oxford.
5. List of MSS. bought by him from John Leland's library in 1556, and from other sources.
6. Alchemical books read by him in 1556. This last item does not concern our present investigation.

The other (List B) is contained in the British Museum MS. Add. 35213 (formerly Phillipps 10701), to which Mr. J. P. Gilson and Mr. J. A. Herbert kindly directed my attention. It is the volume from which Mr. Gilson printed the very interesting catalogue of the MSS. of Long Harry Savile of

[1] Of the books (six in number) borrowed in 1556, five are still to be found in the catalogue of 1583. But we must not be hasty in accusing Dee of dishonesty. One of the borrowed MSS. (now Ashmole 424) has a note in Dee's hand to the effect that it was presented to him by Peterhouse in 1564 in exchange for a gift of printed books. Dee parted with it before his death: in 1606 a 'Dominus Hypsley' gave or sold it to P(atrick) Saunders. These same names occur in another of the books, Ashmole 1471, also with the date 1606.

Banke (d. 1617).[1] On ff. 1–4 it contains a roughly-written list of Dee's books, written and printed, in his autograph, the MSS. being entered on ff. 3 *b* and 4. This list cannot be far removed from A in date, but it is not clear to me whether it is a little the earlier or a little the later of the two. List A is, in any case, of greater importance, since it shows the sources whence some of Dee's MSS. came.

My chief object in this investigation is to identify the extant remains of Dee's manuscript library. With this in view I have examined a great many collections at London, Oxford, Cambridge, and elsewhere, as occasion offered: and not without success. Halliwell gave identifications (not always correct) of 22 MSS.: mine, certain and doubtful, number over 120. The means of identification vary. Sometimes we have Dee's signature in full; but often we have to depend on subsidiary marks: autograph notes are not uncommon; other books bear a △ or the astrological sign of Jupiter thrice repeated ♃♃, or a mark like a small ladder. Sometimes names of owners, like P. Saunders, whom we know to have been Dee's associates, combine with the contents of a MS. to ensure an identification. Often the contents of the MS. are the only guide. The list itself will afford the reader the means of judging of the weight of the evidence in each case.

I have collated Halliwell's text of O. 4. 20 with the MS. without finding any important differences. One feature, it is true, Halliwell has omitted to notice, and I cannot wholly explain. With few exceptions the entries of MSS. up to no. 67 have a T prefixed to them. The others have in most cases the letters Fr. These same letters, T and Fr., are prefixed to the entries of printed books, which of course fill the greatest part of the MS. For Fr. I can suggest an interpretation. At the very beginning of the volume is this note in Dee's hand, minutely written and somewhat injured:

[1] *Trans. Bibliogr. Soc.* vol. ix. 1907.

Andreas Fremonshemiụs | Birkmannorum Colo|niensium in Anglicos (?) | Distractor Librorum | siue Bibliopola . . . | exscripsit Mortlaçii | ipsos omnes . . . | singulos libros | considerans.

The Fr. then may indicate Fremonshemius, the agent of the Birkmanns, who perhaps contemplated buying the library, but cannot ultimately have done so. Who T was I cannot now guess—not Twyne, at any rate. Happily the letters seem to have no value as indicating the present whereabouts of the books.

There is a second MS. of the catalogue of 1583, viz. Harley 1879: it is in the same hand as the Gale MS., but does not contain the letters T and Fr., nor any marginal notes by Dee. It has, however, prefixed to the catalogue on f. 19[b] of the whole volume (which contains several catalogues) a note in Dee's hand (I think) which is not without interest, though it does not bear directly on our subject:

'In the Book of St. Aug[ten] of Canterbury. being a large Foll. Book in an old red cover containing 385 leaves.

The beginning of the book is in a latter hand then most of the book and is an Exemplification and Confirmation of all the charters of the Kings proinde (?) to Ed. the sonn of Edward mad in the time Radulphi Abbatis.

In the first leaf of the old hand, after the former Exemplification, and vnder the charter of King Aethelbert and priueledg of St. Aug[ten] anglorum apostoli, there is wrytten thes words following in a rud secretary hand

Liber Johannis Twyne de grayes Ine ex dono patris sui Johannis Twyne Teste Humfrido Jurdano Rectore ecclesie de Sturmowthe. per me John Twyne

The sam is wrytten in pag. of the sam book 212 over a deed of 3 roods and a half of land in Newland

This book is now in the hands of on Mr. Wilford of Kent an[d] old gentellman being in fette(r) layn a recusant.'

The book here described is doubtless the Cotton MS. Claud. D. x.

We find more of it in Clark (*Wood's Life and Times*, iv. 91, *Oxf. Hist. Soc.*). Brian Twyne (xvi. 407) cites: Thomas de Thanet (vixit 1272) Matricula scil. de variis chartis libertatibus ac privilegiis et possessionibus monasterii S. Aug. Cant. *Init.* In nomine domini J. C. notum sit omnibus tam praesentibus quam posteris quod ego Adhelbertus. It was given by John Twyne of Canterbury (but query of Gray's Inn: see above) to Thomas Smyth high-customer of London, and was afterwards in the hands of Richard James of C.C.C. Oxford: a thick 4to with a red cover.

The notes have some interest as recording the fact that John Twyne owned yet another St. Augustine's book.

Of the general character of the collection a few words must be said. It is in the main a special one, got together to assist Dee in his peculiar studies. Had it survived intact it would have been a first-class repository of mediaeval science books excluding medicine. Alchemy, astrology, astronomy, physics, geometry, optics, mathematics are all very copiously represented; and Dee appears to have given special attention to collecting the works of two great writers, Roger Bacon and Raymund Lull. There is very little theology, and no ancient poetry. Among the classical MSS., one containing the versions of Plato's *Phaedo* and *Meno*, which was made in Sicily for Frederick IV—see Val. Rose's articles on it in *Hermes*, vol. i—is of special interest. History, British and English, is perhaps the subject best represented next to Natural Science. One Welsh MS. occurs.

Few of the MSS. which can be identified are very old. Perhaps the oldest is the Lauderdale Orosius, now at Helmingham, which is not in the catalogue. The Priscianus Lydus (A. 15), Isidore (94), Boethius (114), Aethicus (9,80) are of respectable antiquity.

I have not attempted to collect here notices of MSS. of Dee's own writing.

I

LIST A

C. C. C. Oxford, MS. 191.

§ i. J. Dee. Libri antiqui scripti quos habeo anno 1556.

1. Anthologia Vectii Valentis | Aristoxeni Musica | Alypii Musica | Cleomedes de Mundo | Tractatus de astrolabio | Hipparchus in Aratum et Eudoxum. Grece compacti. = C. 43.
2. De musica libri varii | Perspectiua Baconis | Albion | Canones Jo^{is} de Lyneriis | Prophatius Judeus de quadrante cum aliis libris. = C. 72.
3. Magnum opus 20 variorum authorum in chymicis.
4. Ars Sintrillia | Ars Notaria | Problemata varia | Geberi scientiae particulares in Philosophia | Iordanus de planisphaerio cum aliis astrologicis fragmentis.
5. Specularia Euclidis | Iordanus de ponderibus.
6. Iordanus de ponderibus | Euclidis perspectiua | Fragmentum Euclidis de leui et ponderoso (graui B) | De maxima capacitate circuli et sphaerae (+ sec. ess. Isopi B).
7. Philotechne Jordani s. de triangulis. = C. 32.
8. Geometria practica breuis | De leui et ponderoso opusculum elegans | Arati filii Joseph (Jos. B.) de proportione et proportionato (proportionalitate B).
9. Sphaerica Theodosii | Data Euclidis | Archimedis circuli dimensio. = C. 98.
10. Perspectiua communis Alhacen (Cro.. B). = C. 83 or 102.
11. Arismetica Boetii cum aliis opusculis eiusdem | Thebith super Almagestum Ptolemaei | Theodosius de locis habitabilibus | (B. Liber demonstratus. *om.* A) | Chiromantia Gallice | De interpretationibus somniorum | Physionomia Thome de Aquino | Chiromantia Petri de Abano cum aliis variis libris. = C. 137.
12. Antiquus scriptor de speculis quoquo modo comburentibus. = C. 44.
13. Tractatulus de auro potabili.
14. Solinus de mirabilibus mundi. = C. 172.
15. Prisciani fragmentum de hiis de quibus dubitauit Cosroe rex persarum [not in C. Brit. Mus. Vesp. A II].
16. Thome Bravardini de proportione fragmentum. = C. 181?
17. Bachon de graduatione rerum compositarum, seu linea intensionis ac remissionis cum expositione. = C. 19.
18. Modus fabricae materialis speculi comburentis (combustibilis B) cum aliis (et aliis B) | De signis implentibus locum | De Magnete (*om.* B.)

19. Summa naturalium Alberti Magni. = C. 55
20. }
21. } Perspectiua Alhacen.
22. }
Cf. C. 65, 83, 102, 111.
23. Sphaerica Milei compacti. = C. 1.
24. Porphyrii fragmentum graece in quadripartitum Ptolemaei.
25. Perspectiua Bachonis | De multiplicatione specierum Bacon. = C. 41.
26. Perspectiua Alhacen 4m exemplar | Alpetragius de ʿomocentricis | Alfraganus. = C. 86.
27. Bachonis magnum opus communium naturalium. = C. 27.
28. Commentum in Martianum Capellam. = C. 116?.
29. Franciscus Cataneus in Aristotelem de Caelo (Cat. B) compact. = C. 93.
30. Tractatulus Linconiensis de Iride | Fragmentum Jordani de ponderibus | Euclidis optica. Specularia | Algorismus demonstratus | Iordanus de triangulis | Theodosii Sphaerica | Alfraganus. = C. 186?
31. Obseruationes quaedam Jo. de Lineriis cum aliis. = C. 138?

§ ii. Reddenda anno 1558 in festo Michaelis. Antiqua exemplaria quos habui a Coll. S. Petri Cantabrigiae 1556 6 Maii.

32. (1) Arithmetica Jordani . . . (16) Algorismus demonstratus per Jordanum ut creditur. = C. 91.
33. Vitellionis perspectiua elegantissime scriptum. = C. 97.
34. Albertus de universalibus lib. 5 . . . de aere aqua et regionibus. = C. 24.
35. Expositio theoricarum . . . tract. proportionum Bradwardini. = C. 37.

§ iii. Recepi a doctore Hathar eodem tempore reddenda in festo Michaelis 1556 (? 1558) ea quae sequuntur ut catalogus prefixus enumerat.

36. Euclidis lib. 4 cum expositione Campani | Perspectiua Pecham | Quaestiones bonae super perspectiuam | Moralizatio Visus secundum Bakon | Allkabitii Introductio | Canones ad Almanak perpetuum Profacii Judei | 4or Capitula Albionis etc. | Sphaera Pithagorica | Will. Anglicus de non prius visa | Flores Albumazar | Ptolemaeus de 9 stellis caudatis | Quaestiones super tractatum de sphaera | Ioh. de Sacrobosco de sphaera | Theoricae Planetarum Campani | Quaestiones nouae super 4or libros Meteorωn | Quaestiones breues super Autorem de causis | Expositio super sphaeram | Kalendarium Planetarum | Quatuor iudicia data | Summa Astrologiae abbreuiata | De dispositione aeui quoad plurima | Exafranon de pronosticacione temporis | Bakon de commendatione utilitatis astronomiae | Tabula Ptolemaei docens naturas 7 planetarum | Tabula Mag. Willelmi Rede | Canones ad Kalendarium Planetarum.

§ iv. Libri quos habeo in uno volumine in Collegio Reginali Oxoniae anno 1556 18 Maii Mro Morreno et Mro Carie mecum praesentibus. Et Mr Knipe eiusdem collegii socius nobis tradidit, ita quod dicti magistri et episcopus Lond: pro eiusdem voluminis redditione onus omne in se susciperent.

37. Arithmetica cum commento . . . Vitelionis libri 4or primi. = C. 109.

§ v. Ex bibliotheca Laelandi emi pro 30 solidis hos sequentes libros 1556.18 Maii Londinii.

38. Mineralium Alberti lib: 5 | Rob. de Kilwardby de ortu scientiarum | Tract. de tempore | Tract. de relationibus.
39. Urso de commixtione elementorum | Aphorismi Ursonis cum aliis. = C. 3.
40. Summa Anglicana Jois Eschuyden. = C. 89
41. Haly haben ragel de Judiciis. = C. 99.
42. Messa halah de astrolabio . . . Practica geometrie cum aliis variis in medicina. = C. 157.

[*In paler ink*]

43. I borowed one volume of master bruern written in parchment in 4to two ynches thik in which are many and good bokes and Jordan de datis numeris and Gerardus Brussellensis de motu which I never saw elsewhere and mr bruarn's name is written on the back. = C. 13?
44. [*on next page*]
Bachon summa ad Clementem cum aliis
I bought at Sarrisbury (?). = C. 26.
45. [*on next page*]
Duo magna volumina astrologica in lingua hebraea scripta | Alchimia Salomonis in carmine Teutonico | De pleno et vacuo. = C. 62.

§ vi. [*Later in the book is a list of*] Authores alchymici quos perlegi anno 1556 a mense Julii.

[*It occupies nearly 4 pages : the* scripti libri *occupy about* 2½ *pp., beginning*]

O venerande pater
Averroes super . . .

II

LIST B

(Brit. Mus. Add. 35213, f. 3 *b* col. ii.)

Libri scripti.

1. Perspectiva alacen arabis compactus. = A. 20 or 21.
2. Perspectiuae alacen aliud exemplar. = A. 22.
3. Perspectiuae alacen 3^{m} exemplar | Alpetragius | Alfraganus. = A. 26.
4. Perspectiua Bacon | Bacon de multiplicatione specierum. compacti. = A. 25.
5. Sphaerica Milei compact. = A. 23.
6. Baconis magnum opus communium naturalium compact. = A. 27.
7. Commentarius in Marcianum Capellam de astronomicis cum aliis. = A. 28.
8. Franciscus Cataneus in Aristotelem de Cat. compact. = A. 29.
9. = A. 30.

[f. 4^{b}, *col.* 1, *has printed books.*]

[f. 4, col. 2] Secundi fasciculi. Libri Scripti.

10–28 = A. 1–19.
29. Jo. Dee de usu globi caelestis ad Edwardum 6^{m} Anglie Regem.
30. = A. 24.
31. Bachon de speculis comburentibus.
32. Fragmentum de Albion | Thebith de 8^{a} sphaera | Obseruationes quedam Jo^{is} de Lyneriis ad fixas et planetas & = A. 31.

III

LIST C

Catalogus Librorum Bibliothecae Externae Mortlacensis D. Ioh. Dee A 1583 6 Sept.

Libri Manuscripti

T. 1. Milei sphaericorum tractatus tres. 4° perg. = A. 23 B. 5.
[*Cf. Bodl. MS. Digby* 178, *f.* 112. *Part of the same volume is C.* 29.]

T. 2. Theoricae planetarum | Iordani de triangulis, ubi de quadratura circuli | Eiusdem de perspectiva | Eiusdem de speculis, crepusculis, ponderibus, speculis comburentibus lib. ii. 4° scripti perg.

T. 3. Compendium de vitis philosophorum anonymi | Ursonis ('in Cotton' *added*) de commixtionibus elementorum | Eiusdem aphorismi. 4° perg. = A. 39.
[*Trin. Coll. Camb.* O. 2. 50. *From the Dominicans of London. Bought from Leland's Library.*]

T. 4. Avicenna de anima mundi cum aliis, videlicet | Liber cuius initium est: *Inspector praecedentis libri Avicennae* | Expositorius Rogeri Bachonis | Liber de ponderibus | Morienus ad regem Calid | Rasis libri quinque de decem (*marg.* : 70 :) | Hermetis libri septem | Rosinus ad Euthesiam | Dicta sapientis | Turba philosophorum | Distinctionum sapientium liber | Epistola Alexandri regis Persarum | Aristoteles de 30 verbis | Socratis liber | Effrey Effinensis liber | Liber Calid | Liber commentatus | Opus philosophorum | Geber de perfecto magisterio. 4° perg.
[*Glasgow Hunter MS.* U. 4. 11. *From St. Augustine's, Canterbury* (*no.* 1544 *in catalogue*). *Io. Dee* 1556.]

T. 5. Ioh. Duns Scoti quaestiones in Porphyrii quinque voces | Antonii cuiusdam expositio in categorias sex etc. | Rogerii Bachonis de multiplicatione specierum | Eiusdem perspectiva. 4° perg.
[*Perhaps Bodl. MS. Savile* 18 (*paper and vellum, of cent. xv, in original binding*). *It contains the names of George and Richard Eden, Edw. Gascoyne, and Knyvett.*]

T. 6. Thomae Aquinatis quaestionum disputatarum volumen. 4° perg.
[*C.C.C. Oxford* 225. *From the Grey Friars of Cambridge. Io. Dee* 1561 *Bostoniae. Old press-mark a.* 1. *Ladder-mark.*]

T. 7. Scintillarium poetarum | Summa chiromantiae | Ovidii metamorphoseos expositio | Tract. de veneno | Valerius ad Ruffinum de non ducenda uxore, cum expositione | Ioh. Wyclyf determinatio | Literae fratris Willelmi Fleth | Fulgentii mythologiae cum expositione | Tract. de difficilibus dictionibus Bibliae | Rob. Lincolniensis in oculo morali | Rob. Lincoln. de ratione veneni | Ioh. Walensis breviloquium philosophorum descriptum per Stoctonem Cantabrigiae 1375 | Casus abstracti in jure per Fratrem Hermannum de provincia Saxoniae | Casus episcopo reservati | Expositio salutationis angelicae. 4° perg.
[*Dublin Trin. Coll.* 115. *Probably from the Grey Friars, Cambridge. Io. Dee* 1561 *Bostoniae.*]

T. 8. De ponderibus et mensuris medicinalis operationis | Viaticus Constantini Africani libri 7 (*marg.* excusi) | De modo medendi

experimenta | De origine morborum et eorum cognitione per urinam | De electuariis etc. 4° perg.

[*C.C.C. Oxford* 189. *From Christ Church, Canterbury* (*no.* 452). *Owned by Io. Holyngborne* (*monk of Ch. Ch. in cent. xv–xvi*).]

T. 9. Ethici Histri cosmographia ex versione Latina D. Hieronymi. 4° perg.

One I had with me, and one I left here, which is noted after (*no.* 80).

[*Brit. Mus. Vesp. B. x. Iohannes Dee* 1565 *Februarii* 21 *Wigorniae ex dono decani ecclesiae magistri Peddar.*]

T. 10. Anonymi Anticlaudianus carmine | Hugonis de Pushac Dunelmensis Episcopi Brutus, carmine longa forma, perg.

[*Brit. Mus. Vesp. A. x. Io. Dee* 1574 *Maii* 7 *bowght vppon a stall in London.*]

T. 11. Tract. compendiosus de animalibus. 4° perg.

[*Possibly C.C.C. Oxford* 245, *Alexander Neckam. It has the ladder-mark.*]

T. 12. Wilhelmi Parisiensis fragment. de universis. 4° perg.

[*C.C.C. Oxford* 130. *From St. Augustine's, Canterbury* (*not in the catalogue*). *Title written in Dee's hand.*]

T. 13. Euclidis Elementa Geometrica, Optica, et Catoptrica ex arabico translata per Adellardum | Theodosii sphaericorum libri | Liber de occultis | Ptolemaei planisphaerium | Iordani planisphaerium | Archimedis tract. de quadratura circuli | Gerardi de Brussel liber de motu | Iordanus de ponderibus | Libri quatuor geometriae practicae | Alfarabius de scientiis | Wilhelmi de Conchis philosophia | Rasis liber de phisiognomia | Anatomia hominis | De proprietatibus elementorum cum aliis. 4° perg. = A. 43

[*Phillipps MS.* 16345 *formerly Libri*, 665 *in sale catalogue of* 1857, *lot* 870 *in* 1896 *Phillipps sale. The entry in the Libri catalogue is*:

Euclidis Geom. Opt. Catoptr. cum figuris | Iordani de algorismo cum commento. De minuciis cum commento | Gerardi de Brussel liber de motu | Archimedes de quadratura circuli | De curvis superficiebus et de sphaera liber mag. Ioh. de Tinemue | Theodosii de speris libb. iii | Almagestum incerti auctoris | De compositione rationum | Euclidis data | Alfrangi astronomiae rudimenta interprete Ioh. Hispaniensi cent. xii. ff. 209.

The items common to the two lists are striking and the discrepancies not beyond what may be paralleled in this catalogue. I believe this Phillipps MS. to be the one which Dee borrowed of Bruarn the Oxford professor of Hebrew and momentary Provost of Eton. But if so, the latter part of it—William of Conches, etc.—must have been detached since Dee's time.]

T. 14. Augustinus de anima et spiritu | Theoremata de spiritu et anima demonstrata | Algorithmus demonstratus Ioh. de Sacrobosco | Ioh. de Rupella summa de anima | Rob. Lincoln. tract. de sphaera | Ioh. de Sacrobosco tract. de sphaera | Tract. de proportione et proportionalitate Rogeri Bachonis cum aliis. perg. 4°

[*C.C.C. Oxford* 41. *From St. Augustine's, Canterbury* (*no.* 374 *John of London*).]

T. 15. Maximi Monachi, Dionisii Areopagitae, Sophronii Solitarii, et aliorum Graecorum fragmenta nonnulla. perg. 4°

Fr. 16. Ramundi Lullii liber de quinta essentia. pap. f°

Non est Ramundi Lullii, sed collectanea diversa ex Paracelso.

17. Rogerii Bachonis de anima et eius operibus | Eiusdem liber de intellectu et intelligibili. fo. perg.

T. 18. A. de Villa Nova Apologia de versutiis atque perversitatibus pseudotheologorum et religiosorum | Ioachim Abbatis prophetia contra religiones tenentes ordinem mendicantium | Arnoldi de Villa Nova opus de generibus abusionum veritatis, et de pseudo-ministris Antichristi cognoscendis, et de pastorali officio circa gregem exercendo | Eiusdem prophetia catholica, tradens artem annihilandi versutias Antichristi et omnium membrorum eius, ad sacrum collegium Romanorum. perg. fo.

T. 19. Rogeri Bachonis de retardatione senectutis et senii etc. [*marg.* excusus] | Eiusdem de graduatione medicinarum compositarum etc. perg. f°

[*Art.* 2 (*cf. A.* 17, *B.* 26) *is in C.C.C. Oxford* 254, *where it comes next to a work of Dee's. There is no mark. Other possibilities are Selden supra* 94 *and Chetham Library* (*Manchester*) *A.* 5. 24 (11366), *which latter I am informed has no mark of ownership.*]

T. 20. Eiusdem Bachonis metaphisica | Eiusdem oeconomica. perg. 4°

[*Cf. St. Aug. Cant. Catalogue, no.* 1071.]

T. 21. Eiusdem (*marg.* dubito) de animalibus fragmentum. perg. f°

T. 22. Eiusdem Bachonis fragmenta quaedam: videlicet de multiplicatione et corruptione specierum | Item communia naturalia | Epistola ad Clementem per R. de utilitate scientiarum artis experimentalis etc. perg. f°

T. 23. (*marg.* manuscriptus liber ab ipso Δ) [*i.e. written by Dee himself*] Rogeri Bachonis pars sexta Operis majoris quae est Scientia Experimentalis ad Clementem Pontif: Romanorum | Eiusdem Operis Majoris pars septima quae est Philosophia Moralis | Eiusd. Alchimiae tract. expositorius ad Clementem P.M.R. | Eiusd. compendium Alchimiae | Avicennae clavis sapientiae seu porta minor seu tract. de anima | Breviloquium Holcot | Rogerii

Bachonis speculum Alchimiae | Quaestiones super librum Iordani de ponderibus | Compendium artis, Raymundi Lullii | Excerpta ex theorica Ramundi Lullii | Rogeri Bachonis tract. de speciebus. pap. f°

[*Cf. Dublin Trin. Coll.* 381.]

T. 24. Alberti Magni de mineralibus libri quinque | Hermetis quadripartitum operis | Rhithmomachia | De lapide bezaar | Ars fusoria et tinctoria lapidum ac gemmarum | Ptolomei liber de lapidibus et sigillis eorundem | Techel de sculpturis lapidum | Galenus de ⟨12 portis⟩ de spermate | Avicennae phisiognomia | Commentariolus in Aristotelis phisiognomiam | Cheiromantiae fragmentum | Arithmeticae fragmentum carmine | Practica algorismi | Anima artis transmutatoriae Ramundi | Phisica seu medicina Ramundi Lullii | De herbis | De potentiis duodecim signorum et septem planetarum | Epistola accurtationis lapidis philosophorum ad Regem Robertum | Summa cheiromantiae | Albertus Magnus de mineralibus | Phisiognomia ex Loxio Aristotele et Palemone (*above*: 'in Cotton') | Albertus de plantationibus arborum et de conservatione vini | Virtutes septem herbarum Aristotelis | Liber Kirimandarum (*marg.*: excusus misere. est mihi MS.) | Philonis fragmentum de aquaeductibus | Quaestiones quaedam naturales | Constantinus Medicus de coitu | Practica puerorum | De natura puerorum | Introductiones astronomicae | Hyppocrates de pharmacis | Hyppocrates de secretis | Hippocratis lex | Hippocrates de humana natura | Hippocrates de aëre aqua et regionibus.

perg. 4° = A. 34.

[*Bodl. Ashmole* 1471. *Formerly at Peterhouse, Cambridge: borrowed by Dee in* 1556.]

T. 25. Eulogium temporis a condito orbe in annum Christi 1367 monachi cuiusdam Niniani. perg. f°

[*Brit. Mus. Galba E. vii. Ioh. Dee* 1574 *Sept.* 25 *of the gift of Mr. Dickenson at Popular by London in* 155 ..]

T. 26. Rogerii Bachonis summa seu opus tertium ad Clementem P.M. | Eiusdem Bachonis majoris operis pars quarta in qua ostenditur potestas mathematicae in scientiis atque rebus mundi huius | Eiusdem compendium studii theologici | Liber praeceptorum secundum Albertum | Liber de sigillis solis in signis secundum Hermetem | Albertus de sigillo et annulo leonis et eius virtutibus | Arnoldus de Villa Nova de sigillis duodecim signorum.

pap. f° = A. 44 (*I bowght at sarrisbury* (*?*)).

[*Brit. Mus. Tiberius C. v. Bryan Twyne mentions this MS. in MS. Arch. Selden supra* 79, *p.* 90. 'Notandum quod inter libros Doctoris Iohannis Dee manuscriptos extitit opus minus Rogeri Bacon in cuius fine habetur liber Hermetis de sigillis solis in signis. Et in fine illius, Tractatus Alberti commentatoris de sigillo et anulo Leonis et eius virtutibus qui sic incipit Ego Albertus commentator in omni experientia expertus etc.']

T. 27. Rogerii Bachonis communium naturalium libri duo, quatuor sectionibus distincti. perg. f°. In bordes with clasps. = A. 27, B. 6

[*Paris. Bibl. Mazarine* 1271. *Io. Dee, Kenelm Digby.*]

T. 28. Alpetraugii de verificatione motuum coelestium liber | Thebith de his quae indigent expositione antequam legatur Almagestum Ptolomaei | Liber florum Albumasar | Liber experimentorum Albumasar | Liber practicorum geometriae | Iacobi Alkindi liber de aspectibus | Petri de Dacia commentum super tractatum algorismi | Ioh. de Sacrobosco super tract. de sphaera | Eiusd. computus ecclesiasticus | Wilhelmus de Aragonia in Ptolomaei centiloquium | Ars algorismi de fractionibus | Scripta utilia super compotum manualem | Ioh. de Sicilia in canones Arzachelis de tabulis Toletanis | Quaestiones mathematicales. perg. f°

[*Brit. Mus. Harley* 1. *From St. Augustine's, Canterbury, no.* 1147. (*John of London*). *Io. Dee* 1557.]

T. 29. Richardi Walyngforde Abbatis S. Albani de scientiis demonstrandis libri iv. perg. f°

[*Bodl. MS. Digby* 178, *art.* 7–10.]

T. 30. Iohannis Massoni monachi epistolae | Epistolae de somnio Pharaonis, seu Pharaonis et Ioseph epistolae | Alani Enchiridion de planctu seu conquestu naturae prosa et versu | Bernardi Silvestris Cosmographia. perg. 4°.

[*Bodl. MS. Rawlinson C.* 7. *From St. Aug. Cant. no.* 954.]

T. 31. Bartholomei Anglici breviarium seu de proprietatibus rerum (*marg.* The boke of Physik & Chirurge.) perg. f°.

[*Brit. Mus. Harley* 3. *Joannes Dee emit a°* 1573 *Augusti* 3 *a vidua M^ri Carye. From the Dominicans of London. See N. Moore*, Medicine in the British Isles, *pl.* 1.]

T. 32. Iordani Nemorarii Φιλοτεχνη sive de triangulis liber primus, sexaginta quatuor propositiones continens. perg. 4°. = A. 7, B. 16.

T. 33. Rabbi Mosis liber de venenis | Summa brevis Galeni de cura ethicae senectutis | Alberti de Colonia tract. de incisionibus arborum et de plantationibus earum | Unguentum ad omnem scabiem tollendam quod dicitur *Veni mecum* etc. | Tract. de ornatu faciei | Hermetis liber de septem planetis etc. | Rogerii Bachonis nonnulla secreta | De factura saxonis Gallici | Liber de tincturis pannorum | Liber de coloribus illuminatorum uel pictorum | De diversis operationibus

ignium | De diversis tincturis | Hermetis secreta | Item multa alia notabilia | Item turba philosophorum. perg. 4°
[*C. C. C. Oxford.* 125. *From St. Aug. Cant., no.* 1277 ϔϔϔ *Joannes Dee.*]

T. 34. Experimentorum diversorum liber (*marg.* Gerlaci ut puto) | De vernisio quo utuntur scriptores | Secreta philosophorum | De usu virgae visoriae et huiusmodi secreta multa. pap. 8vo
[*Trin. Coll. Camb. O.* 7. 23. *Has the name of G. Carew.*]

T. 35. Arnaldi de Villa Nova thesaurus secretus operationum | Hermetis liber de lapide philosophorum | Alfredi liber de spiritu occultato | Rasis practica | cum aliis viginti quinque libris variorum autorum consimilis argumenti. pap. 4°
[*Brit. Mus. Sloane* 2327. *Joannes Dee* 1559.]

T. 36. Ptolomaei quadripartitum, Lat. | Albumazer introductorium | Isibradi calendarium | Profacii Judaei almanach | Zaëlis electiones | De significationibus planetarum cum aliis tractatibus. perg. 4°

T. 37. Expositio theoricarum | Thebith de motu octavae sphaerae | Iordanus de ponderibus cum quaestionibus notabilibus super eundem | Iacobus Alkindus de radiis seu de causis reddendis | An futura possunt per astra praesciri | Nicolai Oresmi liber divinationum | Thomae Brarardini geometria | Perspectiva communis Ioh. de Pecham | Dominici de Hassia quaestiones super perspectivam communem | Euclides de speculis | Iacobus Alkindus de umbris et causis diversitatum aspectuum | Dominici de Claraso practica geometriae | Demonstratio aequalitatis lineae ad peripheriam circuli | Quadratura circuli | Expositio tractatus de sphaera cum quaestionibus | Algorismus in integris Joh. de Sacro Bosco | Algorithmus in minutiis Ioh. de Lineriis | Thomae Brarardini tract. proportionum. (perg.) = A. 35.
[*Lost? Formerly at Peterhouse: see my Catalogue, p.* 285*: no. iii of the MSS. given to the College by Roger Marchall.*]

T. 38. Ioh. de Pecham canticum pauperum | Ioh. Walensis communiloquium | Eiusd. Walensis dietarium, locarium, itinerarium | Eiusd. breviloquium | Tract. cuius initium est *Supra tribus sceleribus* | Aristotelis liber de secretis secretorum. perg. 4°
[*Dublin Trin. Coll.* 331.]

T. 39. Liber Physiologi de natura animalium et bestiarum. perg. 8°
[*? Trin. Coll. Camb. O.* 2. 14. *Has the mark* ϔϔϔ.]

T. 40. Gualteri Burlaei tract. de potentiis animae. perg. 4°
[*C. C. C. Oxford.* 293. 6. *Jo. Dee* 1557.]

T. 41. Rogerii Bachonis perspectiva | Eiusdem de multiplicatione specierum. perg. 4°. = A. 25, B. 4

In paste bords with strings.
[*Magd. Coll. Camb. Bibl. Pepys* 1207. *Jo. Dee* 1554.]

T. 42. Tractatuli tres de lapide philosophorum, quorum primi initium est *Dicit philosophus* etc.

T. 43. Vectii Valentis Anthologia (*marg.* quare) | Aristoxeni musica | Alippii musica | Cleomedes de mundo | Expositio astrolabii | Hipparchus in Aratum et Eudoxum. Graece omnes. pap. f°
= A. 1, B. 10
[*Art.* 1 *is Bodl. MS. Selden Gr.* 20, *the rest Selden Gr.* 22. *Mentioned by Sir H. Bourgchier writing to Ussher* (*see* p. 5).]

T. 44. Libellus antiquissimus de speculis comburentibus (above: 'in cottoniana') cuius initium est *De sublimiori* etc.
perg. 4°. = A. 12, B. 21.
[*Brit. Mus. Vesp. A. ii. art.* 12. *Ioannes Dee* 1555.]

T. 45. Iordanus de ponderibus cum scholiis cuius initium est *Omnis ponderosi.* perg. f°

T. 46. Raymundi Lullii liber de quinta essentia. perg. f°
[*? C. C. C. Oxford* 124. *No mark, and title not in Dee's hand.*]

T. 47. Boethius de consolatione philosophiae in Graecam linguam conversus a Maximo Planude | Catonis disticha cum scholiis Planudis etc. Graece | Aphthonii progymnasmata Graece. pap. f°
I gave this Booke to Cracovia Library A° 1584 *July* 28.

T. 48. Porphyrii philosophi Isagoge in Aristotelis logicam Graece. pap. f°. Cf. A. 24, B. 30

T. 49. Naupegia Itali cuiusdam cum figuris. pap. 4°

Fr. 50. Dionysii Zecharii opusculum de lapide philosophorum Gallice. pap. 4°

T. 51. Roberti Gloucestrensis chronica rythmo Anglico. pap. f°
(*marg.*: 'I think it is in ye Cotton: It beginneth at Will: ye Conq.')
[*? Camb. Univ. Libr. Ee.* 4. 31. *Contains the names of Will. Cliffe and Hugh Cooke.*]

T. 52. Hystoria Britannicorum principum a Cadowaladro Rege ad Leolinum per Humfredum Lluyd collecta, Anglice. pap. f°
[*Bodl. Ashmole* 847. *Given to Dee in* 1575 *by his cousin Oliver Lloyd.*]

T. 53. Variae compositiones aquarum mercurialium et alia experimenta chemica Anglice cuius initium est *He that will make* etc. pap. 4°

T. 54. Varia experimenta chimica Anglice quorum initium est *For to make white lead.* perg. f°

T. 55. Alberti Magni summa naturalium cuius initium est *Philosophia dividitur.* pap. 4°. = A. 19, B. 28
[*Brit. Mus. Harley* 536.]

T. 56. Rogerii Bachonis annotationes super Aristotelis tract. de secretis secretorum. perg. f°
[*C. C. C. Oxford* 149. *Io. Dee* 1561 *Feb.* 20 *Londini.*]

[57. Phillippi Ulstadii coelum philosophorum. impressum f°]

T. 58. Inventa quaedam geometrica. pap. f°
My owne hand, of Richard Changlor (*Chancylor*?) *and Thomas Topely.*
[*Cf. C. C. C. Oxford* 254. 7.]

Fr. 59. Dumbyltoni summa. perg. f°
[*Cf. St. Aug. Cant. no.* 1323–4. *Perhaps Magd. Coll. Oxford* 32, *which came from Brian Twyne and formerly belonged to Clare College, Cambridge. Clark:* Wood's Life and Times, iv. 203 *note.*]

Fr. 60. Beda de gestis Anglorum. perg. 4°
[*? C. C. C. Oxford* 279, *given by B. Twyne, without mark; or Trin. Coll. Dublin* 492.]

Fr. 61. Euclidis geometrica | Rogerii Bachonis perspectiva | Aristotilis problemata | Campani theorica planetarum. perg. 4°
[*Articles* 2, 3 *are perhaps Bodl. MS. Digby* 77. 1, 2.]

Fr. 62. Volumina duo magna Hebraice de astrologicis judiciis | Alchimia Salomonis. pap. f° 2 vol. = A. 45.

Fr. 63. Roberti Groshed Lincolniensis episcopi Dicta quorum initium est *Spiritus sanctus per os Salomonis* etc. | Eiusd. tract. de cessatione legalium | Eiusd. tract. de oculo morali una cum aliis variis. perg. f°

Fr. 64. Isaac Judaei Logica cum aliis variis consimilis argumenti Hebraice. pap. 4°

65. Alhazen perspectiva etc. perg. 4°
John Davis spoyle. Cf. A. 20–22, B. 1, 2.

T. 66. Ramundi Lullii testamentum | Eiusd. cantilena | Eiusd. codicillus sive vade mecum | Eiusd. anima transmutatoria | Annotationes super testamentum Ramundi | Lapidarius Raymundi | Quaestiones de Paulina Ramundi | Quaestiones de Olympiade Ramundi | Declaratio tabularum figurae 5 Ramundi | Repertorium Raymundi | Tract. de consideratione lapidis | Philosophia cuiusdam Ramundistae | Ioh. Dastini chimici somnium seu visiones Anglice | Ramundi Lullii distinctio tertia | Anima artis juxta exemplar in Anglia repertum | Apocalypsis spiritus secreti (*marg.* forte Alfredi) | Ars conversionis Mercurii et Saturni in aurum et argentum seu de aquis Theuthidis | Aristotelis lumen luminum | Raimundi Lullii quaestionarius arboris philosophalis | Quaestionarius figurae quadrangularis | Quaestionarius figurae 5 | Tertia distinctio juxta aliud exemplar | Aphorismi. Accurtatio. | Practica secreti occulti | Opus magnum sive opus regale | Considerationes operis minoris | Cantilena Catalonice cum commento | Ars brevis etc. pap. f°

[*Probably this was the MS. sold at Sothebys, lot* 160, 17 *Nov.*, 1902, *thus described:*
Lullius (Raymundus). Opera chemica et alchemica. De lapide philosophorum. De generatione et compositione metallorum. Cantilena. Liber prophetiarum. Magna Magica. De quinta essentia. Testamentum. Compendium artis etc. MS. on Paper (319 ff. 11 × 8 in.) with diagrams, old calf, saec. xv.
Said to have been written in St. Bartholomew's Priory, London; to have belonged to Sir George Ripley (1473), *passing from him to Sir Robert Greene of Welbe* (1523), *a famous alchemist, who has added some signed recipes; from him to Dr. Dee. When the latter's house was sacked, his MSS. were thrown into the mud, of which treatment the present one bears evidence.*]

T. 67. Ramundi Lullii (*above*: Bachonis) speculum alchimiae | Eiusd. liber de quinta essentia | Eiusd. lapidarius scilicet de gemmis | Ioh. Dastini liber de compositione lapidis | Eiusd. donum Dei | Liber radicum | Liber administrationum | Eiusd. Dastini speculum philosophorum | Rasis de duodecim aquis etc. pap. f°
[*With* 66, 67 *cf. C.C.C. Oxford* 244. *It has a date* 20 *Feb.* 1584 (*when Dee was out of England*).]

Fr. 68. Aneti filii Abraham practica medica | Scarsati practica medicinalis una cum aliis. perg. 4°
[*Cf. St. Aug. Cant. no.* 1248.]

Fr. 69. Eathelredi Abbatis Rievallis de vita Edowardi Regis Anglorum et Confessoris. perg. 4°
[*Brit. Mus. Harley* 200. *Joannes Dee* 1575.]

Fr. 70. Roberti ep. Lincoln. tract. in lingua Romana, hoc est veteri rithmo Gallicô de principio creationis mundi, de medio et fine etc. perg. 4°
[*C.C.C. Oxford* 232. *Has the ladder-mark on f.* 1. *Cf. Lambeth* 522, *which was St. Aug. Cant. no.* 1510.]

Fr. 71. Wilhelmi de Northfeilde expositio super librum de differentia spiritus et animae | Eiusd. expositio super diversa opuscula Aristotelis phisicorum. perg. f°
[*C.C.C. Oxford* 235.]

Fr. 72. Mag. Franconis regulae musicales cum additionibus aliorum musicorum collectae a Roberto de Handlo | Rogerii Bachonis perspectiva una cum aliis geometricis et astrologicis. perg. f°
[*? Brit. Mus. Tiberius B. ix.* 3–5. *Add. MS.* 4909 *is a copy. Perhaps from the Austin Friars, York.*]

Fr. 73. Gualtheri Burlei notabilia super Porphyrii praedicabilia et Aristotelis praedicamenta una cum aliarum notationum libellis. pap. 4°
[*C.C.C. Oxford* 230.]

Fr. 74. Boetii Musica | Hermannus Contractus de compositione astrolabii et de eius utilitatibus. perg. 4°
[*Brit. Mus. Royal* 15. *B. ix. Contains a note apparently in the writing of Hen. Fowler, Rector of Minchinhampton* (*J. P. Gilson*).]

Fr. 75. Chronica de imperatoribus, seu compendium historiarum in (a?) prima monarchia Babiloniorum in annum Christi 1266 | Ioh. de Bononia summa pontificum Romanorum et imperatorum in annum Christi 1313 | Alexandri Magni ortus et res gestae. perg. 4°
[*Cf. Dublin Trin. Coll.* 448 *from Thorney Abbey.*]

Fr. 76. Wilhelmi Wodford ordinis Minorum opusculum quaestionum quarundam contra dialogum Ioh. Wycklyf a Thoma Cantuar. archiep. condemnatum | Thomas Palmere tract. de imaginibus cum aliis variis. pap. 4°
[*C.C.C. Oxford* 183, *pt. II, art.* 5.]

77. Collectanea quaedam chimica Siberti Rhodii. pap. f°

Fr. 78. Roberti Holcot quaestiones super iv libros Lombardi sententiarum | Eiusd. quaestiones de astronomia. perg. 4°
[*C.C.C. Oxford* 138.]

Fr. 79. Arnaldi de Villa Nova liber de alchimia cuius initium est *Scito fili quod in hoc libro* una cum aliis eiusdem opusculis. pap. 4°
[*Trin. Coll. Camb. O.* 2. 47. *J. Dee on f.* 1.]

Fr. 80. Ethici philosophi cosmographia per D. Hieronymum Stredonem Lat. conversa. perg. f° (*Marg., lined through:* I had two of this.)
[(*Cf. no.* 9.) ? *Dublin Trin. Coll.* 371 *from Christ Church, Canterbury, no.* 137. *It has the mark* 𝔎𝔎.]

81. Rogerii Bachonis epistolae tres sive scripta tria ad Ioh. Parisiensem, in quibus latet sapientia mundi | Kalid Rex ad Morienum | Gebri et Avicennae chimica. pap. 4°

82. Euclidis elementorum geometricorum libri decem | Eiusd. perspectiva etc. Lat. pap. 4°
[? *Bodl. MS. Savile* 19, *but this is on vellum.*]

Fr. 83. Alhazeni perspectiva, libri septem Lat.
perg. f°. Cf. A. 20–22, B. 1, 2.
[*C.C.C. Oxford* 150, *marked* 𝔎𝔎. *Old press-mark M.* 11. *Formerly belonged to Clare College, Cambridge.*]

84. De fabrica speculi ustorii fragmentum | Urso de effectibus qualitatum primarum | Liber vaccae | Alberti dona | Thomas aquinas de essentiis rerum. perg. 4°
[*Bodl. MS. Digby* 71. *Urso is noted as 'transcriptus manu J. D.* 1557, 30 *Maii', ended '*4 *Junii'.*]

Fr. 85. Ricardi Hampole liber qui dicitur Incendium amoris Anglice. perg. f°
[*C.C.C. Oxford* 236. *Bought from Leland.*]

86. Alhazeni perspectiva Lat. | Item Alfraganus etc. Lat.
perg. f°. = A. 26, B. 3.

Fr. 87. Albumazar de judiciis astrologicis. perg. f°
[*C.C.C. Oxford* 248. *From St. Aug. Cant.* 1145. *Ladder-mark.*]

88. Iacobi Fabri Stapulensis conclusiones phisicae etc. ex Aristotele excerptae. pap. f°

89. Ioh. Eschindi summa Anglicana seu medicinalis.
perg. f°. = A. 40. [*Bought from Leland.*]

Fr. 90. Bartholomaeus Anglicus de proprietatibus rerum. perg. f. grandiori.
[*C.C.C. Oxford* 249. *Joh. Davy of M. Aldon* 1545. *Has the ladder-mark.*]

91. Iordani Nemorarii arithmetica cum commento | Algorithmus in integris Ioh. de Sacrobosco | Algorithmus in minuciis Ioh. de Lineriis | Campani theorica planetarum | Nicholai Oresmi tract. de proportionibus proportionum. *Marg.* scripsit Bacon de proportione etc. | Iordani tract. de commensuratione coelestium | Gervasii algorithmus proportionum | Demonstrationes conclusionum astrolabii | Tract. de torqueto et eius usu | Tabulae Alfonsi regis Castellae | Canones tabularum Alfonsi per Ioh. de Saxonia | Ioh. de Lineriis canones tabularum primi mobilis | Iacob Alkindus de impressionibus aëris | Rogerii Bachonis de utilitate arithmeticae | Campani compostus ecclesiasticus | Iordani algorithmus demonstratus. perg. f°. = A. 32.
[*Magd. Coll. Camb. Bibl. Pepys.* 2329. *Formerly at Peterhouse.*]

92. Helinandi Monachi Cistercien. chronicorum mundi libri xxx hoc est pars prima. perg. f°
[? *Brit. Mus. Claud. B. ix. Has JD on f.* 138 a.]

93. Francisci Catanei Diacetii paraphrasis in Aristotelem de coelo etc.
perg. f°. = A. 29, B. 8.

Fr. 94. Isidori Hispalensis liber de natura rerum cum glosulis | Prisciani institutio | Bedae versus de die iudicii. perg. 4°
[*Brit. Mus. Domitian A.* 1. *From St. Aug. Cant. no.* 434.]

Fr. 95. Tract. de figuris stellarum in octava sphaera | Gebri libri novem de astronomia | Almagesti libri sex abbreviati | Iordani libri de triangulis | Plures conclusiones Almagisti abbreviati | Archimedis liber de curvis superficiebus | Tract. Albeonis | Tabula pro locis planetarum | Tract. Zaphei Arzachelis etc. | Capitula libri Almagesti | Compendium musices ex Boetio | Euclidis elementa geometrica | Gebri conclusiones de astronomia | Theodosii sphaerica | Milei de figuris sphaericis et triangulis libri tres | Tabulae planetarum de radicibus et motibus | Machumeti Bagdedini liber divisionum. (*Marg:* Δ. *Curaui imprimi Urbini in Italia per*

Fedricum Cōmandum exemplari descripto ex vetusto isto Monumento per meipsum.) | Tract. de quinque corporibus regularibus | Tract. de speculis comburentibus | Tabula domificandi pro latitudine Oxoniens. | Tabulae plurium latitudinum secundum Bachecumbe. | Thebith tract. de motu | Tract. de proportione circumferentiae circuli etc. | Tabulae quatuor solis. perg. f°

[*Is this Vatican. Regin.* 1151 ? (*Montfaucon*, Bibliotheca Bibliothecarum.)]

96. Rogeri Bachonis tract. de virtutibus et actionibus stellarum. pap. 4°

97. Vitellionis perspectiva. perg. f°. = A. 33.

[*Bodl. Ashmole* 424. *From Peterhouse. Has a note by Dee on the exchange with Peterhouse* (1564), *and also: P. Saunders* 1606 *a Domino Hypsly.*]

98. Theodosii sphaerica | Euclidis data Lat. | Archimides de quadratura circuli. perg. 4°. = A. 9, B. 18.

Fr. 99. Haly de judiciis astrorum. perg. f°. = A. 41.

[*C.C.C. Oxford* 151. *Formerly at Peterhouse. Bought from Leland.*]

Fr. 100. Boetius de consolatione philosophiae cum commento | Scripta super plures libros geometriae | Iordanus de speculis | Iordanus de ponderibus | Archadii demonstrationes de quadratura circuli | Tract. Hermanni de astrolabio | Liber de similibus arcubus | Archimedes de figuris isoperimetris | Archimedes de curvis superficiebus. perg. 4°

[*Bodl. MS. Digby* 174. *From St. Aug. Cant. no.* 987.]

Fr. 101. Avicenna de prima philosophia i. e. de causa causarum, vel metaphisica Lat. perg. 4°

Fr. 102. Alhazeni perspectiva. perg. 4°. Cf. A. 10, 20–22, B. 19.

Fr. 103. Ricardi de Posis (Pophis) summa epistolarum (quasi ars quaedam notariatus) secundum consuetudinem Romanae curiae. perg. f°

[*C.C.C. Oxford* 55. *No mark.*]

Fr. 104. Arzachelis tabulae astronomicae. perg. 4°

[? *Gonv. and Caius* 456. *St. Aug. Cant. no.* 1150.]

105. Chronicon Angliae Anglice manuscriptum. perg. f°

[? *Dublin Trin. Coll.* 506.]

106. Aristotelis commentum in astrologiam (fragmentum quoddam). perg. 4°

Fr. 107. Alberti Magni minerarium. perg. 4°

[*Cf. St. Aug. Cant. no.* 1077.]

Fr. 108. Haly de iudiciis astrorum | Liber novem iudicum in astrologia | Iafar de imbribus | Messahala de nativitatibus | Aristotelis liber de iudiciis universalibus | Hani Benhannae liber de geometria | Guido Bonatus de astrologia. pap. f° magno.

[*Bodl. MS. Savile* 15. *Ladder-mark. Ioannes Dee* 1564. *P. Saunders.*]

Fr. 109. Algorithmus integrorum cum commento | Algorithmus fractorum cum commento | Summa utriusque arithmeticae Boetii | Arithmetica compilata ex multis scientiis | Liber de figuris numerorum | Practica memorandi | Tract. de speculo combustorio sec. sectionem Mukesii | Euclidis geometricorum libri 15 cum commento | Archimedes de curvis superficiebus cum commento | Archimedes de quadratura circuli cum commento | Archimede(s) de figuris ysoperimetrorum | Theodosii sphaerica | Rob. Lincoln. ep. de luce calore et iride | Vitellionis perspectivae libri quatuor. perg. f° = A. 37

[*Borrowed from Queen's College, Oxford.*]

Fr. 110. Rob. Lincoln. ep. Constitutiones pro sua diocesi videl. in decalogum etc. perg. f°

[? *Bodl. MS. Barlow* 2.]

Fr. 111. Perspectiva Algazet, forte Halazen. Lat. perg. 4°

Cf. A. 20–22, B. 1, 2.

Fr. 112. Annales regulorum Cambricorum a Cadowaladro ad Leolini tempora, lingua Brytannica sive Cambrica. pap. 4°

Fr. 113. Perquisita et alia quae pertinebant ad Winchecumbe Abbatiam. perg. 4°

[? *Brit. Mus. Cleop. B. ii. Sir John Dutton had a register of Winchcomb Abbey. Hearne*, Coll. *viii.* 329.]

Fr. 114. Boetii arithmetica. perg. 4°

[*Lambeth* 67. *From Bury St. Edmund's.* 1558, 30 *Maii, Londini.*]

Fr. 115. Quaestiones erudite disputatae super librum meteororum Aristotelis. perg. 4°

Fr. 116. De Indorum et Persarum annis astronomicis | Annotationes in Martianum Capellam. perg. 4°. = A. 28, B. 7

Fr. 117. De potentiis animae | Auberti Remensis philosophia | Oliveri philosophia | Petrus Hispanus de morte et vita et causis longitudinis et brevitatis vitae | Albertus de divinatione | De spiritu et inspiratione | De signis aquarum ventorum et tempestatum | Ramundus Massiliensis de cursu planetarum | Alexander Aphrodiseus ad imperatores Antoninum et Severum de fato | Quaestiones de intellectu | Quaestiones de anima | Hermannus Secundus de essentiis | Platonis Phaedon sive de anima | Commentum super Platonis Timaeum | Platonis Menon. Lat. perg. f°

[*C.C.C. Oxford* 243. *Belonged to Humphrey, Duke of Gloucester,* 1557 *a moy Iehan Dee, que ie achetay par le poys payant pour chacune lettre* (? *livre*) *un gros.*]

Fr. 118. De administratione principum liber. perg. 4°
[*St. John's Coll. Camb.* 12, *Pt. II.*]
Fr. 119. Isidori Hispalensis etymologiarum fragmentum magnum. perg. f°
Fr. 120. Tabulae astronomicae ad annos decem cum canonibus | Algorithmus demonstratus cum minuciis | Alfraganus de annis | Alcabicii astrologia | Tabulae de numeris proportionalibus | Computus cum calendario. perg. 4°
[*St. Aug. Cant. no.* 1154.]
121. Polychronica. perg. f°
[*Queen's Coll. Oxford* 307. *St. Aug. Cant. no.* 936. *Given by Dee to Blomefelde* (*? vice versa*) *in* 1561.]
122. Polychronica. perg. f° minori.
[*St. John's Coll. Camb.* 12, *Pt. I. Io. Dee* 1573 *Nov.* 13.]
Fr. 123. Hystoriae Britannicae et Anglicae fragmentum Gallice conscriptum. perg. 4°
[*C.C.C. Oxford* 293. 3. *Title, as above, in Dee's hand.*]
Fr. 124. Guido Bonatus de iudiciis astrorum. perg. f°
Fr. 125. Passionale. desunt quaedam. perg. f°
126. Astronomici libelli cuiusdam fragmentum cuius initium est *A philosophis astronomiam sic definitam accepimus.* perg. 4°
Fr. 127. Expositio quaedam super Cantica Canticorum | Ars fidei secundum Ambionensem. Is cut out and to be answered for. | Macrobius in Somnium Scipionis. perg. f°?
[*? Austin Friars, York.*]
Fr. 128. Matricula sive catalogus bibliothecae Cantuariensis. pap. f°
[*Dublin Trin. Coll.* 60. *St. Augustine's, Canterbury.*]
Fr. 129. Author de causis cum demonstrationibus. perg. f°
Fr. 130. Alchimicus libellus Anglice cuius init. est *Take limale.* pap. 4°
131. Libellus chimicus Latine | Varii tractatus super capitulum Hermetis quod dicitur *Clavis Sapientiae Maioris.* perg. f°
Fr. 132. Sidrach philosophi liber Gallice. Anglice nomine Sidrach et Bocchus excusus carmine. perg. 4°
[*? C.C.C. Oxford* 293. 1. *The volume contains other Dee books.*]
Fr. 133. Kalendarium | Quaedam de computu ecclesiastico Latine et Saxonice | Alphabetum somniale | Preces quaedam piae.
[*? Brit. Mus. Vitellius E. xviii* (*burnt*) *or Julius A. vi.*]
134. Lectiones cuiusdam super Ecclesiasten. perg. f°
[*See on* 152.]
Fr. 135. Commentarius bonus in definitiones quinti libri Euclidis | Euclides totus ex Campani traditione | Explicatio bona Archimedis de quadratura circuli. perg. 4°
[*C.C.C. Oxford* 234. *I. Dee* 1557.]

Fr. 136. Cicero de natura deorum | Catonis liber ad Varronem | Euclidis liber cum commento | Praeceptum canonum Ptolomaei | Tract. astrolabii duplicis cum practica | Tabulae astronomicae | Aristotelis epistola de rectitudine vitae ad Alexandrum | Henrici Britton philosophia | Oliveri Britton philosophia | Philosophia Remensis et aliorum | Liber de speculis | Liber de visu et quaedam alia. perg. 4°
[*C.C.C. Oxford* 283. *From St. Aug. Cant. no.* 1009.]
Fr. 137. Boetii arithmetica | Eiusd. de Trinitate libri | Eiusd. de duabus in Christo naturis | Eiusd. de hebdomadibus | Rob. Grostesti Lincoln. ep. de arte algorismi communi | Eiusd. alius tract. magis in speciali | Thebith super Almagistum Ptolomaei | Theodosius de locis habitabilibus | Theoria planetarum cum tabulis necessariis | Commentum super Centiloquium Ptolomaei | Ars cheiromantiae in Gallico sermone | De interpretationibus somniorum | De significationibus tonitruorum | Physiognomia sec. Thomam Aquinatem | De prognosticationibus tempestatum | De pluribus necessariis ad casus inquirendos sec. algorismum | Cheiromantia Lat. perg. 4°. = A. 11, B. 20.
[*Dublin Trin. Coll.* 441. *Io. Dee* 1553 *Jan.* 18.]
Fr. 138. Astronomica, astrologica, et arithmetica | Observationes quaedam planetarum et fixarum Petri de Sancto Audomaro et Ioh. de Lineriis. perg. 4°. = A 31, B. 34
[*Dublin Trin. Coll., now lost. From St. Aug. Cant. no.* 1148 *or* 1158.]
Fr. 139. Tabulae astronomicae cum canonibus. perg. 8°
[*Dublin Trin. Coll.* 444. *From St. Albans. Io. Deeus* 1553, 28 *Ian. ex dono M^ri Doctoris quondam Abbatis S. Albani.*]
140. Libellus de natura locorum. perg. 8°
Fr. 141. Ivonis Carnutensis varii tractatus ecclesiastici, et volumen epistolarum diversorum ad diversos etc. perg. f°
[*C.C.C. Oxford* 137.]
Fr. 142. Boetii Musica | Expositio Simonis de Bredon super duos libros arithmeticae Boetii. perg. 4°
[*C.C.C. Oxford* 118. *Io. Dee* 1573. *Also: Robert Grene de Welbe.*]
Fr. 143. Calcidius in Platonis Timaeum. perg. 4° long.
[*Brit. Mus. Royal* 12. *B. xxii. Io. Dee* 1557 4 *Maii Londini.*]
Fr. 444. Marii de elementis libri duo | Liber qui dicitur Prenonphysicon | Alardi Bathoniensis quaestiones naturales | Physiognomia sec. tres authores videl. Loxum Aristotelem et Palemonem | Liber spermatis | Soranus de re medica | Constantini liber de herbis

Dioscorides de virtutibus herbarum Lat. | Oribasius de virtutibus herbarum Lat. | Odonis Adunensis versus de virtutibus herbarum | Isidori Hyspalensis etymologiarum libri | Constantini Medici liber graduum | Euphonis experimenta | Adamarii experimenta | Ioh. Melancholici experimenta | Experimenta Abbatis | Experimenta Wiscardi | Experimenta Picoti | De urina mulieris | Expositio quintae incisionis epidemiarum Hippocratis | Ioh. Melancholici liber de substantia urinae | Palladius de agricultura | Liber de simplici medicina. perg. f°

[*Brit. Mus. Galba E. iv, pt. II, from Bury St. Edmunds, contains the first six articles : the rest are gone.*]

Fr. 145. Alberti Magni magia naturalis et vera | Idiotae liber authore Cusano | Contra Iacobellinos in Bohemia | Antonii Barsizii Cauteriaria, comedia, una cum aliis variis. pap. f°

[*Bodl. MS. Savile* 55, *except Art.* 1.]

Fr. 146. Aristotelis physicorum libri octo | Eiusd. de generatione et corruptione lib. 2 | De coelo et de mundo libri 4 | Meteor(or)um libri 4 | De vegetabilibus etc. | De anima libri tres | De memoria et reminiscentia | Ethicorum secundus et tertius | De morte et vita et alia eiusd. Aristotelis Latine. perg. 4°

[*C.C.C. Oxford* 111. *Ladder-mark on f.* 1.]

147. Serapionis de aptatione et repressione seu servitor Serapionis. perg. f°

Fr. 148. Thomae de Aquino de veritate theologica libri septem. perg. 4°

[*? Trin. Coll. Camb. O.* 8. 30.]

149. Alberti Magni tract. de lapidibus | Iacobus Alkindus de radiis. pap. f°

150. Historia Anglica cuiusdam anonymi. pap. 4°

[*Cf. Dublin Trin. Coll.* 506.]

Fr. 151. Euclidis optica catoptrica et geometria Lat. perg. 4°

[*C.C.C. Oxford* 251. *Has ladder-mark on f.* 1. *From Leeds Priory, Kent.*]

Fr. 152. Fragmentum theologicum quoddam in Ecclesiastes. perg. f°

[*? C.C.C. Oxford* 239. Has 4444 *on the fly-leaf*: cf. 134.]

153. Tract. astrolabii | De significatione rei occultae | De aëris dispositione | Tabula pro almanack | Ars notariatus | Aristotelis epistola de conservatione sanitatis | Rogeri Herefordensis computus | Compositio astrolabii | Planisphaerium | Alfraganus | Geber in Ptolomaei almagestum una cum aliis. perg. 4°

[*C.C.C. Oxford* 233. *From St. Albans.*]

154. Apologia chemicae artis contra Cornelium Agrippam de vanitate scientiarum | De oleis variis medicinalibus una cum aliis multis. pap. 4°

155. Alcabicius | Astronomia quaedam iudicialis | Zahelis introductorium cum iudiciis sequentibus | Mathematica Alexandri summi astrologi | Iacob Alkindus de iudiciis astrologicis | Albumazar de revolutionibus annorum mundi | Summae excerptae ex libro Albumazar de revolutione nativitatum | Albohali de nativitatibus | Albumazar liber florum | Almanack perpetuum Profacii Iudaei. Thomas Aquinas de angelis. perg. 4°

[*Bodl. Ashmole* 369. *Contains Dee's name.*]

Fr. 156. Lamentationes Mathaeoluli carmine. perg. 4°

[*? Brit. Mus. Cleop. C. ix.*]

Fr. 157. Hippocratis aphorismi | Eiusd. prognostica | Eiusd. liber de regimine acutorum | Eiusd. liber epidemiarum | Eiusd. astronomia de infirmitatibus | Iohannicii Isagoge in Galeni Tecknin | Hyppocratis secreta | Tract. de compositione astrolabii | Tract. de compositione novi quadrantis | Campani tract. de motibus planetarum et de fabricatione equatorii instrumenti per quod certa loca planetarum inveniuntur | Petri Perigrini tract. de magnete | Iordani liber planisphaerii | Euclidis liber de speculis Iordani tract. de ponderibus | Practica geometriae. perg. 4°. = A. 42.

[*Dublin Trin. Coll.* 403. *Bought from Leland.*]

Fr. 158. Rogerii Bachonis calendarium | Tabula ad sciendum quis planeta dominetur omni hora cuiuslibet diei | Tabula multiplicationis | Liber de naturis rerum abreviatus | Marbodeus de sculpturis gemmarum | Liber de lapidibus filiorum Israel | Hippocratis signa in infirmo | Unguentum alabastri | De modo faciendi olei | De aquis mundificativis oculorum faciei et aliorum spiritualium membrorum | Depilatoria | Ut pili nascantur ubi volueris | De conservatione vini | Gregorii dialogorum liber primus et secundus | Vita S. Nicholai | Vita S. Aegidii. perg. 4°

[*C.C.C. Oxford* 221. *From St. Aug. Cant. no.* 1170.]

Fr. 159. Computus ecclesiasticus | Beda de calculatione | Computus. perg. 4°

[*? St. Aug. Cant. no.* 1128.]

Fr. 160. Wilhelmi de Conchis philosophia. perg. 4°

[*St. John's Coll. Camb.* 171. *From St. Aug. Cant. no.* 1485. *Io. Dee* 1557 4 *Maii . . . Londini.*]

Fr. 161. Quaestiones super elenchos et alia logicalia. pap.

Fr. 162. Quaestiones de apparentiis seu fallaciis sophisticis manuscriptae. pap.

[*C.C.C. Oxford* 228.]

163. Alberti de Saxonia tract. proportionum 4° impressus Rothomagi | Iac. Lupi tract. de productionibus personarum in divinis sec. mentem | Ioh. Scoti 4° impressum | una cum aliis tractatibus variarum quaestionum papyro manuscript. 4°
[*Also in C.C.C. Oxford* 228.]

164. Henrici Beaumundi regimen sanitatis cum aliis variis experimentis tam Anglice quam Latine scriptis. perg. 4°
[*New College, Oxford, MSS.* 166, 167 *are medical books once owned by Henry Beaumund.*]

165. Avicenna de naturalibus | Eiusd. de sufficientia | Thomae de Aquino tract. de essentia | Avendauth de quinque universalibus | Alchindi philosophi de quinque essentiis ex verbis Aristotelis abstractus liber | Platonis Timaeus | Isaac de diffinitionibus Lat. | Iacob de rationali in anima | Alexandri Philosophi de intellectu et intelligibili liber Lat. | Algacelis logica | Alchindus de intellectu et intellecto | Amaometh liber introductorius in artem logicam demonstrationis | Averrhois de substantia orbis | Alfarabius de intellectu et intellecto | Liber planetarum cuiusdam discipuli Ptolomaei | Mercurius Trismegistus | Secundus Philosophus de diffinitionibus | Boetius de unitate | Liber de differentia spiritus et animae forte Athelardi | Liber metaphisicae Avicennae qui non est completus

Fr. 166. De philosophia Salomonis | Fulgentius ep. ad Calcidium grammaticum | Experimenta quaedam alchimica | Cassiodorus de anima una cum aliis theologicis. perg. 8°
[*Brit. Mus. Royal* 7. *D. ii. From St. Aug. Cant. no.* 415. *Io. Dee.*]

Fr. 167. Boetii arithmetica | Theorica planetarum et stellarum sec. Alfraganum | Boetii musica | Euclidis geometrica | Propositiones planisphaerii Ptolomaei cum additionibus Maslem arabis. perg. 4°
[*C.C.C. Oxford* 224. *From St. Mary's, York. Has the ladder-mark on f.* 1 *and notes in Dee's hand.*]

168. Disputatio inter militem et clericum. perg. 4°
[*? St. John's Coll. Camb.* 160, *pt. I.*]

Fr. 169. Ioh. Scoti quaestiones super 2° et 3° libro Aristotelis de anima Antonii Andreae quaestiones in Aristotelis meteora. pap. 4°
[*C.C.C. Oxford* 227. *No mark.*]

Fr. 170. Isidori Hispalensis liber differentiarum | Ciceronis academicae quaestiones | Eiusd. natura deorum | Eiusd. de divinatione | Eiusd. de fato | Eiusd. paradoxa | Eiusd. Philippicae orationes | Libellus de bestiis avibus et arboribus | Salustius de bello Catilinario et Iugurthino | Vegetius de re militari etc. perg. 4°

171. Computus ecclesiasticus. perg. 8°
[*Cf. St. Aug. Cant. no.* 1127.]

172. Solinus de mirabilibus mundi. perg. 4°. = A. 14, B. 23.
[*? Dublin Trin. Coll.* 425.]

173. Bona gesta Mariae | Malchus etc. perg. 16°
[*The Malchus of Reginald of Canterbury is in Laud Misc.* 40 *and* 500, *and Vesp. E. iii. Laud Misc.* 40 *is from Rochester. Cf. St. Aug. Cant. no.* 1494.]

Fr. 174. Sortilegia nugatoria. perg. 8°

175. Sortilegia nugatoria. perg. 4°

Fr. 176. Ioh. Sarisberiensis policraticum sive de nugis curialium et vestigiis philosophorum libri octo. perg. 4°
[*C.C.C. Oxford* 222.]

Fr. 177. Compotus manualis | cum aliis sexaginta quinque tractatibus variorum autorum in medicinalibus physicis astronomicis et aliis. perg. 8°

178. Gebri summa alchimiae. perg. 4°
[*? Bodl. Ashmole* 1384.]

179. Hermetis cuiusdam libellus de rebus universalibus. perg. 4°

Fr. 180. Imago mundi cuius initium est *Operatio divina.* perg. 4°
[*Trin. Coll. Camb.* O. 8. 6. *Marked* 44 *and 'fuit D. Ioannis Dee'. Between* 181 *and* 182 *is written:* Vbi Ciceronis libri aliquot manuscripti. *It must refer to* 180.]

Fr. 181. Thomae Bravardini Anglici propositiones (*above*: proportiones) geometriae. perg. 4°. = A. 16, B. 25.
[*? Vatican. Regin.* 1161 (*Montfaucon*) *or Bodl. MS. Digby* 76, ff. 110–120.]

182. Macer de virtutibus herbarum. perg. 4°

Fr. 183. Libellus medicinae et chirurgiae partim Latine partim Anglice partim etiam Gallice. perg. 16°
[*C.C.C. Oxford* 135. *Has Dee's hand in it.*]

184. Ramundi Lulii practica chimica Anglice. pap. 4°
[*Brit. Mus. Sloane* 2128. *Ioannes Dee* 1577.]

185. Alchimica: videlicet tres tractatus alchimici *Volvi lapidem* etc. | De quinta essentia Mercurii | Secretum secretorum Pleri philosophi. perg. 4°

Fr. 186. Roberti Lincoln. ep. de luce, de iride cum multis aliorum tract. circiter 34. perg. 4°. A thik boke with a labell.
[*? Bodl. MS. Digby* 104.]

Fr. 187. Libri diversi astrologici quorum primi init. est *Postulata a Domino* (the first words of the Introductorium of Alchabitius). perg. 4°
[*Bodl. MS. Ashmole* 191, II.]

Fr. 188. Rogeri Bachonis, Morieni Romani, Ioh. Viennensis, Alberti Magni, Hermetis, Rasis, Hortolani, chimica quaedam. perg. 8°
[*Trin. Coll. Camb.* O. 7. 35. *Has a corresponding note of contents in Dee's hand.*]

189. Speculum secretorum cum aliis haud contemnendis chemicis fragmentis. perg. 4°

190. Ioh. de Sacrobosco sphaera | Iohannicii glosulae cum aliis tractatibus | Rogeri Bachonis et Rob. Lincoln. ep. etc. perg. 4°

Fr. 191. Libellus chimicus cuius init. est *Materia lapidis.* pap. 8°

192. Iacobi Alkindi de pluviis, imbribus, ventis, et de mutatione aeris. pap. f°

Fr. 193. Liber duodecim aquarum etc. perg. 4°
[*C.C.C. Oxford* 277.]

Fr. 194. Aegidii de Wallecers computus, de cometis, de crepusculis | Tabulae domorum et ascensionum | Kallendarii errores | Io. de Pecham perspectiva communis | 30 Arabes qui dicuntur Magistri probationum | Tract. minutiarum una cum aliis. perg. 8°
[*Bodl. Ashmole* 341. *From St. Aug. Cant. no.* 1130.]

195. Abraham Iudaei liber de iudiciis nativitatum cum aliis variis. pap. 4°

Fr. 196. Albertus de mineralibus cuius init. est *De mixtione et coagulatione* etc. | Rogerii Bachonis epistola prima ad Ioh. Parisiensem | Summa aurea una cum multorum aliorum tractatibus. perg. 4°
In a blak cover with clasps.
[*Bodl. MS. Digby* 119. *I. Deeus* 1581.]

Fr. 197. Ludus astronomicus. pap. 8°

Fr. 198. Parisiensis (*marg.* forte Ioh:) liber cuius init. est *Augustinus de civitate Dei* etc. pap. 4°
[*C.C.C. Oxford* 231.]

Fr. 199. Pomum Ambrae | Trotulae de ornatu mulierum | Ascarus Philosophus de signis mulierum | De secretis mulierum cum aliis experimentis | Theophilus Monachus de coloribus | Eraclius de coloribus et artibus Roman. | Quaedam experimenta medica cum aliis superstitiosis | Compositio et usus astrolabii una cum aliis. perg. 8°
[*Cf. Brit. Mus. Egerton* 823, 840[a] (*formerly Trin. Coll. Camb.* R. 15. 15). *From St. Aug. Cant. no.* 1599. *Their contents correspond to Arts.* 5 *sqq. of the above list.*]
[*Among the printed books, under the title* Chemici Libri etc. compacti, *occur these manuscripts.*]

200. Ramundi Lulii ars generalis cum quaestionibus eiusdem | De medi(ci)na et astronomia eiusdem | Speculum medicinae. 4°

201. Ramundi Lulii ars magna cum figuris | Eiusd. ars generalis cum quaestionibus | Eiusd. introductorium sive canones artis generalis | Eiusd. de principiis et medicinae gradibus | Eiusd. de regiminibus sanitatis et infirmitatis. f°
[*C.C.C. Oxford* 247. *Has the ladder-mark and the name of P. Saunders.*]
[*There follows in Halliwell's book, pp.* 87–9, *Elias Ashmole's list* (*from MS. Ashmole* 1720) *of such of Dee's MSS. as had come to his hands. They are all records of his intercourse with spirits, and have no bearing on our present subject.*]

Of other MSS. which certainly or probably belonged to Dee, and do not occur in the Catalogue, I have noted the following in various collections : but I have little doubt that the list is incomplete.

Helmingham Hall, Suffolk. Lord Tollemache's Library.

The Lauderdale MS. of Alfred's Orosius is recorded to have belonged to Dee, but his name is not to be found in it.

Lambeth Library.

598, pt. III. Creton's poem on the deposition of Richard II has the note ' John Dee 1575 gave for this boke a boke of the foundation of (*blank*) in Oxfordshire '.

London, British Museum.

Sloane 2325, paper, cent. xv, ff. 33. Ioannes Dee 1557 beginning: Many a regyon & contre y haue y sowte.

Stowe 1070, paper, cent. xv–xvi, ff. 74.
Ioannes Dee.
Patricius Saunders 1606 (?)
G. Theophanes (= Tiffin) 1730.
R. Farmer.
It contains some fourteen alchemical tracts, of which the first are—
1. Tract. Nicholai Comitis.
2. Summa Platonis.
3. Speculum Alkimie Rog. Baconis.
And the last is: Dialogus inter Naturam et filium philosophie.

Oxford, Bodleian Library.

Ashmole 1451, pt. II, a paper MS. of 66 ff. in English and Latin, of alchemical tracts mostly by Brixham with marginalia by Dee.

1492, pt. I, a paper MS. of 6 ff. Io. Dee 1569. Opus expertum Parisiis . . . 1540.

Digby 192 (Raymund Lull) Ars demonstrativa; has a note of Dee's of 1576.

218, art. 3. Bacon's Opus Minus according to Twyne belonged to Dee.

Oxford, Corpus Christi College.

65. Tacuinus, from Twyne, has some notes of accounts, perhaps in Dee's hand.

101. Ptolemy, etc., has a note on f. 1 by Dee (?) and at the end a letter of Casimir of Poland to Cracow University.

127, 128. From Twyne; bound together: Bacon de erroribus medicorum and some alchemical tracts: may be Dee's, but have not his hand in them.

134. Life of St. Oswin; from Twyne: marked ℣; but belonged to Savile of Banke.

136. Collectanea Alchemica, Latin and English; belonged to Dee in 1559.

144. Astronomica, Alanus de Insula, G. Vinsauf: from Twyne. Came from Tynemouth Priory (as also 134).

148. Bacon's Greek Grammar: from Twyne.

152 has the ladder-mark and belonged to Dee: see Wood's Life and Times, iv. 266–7. It contains works of Nic. Kratzer.

153. Io. Dastin, etc.: from Twyne.

185 has the ladder-mark and apparently Dee's hand on the verso of a fragment of a will at the end. Contents alchemical.

191 is Dee's note-book: see above.

223 has the ladder-mark. Bacon, Urso, etc.

226. Marbod, etc., partly by the scribe of 227 (see above, no. 169): has a note 'Receyved at Manchester by Col. Arnold from Mistres Marie Nevel 1597 Dec. 17'.

237. Life of S. Katherine, etc., in English verse: has the ladder-mark.

238. Alchemical (Rosarium, Ortolanus, Morienus, etc.).

242. Lydgate's Fall of Princes: ladder-mark.

250. In Ciceronis Rhetorica, etc.: ladder-mark and ℣.

252. Romance of Marques: ladder-mark.

276 has ℣ ℣ ℣. Bernard de Gordonio.

278. Mesue, etc.: ladder-mark.

290. Aristotle's Metaphysics: ladder-mark.

LIST OF MANUSCRIPTS NOTICED

The sign *vac.* means that the MS. in question is not in Dee's own catalogue, but in the supplementary list which follows it.

Cambridge
- *University Library*
  - Ee. 4. 31 = 51?
- *Colleges*
  - *Gonville and Caius*
    - 456 = 104?
  - *Magdalene*
    - *Pepys* 1207 = 41
    - „ 2329 = 91
  - *Peterhouse*
    - *Lost* = 37
  - *St. John's*
    - 12 = 118, 122
    - 160 = 168
    - 171 = 160
  - *Trinity*
    - O. 2. 14 = 39?
    - O. 2. 47 = 79
    - O. 2. 50 = 3
    - O. 7. 23 = 34
    - O. 7. 35 = 188
    - O. 8. 6 = 180
    - O. 8. 30 = 148
    - R. 15. 15, *see on* 199

Cheltenham
- *Phillipps* 16345 = 13

Cracow
- *University.* 47 *given to.*

Dublin
- *Trinity College*
  - 115 = 7
  - 331 = 38
  - 360 = 128
  - 371, cf. 80
  - 381, cf. 23
  - 403 = 157
  - 425, cf. 172
  - 441 = 137
  - 444 = 139
  - 448, cf. 75
  - 492, cf. 60
  - 506, cf. 105, 150
  - *lost* = 138

Glasgow
- *Hunter* U. 4. 11 = 4

Helmingham
- No number *vac.*

Lambeth
- 67 = 114
- 522 = 70?
- 598 III *vac.*

London
- *British Museum*
  - *Cotton*
    - Julius A. vi, cf. 133
    - Tiberius B. ix, cf. 72
    - C. v = 26

British Museum: Cotton (*contd.*)
Claudius B. ix = 92
D. x, *see Preface*
Galba E. iv (ii) = 144
E. vii = 25
Vitellius E. xviii, cf. 133
Vespasian A. ii = 44 and A. 15
A. x = 10
B. x = 9
E. iii, cf. 173
Domitian I = 94
Cleopatra B. i, cf. 113
C. ix = 156
Egerton 823, 840[a] = 199
Harley 1 = 20
3 = 31
200 = 69
536 = 55
Royal 7 D. ii = 166
12 B. xxii = 143
15 B. ix = 74
Sloane 2128 = 184
2325 *vac.*
2327 = 35
Stowe 1070 *vac.*

Manchester
Chetham A. 5. 24, cf. 19

Oxford
Bodleian Library
Ashmole 191 II = 187
341 = 194
369 = 155
424 = 97
847 = 52
1384 = 178?
1451 II *vac.*
1471 = 24
1492 I *vac.*
Barlow 2 = 110?
Digby 71 = 84
76 = 181?
77 = 61?
104, cf. 186
119 = 196
174 = 100
178 = 1, 29
192 *vac.*
218 *vac.*
Laud Misc. 40 = 173
Rawlinson C. 7 = 30
Savile 15 = 108
18 = 5
19 = 82?
55 = 145
Selden gr. 20, 22 = 43
supra 94 = 19
Colleges
Corpus Christi 41 = 14
55 = 103
65 *vac.*
101 *vac.*
111 = 146
118 = 142
124 = 46?
125 = 33
127, 128 *vac.*
130 = 12
134 *vac.*
135 = 183
136 *vac.*
137 = 141
138 = 78
144 *vac.*
148 *vac.*
149 = 56
150 = 83
151 = 99
152 *vac.*
153 *vac.*
183 II = 76

Oxford: *Corpus Christi* (*contd.*)
185 *vac.*
189 = 8
191 *vac.*
221 = 158
222 = 176
223 *vac.*
224 = 167
225 = 6
226 *vac.*
227 = 169
228 = 162, 163
230 = 73
231 = 198
232, cf. 70
233 = 153
234 = 135
235 = 71
236 = 85
237, 238 *vac.*
239, cf. 152
242 *vac.*
243 = 117
244, cf. 67
245 = 11
247 = 201
248 = 87
249 = 90
Oxford: *Corpus Christi* (*contd.*)
250 *vac.*
251 = 151
252 *vac.*
254, artt. 7, 8, cf. 19, 58
276 *vac.*
277 = 193
278 *vac.*
279, cf. 60
283 = 136
290 *vac.*
293 = 40, 123, 132
Magdalen 32 = 59?
New College 166, 167, cf. 164
Queen's 307 = 121
borrowed from 109

Paris
Bibl. Mazarine 1271 = 27

Rome
Vatican Regin. 1151, cf. 95
1161, cf. 181

Sotheby's
Sale 17 Nov. 1902
lot 160 = 66

ADDITIONAL NOTE

Dee's own account of the pillage of his library, and of its value, is to be found in the 'briefe note and abstract' of his career (drawn up in 1592) which is printed by Hearne in *Joh. Glastoniensis* (II. 500). Here, on p. 529, we read :—

'The divers bookes of my late library, printed & anciently written, bound & unbound, were in all near 4000: the fourth part of which were the written bookes.' He values them at £2,000. 'And, to make this valuation probable unto your Honour, behold yet here these four written bookes, one in Greek, this great volumn; two in French; and this in High Dutch. They cost me and my friends for me $533^{lib.}$ . . . What is then to be thought of the value of some one hundred of the best of all the other written bookes, of which some were the *autographa* of excellent & seldome heard-of Authors? The furniture of the said library was of my getting together in above 40 yeares time from divers places beyond the seas, & some by my great search and labour gotten here in England'. He then gives some account of his mathematical instruments, and of two collections of Irish and Welsh deeds (the latter, apparently, rescued from a half-ruined church). On p. 534 he values his lost books (above 500)—'I mean such as may be gotten for money'—at above £150.

I cannot tell what the four MSS. were which he produced as a sample; but the price paid for them is enormous; and the catalogue of the MSS. shows that in 1583 he did not possess much over 200 MSS., whereas here he reckons them at 1,000. I doubt if we can trust his figures; but the extract deserves to be quoted, and the 'abstract' to be read.

QUEEN ELIZABETH I (attributed to J. Bettes the Younger)
Courtesy of National Portrait Gallery

Elizabethan Magic

The Art and the Magus

Robert Turner

Foreword by
Colin Wilson

With contributory material by
Patricia Shore Turner
and
Robin E. Cousins

Illustrated by
Charles H. Cattell
and
Jane O'Reilly

Translations from the Latin by
Christopher Upton

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Latin Translations © Christopher Upton 1989

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For Desmond H. G. Bourke,
who led me to the true Dee.

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ROBERT TURNER
December 1988

Foreword

This book is about a number of 'mages' or occultists of the Elizabethan and Stuart era, chief among whom is Dr John Dee. And I foresee that the book is going to cause severe bewilderment among those who expect it only to contain some curious and entertaining sidelights on the history of the sixteenth and seventeenth centuries. This, I suspect, is why I have been asked to write the foreword – to form a bridge between the scholarly authors of this volume and the reader who finds himself growing increasingly confused and exasperated.

The problem is this. Dee, Kelly, Fludd, Simon Forman and the rest took it completely for granted that 'magic' really works, and that it is possible to make contact with angels – or demons – and 'control' them. And we readers of the late twentieth century take it equally for granted that magic is a delusion, a mere historical curiosity. We also take it for granted that the writers of this volume share our enlightened attitude. But the authors offer no clue to their attitude; they prefer to write with scholarly detachment about the strange doings and even stranger ideas of these extraordinary men, and leave us to make up our own minds.

I must confess that I feel this is not an entirely reasonable attitude; so for the benefit of those who share my view, I will do my best to explain why I believe that these half-forgotten mages deserve our sympathetic attention.

Let us begin by admitting that, to the modern intelligence, the story of John Dee is an almost impenetrable mystery. What are we to make of this tale of an Elizabethan scholar – one of the greatest of his age – who experimented with the magical invocation of spirits – while all the time insisting that he was not a magician – and who went on to transcribe a great many books at their dictation? When we learn that Dee's partner in most of these experiments was a dubious young Irishman named Edward Kelly (or Kelley), who had lost both his ears for forgery, it is hard to avoid jumping to the conclusion that Dee was simply the credulous dupe of a confidence trickster. This, for example, is the view taken by Rossell Hope Robbins in his widely circulated *Encyclopedia of Witchcraft and Demonology*, where, after agreeing that Dee was one of the great Elizabethan scholars of 'occult philosophy', he goes on:

Less reputable, possibly, was Dee's connection with John Kelly,

> a mountebank with whom, in 1581, at Wootton-in-the-Dale, he tried to invoke spirits to discover hidden treasure. In spite of his erudition, or because of it, Dr Dee was easily duped. The most astounding example of his naïveté was swapping wives with his assistant Kelly.

Now, as the author of this present volume would quickly point out, this paragraph contains a remarkable number of inaccuracies. Kelly's name was Edward, not John. Dee met him in 1582, so could not have been with him invoking spirits in 1581. In fact, the exploit in question is supposed to have taken place at Walton-le-Dale (not Wootton-in-the-Dale) near Lancaster, and Kelly's companion was said to be a man called Paul Waring, not John Dee. So it would not perhaps be too unfair to assume that Rossell Hope Robbins does not know what he is talking about.

But what is the truth – or at least, the 'historical truth' – behind all this? It is that by the time he was 55 – in 1582 – John Dee was an enthusiastic searcher for the Philosopher's Stone and the Elixir of Life, and had frequently attained moods of mystical exaltation. As a good Christian – and as a student of Paracelsus and Cornelius Agrippa – he naturally believed in the factual reality of angels or blessed spirits, and attempted to contact them by gazing into crystals. According to his diary, he first saw an angel in a crystal globe in May 1581, almost a year before he met Kelly. And in November 1582, seven months or so after he had met Kelly, Dee was on his knees praying when a 'sudden glory' filled the west window of his laboratory, and he saw the angel Uriel. The angel smiled benignly, and handed Dee a piece of convex crystal, telling him that it would enable him to communicate with beings of another world and to foresee the future; then Uriel vanished. So clearly, Dee was not merely Kelly's dupe. He believed that he had had direct personal contact with the angel Uriel. And since, whatever else he was, Dee was no fool, we may take it for granted that Uriel was not Kelly dressed up in silver paper and sequins.

As to the notion that Kelly was merely a mountebank and confidence trickster, this is discounted by one of the most distinguished of modern writers on magic, E. M. Butler, who writes (in *Ritual Magic*): 'it could undoubtedly have been one long-drawn-out, gigantic fraud practised by [Kelly] on Dee . . . Yet I believe that the generally accepted view of downright and conscious trickery is an over-simplification which distorts the truth.' (p. 259.)

The truth, she believes, is that Kelly possessed genuine powers of clairvoyance or crystal-vision, and that he undoubtedly heard and saw the 'spirits' he described – or firmly believed he did. She goes on

to point out that Kelly was terrified of the 'spirits', believing that they were devils and not angels, and that Kelly had no *need* to keep trying to run away if his only intention was to pull the wool over Dee's eyes. Dee was totally, one-hundred-per-cent, convinced that Kelly was seeing real angels, and there was no need for Kelly to indulge in play-acting. Anyone who has actually gone to the trouble of reading Meric Casaubon's edition of *A True and Faithful Relation of What Passed for Many Yeers Between Dr John Dee and Some Spirits* (1659) – a book of which I happen to possess a modern reprint – will end up, as Dr Butler was, totally convinced that Kelly was no fraud as a clairvoyant. He believed that he saw and heard real spirits.

That, of course, does not mean that he did. It may have been merely a form of self-hypnosis. And this was, in fact, my own view in the days when, in my late teens and early twenties, I first devoured E. M. Butler's *Myth of the Magus, Fortunes of Faust* and *Ritual Magic* (all borrowed from the Wimbledon Public Library). I was quite willing to believe that there may be mysterious unknown forces in the universe; but I could not believe they took the forms of angels and demons. And if I had known the work in those days, I would have thoroughly approved of Lynn Thorndike's classic *History of Magic and Experimental Science*, whose very title informs us that the author regards 'magic' as a crude and confused form of science.

It was when I was asked to write a history of 'the occult' in the late 1960s that I gradually became aware that my view was, to put it mildly, somewhat simplistic. Yet I must emphasise that mine was no sudden and revelatory conversion to 'occultism'. It was, rather, a slow process of understanding of what 'occultism' really means, viewed as a historical phenomenon, and it was in no way opposed to reason and common sense. And perhaps the best way in which I can explain my change of viewpoint is to tell the reader something of what I learnt about the history of 'occultism'.

Our remote ancestors believed in life after death, in the realm of spirits, in clairvoyance and the prophetic power of dreams, in natural magic, and in the mysterious influence of the stars and planets on human destiny. Many of these beliefs were closely bound up with the tenets of the Christian religion. This is why many of the Christian fathers, such as St Augustine, were opposed to the rise of natural science, believing that these attempts to 'put Nature to the question' were blasphemous, and likely to undermine the true faith. The great Roger Bacon was thrown into prison in 1277 for suggesting that man should be prepared to trust the powers of his reason, and probably stayed there until 1292, the year of his death.

But science flourished, with or without the approval of the Church Fathers. And to begin with, there was certainly no conflict between

'magic' and science; Paracelsus was an alchemist as well as a scientist; Kepler was an astrologer as well as an astronomer; even Isaac Newton himself was a practising alchemist. It was not until the 'Age of Reason', the age of Hume and Voltaire, that most intelligent men decided that magic was no more than ignorance and superstition, and turned their backs on it.

Yet it was in the age of Voltaire that 'occultism' received its greatest impetus since the days of Paracelsus and Cornelius Agrippa. A wealthy physician named Anton Mesmer stumbled upon the discovery that some of his patients could be cured of such ailments as stomach cramps by laying a powerful magnet on their stomachs. And when he was bleeding a patient, he noticed that the flow of blood increased when he brought a magnet close, and diminished when he took it away. That meant that the human body must possess its own form of magnetism – Animal Magnetism, so to speak. Mesmer convinced himself that if magnets were immersed in water, the water became 'magnetised', and could effect cures. Even trees and grass could be magnetised, so that patients who lay in the garden could receive the benefit.

We are inclined to believe that Mesmer had merely discovered the power of 'suggestion'. Yet we could be oversimplifying. For example, in the 1870s, doctors in the asylum at Rochefort began a series of experiments on a youth named Louis Vivé, who was suffering from hysterical paralysis of the right side of his body after being bitten by a viper; they discovered that the paralysis could be transferred from his right to his left side if he was stroked with steel; but nothing happened if they tried other metals. And thirty years earlier, Baron Karl von Reichenbach had also discovered that magnets could produce a powerful effect on his own patients, and he went to some trouble to make sure that this was not merely a matter of suggestion – for example, getting an assistant to hold a powerful magnet on the other side of the wall from the patient's bed, whereupon she instantly detected its presence.

Mesmer was soon branded a charlatan by his fellow doctors, and driven out of Vienna. Yet many doctors were more open-minded (and less envious) than their Viennese colleagues, and came to acknowledge that animal magnetism is not simply a matter of auto-suggestion. One of these was Dr Joseph Ennemoser, who held the Chair of Medicine at the University of Bonn from 1819, and whose massive *History of Magic* still deserves to be read as a fascinating introduction to the subject. Ennemoser believed that 'magnetism' is one of the basic unrecognised principles of life, and that it permeates all nature. But he also concluded that 'a certain prophetic faculty is a common property of the human race, which becomes conspicuous in

proportion as man withdraws himself from the external physical world', and that this 'withdrawal' into himself enables man to discover a 'higher power of the spirit'.

Ennemoser's book fascinated a man of letters named William Howitt, and in 1852, during a voyage to Australia, he settled down to translating the work into English. While on this voyage, he had a dream experience that seemed to confirm Ennemoser's views. He dreamed of being at his brother's house in Melbourne, and observed it in detail: a wood of eucalyptus trees, greenhouses by a wall, and a sloping hillside. On his arrival in Australia, he and his two sons walked along until Howitt recognised the wood of his dreams, and told his sons that they would shortly see his brother's house. A moment later, it came into view, exactly as he had seen it in his dream.

In the following year, his wife – back in England – had a dream in which she received a letter from her son saying 'My father is very ill.' She woke up deeply disturbed. She wrote to her husband the next day describing the dream. Six days later she received a letter telling her that her husband had been very ill, but was now better.

Sceptics will have no difficulty demolishing both these examples, pointing out that we only have Howitt's word for it that the scenery was 'identical', and that Mrs Howitt's dream was probably coincidence. But Howitt went to the trouble of collecting a 150-page appendix to his translation of Ennemoser, with dozens of other examples of 'paranormal phenomena'. A few years earlier, a novelist named Catherine Crowe had assembled a similar collection of anecdotes of the paranormal, and her book *The Night Side of Nature* (1848) became a well-deserved bestseller. But it was not until thirty-four years later, with the foundation of the Society of Psychical Research, that meticulous collection of evidence made it clear that, whatever Voltaire and Hume had to say to the contrary, paranormal phenomena were a reality of human experience and not a product of human credulity.

Now many of these phenomena investigated by the Society for Psychical Research would now be labelled 'paranormal powers of the unconscious mind'; they included telepathy, clairvoyance, premonitions, and the peculiar phenomena known as doppelgangers or 'phantasms of the living'. But the Society's researches also made it perfectly clear that there was just as much solid evidence for the existence of ghosts and 'poltergeists' – or 'banging ghosts'. And although some of this evidence might be explained away in terms of telepathy or 'clairvoyance', some of it seemed to indicate quite unequivocally that human beings survive their bodily death.

In fact, new and startling evidence for 'survival' had burst upon the world in the year Mrs Crowe's *Night Side of Nature* appeared. As every student of the paranormal knows, 1848 was the year when a series of extraordinary phenomena began in the house of the Fox family in Hydesville, New York. Mrs Fox asked the neighbours in to hear the loud rapping noises that were keeping the family awake. An exceptionally bold neighbour asked aloud whether the entity was a 'spirit', and a single loud rap answered in the affirmative. The 'spirit' claimed to be the ghost of a peddler who had been murdered in the house by the previous tenant. Now if this had been proved, and the previous tenant hanged, it would have caused a worldwide sensation, and convinced most people of the reality of 'spirits'. What actually happened was that the accused man indignantly protested his innocence, excavations in the cellar failed to reveal the corpse, and it was not until more than half a century later that a skeleton and a peddler's box were discovered accidentally when a wall collapsed in the cellar.

At all events, the poltergeist phenomena in the Fox household led to the foundation of the Spiritualist Church, and within a couple of years, America was full of 'mediums' who summoned up spirits. Scientists reacted with outrage to this new outbreak of 'superstition' – and of course, there can be no doubt that many of these mediums *were* fraudulent. But anyone who takes the trouble to study the evidence will end up totally convinced that many of them – probably the majority – were genuine.

In my book *Afterlife* I have jocularly labelled these events 'the invasion of the spirit people'. Which raises the interesting question: why did 'spirits' (if that is what they were) wait until 1848 to begin manifesting themselves *en masse*? The answer is almost certainly that they didn't. Edward Kelly was practising 'mediumship' more than two centuries earlier, and so were most of the 'magicians' and necromancers from the Witch of Endor to Simon Forman and Robert Fludd. 'Psychics' (as we now call them) have always existed, and the chief characteristic of a psychic is that he or she can see things that other people cannot see.

So what happened in the nineteenth century was not the discovery of the paranormal, but the rediscovery. Of course, the new materialistic science fought it every inch of the way. Auguste Comte declared that human history had passed through three stages: the theological stage, when man invented the gods to try to explain the mysteries of nature, the metaphysical stage, when his intellect begins to overthrow the gods but sets up more subtle 'metaphysical' superstitions in their place, and the positive or scientific, when all the superstitions would vanish like spectres at cockcrow, and man would achieve certainty in the calm light of reason. Comte and his followers – who

included most of the scientists of the nineteenth century – were quite certain that all 'occultism' could be dismissed as superstition. We, of course, can see clearly that they had simply thrown out the baby with the bathwater.

Yet a few men of science, like Ennemoser, found themselves unable to concur with this simplistic view; they knew that the evidence for the paranormal is overwhelming. Mesmer's disciple the Marquis de Puységur had also made a discovery of immense importance – hypnosis. He had accidentally placed a shepherd named Victor Race in a trance, and found that in this state he could answer questions and carry out orders just as if wide awake. But Puységur also discovered that Victor Race could read his thoughts while hypnotised, and would obey orders that were not spoken aloud, but given mentally. Again, the medical profession simply declined to accept this observation – in fact, the medical profession continued to regard hypnosis as a delusion for most of the nineteenth century. In the 1840s, a young schoolteacher named Alfred Russel Wallace – co-founder of the theory of evolution by natural selection – tried hypnotising some of his pupils, and was amazed to discover that some of them *could* read his mind; when one of these was in a trance he could share Wallace's sense of taste and smell – he grimaced if Wallace tasted salt and smiled if he tasted sugar – and would wince and rub the appropriate part of his body if Wallace stuck a pin in himself. It was these experiments that eventually led Wallace to suggest the founding of a society for investigating paranormal phenomena, a body that eventually became the Society for Psychical Research.

Now when I began to study the 'paranormal' in the late 1960s, in order to write a commissioned book about it, I was quite prepared to discover that most of it was pure delusion and wishful thinking. But it was only a matter of weeks before I realised that such a view would simply not hold water. My original theory of the paranormal was that man possesses all kinds of hidden abilities – such as telepathy and a 'sixth sense' of danger – which civilisation has suppressed, or allowed to drift into disuse. I was inclined to believe that such phenomena as ghosts and poltergeists are simply manifestations of this 'unconscious' part of the mind. This was the view that I expressed in *The Occult* (1971) and its sequel *Mysteries* (1978). And I must admit that I was deeply disturbed when, in the early 1980s, I was asked to write a book on poltergeists and reached the conclusion that they are, in fact, 'spirits'. But I still firmly believe that it is so. I do not regard myself as a 'spiritualist', I am not particularly interested in the subject of 'survival', and I am not really all *that* deeply interested in 'the occult' as such. Yet I have to acknowledge that

twenty years' study of the subject has left me in no doubt whatever that 'spirits' exist, and that the evidence for life-after-death is very powerful indeed.

One more observation, and I shall be ready to return to John Dee and the other subjects of this book. It was Guy Lyon Playfair, the author of *The Flying Cow*, a study of 'voodoo' in Brazil – where he spent many years – who made me aware that there is a close connection between 'magic' and 'spirits'. I had been willing to accept the reality of both black and white magic, but had been inclined to explain them in terms of the 'unknown' powers of the human mind. But Playfair had seen 'black magic' in operation in Brazil, and had evidence to indicate that the 'spirits' involved are the same entities that in Europe we call poltergeists. The *umbanda* magician summons them with certain elaborate and precise rituals – the 'spirits' are sticklers for precision – and persuades them to carry out his will. Max Freedom Long had observed the same thing in Hawaii at the turn of the century, and describes it all in a remarkable book called *The Secret Science Behind Miracles* – an off-putting title for a truly extraordinary piece of work.

When the writer Richard Deacon decided to write a book about John Dee, he consulted the historian Hugh Trevor-Roper. And Trevor-Roper made the following interesting comments:

> You have chosen a *very* difficult subject, and I wonder if you realise how difficult it is. The biographical side of Dee is no doubt straightforward. But to *understand* his work (largely misunderstood by those who wrote about him) . . . one has to learn a new language to interpret the 'natural magicians' of the pre-Baconian world.

Now since Trevor-Roper is the author of a book called *The European Witch-Craze in the Sixteenth and Seventeenth Centuries*, we may take it that he does not have the slightest belief in the reality of 'magic' or the paranormal. At the same time, he is too intelligent a man to dismiss Dee as an utterly deluded old man. In some obscure way, he realises that these strange works taken down at the dictation of 'angels' are not mere gobbledegook, but that they require a completely different attitude of mind from that of our post-Baconian era to understand them. If we can go this far with Professor Trevor-Roper, then we shall at least be prepared to understand why Robert Turner is willing to devote so much effort to the study of texts that will strike most of us as totally meaningless.

I, of course, am prepared to venture at least one stage further. A few years ago, I was deeply impressed by a book on the Swedish

mystic Emanuel Swedenborg by an American psychiatrist called Wilson Van Dusen. Dusen had been the chief medical officer in the state mental institution at Mendocino, California, and had made the interesting observation that there was a strange similarity between the delusions of patients who were haunted by 'voices'. Most of the 'spirits' seen by his patients seemed to be of a low order; like stupid and naughty children, they would jeer, sneer and repeat silly catch-phrases over and over again. But there was another type of 'spirit' that seemed to belong to an altogether higher order; these were intelligent and sympathetic, and seemed bent on helping the patient. Through his patients, Van Dusen was able to engage in dialogues with these 'spirits' – exactly as Dee engaged in dialogues with 'angels' through Kelly. He also observed that they seemed to correspond very closely to two types of 'spirit' described by Swedenborg – 'high' or 'low' (that is, angelic or diabolic) spirits. The 'low' spirits also seem to correspond to the mischievous spirits evoked by Brazilian *umbanda* specialists.

I would suggest, then, that once we begin to understand a little of the history of 'magic' and 'occultism', we shall begin to take a new look at figures like Simon Forman, John Dee and Robert Fludd. Even the much-despised science of astrology, as practised by Dee and Forman, may prove to be of far greater significance than we suppose, if the views of scientists like Michel Gauquelin, H. J. Eysenck and Dr Percy Seymour prove to have any foundation in fact.

Finally, let me advise you to take a close look at Simon Forman's account of his encounter with a 'spirit' on page 94, and Robert Fludd's description of his own use of 'geomantic astrology' to assess the character of a young girl (p. 103 *et seq.*). We may, admittedly, decide to doubt Fludd's word about the accuracy of his assessment, since the anecdote occurs in the introduction to one of his own books. But why should Forman bother to write such an account in his private diary – meant only for his own eyes – if he was lying? Such questions as this struck me many times as I read the typescript of this book, and left me with an increasingly strong feeling that what is being described is not some kind of delusion, but simply an order of reality with which I am personally unacquainted. I do not possess the key to many of the mysteries in this book, and I am inclined to doubt whether anyone in the twentieth century is qualified to understand them completely. But even without the advice of Professor Trevor-Roper, I would be prepared to believe that there is a great deal here that deserves the most careful and sympathetic study.

COLIN WILSON
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Cornwall, 1988

Introduction

This book is intended to be read on two interrelated levels. Firstly, it represents the crystallisation of over twenty years of research into Elizabethan magical practice, incorporating several highly important theurgic tracts together with extensive commentaries, analytical notes and textual annotations. Secondly, in order to invigorate the general content of the work and banish the gloomy spectre of dull academic presentation, we provide a necessary insight into the personalities of the colourful and multi-talented Masters of these curious Arts. These inclusions have not been injected purely for biographical reasons, but rather in the hope that our efforts towards furnishing a better understanding of these men and their times will lend credence and authority to the work of the Elizabethan Magus.

My first attempt towards unravelling the mysteries of Elizabethan magic are recorded in my work *The Heptarchia Mystica of John Dee*,[1] which sets forth a system of planetary Invocations hitherto unparalleled in the history of occultism. The present book can be seen as an amplification of this primary volume, yet, pursuing the matter to a much greater depth, contrasting Dee's more advanced techniques with those of his contemporaries. Here the reader will find John Dee's three major magical texts set out in their entirety, which coupled with what has already been accomplished in *The Heptarchia* represent the sum total of magical manuscripts emanating from this source.

At this point I feel it necessary to digress from the general theme of this introduction in order to tender my views upon what has been recently written on the present subject, with particular reference to the so-called *Enochian System*.

First and foremost amongst four books that have come to my attention is a work entitled *The Enochian Evocation of Dr John Dee*, edited and translated by Geoffrey James.[2] This volume purports to be an accurate rendering of the four important digests of Dee's 'Spiritual Diaries' contained in the British Library Sloane collection.[3] Unfortunately, Geoffrey James's book is from the outset marred by elements of pure speculation and, more seriously, suffers greatly from highly inadequate and inaccurate Latin translations. An example of James at his worst serves to illustrate my point:

(James's translation of the final marginal note in John Dee's *De Heptarchia Mystica*)

See also the sayings of Ephodius where, concerning Adamanta,

> in which diverse signs are given for responding to God. See Epiphanius concerning precious stones and their meaning. See his writings concerning the Unim[4] and Thummim. See the book received at Trebonae. It is written in the books of Epiphanius that the vision that appeared to Moses on the mountain, the laws that were given were expressed in sapphires.[5]

(cf. Christopher Upton's translation of the above passage taken from my edition of *The Heptarchia Mystica*[6])

> See Suidas on the word Ephod [where he writes of] the diamond in which, on giving of various signs, the answers from God proceeded.
> See Epiphanius with the same argument on precious stones.
> See the Scriptures on Urim and Thummim.
> See the books received at Trebona.
> It is written in the law [says Epiphanius] that the vision which appeared to Moses on the Mount and the law given was expressed in a sapphire, or the Memorabilium of Mizaldus, cent. 4, no. 94.[7]

When one compares the above translation with that given by James it is immediately evident that the American version is seriously in error. We see the word *Ephod*[8] – an ornamental girdle worn by the Hebrew priests – rendered as a proper noun 'Ephodius'; omissions, contractions and inversions abound – together with the frequent interchange of plural for singular. In short, this misleading translation adds considerable confusion to an inherently complex subject.

Furthermore, as Geoffrey James omits any example of Dee's Latin, the scholarly reader is denied the opportunity of judging for himself.

It will be seen that in the present volume, and all that I have written previously regarding these matters, samples of the original Latin have been included to avoid these defects.

Finally, one can only wonder at the use of the word *Evocation* in the title of James's book, a term widely associated with demonology and the necromantic arts, rather than the angelically orientated word *Invocation*.

Curiosity prompted my recent purchase of two books (expensive paperbacks) by Gerald Schueler: *Enochian Magic – A Practical Manual*, and its sequel: *An Advanced Guide to Enochian Magick*.[9] With cover captions declaring 'The Angelic Language Revealed', 'A Complete Manual of Angelic Magic', we are led to expect something rather more than an unsavoury mixture of the highly synthetic techniques of the Golden Dawn and Aleister Crowley's Astrum Argentinum.

To add to the overall confusion of this text the author sees fit to introduce elements of Eastern mysticism; sex magic; the Whore of Babylon; and directions for the ritual use of cupcakes – yes, cupcakes![10]

In the introductory passages of Schueler's text John Dee is referred to as 'Sir'[11] (he was never knighted) and we are informed of how Edward Kelly 'robbed Dee of what little money he had left, helped Dee's wife to pack her bags [and, with her] left Dee never to return': a fact history fails to record. (Dee's third wife Jane remained with him throughout her life. She died of plague in 1605. Kelly met his death during 1595.)

In other sections of Schueler's books we are introduced to the 'Ninety-two Governors' of the Aethers; all other sources, including Crowley, give ninety-one.[12] And, in addition, a Tarot deck of seventy-two Keys rather than the traditional seventy-eight.

To list the errors and misconceptions contained in this lamentable volume would be both tedious and unnecessary. To the intelligent and informed reader they will appear only too obvious; for those embarking on such studies for the first time, a perilous pitfall.

It is hoped that the above comments will serve their purpose in guiding the reader towards a more accurate understanding of John Dee's Angelic Magic, and to some measure, prevent his enraged spirit from wreaking vengeance on his literary assassins.

In contrast to the mediocrity of the works so far encountered, Gerald Suster's book *John Dee Essential Readings*[13] can be recommended as a scholarly and erudite representation of a number of important tracts written between 1556 and the beginning of the seventeenth century. Apart from the author's over-reliance on the magical experiments of Aleister Crowley[14] and the Golden Dawn, I have only one criticism of his digest. This concerns a factual error which occurs in Chapter 8, where an item which claims to have been taken from Dee's *Liber Logaeth* (Sloane MS. 3189) in fact proves to be an extract from *Liber Mysteriorum Quinti Appendix* (the Appendix to Dee's Fifth Book of the Mysteries – Sloane MS. 3188). The entry is for Sunday, 8 May 1583 and marked by a crude marginal sketch of a headsman's axe. It is as follows:

> Dee: As concerning the Vision which yesternight was presented (unlooked for) to the sight of EK as he sat a supper with me, in my hall, I meane the appearing of the very sea, and many ships thereon, and the cutting of the hed of a woman, by a tall blak man, what we are to imagin thereof?
>
> Ur[iel]: The one did signifie the provisions of forrayn powers against the welfare of this land: which they shortly put into

practice. The other, the death of the Queene of Scotts. It is not long unto it.

The *Liber Logaeth* – apart from a single flyleaf note and a few minor marginal items – contains not a vestige of text, being comprised solely of a series of elaborate alphabetic and numerical squares.[15]

Returning to the present work, I must emphasise that in all instances we have been at pains to ensure that each element of the text has received our in-depth attention. Placing our reliance on original sources, records and official documents, we have done our utmost to avoid the errors perpetuated in former works of this nature. Where translations from the Latin have proved necessary, they have been executed with special care to provide an accurate and intelligible rendering. In addition, for the benefit of classical scholars wishing to make their own comparisons, we have appended examples of the original and unadulterated texts in each instance.

In preparing the typescript upon which the core of this book is based, I have utilised the following manuscripts:

Libri Mysteriorum, Books I–V (1581–1583)
Liber Mysteriorum Sextus et Sanctus (1583)
Libri Mysteriorum, Books VII – XVIII (1583–1587)
48 Claves Angelicae (1584)
Liber Scientiae, Auxilii et Victoriae Terrestris (1585)[16]
A Book of Supplications and Invocations (date unknown)

I have also made use of Elias Ashmole's transcriptions and notes on the above,[17] and Meric Casaubon's printed version of John Dee's Spiritual Diaries VII–XVIII.[18] Other documents, printed works and spurious manuscripts referred to during textual preparation will be found annexed to the relevant sections.

The same care which has been devoted to the textual information presented in this volume is also extended to the artwork. Whenever possible we have reproduced diagrams and engravings in facsimile; where we have been unable to employ original material due to a particular manuscript's poor state of preservation or general illegibility, items have been redrawn from source-works and treble-checked for accuracy. Illustrations from spurious texts not specifically intrinsic to – but relevant by way of explanation of – complete manuscripts, can be found in: Appendix B.

As I have mentioned earlier in this Introduction, much of the material contained in this book can be seen as an extension of the preliminary ideas set forth in my *Heptarchia Mystica*. Where the major theme of the Heptarchial text can be unerringly designated Planetary in nature (The Sevenfold Kingdom), the later Dee manuscripts that

form the bulk of the present work can, with equal certainty, be regarded as Elemental. This statement, which some 'authorities' may deem to be at variance with certain established traditions, I defend unreservedly in the commentaries I have supplied in section III.

Since the turn of the century occultists have attached tremendous importance to the aspect of Dee's Angel Magic known as Enochian (after the biblical Enoch), in some instances with little justification. The essence of this 'system' centres on the existence of forty-eight Keys[19] (or Calls) written in what is claimed to be the language of the Angels (a laborious account regarding the reception of these tongue-twisting ejaculations can be found in the Dee manuscripts which emerged between 1583 and 1584).

The clairvoyant abilities of Edward Kelly (Dee's scryer and assistant) form the rock on which these strange Apocalyptic communications stand. In a manner which – due to lack of information – is little understood, Kelly transmitted verbally, or indicated by some other method, each word of the Invocations (in most cases) letter by letter backwards. Kelly's visions were granted while sitting or kneeling at a specially constructed table, known as the 'Holy Table' or 'Table of Practice'[20] and gazing intently into the shew stone (one of Dee's various crystals).

English translations of the forty-eight Keys were obtained by a similar process and set down in a manner that facilitates direct comparison between the Angelic language and our own tongue. An example extracted from Dee's spiritual 'action' recorded at Cracovia (Poland) on Thursday 12 July 1584 serves to illustrate the systematic method he used to tabulate these Invocations:

Angelic	*English*	*Pronunciation*
MADRIAX	O you heavens	Madriax
DSPRAF	which dwell	Ds praf
LIL	In the first air	Lil
CHISMICAOLZ	are mighty	Chis Micāolz
SAANIR	in the parts	Sa ā nir
CAOSGO	of the earth	Ca ōs go
OD	and	Od
FISIS	execute	Fisis
BALZIZRAS	the judgement	Balzizras
IAIDA	of the highest	Ia -ida[21]

These lofty and sophisticated utterances seem far removed from the somewhat crude and archaic ritual of Dee's Heptarchial 'grimoire', but nevertheless owe their very existence to this primal and embryonic work:

> O noble Prince (N) and by what name else soever thou art called, or mayst truly and duly be called: to whose peculiar Government, Charge and Disposition, Office and Princely Dignity doth appertain thee (N etc.)
>
> In the name of Almighty God, the King of Kings, and for his honour and Glory to be advanced to my faithful service. I require thee, O Noble Prince (N) to come presently, and to show thyself to my perfect and sensible eye judgement, with thy Ministers servants and subjects, to my comfort and help, in Wisdom and Power according to the properties of thy noble office:
>
> COME, O Noble Prince (N) I say, COME, Amen. Pater noster, etc.[22]

The *Enochian* (or Angelic) language has been the subject of considerable discussion (and conjecture) over the past few decades. Scholars of various academic standings have hotly debated whether the transmitted text represents a valid tongue, a cipher, or is merely elaborate gibberish invented by Edward Kelly. Most important amongst various offerings that have come to print in recent times is *The Complete Enochian Dictionary* by Dr Donald C. Laycock.[23] This laudable work can at once be seen to be an honest and erudite attempt to solve some of the mysteries surrounding Dee's Enochian. Laycock sets out his case in full: approaching each element of the problem with methodical care he establishes several important points, not the least of which is the English-like nature of the 'language'. He also aptly dismisses the possibility of Dee's magic being a complex cover for a system of encipherment – I have written elsewhere of my own inclination towards this point of view.[24]

Yet, as one might have expected from the statement which Laycock makes in his second paragraph: 'strangest of all is that we still do not know whether it is a natural language or an invented language – or whether it is, perhaps, the language of the angels,'[25] and despite his employment of computer analysis and other sophisticated techniques, the matter remains largely unsolved and inconclusive.

Finally, while not wishing to detract from the overall value of Dr Laycock's otherwise highly commendable work, a number of textual errors and inconsistencies were noted.[26]

With regard to the pronunciation of individual Angelic words, the only real guide on which one can rely with any degree of certainty is that contained within Dee's own notes on the subject. Several alternative methods of vocalising the Calls have been generated in modern times, the best-known examples emanating from the Hermetic Order of the Golden Dawn via the prolific – if over-

complicated – pen of MacGregor Mathers (1854–1918), and the work of Aleister Crowley.

The Golden Dawn method – from which Crowley's version is directly derived – entails the insertion of the next following Hebrew vowel between each consonant of a given Enochian word; therefore, treating each letter of each word separately. Thus: E after B (bEth), I after G (gImel), A after D (dAleth), and so forth. This highly synthetic manner of dealing with Enochian words is inconsistent, cumbersome, and above all, far removed from the magic of Dee and Kelly.[27]

Before moving on to the final section of this introduction, I feel it would be appropriate to make mention of certain spurious Angelic names that have been added to the Enochian Hierarchy by later commentators.

Foremost amongst these often meaningless constructions are the 'Three Names of God Almighty coming forth from The Thirty Aethers':

1. LAZodaPeLameDaZodaZODaZodILaZodUOLaTaZoda PeKALaTaNuVaDaZodaBeReTa.
2. IROAIAEIIAKOITaXEAEOHeSIOIITEAAIE.
3. LaNuNuZodaTaZodODaPeXaHEMAOANuNuPeRePe NuRAISAGIXa.

These names certainly do not originate with Dee and, although the pronunciation pattern is pure Golden Dawn, the only reference that I have been able to find regarding these fabrications is in *The Equinox*, Vol. 1, No. 8. I therefore conclude that the names were an invention of Aleister Crowley, or a member of his Order.

The method by which these 'names' were constructed will be immediately obvious to anyone familiar with the sequence of the Thirty Aires or Aethers set down by Dee and Kelly.

It is only necessary to write the title of each Aether in their naturally occurring order – from LIL to TEX – one beneath the other, and read down each column adding the relevant Hebrew vowels as required.

At the risk of proving tedious to the informed reader, but in an effort to elucidate upon the matter for those embarking on these studies for the first time, I tender the graphic explanation given on page 8.

Four further names can be found in both the papers of the Golden Dawn and the *Equinox* publications of Aleister Crowley. They are held to be the titles of the 'Four Supreme Elemental Kings'. For reasons best known to himself, Dr Laycock ascribes the origination of these names to Dee – despite the fact that no extant manuscript of the *Libri Mysteriorum* series or any of the condensations recorded in Sloane MS. 3191 make mention of these.

The Three Names of God Almighty
coming forth from The Thirty Aethers:

Name:	(1)	(2)	(3)	
	L	I	L	(1st)
	A	R	N	
	Z	O	M	
	P	A	Z	
	L	I	T	
	M	A	Z	
	D	E	O	
	Z	I	D	
	Z	I	P	
	Z	A	X	
(a) For each God name read downwards as indicated: ↓	I	C	H	
	L	O	E	
	Z	I	M	
	V	T	A	
	O	X	O	
(b) For the names of the Thirty Aethers read horizontally: LIL, ARN, ZOM, etc.	L	E	A	
	T	A	N	
	Z	E	N	
	P	O	P	
	C	H	R	
(c) Hebrew vowels to be inserted where required. Z to be rendered as : Zod (Golden Dawn rule).	A	S	P	
	L	I	N	
	T	O	R	
	N	I	A	
	V	T	I	
	D	E	S	
	Z	A	A	
	B	A	G	
	R	I	I	
	T	E	X	(30th)

For the truth of the matter we need look no further than the Golden Dawn paper entitled *Document X, The Book of the Concourse of the Forces.*[28] Here we find full instructions regarding the formation of these names: TAHAOELOG (Air), THAHEBYOBEAATANUM (Water), THAHAAOTAHE (Earth), and OHOOOHAATON (Fire).[29]

The method employed to generate the above names is based entirely on the manipulation of the letters and numbers contained in the outer circle of John Dee's Principal Seal: SIGILLUM DEI AEMETH (The Sign of Truth, the Name of God).[30] Even so, Mathers had to resort to some highly questionable manoeuvres and distortions of the Dee/Kelly system to arrive at these uncalled-for additions.

In my treatment of the three major Dee manuscripts (*48 Claves Angelicae, Liber Scientiae Auxilii et Victoriae Terrestris*, and *A Book of Supplications and Invocations*), I have adopted the following approach:

1. A short discourse on the life of John Dee, together with an account of the circumstances and procedures leading to the construction of these texts.
2. A presentation of the above manuscripts in their entirety with translations from the Latin where applicable.
3. Commentaries on each manuscript.

In addition I have appended a series of explanatory diagrams, an expansion of Dee's *Liber Scientiae Auxilii et Victoriae Terrestris* (for which I am indebted to the scholarship of Robin E. Cousins and the fine artwork of Charles Cattell), an account of *Liber Logaeth*, and an example of the Latin text of *A Booke of Supplications and Invocations.* These offerings, together with what has already been published in my *Heptarchia Mystica*, represent the entire range of John Dee's accessible magical writings that have come down to us.

At the beginning of this Introduction I made mention of the binary nature of the ensuing work. To accomplish this end we have annexed a series of 'brief lives', in an attempt to present manuscript material in context, and to provide some account of the prevailing intellectual and social climate of the Tudor era.

In an effort to avoid needless repetition of what can already be found in print, we have whenever possible directed our attention towards lesser-known, or in many cases hitherto unknown, episodes in the lives of our subjects. Here you will find biographical details regarding John Dee's principal seer Edward Kelly; the enigmatic Dr Simon Forman; the sophisticated Rosicrucian and Kabbalistic thinker Robert Fludd; Dee's elusive Welsh cousin Thomas Jones (alias Twm Sion Cati); and not least the much quoted, yet little understood, Robert Turner of Holshott.

Much of the above information is presented for the first time in print, especially with regard to Patricia Shore Turner's work on *Thomas Jones of Tregaron*, and Robin E. Cousins' detailed analysis of Turner's life and literary achievements. In both instances the authors have provided the reader with painstaking digests of all extant material, and in so doing, bridge several long-neglected historical chasms.

It is hoped that these inclusions will prove of absorbing interest to those who wish to form an overall picture of these fascinating times, so necessary towards a complete and in-depth understanding of Elizabethan magic.

ROBERT TURNER
Wolverhampton, 1988

Notes

1 *The Heptarchia Mystica of John Dee*, ed. Robert Turner, Aquarian Press, 1986.
2 *The Enochian Evocation of Dr John Dee*, ed. and tr. Geoffrey James, Heptangle Books, New Jersey, 1984.
3 Sloane MS. 3191.
4 This word should read Urim, possibly a typographical error.
5 *The Enochian Evocation of Dr John Dee*, p. 64n.
6 *The Heptarchia Mystica of John Dee*, Aquarian Press, 1986, p. 71.
7 Ibid., Lat. '*Vide suidam in dictione Ephod. Ubi de Adamante quo diversis datis signis responsa deo consequebatur. Vide: Epiphanium de Lapidibus praetiosis Rationali isto. Vide Scripturas de Urim et Thummim. Vide Libros receptos Trebonae, etc. Scriptum est in Lege (inquit Epiphanius) Visionem quae Mosi in Monte apparuit et Legem datam in gemma Sapphyro fuisse expressam. Aut Mizaldus Memorabilium, centuria 4, numero 94.*'
8 The word *Ephod* is derived from *aphad*, to tie, to fasten, to gird. In use the girdle passed in various ways across the body of the High Priest and finally over the shoulders with the ends hanging to the ground. Where the Ephod passed over the shoulders were attached two large precious stones, on which the names of the twelve Tribes of Israel were engraved, six on each. When David, Saul, or Joshua wished to consult with God they employed the mysterious Urim and Thummim (perhaps black and white stones), but if they failed to obtain an answer they turned to the High Priest in order to invoke the oracular powers of the Ephod. 'Saul inquired of the Lord,' and that, 'the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.' . . . consequently (on the direction of the Urim) he put on the Ephod (I Sam. 28:6).

See *Calmet's Dictionary of the Holy Bible*, Charles Taylor, London, 1845, pp. 381–2.

Manly P. Hall also ascribes similar powers to the Ephod: 'when the High Priest asked certain questions, they (the stones of the Ephod) emitted a celestial radiance. When the onyx on the right shoulder was illuminated it signified that Jehovah answered the question of the High Priest in the affirmative, and when the left one gleamed, it indicated a negative answer to the query.' (*The Secret Teachings of all Ages*, Manly P. Hall, California, 1962.)
9 *Enochian Magic – A Practical Manual* and *An Advanced Guide to Enochian Magick*, Gerald J. Schueler, Llewellyn Publications, Minnesota, 1987.
10 *An Advanced Guide to Enochian Magick*: G. J. Schueler, pp. 151, 153, 155, 157, etc.

11 Ibid., p. 1.
12 The term 'Governors' used in this context seems peculiar when one considers Dee's Latin title for the column of these ninety-one names given in *Liber Scientiae Auxilii et Victoriae Terrestris* (his work on the thirty Aethers or Aires, 'The Book of Earthly Science, of Help, and of Victory'):

'91 Partium Terra Nomina Divinitus imposita'

(*91 Names of the Parts of the Earth divinely given*. Sloane MS. 3191).

The form utilised by Schueler seems to have originated with Crowley – see *The Equinox* Vols. 7 and 8 – who probably never saw Dee's original manuscript and relied on Casaubon's printed version to be found in *A True and Faithful Relation of What passed for many Yeers Between Dr John Dee . . . and Some Spirits*, ed. Meric Casaubon, London, 1659.
13 *John Dee Essential Readings*, selected and introduced by Gerald Suster, Crucible Press, 1986.
14 Ibid., p. 143. Here Mr Suster treats us to a lengthy extract from Crowley's *The Vision and the Voice*, which shows the Thelemite brushmarks only too well.
15 For further details of *Liber Logaeth*, see section I of the present text.
16 All are in Dee's hand, with the exception of *Liber Mysteriorum Sextus et Sanctus* (*Liber Logaeth*), transcribed by Edward Kelly. They are contained in the following manuscript collections of the British Library: Sloane: 3188, 3189, Cotton Appendix MS. XLVI parts 1 & 2, and Sloane MS. 3191 respectively.
17 Sloane MS. 3677, 3678, etc.
18 *A True and Faithful Relation . . .* Meric Casaubon, London, 1659.
19 The original MS. is entitled *48 Claves Angelicae* (Sloane: 3191) indicating the term *Keys* to be correct.
20 Also referred to as *Mensa Faederis* (League Table or Table of Covenant). See Appendix B for illustration.
21 This short extract from the Call of the Thirty Aethers or Aires is taken from John Dee's *Eleventh Book of the Mysteries* (when taken in strict sequence) but is entitled: *Libri Septimi Apertorij Cracoviensis Mystici Sabbatici, Pars Quarta* (it begins 23 May 1584 and ends 12 July following). The column I have headed '*Pronunciation*' does not specifically fulfil this function, but furnishes the reader with some guidance and illustrates the manner in which words are divided and vowels stressed.
22 *The General and Common Exordium and Conclusion appertaining to the 7 Heptarchical Princes Inviting*. See *The Heptarchia Mystica of John Dee*, ed. Robert Turner, p. 63, Aquarian Press, 1986.
23 *The Complete Enochian Dictionary*, Donald C. Laycock, Preface by Stephen Skinner, Askin Publishers, London, 1978.
24 *The Heptarchia Mystica of John Dee*, pp. 104–5.
25 *The Complete Enochian Dictionary*, p. 19.
26 Ibid. On page 43 Laycock indicates the possible derivation of the angelic word *micaolz* (mighty) from the Scots *mickle*, which in fact means 'large in size or bulk, etc.'. The Scots word for mighty being: *michty* (*Concise Scots Dictionary*, ed. Mairi Robinson, Aberdeen University Press, 1987).

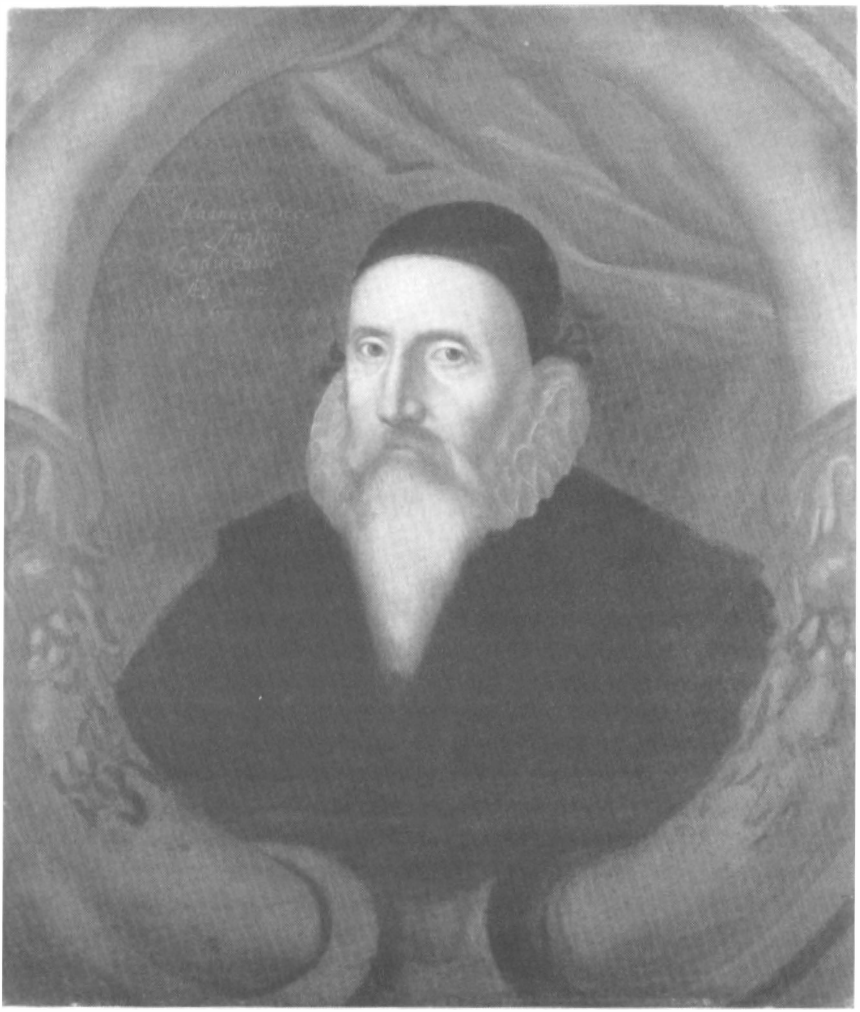
Ibid. page 173, the name *Thahaaotahe*, Supreme Elemental King of Earth (Golden Dawn derivation), is ascribed to *Water*.

The name *Thahebyobeeatan* (Water) is omitted from the above section.

Ibid. page 233, Laycock lists twenty-eight Seniors (Elders of the Apocalypse), when there are in fact twenty-four. His additional names are those of the four Tablet Kings: *Bataivah, Iczhhcal, Edelprna & Raagiosl*.
27 See *The Golden Dawn*, Israel Regardie, Llewellyn Publications, Minnesota, 1978, Vol. IV, p. 297.
28 A copy of this document can be found in the collection of the late Gerald Yorke (cf. Book 4, *The Golden Dawn*, I. Regardie). The complete manuscript, with comments, was published in *The Monolith*, Vol. 2, No. 5 (The Order of the Cubic Stone, Wolverhampton, England), 1983.

29 In his *Equinox* magazine Vol. 1, No. 7, Crowley renders the first, second and fourth names: TAHAOELOJ, THAHEBYOBEEATAN, OHOOOHAATAN respectively, and gives no instructions for their use (apart from a caution against the light use of these names). The Golden Dawn also remains silent in this matter.

30 A representation of this Seal can be found in Appendix B of the present volume. For further details regarding Sigillum Dei Aemeth see pp. 78–80 of my *Heptarchia Mystica of John Dee.*



JOHN DEE *Courtesy of the Ashmolean Museum, Oxford*

I
John Dee
The Sage of Mortlake 1527–1608

"We are such stuff
as dreams are made on and our little life is rounded with a sleep."
(Prospero, in *The Tempest*, Act IV, Scene i)

In recent times much has been written in an effort to extol the virtues and talents of the celebrated Elizabethan Hermetic Scientist, Doctor John Dee. In this twentieth-century reassessment of Dee we can observe the slow, yet certain, re-emergence of a powerful and piercing intellect long neglected by academic posterity.

Much of Dee's former obscurity stems from his involvement in what is now known as occult practice and a misguided interpretation of the role of the Renaissance Magus. Heavily biased and ill-informed commentators, from the self-righteous Meric Casaubon[1] to the woolly-minded and credulous Thomas Smith[2] (and others), have done much to undermine the character of one of Tudor England's greatest worthies.

Amongst Dee's most recent biographers the work of the late Dr Peter French remains without parallel. In his *John Dee – The World of an Elizabethan Magus*[3] Dr French sets forth a scholarly account of the life and achievements of Dee against the background of Renaissance Angel magic and the Kabbalah. This method of portrayal succeeds admirably, and does much to disperse the air of charlatanism that has long sullied Dee's reputation.

In her learned series of books devoted to the philosophy of the *New Era*, the late Dame Frances Yates also flies to Dee's defence. Defining him as 'the leader of the Elizabethan Renaissance', she states: 'the old prejudices against him as a ludicrous figure still subsist, though very much diminished in force as it becomes more and more apparent that Dee had contacts with nearly everyone of importance in the age.'[4]

Frances Yates' statement is well borne out by the innumerable references in Dee's Diaries to such associates as: Gerard Mercator, Humphrey Gilbert, Martin Frobisher, Walter Raleigh, John Davis, Sir John Hawkins and the Queen herself. When one adds to this

impressive list the host of foreign dignitaries, philosophers and mathematicians known personally to Dee, one cannot fail to gain some understanding of his sphere of influence.

Although John Dee claimed descent from the Welsh King Roderick the Great, his life began in fairly humble circumstances. Born on 13 July 1527, Dee entered a world on the verge of religious upheaval. The split with Rome was imminent and great and far-reaching changes were shortly to occur. For some of these revolutionary changes Dee was destined to be the instrument.

His parents, Roland Dee, a gentleman server at the court of Henry VIII, and his wife Joanna (daughter of William Wild) lavished great affection on their son, and although of slender income decided that he should receive a formal education. To this end he was sent to Chelmsford Grammar School, from where he passed in 1542, at the age of 15, to St John's College, Cambridge. He became Bachelor of Arts in 1544 and a Fellow in 1545. Later, after its foundation by Henry VIII, he became a founder fellow of Trinity College. Dee's brilliant academic career had begun.

In his twentieth year (1547) Dee embarked on the first of his many journeys to the Continent. On his return to Cambridge he took his Master's degree; but deciding to further his education abroad he left the following year and travelled to Louvain (Belgium) where he remained in such famous company as Gemma Frisius, Abraham Ortelius, Finaeus, Mercator and Pedro Nuñez, until 1550. Dee's travels then took him to Paris where (at the age of 23) he lectured on Euclid's Theorems to huge audiences.

On his return to England (1551) he secured the rectory of Upton-on-Severn in exchange for the annual pension granted to him under the Royal patronage of Edward VI. Dee had earlier (and wisely) dedicated two books to the young King.

After the untimely death of Edward (1553) and the accession of Mary Tudor (Bloody Mary), Dee's fortunes took a turn for the worse. In June 1555, he was thrown into prison and charged with treason and 'lewd and vain practices of calculating [casting nativities] or conjuring'. This imprisonment lasted only a few months, being almost immediately cleared of the first charge, but held for a time under custody to Bishop Bonner 'for examination in religious matters'. Dee conducted his own case with great authority and eloquence afforded by his vast and detailed knowledge of ecclesiastical matters, and in due course the charge of heresy was also dropped. His fellow prisoner Barthlet Grene was not so fortunate: he was burnt at the stake on the same accusations.

Although Dee's attention had been directed towards the Kabbalah, alchemy, astrology and angelic magic for some time, much of his

reputation as a magician stemmed from his knowledge of the mechanical arts. During his period at Cambridge he was made responsible for the production of several classical plays. To enhance the performances he introduced various 'special effects' of a nature largely unwitnessed. These 'marvels', which made objects appear, disappear, and men fly through the air, although accomplished by way of levers, pulleys, wheels and such like, were in some cases held to have been achieved by the help of spirits 'whereat was great wondering and many vain reports spread abroad of the means how that was effected'.

On the morning of 17 November 1588 Mary died, and the Roman Church lost its last true foothold in England, regaining tenure only briefly during the reign of James II (1685–8). For John Dee and others of like mind a new age had truly begun: an age in which he was able to spread his philosophical and scientific wings without the hindrance of Papal restriction, and free from fear of religious persecution, to indulge his interests in alchemy and Kabbalistic Angel-magic.

The young Elizabeth summoned Dee to court and requested that he cast a horoscope in order to decide the most auspicious date for her coronation, which he set for 15 January 1589. The long and successful life of Elizabeth I will be seen by some as a fitting testimonial to her Astrologer. Dee remained devoted to his Queen throughout her reign, refusing to leave the Royal Service, despite the high honours and monetary awards offered to him by foreign princes. And although Elizabeth did not grant him a regular living until 1595 (the Wardenship of Manchester College) as a token of her esteem, she several times bestowed upon him gifts of money.

Dee married three times.[5] His first wife was Katherine Constable, the widow of a London grocer, who lived with him from 1565 until her death during 1574. The identity of Dee's second wife is unknown. He married her in 1575, but to his great loss, she died in the spring of the following year. In 1578 Dee took his third wife Jane Fromond, lady in waiting to the wife of Lord Admiral Howard. She bore all of his ten children (some authorities record eight) and remained at his side until her death by plague in 1605 (three years before his own death).

Shortly before 1570 Dee settled in Mortlake in Richmond-upon-Thames, at the house left to him by his mother. It was here in the rambling assembly of rooms and outbuildings that he gathered together what has been termed 'Elizabethan England's greatest Library'. His collection comprised almost three thousand printed books and one thousand manuscripts in various languages. The house suited Dee's needs admirably, for in addition to his literary collection, it adequately accommodated his many scientific instruments and

afforded space for laboratory experimentation. Frequented by the learned of the age, Dee's home became an important centre for scientific thought and the furtherance of ideas. Apart from his various stays on the Continent Dee was to live out the remainder of his life in Mortlake, and was buried there in 1608 at the church of St Mary the Virgin.[6]

Any attempt even to summarise the extent and impact of John Dee's tremendous contributions to the navigational arts, mathematics, geography, philosophy, astronomy, and scientific thought of his age is quite beyond the scope of the present volume. It is hoped that some who have read this far will be persuaded to investigate these matters in further depth, and to this end I wholeheartedly recommend the works of the late Peter J. French[7] and E. G. R. Taylor.[8]

Dee's knowledge was not, it seems, won easily as he recalls of his earlier years at Cambridge:

> In the years 1543, 1544, 1545, I was so vehemently bent to studie, that for those yeares I did inviolably keepe this order; only to sleepe four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the tyme of going to and being at divine service) was spent in my studies and learning.[9]

Dee's contributions to scientific and antiquarian literature were extensive, but with the exception of his *Hieroglyphic Monad*,[10] few of his works remain in print. Yet, like his Queen, Dee has received some degree of immortality through the writings of William Shakespeare. *The Tempest*[11] (written after Dee's death) indelibly engraves the archetypal image of the Elizabethan magus in the form of Prospero. Who but Dee could have formed so adequate a basis for the Bard's portrayal of the benign Agrippan sage, served by the dainty spirit Ariel? Who but Dee would so fervently wish to control the mariners' hostile and reluctant elements?

> And promise you calm seas, auspicious gales,
> And sail so expeditious, that shall catch
> Your royal fleet far off. [*Aside to Ariel*] My Ariel, chick,
> That is thy charge. Then to the elements
> Be free, and fare thou well!
>
> Prospero's final speech, *The Tempest*, Act V, Scene i.

Likewise, in a speech given by Oberon in *A Midsummer Night's Dream* (Act II, Scene ii), Queen Elizabeth is ensouled as the 'Virgin Queen':

Flying between the cold moon and the earth,
Cupid all arm'd: a certain aim he took
At a fair vestal throned by the west,
And loos'd his love-shaft smartly from his bow,
As it should pierce a hundred thousand hearts:
But I might see young Cupid's fiery shaft
Quench'd in the chaste beams of the wat'ry moon,
And the imperial vot'ress passed on,
In maiden meditation fancy-free.[12]

Although Dee's experiments with Angelic Magic began in his Cambridge days, it was not until his settlement in Mortlake that any real developments were to take place. His methodology and general approach to the subject seems to have centred on the use of various crystals and mirrors and the employment of earnest (Christian) prayer, coupled with the techniques set forth in Cornelius Agrippa's *Three Books of Occult Philosophy*.[13] As Dee (apart from one unaccountable instance) apparently lacked clairvoyant ability, he employed a number of Seers or Mediums in an effort to make contact with divine beings; he himself acting as recorder of the visions received.

From the records that have come down to us, it is obvious that Dee was both dissatisfied and dismayed with these early attempts to communicate with the Angels. The content of the received dialogue, lack of true consistency and general inferiority of the supposed communications all pointed towards deception on the part of the Seer. This suspicion was finally realised when Barnabas Saul (a lay-preacher and occultist), one of Dee's earliest scryers, first saw visions in the crystal and later (after some involvement with the law, perhaps on charges of sorcery), claimed that he had seen nothing.

This episode did not, however, dampen Dee's enthusiasm in his quest for contact with the intelligences of higher spheres. And shortly, to his own satisfaction at least, his ideal was to be achieved.

On 10 March 1582, Dee records in his *Liber Mysteriorum Primus* (The First Book of the Mysteries):

> One Mr Edward Talbot cam to my howse, and he being willing and desyrous to see or show some thing of spirituall practise, wold have had me to have done some thing there in. And I truely excused my self therin as not in the vulgarly accounted Magik, neyther studies, or exercised: But confessed my self long tyme to have been desirous to have help in my philosophi-

> call studies through the company and information of the blessed Angels of God. And there uppon, I brought forth to him, my stone in the frame (which was given me of a frende) and I sayed to him, that I was credibly informed, that to it (after a sort) were answerable Aliqui Angeli boni [Some Good Angels].

This encounter was to immediately cement a long-lasting relationship.[14] On the same day Talbot (shortly to become Kelly), established contact with what Dee undoubtedly believed to be the Archangel Uriel. Following this an interchange takes place where Dee is informed (via Talbot), that the Archangels Michael and Raphael are also 'answerable' to the stone. Further (highly satisfactory, to Dee) discourse then took place regarding Dee's mystical book SOYGA, which was held to have been concerned with the revelations of various Angels before the 'Fall from Paradise'.

After five months in Dee's employ, Talbot – somewhat abruptly – changed his name to 'Kelly'. The reason for this is unknown, but Dee always referred to him as E(dward)K(elly) henceforth.[15]

Kelly was almost 27 when he entered Dee's service (for the fee of £50 per annum). Although born in Worcester, he was by nationality Irish and the son of an apothecary. Little is known regarding Kelly's movements prior to his arrival at Mortlake, but it is clear that he had already gained some reputation as a magician, and had involved himself in the nefarious art of necromancy.[16]

The early Angelic operations of Dee and Kelly gradually gained momentum. Almost daily they sought contact with an ever growing number of spiritual entities, and each 'action' (Dee's term for his dealings with spirits) was recorded in minutest detail. Shortly they were to receive instructions (from the spirits) regarding the construction of certain items of magical equipment. These requisites comprised the Holy Table (or *Table of Practice*); the Sigillum Dei Aemeth (or *Sign of Truth*), a complex wax pentacle nine inches in diameter; and the Seven Ensigns of Creation: seven talismans to be used in conjunction with the Holy Table. (At first Dee is told to construct the 'Ensigns' from purified-tin, but is later instructed to paint them directly upon the Table in blue lines and red letters.) Finally, a Lamine (or magical breastplate) of parchment or paper is described. (See Appendix B for further details of these ritual items.)

A magical ring, 'of the finest gold', is also mentioned. It was to have a square or oblong bezel engraved with the name PELE (Hebrew: 'He who works wonders') and a central symbol. Although Dee is told of the ring (via Kelly) 'WITHOUT THIS THOU SHALT DO NOTHING',[17] it remains uncertain whether it was ever manufactured.

A new crystal – said to have been obtained from an Angel – was to

be set in a frame of gold upon the Sigillum Dei Aemeth (a red silken cloth lay between), which in turn reposed upon the Holy Table. Four smaller versions of Sigillum Aemeth were – protected by wooden cases – placed beneath the legs of the Table.

From the extant manuscripts it is difficult to discover the exact manner in which this apparatus was meant to have been employed. It has even been suggested that Dee and Kelly never made practical use of the equipment they had so carefully constructed, being unable to understand the principle of its operation. Yet it is my personal belief that the Holy Table and other items were in fact employed in some of the later Actions, and evidence exists that along with the *Books of the Mysteries*, the Table, shew-stone and Sigillum Aemeth were often taken with them to the Continent.

After the emergence of the Heptarchial system of Planetary magic, events took a turn in another, quite different, direction. On 26 March 1582 Kelly produced an alphabet of twenty-one characters relating to what he held to be the language of the Angels. Dee records the reception of the alphabet in his *Fifth Book of the Mysteries*:

> (E)dward (K)elly - he sheweth a boke, as he did before (all gold) and it is truth; whose truth shall endure for ever.
> E.K: The leaves of the boke, are all full of square places, and thos Square place have Characters in them, some more than other: and they are all written with cullor, like blud, not yet dry. 49 square spaces, every way, were on every leaf. Which made in all, 2401, Square places. He wiped his finger on the top of the Table, and there cam out above the Table Certayn Characters enclosed in no lines: but standing by themselves, and points between them. He pointed orderly to them with his finger, and loked toward the skryer at every pointing.
> Me [a female spirit of the Moon]: Note what they are.
> (*a row of twenty-one characters are given here. See p. 22 for their final forms*)
> (D)ee: They are noted.
> E.K: He toke from under the Table, a thing like a great globe, and set that in the chayre and uppon that Globe layd a boke. He pointeth to the Characters: and cownteth them with his finger, being 21, and begynning from the right hand, towards the left. He putteth the Crown of gold, from his hed: and Layeth it, on the Table. His here *appereth* yellow. He maketh cursy: and *from under the Table taketh a rod* of gold in his hand, being divided into three distinctions.
> He putteth the ende of the rod on the first of the Characters, and sayeth Pa and there appeared in english, or latin letters, *Pa:* he sayd *Veh*: and there appeared Veh in writting.[18]

CHARACTER	VALUE	NAME	CHARACTER	VALUE	NAME	CHARACTER	VALUE	NAME
	A	Un		H	Na		Q	Ger
	B	Pa		I,Y	Gon		R	Don
	C,K	Veh		L	Ur		S	Fam
	D	Gal		M	Tal		T	Gisg
	E	Graph		N	Drux		U,V	Van
	F	Or		O	Med		X	Pal
	G,J	Ged		P	Mals		Z	Ceph

THE ANGELIC ALPHABET

Thus each letter of the Angelic Alphabet was named and assigned to its Latin equivalent. The first series of Characters (which must have been written down by Kelly) were crudely drawn, but later (6 May 1583) they appeared in 'yellow cullor' on one of the pages of *Liber Mysteriorum*. By drawing over these ghostly outlines in ink, Kelly arrived at the final highly stylised form of the Alphabet.[19]

Dee notes (on his return from London):

> But it is to be noted, that, when E. K. could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered down on his paper with a light yellow cullor, which he drew the blak uppon, and so the yellow cullor disapearing there remayned onely the shape of the letter in blak.

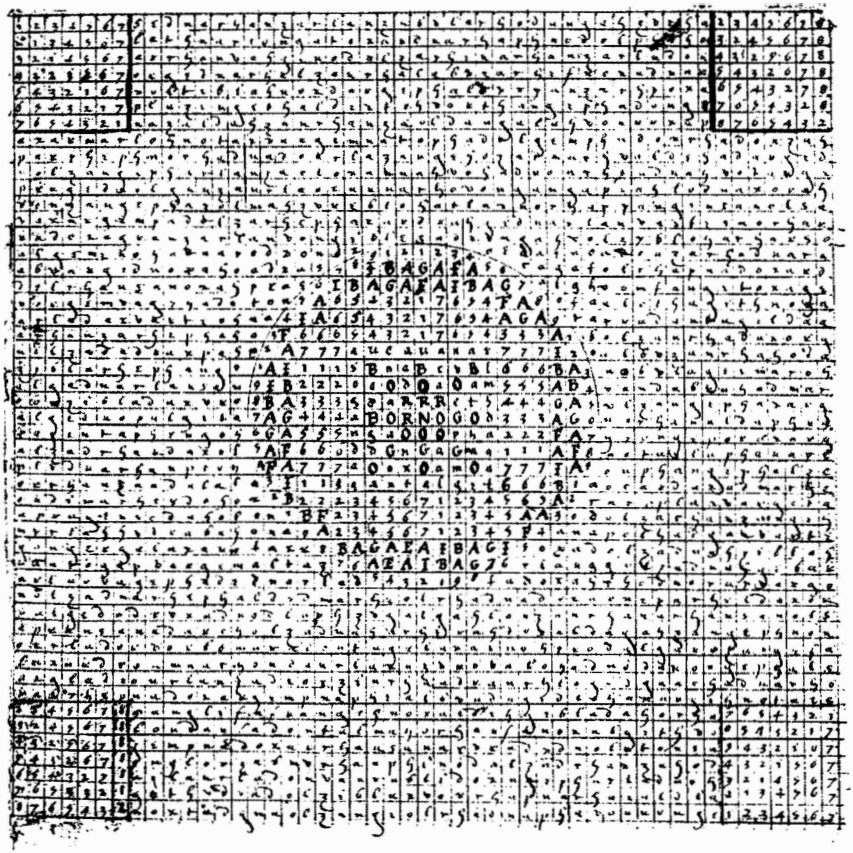
Between 29 March and 6 April 1583 Dee and Kelly were engaged in writing the first section of the Angelicly transmitted book *Liber Logaeth*. This work (also known as *The Book of Enoch, Liber Mysteriorum Sextus (et Sanctus)*[20] and *The Book of the Speech of God*) consisted of firstly a series of Invocations in the Enochian or Angelic language, and secondly a large number (49×49) of squares containing letters and, in some instances, numbers. The exact method in which the book was delivered is, to say the least, confusing. Kelly's visions (as they are recorded) seem to indicate that each leaf of the book was held before him by the spirits and he read from them in turn, letter by letter. But as the actions run on he (after gaining permission from the

spirits) forms words such as: 'Amidan gah lesco van gedon amchih ax or mandol cramsa ne dah vadge lesgamph ar: mara panosch aschedh or samhampore asco pacadabaah . . .', which Dee would have to record without knowledge of the involved spelling. Perhaps as this earlier version of the Angelic language lacked an English translation, Dee simply wrote the words as he heard them and disregarded their exact structure.

The Angels commanded that the entire *Liber Logaeth* must be written within forty days, and it was in fact completed on 6 May 1583, thirty-nine days after the reception of the first of these primary Angelic Invocations. Although the copy of *Liber Logaeth* (in Kelly's hand) is written in ordinary Latin letters, the Angels further instructed that the book was to be rewritten in the characters of the Angelic Alphabet and bound in silver – I can find no evidence to suggest that this was ever done, and on 16 August 1584 Dee writes: 'God he knoweth, and the Heavens, that I did the best I could, to have had the book silvered.'[21]

It seems that in some unknown manner the *Liber Logaeth* was used to generate the *Forty-eight Angelic Keys* system arising in later Actions. Indeed at the beginning of the section of the Spiritual Diaries dealing with the reception of these forty-eight Keys or 'Calls', Dee makes mention of the mystical book in his address to the Angel Nalvage (12 April 1584, at Cracovia): '(Dee to Nalvage) You mean the mystical Letters, wherein the holy book is promised to be written: and if the book be so written and laid open before us, and then you will from Letter to Letter point, and we to record your instructions.'[22] A series of most abstruse manoeuvres follow where dictated numbers are applied to the Tables of Liber Logaeth, employing a method that has not come down to us. The explanation fostered by the late Israel Regardie (and others of similar persuasion), that the dictated numbers simply refer to the 'rank and column' of a given square will be seen to be meaningless in the face of Angelic instructions such as: 'R The 43th. from the upper left angle to the right, and so still in the Circumference, 34006' or 'A 24th. from the Center ascending to the left angle, 25000.'[23] The most likely explanation is that some form of grid-system is involved, coupling the squares in a manner which could accommodate the many extremely high positional numbers. Whatever the answer, it is not to be found in the pages of *Liber Mysteriorum* or any other extant Dee manuscript.

The Angelic operations that took place between 13 April and 13 July 1584 resulted in the generation of three interlinked (in some places, somewhat tenuously) magical systems. They were, namely: *48 Claves Angelicae* (Forty-eight Angelic Keys), *Liber Scientiae Auxilii et Victoriae Terrestris* (The Book of Knowledge, Help and Earthly



SQUARE FROM LIBER LOGAETH Sloane MS.3189 fol. 17r.

Victory), and *A Book of Supplications and Invocations*[24] (this book, in Latin, deals with the Invocation of the Angels who preside over the Four Quarters of the Terrestrial sphere).

These treatises, together with Dee's earlier *Heptarchia Mystica*, represent all that has survived of Dee's complete magical tracts. Their importance is reflected in the fact that fair copies of each book were made for easy reference, and that they were taken by Dee and Kelly on most of their travels.

The Book of the Forty-Eight Angelic Keys contains a series of 'Calls' or Invocations in the Angelic or Enochian language, together with an interlined English translation. These Calls were, in most cases, received letter by letter backwards in an attempt to prevent magical occurrences during their dictation. The English translations (mostly received at the same time) possess great poetic beauty, comparable in some instances to certain verses of the Apocalypse of Saint John. On

this level the clairvoyant abilities of Edward Kelly have been extolled by many.

The Book of Knowledge, Help and Earthly Victory comprises a mass of tabulatory material connected with the Invocation and *modus operandi* of the system of the thirty Airs or 'Aethers'. It is directly associated with the final Call contained in *The Book of the Forty-Eight Angelic Keys* alongside which the names and division of the Aethers are given.

The Book of Supplications and Invocations is almost entirely based upon the manipulation of four alphabetic squares, their involved hierarchy of spirits, the ministry of the spirits, and the methodology of calling them forth. It is connected with *The Book of Knowledge, Help and Earthly Victory*, inasmuch as the sigils of the former are replicated in the squares.

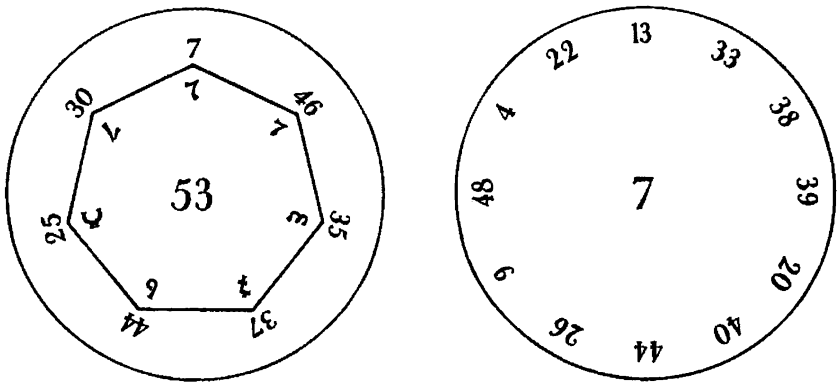
Although the sophistication of these later communicated systems is apparent, it is strange to note that the only real practical example of Dee's employment of any of the transmitted techniques stems from his usage of earlier and unrefined *Heptarchia Mystica* (The Mysteries of the Sevenfold Kingdom).

The Heptarchial system is based upon a hierarchy of 'good Angels' all of which have names beginning with the letter B. Seven Kings, seven Princes and thirty-five lesser Angels are represented, rejoicing in such names (all of seven letters) as Baligon, Bornogo, Bapnido, Besgeme, etc. Dee collected the names of these forty-nine Angels together in a table which he called 'Tabula Angelorum Bonorum 49' (Table of 49 Good Angels). It was this Table that provided the basis for the only recorded example of talismanic magic to be drawn from the Angelic Actions. Furthermore, it seems that the characters of the Angelic Alphabet were employed here for the first time with any definite purpose.

Early in 1583 Dee petitions the Angel Murifri on behalf of two women, one afflicted in soul, the other in body. The first plea for help is upheld, the second refused on the grounds that it was requested in the interests of vanity.

The woman to receive help is Isabel Lister, of whom Dee states: 'the wicked Enemy has sore afflicted long with dangerous temptations, and hath brought her knives to destroy her self withall she resisteth hitherto.'

Murifri informs Dee that he will find his name under the numbers 49, 43, 35, 47, 9, 33, and 42^{25} when applied to the positions indicated in his Table of Good Angels. This Dee accomplishes, but not without some difficulty as the number 35 did not yield the letter R in the first instance. (This first example was given purely to illustrate the way in which Dee was to utilise the Table.)



ISABEL LISTER'S TALISMAN

Later Dee is instructed to write down the numbers 7, 30, 25, 44, 37, 35, 46 representing (letter by letter) the word SOLGARS. Then adding the first and last numbers of the sequence, the number 53 is produced and in turn engraved within a septagon upon a plate of lead.

On the outer angles of the septagon the numbers corresponding to the word SOLGARS were to be engraved and on the inner angles the Angelic Characters of the same.

The obverse side of the Lamin, or talisman, was to bear the numerical equivalents of Isabel Lister's name[26] written in a circle about the number 7 (perhaps to indicate that the seventh table or column was used to generate the sequence of numbers).

All seems very complex and confusing until we employ Dee's Table of the 49 Good Angels and number the columns from left to right as shown on page 27.

The asterisks set against the letters in column three represent the numbers of the name SOLGARS,* while those in column four furnish those of Isabel Lister's. Read horizontally each row of seven letters yields one of the Forty-nine Heptarchial names.

Dee is told (by Murifri) to apply the talisman to the afflicted woman's body as he thinks fit. No record of the talisman's effectiveness exists.

When Dee returned to England (after almost six years travelling in Europe) in 1589, Kelly remained in Prague to continue his alchemical experiments. They were never to meet again, although they occasionally corresponded and seem to have parted on friendly terms.

* As the R in the name SOLGARS cannot be attributed to the number 35 in the third column, I have used the 33 twice in the above examples, being the nearest of seven possible alternatives. R.T.

	1	2	3	4	5	6	7
1	B	A	L	I	G	O	N
2	B	O	R	N	O	G	O
3	B	A	P	N	I	D	O
4	B	E	S	G	E	M	E*
5	B	L	U	M	A	P	O
6	B	M	A	M	G	A	L
7	B	A	S*	L	E	D	F
8	B	O	B	O	G	E	L
9	B	E	F	A	F	E	S*
10	B	A	S	M	E	L	O
11	B	E	R	N	O	L	E
12	B	R	A	N	G	L	O
13	B	R	I	S	F	L	I*
14	B	N	A	G	O	L	E
15	B	A	B	A	L	E	L
16	B	V	T	M	O	N	O
17	B	A	Z	P	A	M	A
18	B	L	I	N	T	O	M
19	B	R	A	G	I	O	P
20	B	E	R	M	A	L	E*
21	B	O	N	E	F	O	N
22	B	Y	N	E	P	O	R*
23	B	L	I	S	D	O	N
24	B	A	L	C	E	O	R
25	B	E	L*	M	A	R	A
26	B	E	N	P	A	G	I*
27	B	A	R	N	A	F	A
28	B	M	I	L	G	E	S
29	B	N	A	S	P	O	L
30	B	R	O*	R	G	E	S
31	B	A	S	P	A	L	O
32	B	I	N	O	D	A	B
33	B	A	R**	I	G	E	S*
34	B	I	N	O	F	O	N
35	B	A	L	D	A	G	O
36	B	N	A	P	S	E	N
37	B	R	A*	L	G	E	S
38	B	O	R	M	I	L	A*
39	B	U	S	C	N	A	B*
40	B	M	I	N	P	O	L*
41	B	A	R	T	I	R	O
42	B	L	I	I	G	A	N
43	B	L	V	M	A	Z	A
44	B	A	G*	E	N	O	L*
45	B	A	B	L	I	B	O
46	B	U	S*	D	U	N	A
47	B	L	I	N	G	E	F
48	B	A	R	F	O	R	T*
49	B	A	M	N	O	D	E

Six years later (1595), Edward Kelly met his death while trying to escape from his imprisonment in the Bohemian castle of Zerner, where he had been held for some time after failing to provide the Emperor Rudolph with long-promised alchemical gold.

If Dee felt any grief at the final loss of his trusted seer, it is hardly discernible in his scant diary reference to Kelly's death: 'Nov. 25th, the newes that Sir Edward Kelly was slayne.'[27]

Although it seems likely that Dee continued to ponder the mysteries of his Angelic books, all serious attempts to communicate with the spirits were clearly abandoned after his parting with Kelly.

The death of Elizabeth (1603) heralded the most miserable period in Dee's long life. His beloved Queen gone, he now added to his ever-growing burden of ill health, poverty and old age (he was now 76) the ministrations of a new and unsympathetic monarch.

Dee's reputation as a magician still followed him. James I, author of the three-volume *Demonology* (shortly to become the witch-hunters' guide), looked upon Dee's religious Hermeticism with suspicion. To this king, all forms of magical art, natural, philosophical, or otherwise, were anathema and 'the assults of Satan'.

John Dee would never again receive the benefit of royal protection and favour he had so long enjoyed under Elizabeth. He died at his Mortlake home in 1608 comforted only by his devoted daughter Katherine and memories of a great age past.

. . . Lend thy hand,
And pluck my magic garment from me – So:
Lie there my art.

(Prospero, to Miranda, *The Tempest*, Act I, Scene ii)

Notes

1 Son of Isaac Casaubon. In 1659 he issued (with Preface) the later sections of John Dee's *Libri Mysteriorum* under the title: *A True and Faithful Relation of what passed for many Yeers Between Dr John Dee . . . and Some Spirits.*

2 See Thomas Smith, *Vita Joannis Dee in Vitae quorundam eruditissimorum et illustrium virorum*, London, 1707. Also *The Life of John Dee*, tr. from the Latin of Dr Thomas Smith, by Wm. Alex Ayton, London, 1908.

3 *John Dee – The World of an Elizabethan Magus*, Peter J. French, Routledge & Kegan Paul, London, 1972.

4 *The Occult Philosophy in the Elizabethan Age*, Frances A. Yates, London, 1979, p. 79.

5 See *Tudor Geography 1485–1583*, E. G. R. Taylor, Methuen & Co., London, 1930, p. 107 n. 1. Doctor Taylor indicates that information contained in Chancery Proceedings, Series II, Bundle 49, No. 44, relates to John Dee's first marriage.

6 See 'Mortlake Revisited', Robin E. Cousins, in *The Heptarchia Mystica of John Dee*, ed. R. Turner, pp. 107–15, Aquarian Press, 1986.

7 *John Dee – The World of an Elizabethan Magus*, Routledge & Kegan Paul, London, 1972.
8 *Tudor Geography*, E. G. R. Taylor, Methuen & Co., London (Reprinted, Octagon Books, Inc., New York, 1968).
9 Dee's *Compendious Rehearsal*, ed. T. Hearne (2 vols.), Oxford, 1726, pp. 5–6.
10 *The Hieroglyphic Monad*, tr. J. W. Hamilton Jones, London, 1947. See also *Monas Hieroglyphica*, tr. C. H. Josten, AMBIX, XII, 1964, London.
11 The earliest printed copy of *The Tempest* known is that in the folio published by Shakespeare's fellow-actors Heminge and Condell, in 1623, seven years after the poet's death. The first performance of this play is believed to have taken place on 'Hallowmas Night' (1 November), 1611.
12 With reference to this quotation, Mary Cowden Clarke makes the following comment: 'This is precisely one of those poetical compliments best calculated to please the royal Elizabeth, who loved to be called "the Virgin Queen", and to have her refusal of husband-suitors attributed to her being above the reach of passion-assaults. It is not to be supposed but that Her Majesty's woman-heart was accurately read by Shakespeare as those of all her sisterhood; and more delicate, as well as fancifully beautiful, verse-homage was never paid by writer to lady.' Mary Cowden Clarke, *The Plays of Shakespeare* (3 vols.), Vol. 1 (Comedies), Cassell, Petter & Galpin, London, Paris and New York, nineteenth century (illustrated by H. C. Setons).
13 *Three Books of Occult Philosophy*, Henry Cornelius Agrippa, tr. John French, 1651. Reprinted: Chthonios Books, London, 1986. Dee owned several copies of this book in the original Latin: *De Occulta Philosophia*, Henry Cornelius Agrippa Von Nettesheim, Antwerp, 1531.
14 For those interested in the art of Horary Astrology, Dee's first dealings with Talbot/Kelly as a scryer took place at 11.15 a.m., 10 March 1582, at Mortlake.
15 For further discussion on the theory of the 'alias' see my *Heptarchia Mystica*, pp. 20–1.
16 What scant information I have been able to assemble regarding Kelly's life and activities forms the substance of Appendix A.
17 *Heptarchia Mystica*, pp. 39, 75–6.
18 *Liber Mysteriorum Quintus*, 10 a.m., Tuesday, 26 March 1582 (Sloane MS. 3188 BL.).
19 See Sloane MS. 3188 BL. Folio 104 (*Quinti Libri Mysteriorum Appendix*).
20 Sloane MS. 3189 (BL) contains Edward Kelly's fair copy of this book.
21 *A True and Faithful Relation*, ed. M. Casaubon, p. 217.
22 Ibid., p. 78.
23 Ibid., p. 79.
24 As the fair copy (Sloane MS. 3191) of this book lacks a title page, I employ the name given by Elias Ashmole. R.T.
25 It seems that the third column of the Table is intended in this instance.
26 I S A B E L L I S T E R
13 33 38 39 20 40 44 26 9 48 4 22
27 *The Private Diary of Dr John Dee*, ed. James Halliwell, London, 1842, p. 54.

II
The Angelic Manuscripts

In 1662, fifty-four years after John Dee's death, his lost Angelic texts were discovered. They were found in a secret compartment of an old wooden chest by a London confectioner named Jones.[1] Although the finder did not understand the nature or significance of these manuscripts, and seemed uninterested in their content, he nonetheless retained them at his dwelling in Lumbard Street. Two years later Jones died (perhaps of plague) and, shortly after, his house was destroyed in the Great Fire of 1666. Fortunately, although the chest perished in the flames, the papers survived and were taken to Moon Fields by Mrs Jones[2] along with the rest of her goods. Later Mrs Jones married Thomas Wale (a Warden at the Tower of London), a close friend of Elias Ashmole. Wale soon realised that the papers were of some importance and, with his wife's permission, conveyed them to Ashmole for his opinion (Ashmole's deep interest in mystical and antiquarian matters was well known). The Wales subsequently offered to exchange the papers with Ashmole for his book on The Institution of the Garter, to which he readily agreed.[3]

Fate had indeed played a strange hand in restoring Dee's Angelic manuscripts to the world, yet one unfortunate incident mars the tale. While the papers were in the possession of Jones the confectioner, his housemaid saw fit to use half of the manuscripts in lighting fires, wrapping pies and other such uses. Of the content of these missing papers we can but speculate and conclude that certain elements of John Dee's Angel-magic may have been irretrievably lost.

The surviving manuscripts were received by Ashmole on 20 August 1672. They comprised (according to Ashmole): *Libri Mysteriorum I–V* (The first five books of the Mysteries); *The 48 Claves Angelicae*; *Liber Scientiae, Auxilii, et Victoriae Terrestris* (*The Book of Knowledge, Help and Earthly Victory*, A treatise on the 30 Aires); *A Book of Supplications and Invocations* (in Latin); and *De Heptarchia Mystica*.

Libri Mysteriorum I–V contain Dee's notes and observations on the early spiritual Actions which I have discussed in some detail above. They begin on 22 December 1581 and end in May 1583. *48 Claves Angelicae*, *Liber Scientiae* and the *Book of Supplications and Invocations* form the substance of the following section of this book. *De Heptarchia Mystica* I have published elsewhere (see Notes and Bibliography).

48 ANGELIC KEYS
Aº 1584

Received (at divers times) from April 13th. to July 13th.
at Cracow
.out of the mercy of our God to Whom alone we offer
all Praise, Honour and Glory,
Amen.[4]

Book 18

I

I	*rayng*	*over you*	*sayeth*	*the God*	*of Justice*
Ol	sonf	vorsg,	gohó	Iad	balt

in powre exalted	*above the firmaments*	*of Wrath:*
lansh	calz	vonpho,

in whose	*hands*	*the sonne*	*is*	*as*	*a sword,*
sobra	z-ol	ror	i	ta	Nazpsad

and the Mone	*as*	*a throwgh thrusting fire:*	*which*
Graa	ta	Malprg	Ds

measureth	*your garments*	*in the mydst*	*of my vestures*
hol-q	Qäa	nothóa	zimz

and	*trussed you together*	*as*	*the palms*	*of my hands:*
Od	commah	ta	nobloh	zien:

Whose	*seats*	*I garnished*	*with the fire*	*of gathering,*
Soba	thil	gnonp	prge	aldi

and	*beautified*	*your garments*	*with admiration*	*To whome*
Od	vrbs	óbŏleh	grsam	Casárm

I made a law	*to govern*	*the holy ones*	*and*	*delivered you*
ohoréla	cabá	pir	Od	zonrensg

a rod	*with*	*the ark of knowledge*	*moreover*
cab	erm	Iadnah	Pilah

you lifted up your voyces	*and sware*	*Obedience*	*and*
farzm	zurza	adná	Ds

faith	*to him*	*that*	*liveth*	*and*	*triumpheth*	*whose*
gono	Iädpil	Ds	hom	Od	tóh	Soba

begynning is not,	*nor ende*	*can not be*	*which*	*shyneth*
Ipam	lu	Ipămis	Ds	lóhŏlo

as a flame	*in the myddst*	*of your palace*	*and*	*reyngneth*
vep	zomd	Poamal	Od	bogpa

amongst you	*as*	*the ballance*	*of righteousnes,*	*and*
aäi	ta	piap	piamo-i	od

truth:	*Move*	*therefore,*	*and*	*shew your selves*	*open*
vaoan	ZACARe	c-a	od	ZAMRAM	Odo

the Mysteries	*of your Creation.*	*Be frendly unto me:*
ciclé	Qää	Zorge,

for	*I am*	*the servant*	*of the same your God*
Lap	zirdo	Noco	MAD

the true worshipper	*of the Highest.*
Hoath	Iaida.

II

Can	*the wings*	*of the windes*	*understand*
Adgt	v-pă-ah	zongom	fa-á-ip

your voyces of wonder	*o you the second*	*of the first*
Sald	vi-i-v	L

whome	*the burning flames*	*have framed*
sobam	I-ál-prg	I-za-zaz

within the depths of my Jaws	*whome*	*I have prepared*	*as*
pi — ádph	cas-árma	abramg	ta

cupps	*for a wedding*	*or as*	*the flowres*	*in their beauty*
talho	parácleda	Q – ta	lors-l-q	turbs

for the Chamber	*of righteousnes*	*stranger*	*are*	*your fete*
oðge	Baltch	Giui	chís	lusd

then the barren stone:	*And*	*mightier*	*are*	*your voices*
orri	Od	mi-calp	chís	bia

then the manifold windes.	*For,*	*you are become*	*a buylding*
ózoňgon	Lap	noán	trof

such	*as is not*	*but*	*in the mynde*	*of the all powrefull*
cors	tage	o-q	manin	Ia-i-don

Arrise	*sayeth the First:*	*Move*	*therefore*	*unto his Servants:*
Torzú	góhel	ZACAR	ca	c-nó-qod,

Shew your selves	*in powre:*	*And*	*make me*	*a strong See-thing:*
ZAMRAN	micalzo	Od	ozazm	vrelp

for	*I am*	*of him that liveth for ever.*
Lap	zir	Ioiad.

III

Behold	*sayeth*	*your God,*	*I am*	*a Circle*	*on whose hands*
Micma	goho	Piad	zir	com-selh	a zien

stand	*12*	*Kingdoms.*	*Six*	*are*	*the seats*	*of living breath:*
blab	Os	Lon-doh	Norz	Chis	othil	Gigipah

the rest	*are*	*as sharp sickles:*	*or the horns*	*of death*
vnd-l	chis	ta-pu-im	Q mos-pleh	teloch

wherein	*the Creatures of ye earth*	*are*	*to*	*are*	*not*
Qui-i-n	toltorg	chis	i	chis	ge

Except	*myne own hand*	*which*	*sleep*	*and*	*shall ryse*
m	ozien	dst	brgda	od	torzul

In the first	*I made you*	*stuards*	*and*	*placed you*
i li	F ol	balzarg,	od	aala

in seats	*12*	*of government*	*giving*	*unto every one of you*
Thiln	Os	ne ta ab	dluga	vomsarg

powre	*succesively*	*over*	*.456*	*the true ages*	*of tyme*
lonsa	cap-mi-ali	vors	*cla*	homil	cocasb

to the intent that	*from ye highest vèssells*	*and*	*the corners*
fafen	izizop	od	mi i noag

of	*your governments,*	*you might work*	*my powre:*
de	gnetaab	vaun	na-na-e-el

pouring downe	*the fires of life, and encrease,*	*continually*
panpir	Malpirgi	caosg

on the earth	*Thus you are become*	*the skirts*	*of Justice*
Pild	noan	vnalah	balt

and truth	*In the Name*	*of the same your God*	*Lift up*
od vooan	do o-i-ap	MAD	Goholor

I say	*your selves.*	*Behold*	*his mercies*	*florish*	*and*
gohus	amiran	Micma	Iehusoz	ca-ca-com	od

(his) Name	*is become*	*mighty*	*amongst us.*	*In whome*
do-o-a-in	noar	mi-ca-olz	a-ai-om	Casarmg

we say	*I Move,*	*Descend*	*and*	*apply your selves unto us*
gohia	ZACAR	vniglag	od	Im-ua-mar

as unto	*the partakers*	*of the secret Wisdome*
pugo	plapli	ananael

of your Creation.
Q a an.

IV

I have set	*my fete*	*in the south*	*and*	*have looked abowt me;*
Othil	lasdi	babage	od	dorpha

saying,	*are not*	*the Thunders of encrease*	*numbered*	*33,*
Gohol	G chis ge	auauago	cormp	pd

which raigne	*in the second Angle?*	*under whome*	*I have placed*
dsonf	vi v-di-v	Casarmi	oali

:9639:	*whome*	*None*	*hath yet numbered*	*but one*	*in whome*
Map m	Sobam	ag	cormpo	c-rp-l	Casarmg

the second beginning of things	*are*	*and*	*wax strong*
cro od zi	chis	od	vgeg

which also	*successively*	*are*	*the number of time:*
dst	ca pi mali	chis	ca pi ma on

their powers	*are*	*as the first*	*:456:*	*Arrise*
Ionshin	chis	ta lo	*Cla*	Torgu

you Sonns of pleasure,	*and*	*viset the earth:*	*for*
Nor quasahi	od	F caosga	Bagle

I am the Lord your God	*which is,*	*and*	*liveth*	*In the name*
zi re nai ad	Dsi	od	Apila	Do *o a* ip

of the Creator	*Move,*	*and*	*shew your selves*
Q-a-al	ZACAR	od	ZAMRAN

as pleasant deliverers	*That you may praise him*	*amongst*
Obelisong	rest-el	aaf

the sonnes of men.
Nor-mo-lap.

V

The mighty sownds	*have entred*	*in ye third Angle*	*and*
Sa pah	zimii	du-i-v	od

are become	*as olives*	*in ye olive mownt*	*looking with gladness*
noas	ta-qu-a-nis	adroch	dorphal

uppon the earth	*and*	*dwelling*	*in the brightness of the hevens*
Ca ósg	od	faonts	peripsol

as contynuall cumforters	*unto whome*	*I fastened*
tablior	Casarm	amipzi

pillars of gladness	*:19:*	*and*	*gave them*	*vessels*	*to water*
na zarth	*af*	od	dlugar	zizop	z-lida

the earth	*with her creatures*	*and*	*they are*	*the brothers*
caosgi	tol torg	od	z-chis	*e si* asch

of the first	*and second*	*and*	*the beginning*
L	ta vi u	od	iaod

of their own seats	*which*	*are garnished*	*with continually*
thild	ds	peral	

burning lamps	*:69636:*	*whose*	*numbers*	*are*	*as*	*the first*
hubar	*Pe o al*	soba	cormfa	chis	ta	la

the endes	*and*	*ye contents of tyme*	*Therefore*	*come you*
vis	od	Q-co-casb	Ca	nils

and	*obey*	*your creation*	*viset us in peace*	*and*
od	Darbs	*Q a as*	Feth-ar-zi	od

cumfort	*Conclude us*	*as receivers*	*of your mysteries:*
bliora	ia-ial	*ed* nas	cicles

for why?	*Our Lord and Master*	*is all One.*
Bagle	Ge iad	i L

VI

The spirits	*of ye 4th. Angle*	*are*	*Nine,*	*Mighty*
Gah	s di u	chis	em	micalzo

in the firmament of waters:	*Whome*	*the first*	*hath planted*
pil zin	sobam	El	harg

a torment	*to the wicked*	*and*	*a garland*	*to the righteous*
mir	babalon	od	obloc	samvelg

giving unto them	*fyrie darts*	*to vanne the earth*	*and*
dlugar	malprg	arcaosgi	od

7699:	*continuall workmen*	*whose course*	*viset with cumfort*
Acam	canal	so bol zar	f-bliard

the earth	*and*	*are*	*in government*	*and*	*contynuance*
caosgi	od	chis	a ne tab	od	miam

as the second	*and*	*the third*	*Wherefore*	*harken unto*
ta vi v	od	d	Darsar	sol peth

my voyce	*I have talked to you*	*and*	*I move you*
bi en	B ri ta	od	zacam

in powre and presence	*whose works*	*shalbe*	*a song of honor*
g mi calzo	sob ha hath	trian	Lu ia he

and the praise	*of your God*	*in your Creation.*
odecrin	MAD	*Q a a on.*

VII

The East	*is a howse*	*of virgins*	*singing praises*	*amongst*
R a as	isalman	para di zod	oe cri ni	aao

the flames of the first glory,	*wherein the Lord*
ial purgah	qui in enay

hath opened his mowth:	*and*	*they are become*	*: 28 :*
butmon	od	in oas	*ni*

Living dwellings	*in whome*	*the strength of man*	*rejoyseth*
para dial	casarmg	vgear	chirlan

and	*they are apparailed*	*with ornaments of brightness*
od	zonac	Lu cif tian

such as	*work wunders*	*on all creatures*	*Whose*	*Kingdoms*
cors to	vaul zirn	tol ha mi	Soba	Londoh

and continuance	*are as the Third*	*and fourth*	*strong towres*
od miam	chis tad	o des	vmadea

and	*places of cumfort*	*The seats of Mercy*	*and continuance*
od	pibliar	Othil rit	od miam

o you Servants	*of Mercy,*	*Move,*	*Appeare,*	*sing prayses*
C no quol	Rit	ZACAR,	ZAMRAN	oecrimi

unto the Creator:	*And*	*be mighty*	*amongst us*	*For*
Q a dah	od	o mi ca olz	aaiom	Bagle

to this remembrance	*is given*	*powre*	*and*	*our strength*
pap nor	id lugam	lonshi	od	vmplif

waxeth strong	*in our Cumforter.*
vgegi	Bigliad.

VIII

The midday the first,	*is as*	*the third heaven*	*made*
Bazmelo	i ta	pi ripson	oln

of Hyacinth Pillers	*:26:*	*in whome*	*The Elders*	*are*
Na za vabh	*ox*	casarmg	vran	Chis

become strong	*which I have prepared*	*for my own righteousnes*
vgeg	dsa bramig	bal to ha

sayth the Lord	*whose long contynuance*	*shall be*	*as bucklers*
goho i ad	solamian	trian	ta lol cis

to the stooping Dragon	*and*	*like unto the harvest*
A ba i uo nin	od	a zi agi er

of a wyddow.	*How many are there*	*which remayn*
rior	Ir gil chis da	ds pa a ox

in the glorie	*of the earth*	*which are*	*and shall not see*
bufd	Caosgo	ds chis	odi puran

death	*until*	*this howse fall*	*and*	*the Dragon sink*
teloah	cacrg	isalman loncho	od	Vouina carbaf

come away,	*for*	*the Thunders,*	*have spoken:*	*Come away,*
Niiso	Bagle	auauago	gohon	Nilso

for	*the Crownes*	*of the Temple,*	*and*	*the coat*
bagle	momao	siaion	od	mabza

of him that is,was, and shall be crowned, *are divided*
Iad o i as mo mar poilp

Come	*Appeare*	*to the terror*	*of the earth*	*and*
Niis	ZAMRAN	ci a o fi	caosgo	od

to our cumfort	*and*	*of such*	*as*	*are prepared.*
bliors	od	corsi	ta	a bra mig.

IX

A mighty	*gard*	*of fire*	*with two edged swords*	*flaming*
Mi ca oli	bransg	prgel	napta	ialpor

(which have viols :8	*of wrath*	*for two tymes*	*and*
ds brin efafafe *P*	vonpho	o l a ni	od

a half.	*Whose*	*wings,*	*are*	*of wormwood,*	*and*
obza	Sobca	v pa ah	chis	tatan	od

of the marrow	*of salt),*	*have setled*	*their feete*
tra nan	balye	a lar	lusda

in the west,	*and*	*are measured*	*with their Ministers*
so boln	od	chis hol q	C no quo di

:9996	*These*	*gather up*	*the moss*	*of the earth*	*as*
cial	v nal	aldon	mom	caosgo	ta

the rich man	*doth*	*his treasure:*	*Cursed*	*are they*
las ollor	gnay	limlal	Amma	chiis

Whose	*iniquities*	*they are*	*in their eyes*	*are milstones*
Sobca	madrid	z chis,	ooanoan	chiis auiny

greater than the earth	*And*	*from their mowthes*	*rane*
dril pi caosgin	od	butmoni	parm

seas of blud:	*Their heds*	*are covered*	*with Diamond:*
zum vi C nila	Daziz	e thamz	a -childao

and uppon	*their heds*	*are*	*marble sleves.*	*Happy is he,*
od mirc	ozol	chis	pi di a i Collal	Vl ci nin

on whome	*they fown not.*	*For why?*	*The God of rytheousnes,*
a sobam	v cim	Bagle	Iad baltoh

rejoyseth	*in them.*	*Come away*	*and*	*not*	*your viols*
chirlan	par	Niiso	od	ip	ofafafe

For	*the tyme*	*is such as*	*requireth*	*cumfort.*
Bagle	acocasb	icorsca	unig	blior.

X

The Thunders of Judgment and wrath	*are*	*numbered*	*and*
Coraxo	chis	cormp	od

are harboured	*in the North*	*in the likeness*	*of an oak*
blans	Lucal	aziazor	paeb

whose	*branches*	*are*	*Nests*	*:22:*	*of lamentation*	*and*
soba	lilonon	chis	virq	*op*	eophan	od

weeping	*layd up*	*for*	*the earth*	*which*	*burn night*
raclir	maasi	bagle	caosgi	ds	ialpon dosiz

and day:	*and vomit out*	*the heds*	*of scorpions*	*and*
od basgim	od oxex	dazis	siatris	od

live sulphur	*myngled*	*with poison*	*These be*
salbrox	cynixir	faboan	U nal chis

The Thunders	*that*	*:5678:*	*tymes*	*in ye 24th. part*
Coust	ds	*saox*	co casg	*ol*

of a moment	*roar*	*with a hundred mighty earthquakes*	*and*
oanio	yor	eors vohim gizyax	od

a thousand tymes	*as many surges*	*which*	*rest not*	*neither*
math cocasg	plo si molui	ds	pa ge ip	larag

know any	*echoing tyme.*	*Here*	*one rock*	*bringeth fortth*
om droln	matorb cocasb	emna	L patralx	yolci

1000	*even as*	*the heart*	*of man doth*	*his thoughts*
math	nomig	momons	olora gnay	angelard

Woe,	*Woe,*	*Woe,*	*Woe,*	*Woe,*	*Woe,*	*yea,*	*woe*	*be to the earth*
Ohio	ohio	ohio	ohio	ohio	ohio	noib	ohio	caosgon,

For	*her iniquities*	*is*	*was*	*and shall be*	*great*
Bagle	madrid	i	zirop	chiso	drilpa

Come awaye	*but*	*not your noyses.*
Niiso	crip	ip nidali.

XI

The mighty seat	*groaned*	*and*	*they were*	*:5:*	*thunders*
Ox i ay al	holdo	od	zirom	*O*	Coraxo

which flew	*into the east*	*and*	*the Eagle*	*spake*	*and*
ds zddar	ra asy	od	vab zir	comliax	od

cryed with a loud voyce	*Come awaye*	*and they gathered*
ba hal	Niiso	

themselves together and became the house of death
salman teloch

of whome	*it is measured*	*and*	*it is as*	*they are*
Casar man	hol-q	od	ti ta	z-chis

whose	*number*	*is*	*:31:*	*Come away*	*For I prepare*
soba	cormf	i	*ga*	Niisa	Bagle abramg

for you	*Move*	*therefore*	*and*	*shew your selves*
noncp	ZACARe	ca	od	ZAMRAN

open	*the mysteries*	*of your creation*	*Be frendly unto me*
odo	cicle	qaa	Zorge

for	*I am*	*the servant*	*of ye same your God*
lap	zirdo	noco	Mad

the true wurshipper	*of the Highest.*
Hoath	Iaida.

XII

O you	*that rayng*	*in the sowth*	*and*	*are*	*:28:*
Nonci	dsonf	Babage	od	chis	*ob*

the lanterns	*of sorrow*	*bind up*	*your girdles*	*and*	*visit us*
hubaio	*tibibp*	allar	atraah	od	ef

Bring down *your trayn* *:3663:* *that* *the Lord*
drix fafen *Mian* ar E nay

may be magnified *whose name amongst you* *is* *wrath*
ovof soba do o a in aai i VONPH

Move, I say, *and* *shew your selves* *open ye mysteries*
ZACAR gohus od ZAMRAM odo cicle

of your Creation *be frendely unto me* *for* *I am* *the servant*
Qaa Zorge, lap zirdo noco

of the same your God. *The true wurshipper* *of the Highest.*
MAD Hoath Iaida.

XIII

O you swords *of the sowth* *which have* *:42:* *eyes*
Napeai Babagen ds brin *vx* ooaona

to stir up *the wrath* *of synn* *making* *men* *drunken*
lring vonph doalim eolis ollog orsba

which are empty. *Behold* *the promise* *of God* *and*
ds chis affa Micma isro MAD od

his power *which* *is called* *amongst you* *A bitter sting*
lonshitox ds ivmd aai GROSB

Move *and* *shew your selves* *open* *the mysteries*
ZACAR od ZAMRAN, odo cicle

of your creation, *Be frendely unto me,* *for I am the servant*
Qaa, zorge, lap zirdo noco

of ye same your God *The true wurshipper* *of the Highest.*
MAD Hoath Iaida.

XIV

O you sonns *of fury* *the daughters* *of the Just* *which*
Noromi bagie pasbs oiad ds

sit *uppon* *:24:* *seats* *vexing* *all creatures*
trint mirc *ol* thil dods tolham

of the earth caosgo — *with age* Ho min — *which have* ds brin — *under you* oroch — *:1636:* *Quar*

Behold the voyce Micma bial — *of God* *oiad* — *the promise* a is ro — *of him* tox

which is called dsi vm — *amongst you* aai — *Furye, or Extreme Justice* Baltim

Move ZACAR — *and* od — *shew your selves* ZAMRAN — *open* odo — *the mysteries* cicle

of your Creation Qaa, — *Be frendely unto me* zorge, — *for I am* lap zirdo

the servant noco — *of the same your God* MAD, — *the true wurshipper* hoath

of the Highest. Iaida.

XV

O thou Ils — *the governor* tabaan — *of the first flame* li al prt — *under whose* casarman

wynges Vpahi — *are* chis — *:6739:* *darg* — *which weave* dso ado — *the earth* caosgi

with dryness orscor — *which* ds — *knoweth* omax — *the great name* nonasci — *Righteousness* Baeouib

and od — *the seal* emetgis — *of Honour* iaiadix — *Move* ZACAR — *and* od — *shew yourselves* ZAMRAM,

open the mysteries odo cicle — *of your Creation* Qaa — *Be frendely unto me* zorge,

for lap — *I am* zirdo — *the servant* Noco — *of the same your God* MAD,

the true wurshipper hoath — *of the Highest.* Iaida.

XVI

O thou	*second flame*	*the howse*	*of Justice*	*which*
Ils	viuialprt	salman	blat	ds

hast thy begynning		*in glory: and*	*shalt cumfort*	*the Just*
acro odzi		busd od	bliorax	balit

which walkest	*on the earth*	*with feete*	*:8763:*
dsin-si	caosg	lusdan	*Emod*

that understand	*and*	*separate creatures.*	*great*	*art*
dsom	od	tli-ob	drilpa	geh

thou	*in the God of*	*stretch-forth and conquere*	*Move*
uls	MAD	zilodarp	ZACAR

and	*shew your selves*	*Open*	*the mysteries*	*of your creation*
od	ZAMRAN	odo	cicle	Qaa

Be frendely unto me,	*for*	*I am*	*the servant*
zorge,	lap	zirdo	noco

of the same your God	*the true wurshipper*	*of the Highest.*
MAD	hoath	Iaida.

XVII

O thou	*Third flame*	*whose*	*wynges*	*are thorns*	*to stir up*
Ils	di alprt	soba	vpa ah	chis manba	zixlay

vexation:	*and hast*	*:7336:*	*lamps living*	*going before*
dodshi	od brint	*Taxs*	hubaro	tas tax

thee	*whose God*	*is wrath in angre*	*gird up*	*thy loynes*
ylsi,	so bai ad	I von po vnph	Aldon	dax il

and	*harken*	*Move*	*and*	*shew your selves*	*Open*
od	toatar	ZACAR	od	ZAMRAM	odo

the mysteries	*of your Creation*	*Be frendely unto me*	*for*
cicle	Qaa	zorge	lap

I am	*the servant*	*of the same your God*	*the true wurshipper*
zirdo	Noco	MAD	hoath

of the Highest.
Iaida.

XVIII

O thou	*mighty light*	*and burning flame*	*of cumfort*
Ils	Micaol-z olprit	ial prg	Bliors

which	*openest*	*the glory*	*of God*	*to the centre*
ds	odo	Busdir	oiad	o uo ars

of the earth	*In whome*	*the secrets of truth*	*6332*	*have*
caosgo	Ca sar mg	La iad	*eran*	brints

their abiding	*which*	*is called*	*in thy*	*Kingdome*	*JOYE*
cafafam	ds	iumd	*a q lo*	a do hi	MOZ

and	*not to be measured*	*Be thou*	*a wyndow of cumfort*
od	*ma* of fas	Bolp	comobliort

unto me	*Move*	*and*	*shew your selves*	*Open*	*the mysteries*
pambt	ZACAR	od	ZAMRAN	odo	cicle

of your creation	*Be frendely unto me*	*for I am*	*the servant*
Qaa	zorge	lap zirdo	Noco

of the same your God	*the true wurshipper*	*of the Highest.*
MAD	Hoath	Iaida.

XIX

The Key of the Thirty Aires

O you hevens	*which dwell*	*in the first Ayre,*	*are*	*Mightie*
Madriax	ds praf	*LIL**	chis	Micaolz

in the parts	*of the Earth,*	*and execute*	*the Judgment*
saanir	caosgo	od fisis	bal zizras

of the highest:	*to you it is said,*	*Behold*	*the face*
Iaida	nonca gohulim	Micma	adoian

of your God,	*the begynning*	*of cumfort;*	*whose eyes*
MAD	I a od	bliorb	sa ba ooaona

are	*the brightness*	*of the hevens:*	*which*	*provided*	*you*
chis	Luciftias	peripsol	ds	abraassa	noncf

for the government	*of the Earth,*	*and*	*her*	*unspeakable*
netaa ib	caosgi	od	tilb	adphaht

*This name is to be varied with the nature of the Aire invoked.

variety *furnishing* *you* *with a power of understanding*
dam ploz tooat noncf gmi calzoma

to dispose *all things* *according* *to the providence*
L rasd tofglo marb yarry

of him that sitteth on the Holy Throne *and* *rose up*
I DOI GO od tor zulp

in the begynning, *saying,* *The Earth let her be governed*
ia o daf gohol caosga ta ba ord

by her parts *and* *let there be* *Division* *in her*
saanir od christeos yr poil ti ob l

that the glory of her *may be* *allwayes* *drunken* *and*
Bus dir tilb noaln pa id orsba od

vexed *in itself:* *Her course,* *let it run*
dodrmni zylna El zap tilb parm gi

with the hevens: *and* *as* *a handmayd* *Let her serve them:*
pe rip sax od ta qurlst *bo o a pi S*

One season *let it confownd another:* *And let there be*
L nib m ov cho symp od Christeos

no Creature *uppon,* *or within her,* *the same:* *All*
Ag tol torn mirc q *ti ob l* Lel, Tom

her members *let them differ* *in their qualities:* *And*
paombd dilzmo aspian, Od

let there be *no one Creature* *equal* *with another:*
christeos *Ag* L tor torn parach a symp,

The reasonable Creatures of the Earth *let them vex*
Cord ziz dod pal

and weede out *one another:* *And* *the dwelling places*
od fifalz *L s mn*ad, od fargt

let them forget *their names:* *The work of man,* *and*
bams omaoas Conisbra od

his pomp, *let them be defaced:* *His buildings*
auauox tonug Ors cat bl

let them become *caves* *for the beasts of the field:*
noasmi tab ges Leuith mong

Confownd	*her understanding*	*with darkness.*	*For why?*
vnchi	omp tilb	ors.	Bagle

It repenteth me	*I made man.*	*One while*	*let her be known,*
Mo o o ah	ol cord ziz	*L ca pi ma o*	ix o maxip

and another while	*a stranger:*	*Because*	*she is*	*the bed*
od ca co casb	gosaa	Baglen	pi i	tianta

of a Harlot,	*and the*	*dwelling place*	*of him that is fallen:*
a ba ba lond	od	faorgt	teloc vo v im

O you heavens,	*arrise,*	*the lower heavens*	*under neath you,*
Ma dri iax	torzu	o adriax	oro cha

Let them serve you:	*Govern*	*those that govern:*	*Cast down*
aboapri	Tabaori	priaz ar ta bas.	A dr pan

such as	*fall:*	*Bring forth*	*with those*	*that encrease:*
cor sta	dobix	Yol cam	pri a zi	ar coazior.

And destroy	*the rotten:*	*No place*	*let it remayne*
Od quasb	q ting	Ripir	pa a oxt

in one number.	*Add*	*and Diminish,*	*untill*	*the stars*
sa ga cor.	*vm l*	od *prd zar*	ca crg	A oi ve a e

be numbered:	*ARRISE,*	*MOVE,*	*and*	*APPEAR*	*before*
cormpt	TORZV	ZACAR	od	ZAMRAN	aspt

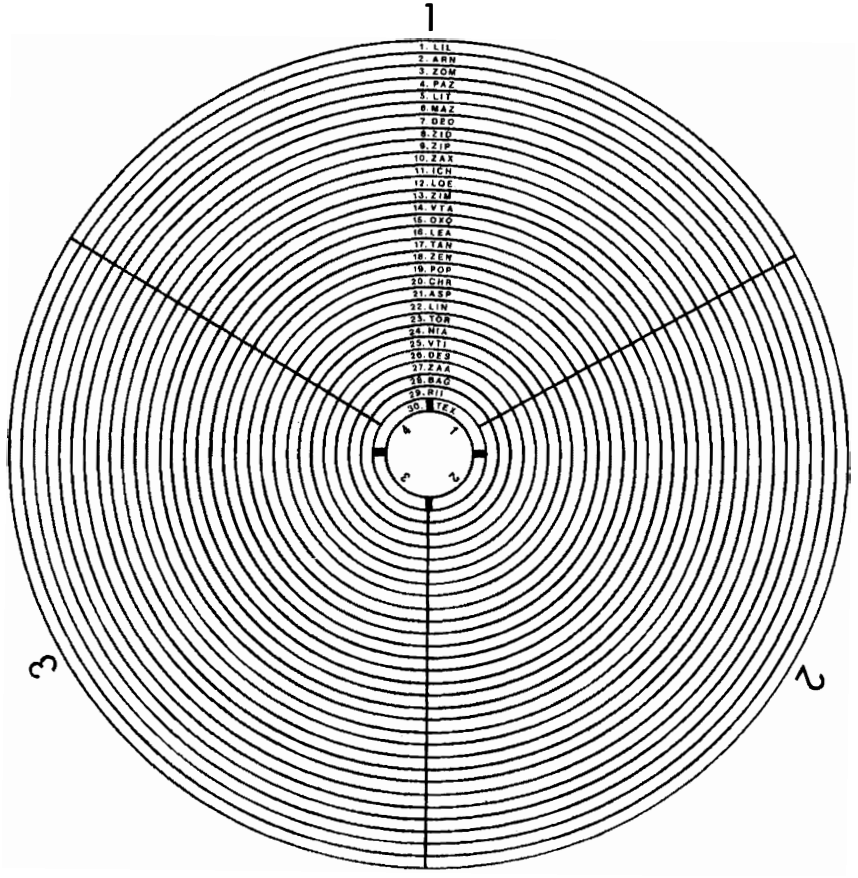
the Covenant	*of his mowth,*	*which*	*he hath sworne unto us,*
sibsi	but mona	ds	surzas tia

in his Justice:	*OPEN*	*the Mysteries*	*of your Creation:*
baltan	ODO	cicle	Qaa

And	*Make us*	*partakers*	*of undefyled Knowledge.*
Od	Ozazma	plapli	Iad na mad.

The Thirty Names of the Aires

1. Lil	6. Maz	11. Ich	16. Lea	21. Asp	26. Des
2. Arn	7. Deo	12. Loe	17. Tan	22. Lin	27. Zaa
3. Zom	8. Zid	13. Zim	18. Zen	23. Tor	28. Bag
4. Paz	9. Zip	14. Vta	19. Pop	24. Nia	29. Rii
5. Lat	10. Zax	15. Oxo	20. Chr	25. Vti	30. Tex



THE THIRTY AIRES

THE BOOK OF KNOWLEDGE
HELP AND EARTHLY VICTORY
A°1585
May 2°

(New style)
Cracow in Poland[5]

Note

In the original manuscript, each column of correspondences is headed with a lengthy title in Latin. For technical reasons we have been unable to adopt this system of notation in the present volume; and have therefore utilised a series of Roman numerals to represent each column in accordance with the following key:

I: A continuous series of 91 parts.
II: 91 Names of the parts of the earth imposed by men.
III: 91 Names of the parts of the earth divinely given.
IV: 91 symmetrical characters divinely given.
V: 30 Spheric orders of good princes of the air.
VI: Tripartite number of the good servants of each order.
VII: Total number of the tripartite good servants in each order.
VIII: 12 Angel Kings ruling their 30 orders, who are over 12 tribes also.
IX: 12 Tribes of the Israelite people at the dispersal.
X: 4 Zones of the world assigned to the dispersed tribes.[6]

Special Note on Column X

The zones of the world assigned to the Twelve Dispersed Tribes of Israel do not (as certain commentators have indicated) represent the usual points of the compass: North, South, East, West, North N-W, East N-E, etc. The key to Dee's intended directions can be clearly found in the second diagram he appends to his manuscript (given here on p. 58). The diagram is representative of the order of the Tribes at their dispersal (and indeed in 1585) drawn within the walls of the Holy City. To interpret Dee's intentions it is necessary to imagine oneself viewing a particular wall of the city from the *outside*. Then following the directive with reference to the relevant diagram the meaning becomes obvious. E.g. 'On the East side, to the right-hand = NAPHTALI (*Dee: Oriens-dexter=Nephthalim*); on the West side, to the left-hand = ISSACHAR (*Dee: Occidens-sinister=Isacaraah*); to the North = MANASSEH (*Dee: Aquilonaris=Manasse*) etc.' Therefore in each

instance the direction in which one is facing (i.e. towards a particular wall of the city) would be geographically opposite the Cardinal point named in this column (X).

In the present transcription I have represented the points of the compass (North, South, East and West) in the conventional manner, i.e. by their initial letters: N, S, E, W (Dee MS: *Aquilonaris, Meridies, Oriens, Occidens – Lat.*), and the directions Left and Right by the letters L and R respectively. Thus E-L signifies 'Looking towards the Eastern wall (of the Holy City), to the Left-hand side', etc.

THE BOOK OF KNOWLEDGE, HELP AND EARTHLY VICTORY

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

The song of Moses, Deuteronomy, 32.[7]

I	II	III	IV	V	VI
1	Aegyptus	Occodon		Order	7209
2	Syria	Pascomb		1	2360
3	Mesopotamia	Valgars		LIL	5362
4	Cappadocia	Doagnis		Order	3636
5	Tuscia	Pacasna		2	2362
6	Parva Asia	Dialiva		ARN	8962
7	Hyrcania	Samapha		Order	4400
8	Thracia	Virooli		3	3660
9	Gosmam	Andispi		ZOM	9236
10	Thebaidi	Thotanp		Order	2360
11	Parsadal	Axziarg		4	3000
12	India	Pothnir		PAZ	6300
13	Bactriane	Lazdixi		Order	8630
14	Cilicia	Nocamal		5	2360
15	Oxiana	Tiarpax		LIT	5802
16	Numidia	Saxtomp		Order	3620
17	Cyprus	Vauaamp		6	9200
18	Parthia	Zirzird		MAZ	7220

And had a wall great and high, and had twelve gates, and at the gates twelve ANGELS, and names written thereon, which are the names of the twelve tribes of the children of Israel:

Revelation: Chapter 21.[8]

VII	VIII		IX	X
	9★	ZARZILG	Naphtali	E–R
14931	11	ZINGGEN	Zebulun	W–R
	7	ALPVDUS	Issachar	W–L
	4	ZARNAAH	Manasseh	N
15960	2	ZIRACAH	Reuben	S
	2	ZIRACAH	Reuben	S
	9	ZARZILG	Naphtali	E–R
17296	7	ALPVDUS	Issachar	W–L
	10	LAVAVOTH	Gad	S–R
	10	LAVAVOTH	Gad	S–R
11660	10	LAVAVOTH	Gad	S–R
	12	ARFAOLG	Ephraim	N–R
	1	OLPAGED	Dan	E
16738	7	ALPVDUS	Issachar	W–L
	11	ZINGGEN	Zebulun	W–R
	5	GEBABAL	Asher	E–L
20040	12	ARFAOLG	Ephraim	N–R
	5	GEBABAL	Asher	E–L

★Denotes number of Tribe.

I	II	III	IV	V	VI
19	Getulia	Opmacas		Order	6363
20	Arabia	Genadol		7	7706
21	Phalagon	Aspiaon		DEO	6320
22	Mantiana	Zamfres		Order	4362
23	Soxia	Todnaon		8	7236
24	Gallia	Pristac		ZID	2302
25	Illyria	Oddiorg		Order	9996
26	Sogdiana	Cralpir		9	3620
27	Lydia	Doanzin		ZIP	4230
28	Caspis	LEXARPH		Order	8880
29	Germania	COMANAN		10	1230
30	Trenam	TABITOM		ZAX	1617
31	Bithynia	Molpand		Order	3472
32	Graecia	Vsnarda		11	7236
33	Licia	Ponodol		ICH	5234
34	Onigap	Tapamal		Order	2658
35	India Major	Gedoons		12	7772
36	Orcheny	Ambriol		LOE	3391
37	Achaia	Gecaond		Order	8111
38	Armenia	Laparin		13	3360
39	Cilicia	Docepax		ZIM	4213
40	Paphlagonia	Tedoond		Order	2673
41	Phasiana	Viuipos		14	9236
42	Chaldei	Ooanamb		VTA	8230

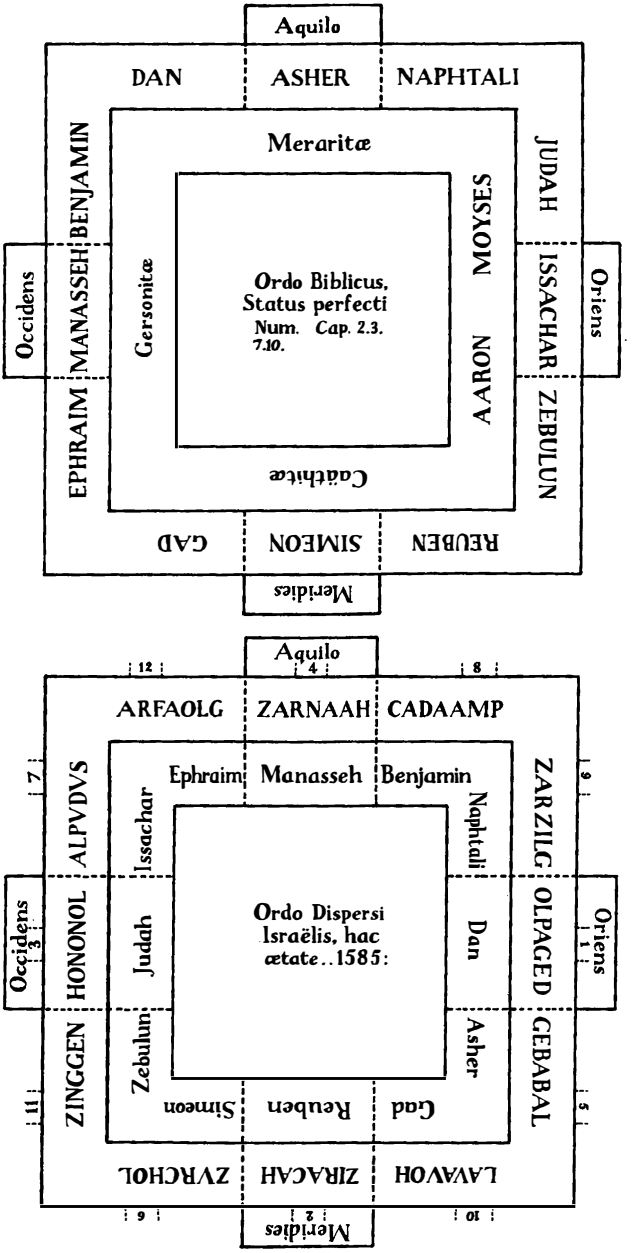
VII	VIII		IX	X
	4	ZARNAAH	Manasseh	N
20389	3	HONONOL	Judah	W
	11	ZINGGEN	Zebulun	W–R
	5	GEBABAL	Asher	E–L
13900	1	OLPAGED	Dan	E
	9	ZARZILG	Naphtali	E–R
	3	HONONOL	Judah	W
17846	10	LAVAUOTH	Gad	S–R
	9	ZARZILG	Naphtali	E–R
	11	ZINGGEN	Zebulun	W–R
11727	7	ALPVDUS	Issachar	W–L
	9	ZARZILG	Naphtali	E–R
	10	LAVAUOTH	Gad	S–R
15942	6	ZVRCHOL	Simeon	S–L
	3	HONONOL	Judah	W
	6	ZVRCHOL	Simeon	S–L
13821	8	CADAAMP	Benjamin	N–L
	2	ZIRACAH	Reuben	S
	10	LAVAVOTH	Gad	S–R
15684	1	OLPAGED	Dan	E
	7	ALPVDUS	Issachar	W–L
	5	GEBABAL	Asher	E–L
20139	7	ALPVDUS	Issachar	W–L
	12	ARFAOLG	Ephraim	N–R

I	II	III	IV	V	VI
43	Itergi	Tahando		Order	1367
44	Macedonia	Nociabi		15	1367
45	Garamantica	Tastoxo		OXO	1886
46	Sauromatica	Cucarpt		Order	9920
47	Aethiopia	Luacon		16	9230
48	Fiacim	Sochial		LEA	9240
49	Colchica	Sigmorf		Order	7623
50	Cireniaca	Aydropt		17	17389
51	Nasamonia	Tocarzi		TAN	2634
52	Carthago	Nabaomi		Order	2346
53	COXLANT	ZAFASAI		18	7689
54	Idumea	Yalpamb		ZEN	9276
55	Parstavia	Torzoxi		Order	6236
56	Celtica	Abaiond		19	6732
57	Vinsan	Omagrap		POP	2388
58	Tolpam	Zildron		Order	3626
59	Carcedonia	Parziba		20	7629
60	Italia	Totocan		CHR	3634
61	Brytania	Chirspa		Order	5536
62	Phenices	Toantom		21	5635
63	Comaginen	Vixpadg		ASP	5658
64	Apulia	Ozidaia		Order	2232
65	Marmarica	PARAOAN		22	2326
66	Concava-Syria	Calzidg		LIN	2367

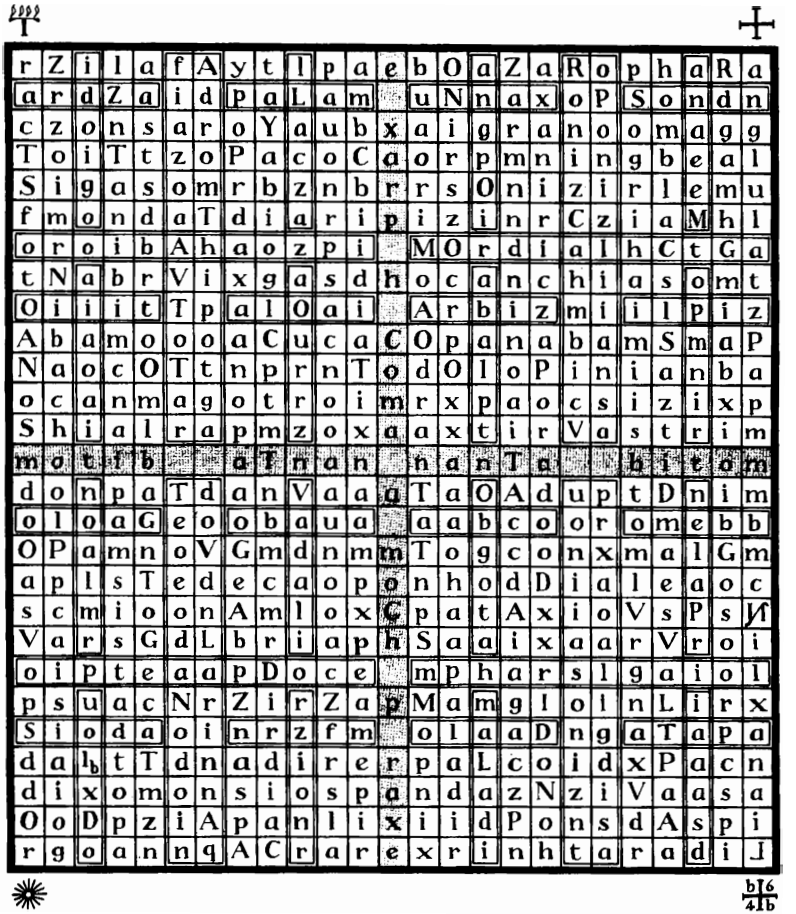
VII	VIII		IX	X
	9	ZARZILG	Naphtali	E–R
4620	10	LAVAVOTH	Gad	S–R
	12	ARFAOLG	Ephraim	N–R
	2	ZIRACAH	Reuben	S
28390	3	HONONOL	Judah	W
	12	ARFAOLG	Ephraim	N–R
	2	ZIRACAH	Reuben	S
	1	OLPAGED	DAN	E
	9	ZARZILG	Naphtali	E–R
	5	GEBABAL	Asher	E–L
19311	7	ALPVDUS	Issachar	W–L
	12	ARFAOLG	Ephraim	N–R
	12	ARFAOLG	Ephraim	N–R
15356	8	CADAAMP	Benjamin	N–L
	11	ZINGGEN	Zebulun	W–R
	5	GEBABAL	Asher	E–L
14889	3	HONONOL	Judah	E
	7	ALPVDUS	Issachar	W–L
	12	ARFAOLG	Ephraim	N–R
16829	8	CADAAMP	Benjamin	N–L
	6	ZVRCHOL	Simeon	S–L
	12	ARFAOLG	Ephraim	N–R
6925	1	OLPAGED	Dan	E
	12	ARFAOLG	Ephraim	N–R

I	II	III	IV	V	VI
67	Gebal	Ronoamb		Order	7320
68	Elam	Onizimp		23	7262
69	Idunia	Zaxanin		TOR	7333
70	Media	Orcanir		Order	8200
71	Ariana	Chialps		24	8360
72	Chaldea	Soageel		NIA	8236
73	Sericipopuli	Mirzind		Order	5632
74	Persia	Obuaors		25	6333
75	Gongatha	Ranglam		VTI	6236
76	Gorsim	Pophand		Order	9232
77	Hispania	Nigrana		26	3620
78	Pamphilia	Bazchim		DES	5637
79	Oacidi	Saziami		Order	7220
80	Babylon	Mathula		27	7560
81	Median	Orpamb		ZAA	7263
82	Idumian	Labnixp		Order	2630
83	Felix Arabia	Focisni		28	7236
84	Metagonitidim	Oxlopar		BAG	8200
85	Assyria	Vastrim		Order	9632
86	Affrica	Odraxti		29	4236
87	Bactriani	Gomziam		RII	7635
88	Afran	Taoagla		Order	4632
89	Phrygia	Gemnimb		30	9636
90	Creta	Advorpt		TEX	7632
91	Mauritania	Dazinal			5632

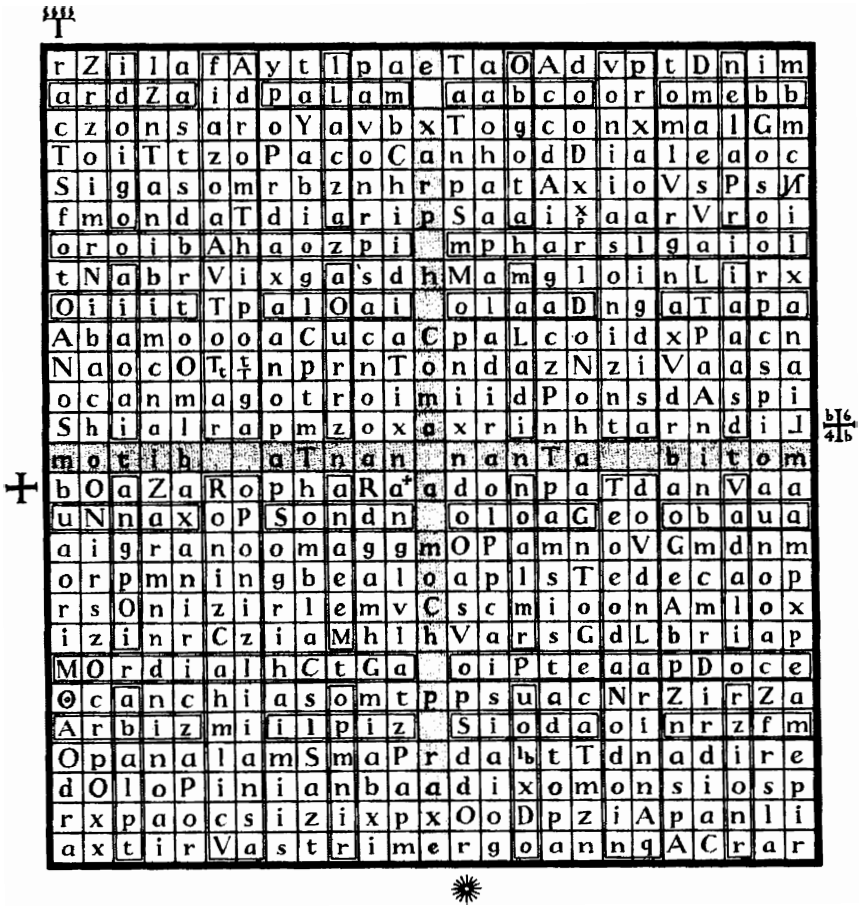
VII	VIII		IX	X
	4	ZARNAAH	Manasseh	N
21915	10	LAVAVOTH	Gad	S–R
	11	ZINGGEN	Zebulun	W–R
	4	ZARNAAH	Manasseh	N
24796	10	LAVAVOTH	Gad	S–R
	11	ZINGGEN	Zebulun	W–R
	4	ZARNAAH	Manasseh	N
18201	2	ZIRACAH	Reuben	S
	12	ARFAOLG	Ephraim	N–R
	12	ARFAOLG	Ephraim	N–R
18489	8	CADAAMT	Benjamin	N–L
	12	ARFAOLG	Ephraim	N–R
	2	ZIRACAH	Reuben	S
22043	4	ZARNAAH	Manasseh	N
	5	GEBABAL	Asher	E–L
	10	LAVAVOTH	Gad	S–R
18066	9	ZARZILG	Naphtali	E–R
	6	ZVRCHOL	Simeon	S–L
	3	HONONOL	Judah	W
21503	4	ZARNAAH	Manasseh	N
	12	ARFAOLG	Ephraim	N–R
	12	ARFAOLG	Ephraim	N–R
27532	4	ZARNAAH	Manasseh	N
	3	HONONOL	Judah	W
	6	ZVRCHOL	Simeon	S–L


Aquilo
DAN
ASHER
NAPHTALI
Meraritæ
BENJAMIN
JUDAH
Occidens
MANASSEH
Gersonitæ
Ordo Biblicus,
Status perfecti
Num. Cap. 2.3.
7.10.
MOYSES
ISSACHAR
Oriens
AARON
EPHRAIM
ZEBULUN
Caathitæ
GAD
SIMEON
REUBEN
Meridies
Aquilo
12
4
8
ARFAOLG
ZARNAAH
CADAAMP
7
9
ALPVDVS
Ephraim
Manasseh
Benjamin
ZARZILG
Issachar
Naphtali
Occidens
3
HONONOL
Judah
Ordo Dispersi
Israëlis, hac
ætate..1585:
Dan
OLPAGED
Oriens
1
Zebulun
Asher
11
ZINGGEN
Simeon
Reuben
Gad
GEBABAL
5
ZVRCHOL
ZIRACAH
LAVAVOH
6
2
10
Meridies

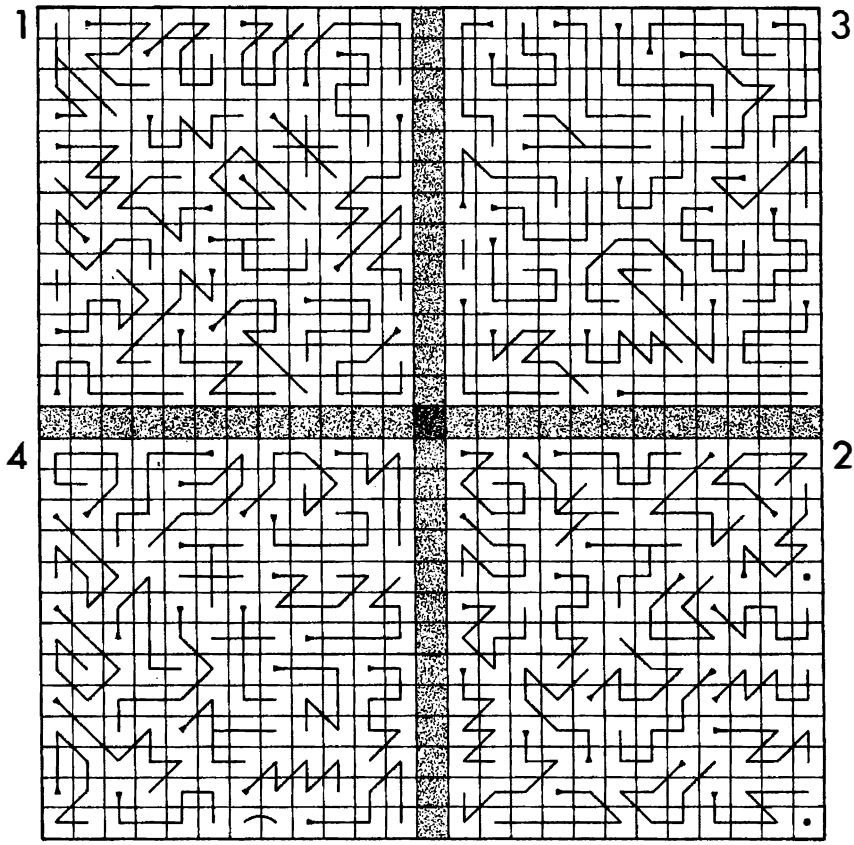
A BOOK OF SUPPLICATIONS AND INVOCATIONS[9]



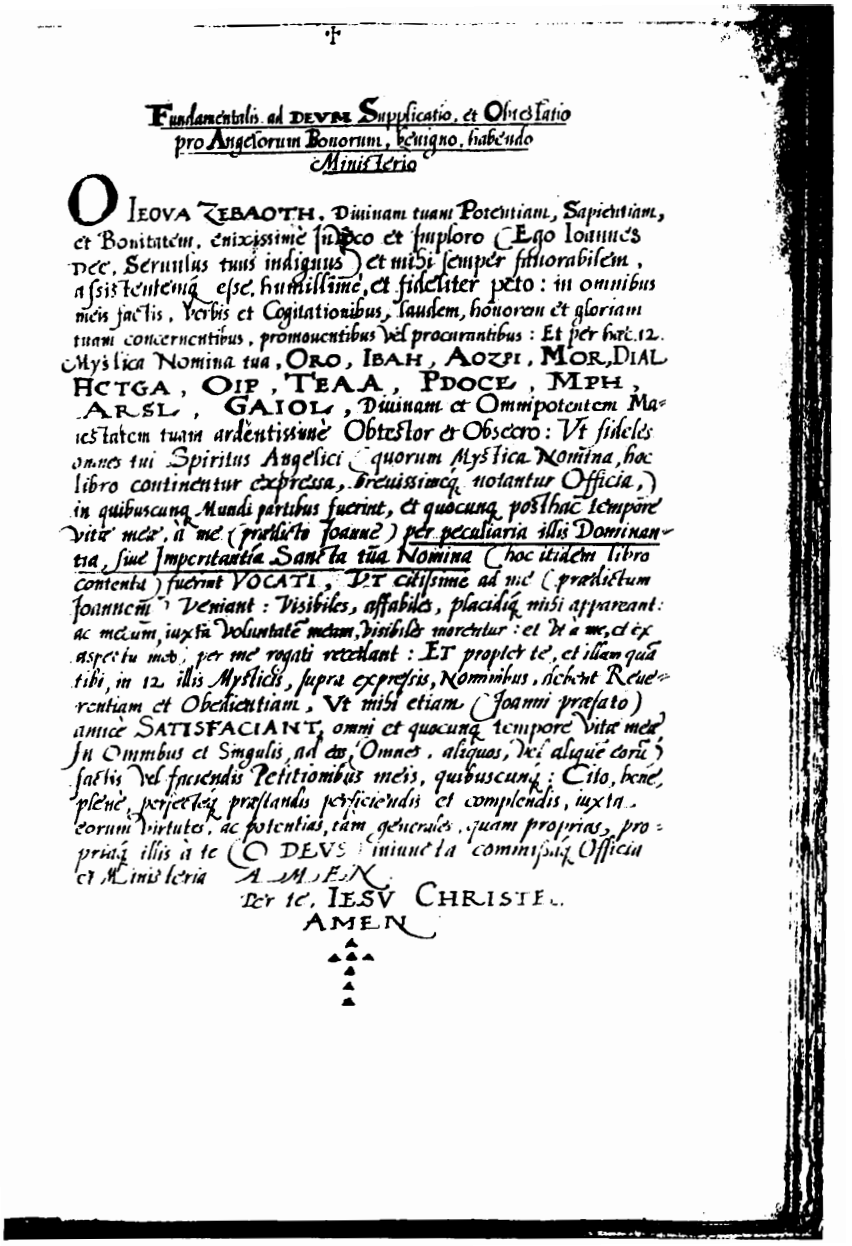
THE ANGELIC TABLE



THE ANGELIC TABLE (REFORMED)



'THE 91 SYMMETRICAL CHARACTERS'



Fundamentalis ad DEVM Supplicatio, et Obtestatio
pro Angelorum Bonorum, benigno, habendo
Ministerio

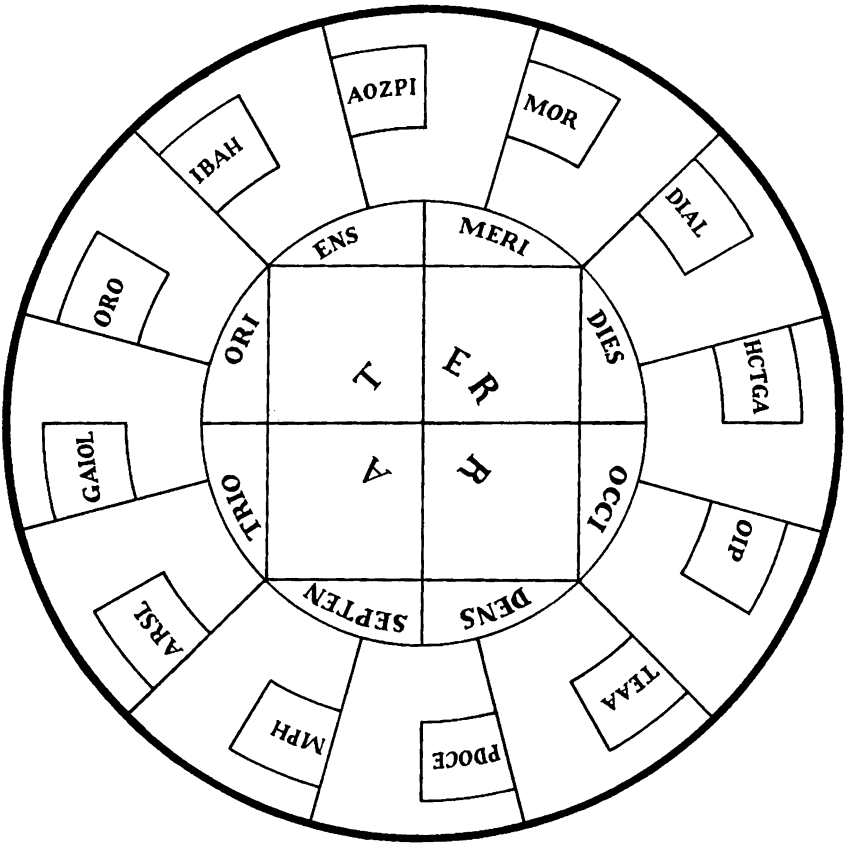
O IEOVA ZEBAOTH, Diuinam tuam Potentiam, Sapientiam, et Bonitatem, enixissimè supplico et imploro (Ego Ioannes Dee, Seruulus tuus indignus) et mihi semper fauorabilem, assistentemq; esse, humillimè, et fideliter peto: in omnibus meis factis, Verbis et Cogitationibus, laudem, honorem et gloriam tuam concernentibus, promouentibus vel procurantibus: Et per hæc 12. Mystica Nomina tua, ORO, IBAH, AOZPI, MOR, DIAL HCTGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, Diuinam et Ommipotentem Maiestatem tuam ardentissimè Obtestor et Obsecro: Vt fideles omnes tui Spiritus Angelici (quorum Mystica Nomina, hoc libro continentur expressa, breuissimeq; notantur Officia,) in quibuscunq; Mundi partibus fuerint, et quocunq; posthac tempore vitæ meæ, à me (præfato Ioanne) per peculiaria illis Dominantia, siue Imperitantia Sancta tua Nomina (hoc itidem libro contenta) fuerint VOCATI, VT citissime ad me (præfatum Ioannem) Veniant: Visibiles, affabiles, placidiq; mihi appareant: ac mecum, iuxta Voluntatem meam, visibiliter moreantur: et Vt a me, et ex aspectu meo, per me rogati recedant: ET propter te, et illam quæ tibi, in 12. illis Mysticis, supra expressis, Nominibus, debent Reuerentiam et Obedientiam, Vt mihi etiam (Ioanni præfato) amice SATISFACIANT, omni et quocunq; tempore vitæ meæ In Ommibus et Singulis, ad eos, Omnes, aliquos, vel aliquid eorum factis vel faciendis Petitionibus meis, quibuscunq;: Cito, bene, plenè, perfectè, præstandis perficiendis et complendis, iuxta eorum Virtutes, ac potentias, tam generales, quam proprias, pro priaq; illis à te (O DEVS) iniunctà commissaq; Officia et Ministeria AMEN.

Per te, IESV CHRISTE.

AMEN

SLOANE MS 3191, FOLIO 58R
Courtesy of British Library Board

The Four times Three Names of God (drawn from the four lines of the Holy Spirit) Which govern all creatures on earth (both visible and invisible) riding with their twelve standards.



Fundamental Prayer to God and entreaty for the benign ministry of Good Angels

O IEOVA ZEBAOTH, I invoke and implore most earnestly your Divine Power, Wisdom and Goodness (I, John Dee, your unworthy servant), and most humbly and faithfully ask you to favour and assist me in all my works, words and cogitations, concerning, promoting or procuring your praise, honour and Glory. And by these your twelve mystical names. ORO, IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, most ardently do I entreat and implore your Divine and Omnipotent Majesty: that all your faithful Angelic Spirits whose mystical names are expressed in this book and whose offices are briefly noted, in whatever part of the world they be and, in whatever time of my life they are summoned by (the said John) by means of their peculiar powers or authority of your Holy Names (likewise contained in this book), that most swiftly they come to me (the aforesaid John) visible, affable, and appear to me peacefully and remain with me visibly according to my wishes, and that they disappear at my request from me and from my sight. And through you and that reverence and obedience which they owe you in those twelve mystical names above mentioned, that they give satisfaction amicably to me also (the said John), at each and every moment in my life, and in each and every deed or request to all, some or one of them, and to do this quickly, well, completely and perfectly to discharge, perfect and complete all this according to their virtues and power both general and individual and through the injunctions given them by you (O God) and their charged offices and ministry. AMEN.

Through you, Jesus Christ,
AMEN.

The Names of the Twenty-Four Seniors (referred to in the Apocalypse of St John) assembled from the lines of the Father, Son and Holy Spirit: the gift of these Good Angels is to impart to Mankind the knowledge and judgement of human affairs, etc.

	Name of God BATAIVA, or BATAIVH
East	Abioro, or Habioro Aaoxaif Htmorda Haozpi, or Ahaozpi Hipotga Autotar
	Name of God ICZHHCA, or ICZHHCL
South	Aidrom, or Laidrom Aczinor Lzinopo Lhctga, or Alhctga Lhiansa Acmbicu
	Name of God RAAGIOS, or RAAGIOL
West	Srahpm, or Lsrahpm Saiinou Laoxrp Lgaial, or Slgaich Ligdisa Soaixnt
	Name of God EDLPRNA, or EDLPRNA (*sic*)
North	Aetpio, or AAetpio Adoeoet Alndood Apdoce, or Aapdoce Arinnap Anodoin

Note

The following Invocation is repeated at each of the Four Quarters: East, South, West and North, changing only the God Names and Seniors as indicated in the above table.

Address to the Six Seniors of the East

O you six Seniors of the East, powerful and faithful ministers of our all-powerful God, in the Name of that God (One and Three) O you (I say) *ABIORO, or HABIORO, AAOZAIF, HTMORDA, HAOZPI, or AHAOZPI, HIPOTGA and AVTOTAR*, through your own divine power and Angelic Name BATAIVA, or BATAIVH, I John Dee, faithful servant of that same God, howsoever conjoined or divided from you, kindly, vehemently and trustfully require and seek that at whatever subsequent occasion I shall wish it during the remainder of my life, all of you or those of you I name (being called, invoked or sought by means of that mystical and Divine Name *BATAIVA or BATAIVH* by me, the aforesaid John) that you be willing to appear to me the said John, visible, affable and content and indeed favourable; that you be willing swiftly, well, truly, plainly, fully and completely to fulfil, execute and complete all my petitions and whatever must be done concerning the knowledge and judgement of human affairs and other matters assigned to your office by God and pertinent to your ministry according to the extent of your virtues, powers, offices and ministry, allowed and committed to you by Omnipotent God. AMEN. Through God's Holy Name *BATAIVA, or BATAIVH*,

AMEN.

(Same address to the six Seniors of the South, West, and North, but with different Names.)

The Names of the Sixteen Good Angels most skilled and effective in Medicine and the cure of sickness: with the Names of the sixteen malevolent ones that can bring sickness.

	Name of God IDOIGO	ARDZA		
East	Czns, or Czons	Xcz	A	O
	Tott, or Toitt	Ato	Z	G
	Sias, or Sigas	Rsi	D	I
	Fmnd, or Fmond	Pfm	R	O
			A	D
				I

	Name of God ANGPOI VNNAX			
South	Aira, or Aigra	Xai	X	I
	Ormn, or Orpmn	Aor	A	O
	Rsni, or Rsoni	Rrs	N	P
	Iznr, or Izinr	Piz	N	G
			V	N
				A

	Name of God OLGOTA OALCO			
West	Taco, or Tagco	Mto	O	A
	Nhdd, or Nhodd	Onh	C	T
	Paax, or Patax	Cfa	B	O
	Saiz, or Saaiz	Hsa	A	G
			A	B
				O

	Name of God NOALMR OLOAG			
North	Opmn, or Opamn	Mop	G	R
	Apst, or Aplst	Oap	A	M
	Scio, or Scmio	Csc	O	I
	Vasg, or Varsg	Hua	L	A
			O	O
				N

(Note: The evil angels have names of three letters, evoked by the reversed God-Names given in the right-hand column.)

Invitation to the Four Good Angels of the East most skilled and effective in medicine and the cure of sickness.

O you Four Angels of Light, *Czns, or Czons, Tott, or Toitt, Sias, or Sigas, Fmnd, or Fmond,* potent ministers and disposers of God's medical powers of healing and cures in the eastern part of the world, in the name of the Omnipotent, true and Living God, I John Dee (by His grace, a future citizen of heavenly Jerusalem) vehemently and respectfully seek and require you through the reverence and obedience which you owe to Him our God, and through these His

mystical and Divine Names IDOIGO and ARDZA; do earnestly require you both individually and together, to come to me (the aforesaid John) hereafter at whatever moment through the duration of my natural life I should wish it, and willingly to appear content, visible and favourable, perfecting and completing my petitions as swiftly, exactly and perfectly as possible; such requests as I shall seek of all some or each of you by these said Names of God IDOIGO and ARDZA, and which you can most quickly, perfectly, fully and dutifully discharge, complete and fulfil by means of your intrinsic power and strength and the course and method of your peculiar offices or medical duties. AMEN. Through these sacrosanct names of God IDOIGO and ARDZA AMEN.

Note

The same Invocation is employed for the other Quarters – South, West, North – substituting the relevant Names from the above table.

The Names of the Sixteen Good Angels who are skilled and potent in the discovery, collecting, use and intrinsic power of metals, and also in the combining of stones and their powers.

	Name of God LLACZA	PALAM		
East	Oyub, or Oyaub	xoy	M	A
	Paoc, or Pacoc	Apa	A	Z
	Rbnh, or Rbznh	Rrb	L	C
	Diri, or Diari	Pdi	A	A
			P	L
				L

	Name of God ANAEEM	SONDN		
South	Omgg, or Omagg	Xom	N	M
	Gbal, or Gbeal	Agb	D	E
	Rlmu, or Rlemu	Rrl	N	E
	Iahl, or Iamhl	Pia	O	A
			S	N
				A

	Name of God NELAPR OMEBB			
West	Magm, or Malgm	Mma	B	R
	Leoc, or Leaoc	Ole	B	P
	Vssn, or Vspsn	Cus	E	A
	Ruoi, or Ruroi	Hru	M	L
			O	E
				N

	Name of God VADALI OBAVA			
North	Gmnm, or Gmdnm	Mgm*	A	I**
	Ecop, or Ecaop	Oec	V	L
	Amox, or Amlox	Cam	A	A
	Brap, or Briap	Hbr	B	D
			O	A
				V

Address to the Four Good Angels of the East who are skilled and potent in metals and stones.

O you four Angels of Light, faithful ministers of God (our Maker), you (I say) *Oyvb, or Oyavb, Paoc, or Pacoc, Rbnh, or Rbznh, and Diri, or Diari*, dominant in the eastern part of the world and (through the dispensation of God and his particular gift) most skilled and powerful in the discovery of metals or mineral veins the collecting or accumulation of metallic matter and its use and efficacy,and also in the assembly and power of stones as well as in many other arcane secrets concerning the whereabouts, collecting, nature, properties, efficacy and utilisation of metals and stone: I John Dee, humble and devoted servant of the Omnipotent, living and true God (JEOVA ZEBAOTH himself), through that necessary reverence and obedience which you owe to Him, our God, denoted by those names LLACZA and PALAM do earnestly and confidently require and seek you, both all and singly, to be willing to appear to me (the aforesaid John) benignly, contentedly, visible and affable, at whatever time in the rest of my life I should wish it, that you honour me (the same John) with your favour, and that you be willing most swiftly, visibly, surely, entirely and perfectly to complete and fulfil each and every request which I require all of you, or some, or one, to do or perform. I am content, to be restricted by this condition: that my said petitions,

* Evil angels, or Cacodemons.
** Reversed Names of God.

whether totally or for the most part or in some way, involve your particular skill, virtue, potency or faculty (expressed above) in metals or stones, and also that they be required or sought of some or all of you by means of the necessary use of the said Divine Names LLACZA and PALAM by me the aforesaid John: AMEN. Through the said Holy and Mystical names of God LLACZA and PALAM. AMEN.

(The same address is used for the four Angels of the Southern, Western and Northern Quarters, inserting the appropriate names from the above table.)

The Names of the Sixteen Good Angels who are skilled and powerful in Transformation: and also the sixteen manifest names of the malevolent spirits.

	Name of God AIAOAI OIIIT	
East	Abmo, or Abamo	Cab
	Naco, or Naoco	Ona
	Ocnm, or Ocanm	Moc
	Shal, or Shial	Ash
	Name of God CBALPT ARBIZ	
South	Opna, or Opana	Cop
	Doop, or Dolop	Odo
	Rxao, or Rxpao	Mvx
	Axir, or Axtir	Aax
	Name of God MALADI OLAAD	
West	Paco, or Palco	Rpa
	Ndzn, or Ndazn	And
	Iipo, or Iidpo	Xii
	Xrnh, or Xrinh	Exr
	Name of God VOLXDO SIODA	
North	Datt, or Daltt	Rda
	Diom, or Dixom	Adi
	Oopz, or Oodpz	Xoo
	Rgan, or Rgoan	Erg

Address to the Four Good Angels of the East, skilled and potent in Transformation.

O you Four Good and true Angels of God (our maker) *Abmo, or Abamo, Naco, or Naoco, Ocnm, or Ocanm, and Shal, or Shial,* who are dominant in the eastern part of the world and who have received from our and your Creator a particular power, true knowledge and perfect and absolute potency in transformation in our creation, as it were a gift and office, so that this same true science and perfected power might be imparted and made plain by you to me (preordained by Him) for the Creator's praise, honour and glory. Wherefore I John Dee, the devoted servant of our Creator and God, earnestly desire to promote and amplify His praise, honour and glory, truly, diligently and faithfully among mankind through this your aforementioned knowledge and the true employment of the same. By that God, our maker and by these mystical names of our God which have particular authority and power over you AIAOAI and OIIIT, I strongly require and confidently seek you, individually and together, to be willing to appear to me, the said John, peaceably, content, and visible at whatever point during the remainder of my life and as often as I shall wish; and deigning to appear favourable and friendly to me the said John, that you be willing to fulfil and complete truly, perfectly, plainly, manifestly and fully, all and each of my requests, in whatever manner, that concern and involve your skill in transformations, knowledge and power, such as are required or sought by me, the said John, of one, some or all of you, at whatever subsequent time, through these names of our God set down, AIAOAI and OIIIT; and that you perform and do the same requests at once, without delay or at least as soon as they can be performed in any way. AMEN.

By these Holy and mystical Names of GOD
AIAOAI and OIIIT. AMEN.

(Address to the Four Good Angels of the South, West and North, as above, inserting the appropriate names from the above table.)

The Names of the Sixteen Good Angels that comprehend the species and uses of the living creatures in each of the Four Elements; also expressed are the names of the sixteen cacodaemones.

	Name of God AOVRRZ ALOAI				
East	Acca, or Acuca	Air	Cac	I	Z
	Npat, or Nprat	Water	Onp	A	R
	Otoi, or Otroi	Earth	Mot	O	R
	Pmox, or Pmzox	Fire	Apm	L	V
				A	O
					A

	Name of God SPMNIR LLPIZ				
South	Msal, or Msmal	Air	Cms	Z	R
	Iaba, or Ianba	Water	Oia	I	I
	Izxp, or Izixp	Earth	Miz	P	N
	Stim, or Strim	Fire	Ast	L	M
				L	P
					S

	Name of God IAAASD ATAPA				
West	Xpcn, or Xpacn	Air	Rxp	A	D
	Vasa, or Vaasa	Water	Aua	P	S
	Dapi, or Daspi	Earth	Xda	A	A
	Rnil, or Rnail	Fire	Era	T	A
				A	A
					I

	Name of God RZIONR NRZFM				
North	Adre, or Adire	Air	Rad	M	R
	Sisp, or Siosp	Water	Asi	F	N
	Pali, or Panli	Earth	Xpa	Z	O
	Acar, or Acrar	Fire	Eac	R	I
				N	Z
					R

Address to the Four Angels of the East, each of whom understands all the living creatures of one Element and their uses.

O you Angels, full of the truth and goodness of God (you I say), *Acca, or Acvca, Npat, or Nprat, Otoi, or Otroi, and Pmox, or Pmzox,* who have authority in the eastern part of the world such that each of you has your particular gift or office, peculiar skill, knowledge, power and authority in each of the Four Elements or matrices of the world. O you ACCA, or ACUCA, eminent Angel that perceives all the diverse species of living creatures in all the eastern air and perfectly understands for what uses to mankind they were created by God; you also illustrious NPAT, or NPRAT, who understands the species and true use of the living creatures in all the eastern waters; and you famous OTOI, or OTROI, that exactly comprends the various species that enjoy life in all the eastern land and for what uses they were created by God; and finally you PMOX, or PMZOX, shining Angel of God, that has cognition fully of the vital properties, most secret and efficacious, of the eastern fire. O you all (I say), faithful ministers of our God and maker, who, in the eastern part of the world, understand these and many other secrets and mysteries of the Four Elements, granted, assigned and deputed to your knowledge and offices by our Omnipotent maker, and are able to impart and clearly communicate such secrets (with God's approval) to us (called and elected by the living heavenly voice) to the praise honour and glory of God and through your own great charity to the human race. Therefore, I John Dee, most ardent lover and seeker, after secrets of this kind (and that particularly for the praise, honour and glory of our God) in the name of that God and our maker, humbly supplicate you that I have named, both individually and together, trustfully seek and require you, by the Holy Names of our God AOVRRZ, and ALOAI, willingly and entirely to fulfil, benignly to grant clearly to enact and lovingly to accomplish the completion, achievement and execution, both plain, entire and perfect, of all my requests at whatever occasion in my life (after this hour) that I should ask and seek the helpful presence and personal appearance of all or one of you, such petitions as concern and entail your said particular offices and gifts or your special knowledge and power, by these Holy Names of God AOVRRZ and ALOAI, AMEN.

Through these revered and mystical names of God,
AOVRRZ and ALOAI. AMEN.

(Address to the Angels of the other Quarters the same, but with the names given above.)

The Names of the Sixteen Good Angels that are skilled and potent in the mixture of natures.

	Name of God ERZLA	
East	Rzla Zlar Larz Arzl	I
	Name of God EBOZA	
South	Boza Ozab Zabo Aboz	A
	Name of God ATAAD	
West	Taad Aadt Adta Dtaa	O
	Name of God ADOPA	
North	Dopa Opad Pado Adop	N*

Address to the Four Good Angels of the East who are skilful and potent in the mixing of Natures.

O you Four faithful and veracious ministers of Omnipotent God, our Creator *Rzla, Zlar, Larz and Arzl*, who are skilled and powerful in the mixing of natures in the eastern part of the world, I John Dee, devoted servant of Him, our maker, do humbly require and strongly seek you all, and singly, by the Omnipotence of our maker and by the mystical name of our God ERZLA, that at whatever subsequent

* For the significance of the letters in this column, see Commentary.

moment in my life that I (the aforesaid John) shall call by name, you, or some, or one of you, through the mystical name of our God ERZLA, that you be willing to appear to me (the said John), benign, calm, visible and in person; and gracing me (the said John) with friendship and favour, swiftly, well, fully, plainly and successfully to achieve, acquit and complete all and each of my petitions concerning the mixing of natures and other natural secrets which our maker granted you knowledge of, understanding and power over, as it were for your duties and ministry. AMEN.

Through this Holy and mystical Name of God
ERZLA. AMEN.

(Substitute table names for remaining Quarters)

The Names of the Sixteen Good Angels who are potent in Changing of place.

	Name of God EVTPA	
East	Vtpa Tpau Paut Autp	L
	Name of God EPHRA	
South	Phra Hrap Raph Aphr	A
	Name of God ATDIM	
West	Tdim Dimt Imtd Mtdi	N
	Name of God AANAA	
North	Anaa Naaa Aaan Aana	V

Address to the Four Good Angels of the East who are potent in changing of place.

O you, faithful and noble Angels and ministers of our Omnipotent Creator, *Vtpa, Tpau, Pavt and Avtp*, that have particular dominion in the eastern part of the world, who are endowed by the Creator with such skill, ability and power that you may truly, quickly, successfully, safely and without any harm, loss or damage to man or thing transported, carry or transfer man or object from one place to another. I John Dee, devoted and humble servant of our maker, all powerful God, through the revered majesty of Him, our maker, and this divine and mystical name EVTPA, do humbly require and ardently request you all and each (before named) that at whatever subsequent time in my life I call you by name or invoke you all, or some of you, or one through God's name, EVTPA, that you appear to me (the said John) benign, favourable, visible and in person, and that you deign to be friendly and favourable to me (the said John); and that you swiftly, well truly, fully and perfectly fulfil, achieve and perfect each and every petition of mine for you to make good concerning local motion or movement from one place to another and other secrets which are committed and ordained to your authority and disposal by our God for His praise, honour and glory. AMEN.

Through the sacred and mystic name of God
EVTPA. AMEN.

(Same address to other quarters substituting names.)

The Names of the Sixteen Good Angels skilled and potent in Mechanical Arts.

	Name of God HCNBR	
East	Cnbr Nbrc Brcn Rcnb	A

	Name of God HROAN	
South	Roan Oanr Anro Nroa	C

	Name of God PMAGL	
West	Magl Aglm Glma Lmag	M

	Name of God PPSAC	
North	Psac Sacp Acps Cpsa	V

Address to the Four Good Angels of the East skilled and potent in Mechanical Arts.

Cnbr, Nbrc, Brcn, and Rcnb,[10]

O you four Holy and true ministers of Omnipotent God, our maker, that are granted and given by our God particular ministry in the eastern part of the world in the exercise, imparting, teaching and communication of perfect skill in all Mechanical Arts for the praise honour and glory of our God. I, John Dee, baptised and inscribed servant of our God and desiring to serve Him faithfully, wisely and strongly (to the benefit and solace of the Good and Elect and to the shame and confusion of the wicked, enemies of our Omnipotent God) do humbly request and vehemently seek you all (before named), through the Omnipotent wisdom of God, our maker, and through his sacred and mystical name HCNBR, to straightway appear and be present, benign, peaceable, in person and visible to me (the said John) at whatever subsequent moment of my life I (the said John) should call or invoke you all, or some or one of you by name; and that besides be willing to be kind and favourable to me; and that you achieve, complete and fulfil, truly, fully, plainly and entirely each and all of my requests to some or one of you, concerning any Mechanical Art, any conclusion or Mechanical experiment. AMEN.

Through the mystic name of God, HCNBR. AMEN.

(Address to the Angels of the other Quarters the same, inserting appropriate table names.)

Names of the Sixteen Good Angels, skilled and potent in understanding the secrets of all men.

	Name of God HXGZD	
East	Xgzd Gzdx Zdxg Dxgz	A
	Name of God HIAOM	
South	Iaom Aomi Omia Miao	S
	Name of God PNLRX	
West	Nlrx Lrxn Rxnl Xnlr	I
	Name of God PZIZA	
North	Ziza Izaz Zazi Aziz	R

Address to the Four Good Angels of the East, skilled and potent in understanding the secrets of all men.

O you, Four wise and veracious Angels and ministers of Omnipotent God, our maker, you (I say) *Xgzd, Gzdx, Zdxg, and Dxgz*, honoured with the great and especial gift and office from our God in the secrets of men in the eastern part of the world their understanding and full comprehension. I, John Dee, devoted servant of God, induced by no curiosity, nor solicitous inquisition after the state of other men, their

secrets, inclinations, actions, circumstances, good or evil deeds (unless it be in some way useful or necessary, or can be so, in part or whole, to the Christian republic for such things to be known, discovered or understood by me (the said John)). I, (the aforesaid John), through God's omniscience and His mystic name, HXGZD, humbly require and vehemently seek of you, above named, both all and each, that at whatsoever subsequent moment of my life, I should call or invoke all, or some, or each of you through the above name of God, HXGZD, you should immediately appear to me, benignly and placidly; be present in person and visible, and acquit, fulfil and perfect each and every one of my petitions (to some or all of you) concerning the Secrets, state, and condition of any man, swiftly, truly, fully and entirely. AMEN.

Through God's sacred and mystic name,
HXGZD. AMEN.

(*Address to the Four Angels of the remaining Quarters the same, inserting the appropriate names from the above table.*)

★
★ ★ ★
★
★
★

Notes

1 From a signature in Sloane MS. 3191, I believe this to have been Robert Jones.
2 Ibid., Susanna Jones.
3 For a fuller account of this matter see Elias Ashmole's flyleaf note to *Liber Mysteriorum* I–V (Sloane MS. 3188, British Museum) or the published version in my *Heptarchia Mystica of John Dee*, pp. 18–19.
4 From the Latin:
'48 Claves Angelicae, Ao 1584:
Cracovie, ab, Aprilus 13,
ad Julii 13, (diversis temporibus) Recepte:
ex mera Dei nostri:
Misericordia:
Cui Soli, omnis Laus, Honor, et Gloria, Amen. Liber 18.'
5 From the Latin: *'Liber Scientiae, Auxilii, et Victoriae Terrestris, Ao 1585 Maij 2o (stylo novo) Cracoviae in Polonia.'*
6 From the Latin:
I: *Nonaginta et vnius partium series continua.*
II: *91 Partium Terrae nomina ab Hominibus imposita.*
III: *91 Partium Terrae nomina Divinitus imposita.*
IV: *91 Divinae Impositionis Characteres symmetrici.*
V: *30 Bonorum Principum Aereorum ordines sphaerici.*
VI: *Bonorum Ministrorum vniuscuius & Ordinis Numerrus Tripartitus.*
VII: *Bonorum Ministrorum in singulis Ordinibus Tripartitorum, Numeri Totales.*

VIII: *12 Angeli Reges ipsis 30 Ordinibus praedominantes. qui 12 etiam 'Tribuum praesides sunt.*
IX: *12 Tribus Populi Israelitici, in Dispersione.*
X: *4 Plagae Mundi Tribubus Dispersis assignatae.*

7 From the Latin:
Quando diuidebat Altissimus Gentes Quando
separabat filios ADAM, constituit terminos
populorum, iuxta numerum filiorum Israel.

Moyses, in Cantico: Deuter. 32

8 Et habebat murum magnum, et altum, habentem
portas Duodecim: et in portis, ANGELOS
Duodecim, et Nomina inscripta, quae sunt
Nomina Duodecim Tribuum filiorum Israel.

Apocalypseos: Cap. 24.

9 As the original manuscript lacks a title page, I have used that given by Elias Ashmole in his *Catalogue of such of Dr Dee's MSS. as are come in my hands* (Ashmole MSS. No. 1790, fol. 52R). R. T.

10 In this Invocation Dee records the names of the Four Good Angels in this position, probably as an afterthought.

III
Commentaries on the Angelic Manuscripts of John Dee

1. The Forty-Eight Angelic Keys

From the outset, these calls or Keys will be seen to bear striking resemblance to the cryptical utterances of the Apocalypse. References to 'the vials of wrath'[1] (9th Key), 'the bed of a Harlot (Jezebel?)' (19th Key), 'the house of death (Babylon)' (9th Key), 'sharp sickles' (3rd Key), cries of 'Woe unto the earth' and many other elements, strongly indicate Apocalyptic influence. Although it cannot be stated with any degree of certainty, it is my personal view that Kelly was to some measure 'inspired' by passages in the *Book of Revelation*, and subconsciously coloured the Angelic invocations.

The Forty-eight Keys comprise eighteen lesser invocations and the Key or Call of the Thirty Aires or Aethers. For each of the Aires, the same Key is repeated varying the name of the Aire (Lil, Arm, Zom, etc.) in each instance when recited in the Angelic language, and the number (1st, 2nd, 3rd, Aire) when read in English. Dee and Kelly are further instructed, that the Keys are in fact forty-nine as a hidden call 'that of the Godhead and not to be called' is mystically represented. The Forty-eight Keys were intended to be used, together with the Holy Table and Sigillum Aemeth, to bring about great changes in the world and a new 'state of perfection' in all things.

There is no evidence to indicate that Dee ever made practical use of the Forty-eight Keys, which seem to stand apart from the other elements of the Angelic magic, despite the titanic efforts of Mathers and others to interrelate the calls with the Angelic Tablets and other aspects of Dee's work. With the Dee papers the word 'system' must be used lightly.

It has been suggested (in some depth) that Dee's record of Enochian magic is in reality a system of encipherment which he employed in his role as the 'Queen's intelligencer'. It is well known that Dee was deeply concerned with matters of state security (Dee invented the title 'British Empire'), and possessed an extensive knowledge of encoding and decoding messages. To this end he was overjoyed when he discovered a manuscript copy of the *Stenographia* of Trithemius (teacher of Cornelius Agrippa) which disguises a

system of encipherment under the mask of a magical text. Of the *Stenographia* Dee writes: 'a boke for which many a learned man has long sought and dayly doth seeke; whose use is greater than the fame thereof is spread'.

In modern times the chief exponent of the 'cipher theory' has been Richard Deacon. In his book *John Dee: Scientist, Geographer, Astrologer and Secret Agent to Elizabeth I*,[2] Richard Deacon sets forth a mass of material to validify his case. How far he succeeds is, to a certain degree, a matter of conjecture. However, it is my opinion that Deacon's work does contribute a possible solution to *some* of the more enigmatic aspects of Dee's magic and his angle of approach is well worth investigating in further depth. The situation may well be as D. P. Walker suggests[3] in his analysis of the *Stenographia* of Trithemius, that Dee's Invocations can be read on two levels, one as a treatise on Angel-magic, and the other – hidden beneath the plain-text – a system of cryptography.

The above may be seen by some readers to be a retraction of my earlier ideas regarding Dee's magic (cf. *The Heptarchia Mystica of John Dee*), but I forward my present view in the light of recent research undertaken by my colleagues and myself. It has even been indicated that elements in the Angelic language may have been inspired by Dee's delvings into ancient Welsh (another link with Cati?). Finally, when one considers John Dee's sentiments towards the sixteenth-century Spanish throne, consider the Angelic word for iniquity: '*madrid*'.

2. The Book of Knowledge, Help and Earthly Victory

In this manuscript Dee tabulates the correspondences of the Thirty-Aires, or Aethers. First he lists ninety-one regions of the earth 'named by man': and then adds a series of divinely imposed equivalent titles; symmetrical characters; details of the associated Angelic Hosts; Angelic Kings and their relevant Hebrew tribes and finally, the assignation of the twelve tribes of Israel at their dispersion.

Regarding the reception of this information Dee records (in his *Seventh Book of the Mysteries*) on 23 May 1584:

> (E. K.) There appeareth a great thing like a Globe, turning upon two axell-trees (marginal note: *D: The earthly Globe appearing*).
> Nalvage [the Angel]: Turn to the first Air . . . (D) I have done.
> Nalvage: The Earth in the first ayre, is this [E. K. pointing on that Globe to it.]
> D. We beseech you to bound or determine the Countries or Portions of the Earth, by their uttermost Longitudes and Latitudes, or by some other certain manner.

> Nal. Our manner is, not as it is for worldlings: We determine not places after the forms of legs, or as leaves are: neither we can imagin any thing after the fashion of an [D] horn: as those that are Cosmographer do.
> Notwithstanding the Angel of the Lord appeared unto Ptolomie, and opened unto him the parts of the Earth: but some he was commanded to secret: and those are Northward under your Pole. But to you, the very true names of the world in her Creation are delivered.
> D. There appeared a great water, long and narrow, reddish, and thereby appeared . . . written *Egypt*.[4]

These Ptolemaic divisions of the earth are referred to in Cornelius Agrippa's *First Book of Occult Philosophy*, Chapter 31, entitled *How Provinces, and Kingdoms are Distributed to Planets*. Of these Agrippa states:

> These we have in this manner, gathered from Ptolomey's opinion to which according to the writings of other Astrologers, many more may be added. But he who knows how to compare these divisions of provinces according to the Divisions of the Stars, with the Ministry of the Ruling Intelligences, and Blessings of the Tribes of Israel, the lots of the Apostles, and Typical Seals of the Sacred Scripture, shall be able to obtain great and prophetical oracles, concerning every region of things to come.[5]

Dee's list of earthly zones (with certain Angelically derived exceptions), follows Agrippa in general, but gives a different order of place names, and makes no reference to planetary attributions.

Of the extent and dominion of the Aires, or Aethers the Angel Nalvage states: 'Understand therefore, that from the *fire* to the *earth*, there are thirty places or abidings: one above and beneath another: wherein these aforesaid Creatures have their aboad, for a time.'[6]

This spacial allocation of the Aethers was perfectly in line with the pre-Copernican model of the universe generally accepted in Dee's time (although Dee was one of the first open advocates of the true, sun-centred, Copernican system).

This system placed the Earth at the centre, being in itself the first of the four Elements of Aristotelian physics, surrounded with the spheres of Water, Air and Fire. Above these elemental regions revolved the spheres of the Moon, Mercury, Venus, the Sun, Mars, Jupiter, Saturn, the 'fixed stars' and the *Primum Mobile*. Therefore, the thirty areas of space occupied by the Aethers were confined to the Elemental zones related to the Earth. As the Angels of the Aethers are

held to '. . . bring in and again dispose of Kings and all the Governements upon Earth, and vary the Natures of things: with the variation of every moment',[7] their region once more reflects the Aristotelian conception that change could only take place beneath the sphere of the Moon.

The Angels imply that the 'New Era', or 'State of Perfection' that Dee so earnestly desired, was to be established by the invocation and manipulation of powers of the Aethers: 'Unto whom, the provedence of the eternal Judgement, is already opened.'[8]

Note

1. In my transcription of this manuscript I have rendered the names of the Twelve Tribes of Israel into their modern forms: Judah, Zebulun, Simeon, Reuben, Gad, Manasseh, Ephraim, Benjamin, Asher, Dan, Naphtali and Issachar. Dee employs: Jehudah, Zabulon, Simeon, Ruben, Gad, Manasse, Ephraim, Benjamin, Asseir, Dan, Nephthalim and Isacaraah.
2. It is to be noted that the first symmetrical character in Dee's manuscript is different, in form, to that given in his combined table of characters (Figure 10). The reason for this difference is unknown.
3. For further information on the physical location of the Ninety-one divisions of the earth, see Appendix C.

3. A Book of Supplications and Invocations

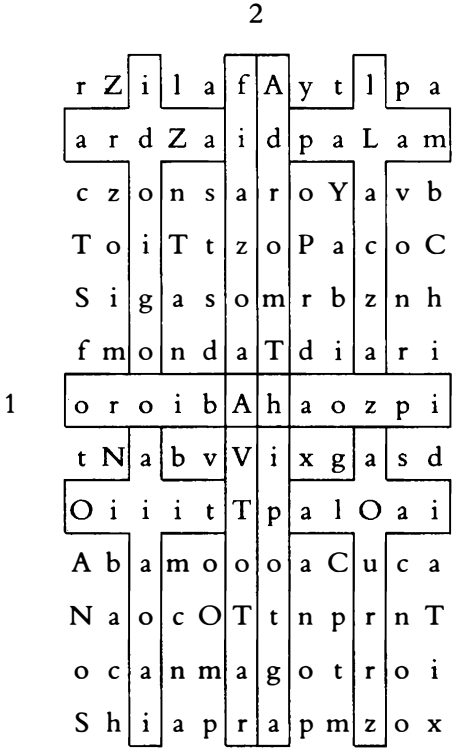
This book begins with a series of three square tables and one round table. The first table, although containing all relevant elements of the second, proves to be erroneous and Dee includes a note to this effect: 'On 20th April, 1587, these reformed by Raphael.' The second table (Figure 9) provides a basis from which a number of God and Angelic names are subsequently drawn in accordance with certain rules.

The Table as a whole consists of four lesser tables, or tablets joined together by a central cross: The Cross of Union. Although each lesser table is treated independently, the same rules of construction apply to the involved names.

As Dee tabulates the entire system of these names in his *Book of Supplications and Invocations*, a brief example will serve to illustrate their method of construction:

(a) First the Three Names of God are drawn from the 'Line of the Holy Spirit' (Linea Spiritus Sancti): ORO, IBAH, AOZPI. This is the central line in the table, numbered 1 in the diagram.

EASTERN TABLE



(b) Second a further God Name is generated from the seven letters at the centre of the equal-armed Cross formed by the intersection of the Line of the Holy Spirit and the double column of letters known as 'The Line of the Father and the Son' (Linea, Patris, Filiique), numbered 2 in the above diagram: BATAIVA (or BATAIVH, depending on what final letter is employed) viz:

2

a T

1 b A H a

V i

(*Note*: letters form a clockwise spiral)

(c) Third, the six names of the Seniors are drawn from the equal-armed cross as follows:

f A
i d
a r
z o
o m
a T
o r o i b A H a o z p i
V i
T p
o o
T t
a g
r a

(H)ABIORO, AAOZAIF, HTMORDA, (A)HAOZPI, HIPOTGA, AUTOTAR, read from the centre of the cross outwards.

(d) Fourth, eight further God Names are formed from the letters which form calvary crosses in the lesser quarters of each square. The first name taken from the vertical line of the cross and read downwards, is held to call forth the spirits. The second name, taken from the horizontal line of each cross, is held to command the spirits, e.g.:

i
a r d z a
o
i
g
o

(*Upper left-hand quarter of the Eastern Table*)
IDOIGO: To call forth.
ARDZA: To command.

(e) The names of the sixteen Angels which answer to the God Names taken from the calvary crosses, are formed from the four lines of letters that fall beneath the horizontal God Name on each cross. Depending on the use of the central letter, they are of four, or five characters. Those under the power of Idoigo, Ardza are therefore:

Cz(o)ns
To(i)tt
Si(g)as
Fm(o)nd

To these a series of further Angelic names are added, constructed from the permutations of the names given *above* each calvary cross. These names are in turn answerable to God Names derived in the following manner:

The letters contained in the Cross of Union are formed into a 5×4 square thus:

E X A R P
H C O M A
N A N T A
B I T O M

By prefixing the appropriate letter from the square (or table of union) expanded God Names are produced, e.g. the E of exarp added to the name of four letters found above the cross of Idoigo-Ardza (RZLA) produces ERZLA, the Name of God that has power over the four Angels Rzla, Zlar, Larz, Arzl, the permutations of the name Rzla. Similarly the remaining letters of the line e—x,a,r,p are added to the first two letters of the Angelic names beneath the cross to produce their demonic counterparts:

Xcz
Ato
Rsi
Pfm

which are called forth and commanded by the reversed names of God. The same rules apply throughout the system.
(*When conducting these permutations, Dee identifies the lesser square in question by annexing the unused upper letter in a given calvary cross to his tabulations.*)

The third square table given at the beginning of the *Book of Supplications*, contains the symmetrical characters of *The Book of*

Knowledge, Help and Earthly Victory and forges a possible link between the two manuscripts.

The round table bears the twelve names of God extracted from the squares but, strangely (possibly a transcription error), transposes the names applied to the north and west quarters.

The formula of the *Book of Supplications and Invocations* was derived from a vision which appeared to Edward Kelly on the morning of 20 June 1584:

> There appeared to him (E.K.) four very fair Castles, standing in the four parts of the world: out of each he heard the sound of a trumpet.
> Then seemed out of every Castle a cloath to be thrown on the ground, of more then the breadth of a Table-cloath.
> Out of that in the East, the cloath seemed to be red, which was cast.
> Out of that in the South, the cloath seemed white.
> Out of that in the West, the cloath seemed green, with great knops on it.
> Out of that in the North, spread, or thrown out from the gate underfoot, the cloath seemed to be very black.
> Out of every gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end.
> After the Trumpeter followed three Ensign bearers.
> After them six ancient men, with white beards and staves in their hands.
> Then followed a comely man, with very much Apparel on his back, his Robe having a long train.
> Then followed one great Crosse, and about that four lesser Crosses.
> These Crosses had on them, each of them ten, like men, their faces distinctly appearing on the four parts of the Crosses, all over.
> After the Crosses followed 16 white Creatures.
> And after them, an infinite number seemed to issue, and spread themselves orderly in a compasse, almost before the four foresaid Castles.

Dee later engraved the vision on a plate of gold in honour of its reception: preserved to this day in the collection of the British Museum (see Appendix B for diagram). It is interesting to note that a manuscript (Sloane MS. 307), written at least a century after Dee's death, contains copious notes on the methods by which the Angelic names are drawn from the squares, together with rules for their

practical application. A part copy of the same manuscript circulated in the Hermetic Order of the Golden Dawn under the title 'Document H, CLAVICULA TABULARUM ENOCHI'.[9]

Notes

1 In the ninth Enochian Key 'eight vials of wrath' are referred to. The Apocalypse (Chap. XV, XVI) mentions only seven. They are the seven golden cups, or vessels 'full of the wrath of God' that the Angels poured out upon the earth, and not, as Geoffrey James suggests in his *Enochian Evocation*, an early form of violin!
2 *John Dee, Scientist, Geographer, Astrologer and Secret Agent to Elizabeth I*, Richard Deacon, Frederick Muller, London, 1968.
3 *Spiritual and Demonic Magic*, D. P. Walker, London, 1975.
4 See *A True and Faithful Relation*, p. 153.
5 *Three Books of Occult Philosophy*, Henry Cornelius Agrippa, Chthonios Books, London, 1987, p. 62, Book I.
6 *A True and Faithful Relation*, p. 140.
7 *Ibid.*
8 *Ibid.*
9 My copy of this document (reproduced from the collection of the late Gerald Yorke) contains the note:

'The following is copied from a note in the hand of W. Wynn Westcott in the back of an MS. copy of Flying Roll XVI in the possession of G. M. Watkins, bookseller –

Title page of Ritual H. (Enochian System)
English title letter – H
Clavicula
Tabularum (Key of the Enochian Tables)
Enochi
A MS. escaped from the Rituals of Ordinis Ros. Rub. et Aur.
Tablet Letters corrected and alterations added 1891
Authorised by G. H. Soror Sap Dom Ast
The property of
V. H. Fra. Sapere Aude,
The Registrar of the Second Order.
Aug. 1888.

50 = 60 Taken from the Notebook of F. L. Gardner.
Dated 5 June 1895.

A note in Golden Dawn cypher states 'Sloane MS. 307'.

Dr. SIMON FORMAN,

ASTROLOGER.

Engraved from the Original Drawing

in the Collection of the Right Honble

LORD MOUNTSTUART.

Publish'd July 1.1776 by F. Blyth N.87. Cornhill.

SIMON FORMAN *Courtesy British Library Board*

IV
Simon Forman
Physician, Astrologer and Necromancer
1552 – 1611

These metaphysics of magicians
And necromantic books are heavenly;
Lines, circles, letters and characters,
Ay, these are those that Faustus most desires.

Dr Faustus, C. Marlowe

Born under the Sign of the Goat (30 December), in 1552, at the Wiltshire village of Quidhampton, Simon Forman entered a Tudor world poised on the brink of uncertainty. The young King Edward's health was rapidly failing (he died of tuberculosis on 6 July 1553), and many feared the consequences of Mary's succession: as history records, this was not without considerable justification.

Had fate allowed Mary more than five short bloody years to pursue her relentless persecution of all that she considered heretical, a very different Simon Forman may have emerged. For during his life Forman was to become notorious as a necromancer: expert in the arts of conjuring spirits; communication with the dead; and the manufacture of philtres; charms and talismans; aphrodisiacs and even poisons. In high places his trusted – and perhaps, feared – reputation was to earn him the title 'sweet Father Forman'.

As the details of Simon's earlier life have been adequately dealt with elsewhere[1] we need not elaborate here, though it is worth mentioning that, like Dee, he received a grammar-school education, and became reasonably proficient in Latin.

In 1589 (at the age of 37) Simon moved to London where he took lodgings near Cripplegate. Although his establishment in the city first led to an empty purse and its attendant hardship; affairs quickly took a turn for the better when he became actively engaged in the practice of magic and astrology, and later, medicine.

London provided the ideal outlet for Simon's various talents. A city of complexities, problems, poverty, riches, and innumerable maladies of the flesh; it was ripe for the picking.

Simon's medical qualifications remain a subject of some specula-

tion. It seems that it was not until 1603 that he received an official licence (from Cambridge University) to exercise his art, and before this he was constantly harassed by the Guild of Barber-Surgeons and the Royal College of Physicians for his 'illicit' ministrations.

For the most part it seems that Simon chose to ignore the admonishments of the authorities, and although this was finally to lead to his imprisonment (for a year) and a hefty fine, he remained undeterred and escaped beyond their jurisdiction to Lambeth.

To Forman's credit he behaved with great courage during the frequent visitations of plague that vexed the city. While many doctors fled to the country to avoid the pestilence, Forman remained in town, along with other valiant souls, to administer to the afflicted. His cures, crude as they were, were not totally without success; he even suggested that the rats that infested London were somehow responsible – could he have guessed that the rat-flea passed on the bacillus? A short, yet unlikely, step before the invention of the microscope.

In addition to the usual diagnostic techniques of urinology, physiognomy and haematology, Forman utilised astrological calculations in order to assess his patients' condition. His curative measures involved the use of herbal remedies, minerals, lancing, bleeding, and possibly the application of leeches. None of this was unusual in Elizabethan times when doctors employed poultices of cow dung and unguents compounded of lizards and snakes' vertebrae. But Simon seemed to succeed where others failed and soon he amassed a considerable fortune (at his death his estate was valued at £1,200, a very substantial sum by seventeenth-century standards).

Aside from his, what can only be termed, obsession with magic and astrology, Forman possessed a voracious sexual appetite. His copious diaries teem with amorous escapades, all, I might add, of a highly heterosexual nature. In the diaries the term *halek* is used to denote the act of sexual intercourse. Judging by the frequency of its usage, in reference to his wife and several mistresses, we are left in no doubt regarding the status of Simon's virility. Freudian elements often entered his dreams and in one which he records during January 1597, he even extends his passion to the Virgin Queen, Elizabeth:

> I dreamt that I was with the Queen, and that she was a little elderly woman in a coarse white petticoat all unready; and she and I walked up and down through lanes and closes, talking and reasoning of many matters. At last we came over a great close where were many people, and there were two men at hard words. One of them was a weaver, a tall man with a reddish beard, distract of his wits. She talked to him and he spoke very merrily unto her, and at last did take her and kiss her. So I took

her by the arm and put her away; and told her the fellow was frantic. And so we went from him and I led her by the arm still and then we went through a dirty lane. She had a long white smock, very clean and fair, and it trailed in the dirt and her coat behind. I took her coat and did carry it up a good way, and then it hung too low before. I told her she could do me a favour to let me wait on her, and she said I should. Then, said I: 'I mean to wait *upon* you and not under you, that I might make this belly a little biger to carry up this smock and coats out of the dirt.' And so we talked merrily and then she began to lean upon me, when we were past the dirt, and to be very familiar with me, and methought she began to love me. And when we were alone, out of sight, methought she would have kissed me.[2]

As the Queen deliberately cultivated an image of Virgin purity and unobtainable female sexuality, perhaps such dreams were not uncommon amongst her male subjects.

Although many scandalous accusations were directed towards Forman during his lifetime, the incident which historically brands him as a nefarious necromancer and poisoner, reached its conclusion some years after his death.

The beautiful young Countess of Somerset (formerly Frances Essex, daughter of the Earl of Suffolk) was unhappy in her arranged marriage to the Earl of Essex, and employed philtres supplied by Forman in an attempt to render her husband impotent. She apparently succeeded and, as the marriage remained unconsummated, a decree of nullity was subsequently granted.

Having gained her freedom from Essex, the young lady proceeded to make amorous overtures to the Earl of Somerset whom she had long desired. It is said that she secured the Earl's love by image-magic involving waxen figures constructed by her 'sweet father', Forman. Once more her ardent wish was granted and she married Somerset in 1613. The Earl's friend Sir Thomas Overbury had, it seemed, tried to warn Somerset of his new wife's involvement with Forman, but before he could get word to the Earl he was arrested under some political charge and imprisoned in the Tower of London.

The Countess, being aware of Overbury's intentions, seized the opportunity afforded by his imprisonment and made plans to poison him. As Forman was dead, a former associate of his was summoned: Mrs Anne Turner, a skilled poisoner. It seems that Mrs Turner was prevailed upon to secrete toxic substances in Overbury's food, and shortly afterwards he was found dead in his cell.

Anne Turner was accused of murdering Overbury, and after she gave her account, the Countess and Earl were also arrested as

accomplices. They were tried by Lord Chief Justice, Sir Edward Coke in 1616, who on hearing of the earlier sorceries, denounced Forman as the Devil, and Anne Turner as his daughter.

All three were found guilty, but the Earl and his wife were finally pardoned by King James. Anne Turner was put to death at Tyburn.

Forman's diary records that he met with John Dee on 26 July 1604 at the House of a certain 'Mr Staper'. Although in many ways their common interest in the spirit world and astrology would seem to weld them together as kindred magicians, their practical techniques differ greatly. Dee always approached his Angelic operations from a devotional angle employing, as we have seen, prayer and pious ejaculations as his chief method of invocating the spirits; whereas Forman, like Kelly, was much given to the grimoire approach advocated by such works as *The Key of Solomon* and the *Pseudomarchia* of John Weyer (Johannes Wierus).

Evidence of Forman's somewhat 'fleshy' attitude towards the Mysteries is contained in a manuscript[3] that once belonged to the celebrated Dr John Caius.[4]

If the date on this manuscript is to be believed – 1558 – it cannot of course be Forman's own work – he was six years old – but as it seems to be in his hand, it is most likely a transcript of an earlier work that came into his possession.

The content of the manuscript is of great interest. It proves to be a type of practical guide to magical operations set out as a beginner's instructional manual. It lists the colours of the inks used in drawing characters and talismans; the order in which the spirits are to be called forth; perfumes; protective seals, and details of planetary hours together with a mass of other related material. It is without doubt that Simon made use of such manuscripts in his frequent encounters with the spirit world which prompted such diary entries as:

> He cast out much fire, and kept a wonderful ado; but we could not bring him to human form: he was seen like a great black dog and troubled the folk in the house much and feared them. And between 11 and 12 at night the bed (shook?) four or five times, and cast out such fire and brimstone that it stank mightily. That night he kept much ado and reared mightily.

This spirit was called on the Eve of All Hallows' 1597. He was to return on All Souls' day following:

> This night he came according to his wont and raved much; we bound him strongly and kept him till almost four o'clock in the morning.

The shape-changing, binding and the general ferocity of the spirit

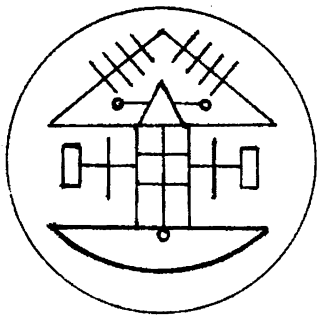
are all indicative of the ceremonial magic of the grimoires. A far cry from the docile Angel magic of John Dee.

Although many notes and tracts belonging to Forman have survived, it remains uncertain which formal magical texts he utilised in his various necromantic experiments. To bridge this gap I have been at pains to discover a hitherto unpublished manuscript typical in form and representative of Forman's Age. To this end I have reproduced an English text which I came across while attempting to catalogue the most important magical tracts in the British Museum collection.[5]

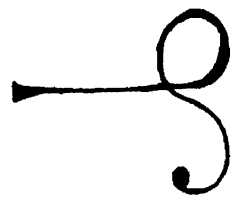
The English manuscript, anonymous; of uncertain date; and mysterious origin; suited my purpose admirably. In addition it forges a tenuous link with Dee's Angel magic, in as much that it makes mention of *Liber Scientiae Terrestris*; the book of the Thirty Aires, reproduced elsewhere in this volume.

The 'grimoire' lacks a title page but the first folio proclaims it to be an *Operation by the Regal Spirit Usiel*, by means of which twenty-eight further spirits (of the day and night) may be called.

OPERATION BY THE REGAL SPIRIT USIEL



THE GREAT SEAL
OF KING USIEL



THE LESSER SEAL
ACCORDING TO TRITHEMEUS

The Spirit Usiel is a great and potent King, and third in Degree and Order under ye mighty Spirit Amenadiel Emperor of the West Angle of the Air; and hath his Mansion in the North-West point of the compass, wherein he ruleth over many other Spiritual Princes and Dukes with many other Servient and Subservient Spirits residing in the said Mansion.

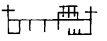
This Regal Spirit Usiel hath many Spiritual Dukes attending him in the day and many in the night and who again have many servient and

subservient Spirits in Degree, Order, and Office, superiour and inferiour serving under them. The Diurnal Spirits (or Spirits of the day) may be moved and called forth to visible appearance in the day; and the Nocturnal Spirits (or Spirits of the night) may be moved and called forth in the night, for the Diurnal Spirits appear not in the night, nor the Nocturnal in the Day.

Out of the many fore mentioned Spiritual Dukes and Presidential Spirits serving in Degree, Order, and Office under Usiel we shall nominate only fourteen Diurnal Dukes and fourteen Nocturnal with their proper Seals or characters appropriated unto each of them and also a particular number of servient and subservient attending them viz:

DIURNAL DUKES

14

1 Abazia		40*	8 Maqui		40
2 Ameta		40	9 Amandiel		40
3 Arnen		40	10 Barsu		30
4 Herne		40	11 Ganaeu		30
5 Saefir		40	12 Hissam		30
6 Poziel		40	13 Tabariel		30
7 Saefaz		40	14 Usiniel		30

*Numbers in this column refer to the servient spirits. R.T.

NOCTURNAL DUKES

14

1 Ansoel		40	8 Adan		40
2 Godiel		40	9 Asuriel		20
3 Barfos		40	10 Almoel		20
4 Burfa		40	11 Pathyr		20
5 Saddiel		40	12 Marae		20
6 Sobiel		40	13 Lasphar$\bar{o}$		10
7 Ossidiel		40	14 Ethiel		10

The Superiour Spirits of this (first) Order or Mansion are by nature courteous, benevolent and Obediant, and although they have many servants yet they seldom bring any visibly with them, except when requested, or upon official occasion. Yet, notwithstanding the servient Spirits may be made use of by reason are they superiour and servient Spirits of this Mansion and according to their degree, nature, Order, and Office subjected and constrain by ye influence power and force of invocation comanding, calling forth and moving to visible appearance and obedience.

The Office of ye Spirits of this (second) Mansion is to reveal, declare and shew forth upon demand ye very truth and certainty of hidden treasure and of all such wayes and means that may conduce, to ye discovery finding and obtaining ye same, and yet no other Spirits of any Order, office or Mansion whatsoever, or other wandering powers out of Mansion or place of recidence, unto whome by Nature and office ye charge herein may be said to be referred to be so powerful in the discovery and delivering thereof as those of this Mansion and Order have, besides those elsewhere shewed forth and

treated in Liber Scientiae Terrestris – etc.

The haveing [a] place convenient, prepared and well befitting this purpose, turning thy self in Action and Operation towards ye North West pouynt of ye compass, with zelous devotion, undaunted resolusion and great eagerness and earnestness of spirit, distincly Reherse, read, or say the following Ivocations:

O Thou great Creator, of heaven and Earth and of all things under ye heavens, ye God to Whose comand and Power are subjected, all Spiritual and temporal Creatures and to ye Glory of our God, ye Cherubims and Serapfins, with numberless Saints, and angels sing eternal haleluyahs. O glorieuse majesty to whom all this and more honour can be expressed, [and] due. We humbly desire in and by ye Mercies of our blessed Savior, great God thy blesseing and protection in all things and next to which may relate to our souls Thy immediett power in all that may be necessary to perfect this our present Operation, whether it is or may be in any of us want of faith wisdome or power, O Lord assist us there with, or if there be anything which wee do not rightly understand, illuminate our understanding, that wee not only in this but in all other of they wonders and marvles may be more ready to give thanks for and praise Thy great Name Jehovah, O Lord let Thy Spirit be with us, in ye carring on and finishing thereof, preserve and defend us both now and for ever more from ye malice and envye of ye Spirits of darkness, enemies of mankind suffor them not we beseech Thee to breed discord or discention amongst us, but have mercy upon us protect us and let our cry come unto Thee. Grant our petitions, O Lord who are not worthy of ye leste of Thy mercies, cause those Sublunar Spirits which we have and are now by they permission intend to invocate to obey our Invocations and Imediately appear-before us to aid and assist us subject them to us, direct us and guide us, let prosperity in all, but esspecialy in this, attend us and if of Thy mercy thou art pleased to grant our desires, grant that we may not be exalted with pride in attributing the least of this to our power, but Ye wee humbly acknowledge it to be thine own abundant mercy to whose honour and glory wee unanimously desire to sing, Eternal praisse amen, amen, amen, etc.

Note

Following the above, the manuscript continues with a series of conjurations similar in nature to those found in the *Key of Solomon*, and concludes with the usual dismissal of the Spirits, or Licence to Depart.

Postscript

On 8 September 1611 Simon Forman died. According to an account by William Lilly, Forman had astrologically predicted his final hour with perfect accuracy, and on that fated day, while rowing on the Thames (towards Puddle-dock), he fell dead at the oars.

Midnight sounds, and the great Christ Church bell
And many a lesser bell sound through the room,
And it is All Souls night. . .

A ghost may come. . .

Notes

1 *The Case Books of Simon Forman*, A. L. Rowse, Weidenfeld & Nicolson, 1974. Also *Autobiography and Personal Diaries of Dr Simon Forman, the Celebrated Astrologer*, ed. James O. Halliwell, London, 1849.
2 Ashmole MSS. 226; see also *Elizabeth I*, P. Johnson, p. 117; *The Case Books of Simon Forman*, A. L. Rowse, p. 31; *The Elizabethan Renaissance*, Rowse, p. 144.
3 Add. MS. 36,674 British Library.
4 John Caius, or Kay (1510–1573), scholar and physician to Edward VI and Mary. The Forman manuscript and certain other items were probably bound up in this volume at a later date.
5 Treatise contained in Sloane MS. 3702 BL.

ROBERT FLUDD *Courtesy The Wellcome Institute*

V
Robert Fludd
Hermetic Philosopher and Medical Practitioner 1574–1637

Little is known regarding the earlier life of Robert Fludd. He was born in 1574 at Milgate House, Bearsted (near Maidstone), Kent, the fifth son of Sir Thomas Fludd, Treasurer for Her Majesty's forces in the Netherlands. Apart from these scant details, we have no surviving record of Fludd's first eighteen years prior to his entrance into St John's College, Oxford in 1592. During 1596 he graduated as Bachelor of Arts, and two years later, at the age of 24, he received his MA.

After obtaining his Master's degree in 1598, Fludd left England for the Continent where he remained for almost six years. Although Thomas Fludd was a man of considerable means, and well able to support his son throughout his travels abroad; Robert chose to supplement his income by tutoring the children of high-born families in Germany, France, Italy and Spain: thus, like Dee, Fludd earned a scholarly reputation.

On his return to England he entered Christ Church Oxford, and there in 1605 he secured a Doctorate in Medicine, but due to his adherence to the 'new' Paracelsian techniques he failed to gain his Fellowship of the Royal College of Physicians. It was not until September 1609 (after three attempts at the examination) that he finally obtained the required qualification and was allowed to practise medicine.

Fludd moved to London where he set up the practice which he was to maintain for the greater part of his life. His curative measures were at that time considered highly unorthodox. Fludd held that the mind and spirit of the patient must be healed first and the disease which afflicted the body second. He engaged a private apothecary who compounded Fludd's 'special medications' on the premises, utilising only the purest materials mixed in exact proportion. Although looked upon disdainfully by his fellow physicians, Fludd's methods of treatment, far removed from the Galenic techniques of his day, were largely successful and highly regarded by an ever growing number of respectful and devoted patients.

Like Forman, Fludd employed astrology as a diagnostic aid; analysed urine samples; and placed much store on the condition of the blood – indeed, one of his close friends was William Harvey the discoverer of the circulatory system. Here the similarity with Forman ends, for Fludd always counselled against the sins of the flesh: advising his patients and associates to avoid drunkenness, gluttony, and womanising (he never married).

Fludd's deep interest in the sciences, music and medicine gradually became more and more integrated with his mystical inclinations. His views on the Kabbalah, magic, divination and alchemy, were often compounded with the laws of harmonics, mechanics and human physiology. These ideas are ensouled in their fullest sense within the pages of his magnum opus: *Utriusque Cosmi . . . Historia* (the History of the Macrocosm and the Microcosm) published during 1617. In this beautifully illustrated work, Fludd gives forth his theories of God, man, and the Universe. The second volume concerns incarnate man, and studies the divinely inspired sciences of astrology, palmistry, prophecy, the art of memory, physiognomy, pyramidology and geomancy.

In the art of geomancy Fludd was an expert, and friends and associates often called upon him to practise his science in answer to matters that troubled them. Geomancy is one of the oldest forms of divination known to man. It involves the construction of sixteen figures derived from the odd or even nature of a series of point marks made in the earth with a wand or stylus, marks on a sheet of paper, or even the random selection of items such as pebbles. Each figure has an attributed Latin name: Puer – boy, Puella – girl, Amissio – loss, Carcer – prison, Via – a way, Populus – people, etc. The figures each composed of four lines of one or two dots, were also held to represent the influences of the planets and zodiacal signs as a further aid to their interpretation. The figure Puer (a boy) ⁘ indicated the rash, fiery, impetuous nature of Mars and Aries, the reverse influence of Puella (a girl) ⁙ which symbolised the benign powers of Venus and Libra.

While concentrating on the object of the divination the geomantic operator would make sixteen rows of dots in the sand or earth tray, or take sixteen handfuls of pebbles, and then count the number in each row. If the number was even he would make two dots for the first line of the figure, if odd, one dot. This procedure was repeated until the first four figures were generated, by manipulation of these first formed characters (known as the four Mothers) twelve further figures were formed and entered into a chart, or geomantic shield. The derived chart was then analysed with reference to the significance of each figure and the order in which it falls.[1]

Some indication of Fludd's skilled and intuitive application of the art of geomancy can be gleaned from records of his early experiences

contained in the second tract of *Historia Macrocosmi* (History of the Macrocosm). Here he states that the hand which makes the geomantic marks 'emanated from the very soul', and errors in the figures were due to 'base and incongruous mutation of the human body'.

In the biographical section of his *History of the Macrocosm* Fludd describes one of his early geomantic exercises in the following words:

> In the penultimate year of the life and reign of the glorious Queen Elizabeth of England (whose fame will never die) I was compelled to spend the whole winter in the city of Avignon, because the winter was very severe, with so much snow covering the mountains of [St] Bernard that the passage into Italy was entirely blocked. With many other young men of gentle birth and of sound education (former pupils of the Jesuits) I received board and lodgings at the house of a certain captain. One evening, while we were drinking at the table, I discussed philosophical subjects with the others and noticed their various opinions on geomantic astrology. Some of them denied its virtue altogether; others, with whom I sided, defended stoutly the validity of that art. I adduced many arguments whereby I proved myself fairly well versed in geomancy.
>
> The meal being over, I had no sooner repaired to my chamber, when one of my companions followed me there and asked me for our love's sake to try my art (which he said, he had seen was considerable) in the resolution of a problem of some importance which, he said, filled his mind with much anxiety. Having made many excuses, I was at last prevailed upon by his entreaties. So instantly I projected a geomantic scheme for the question he had proposed. This question was: whether a girl with whom he had vehemently fallen in love returned his love with equal fervour, and her entire mind and body, and whether she loved him more than anyone else.
>
> Having drawn my [geomantic] scheme, I assured him that I could rather well describe the nature and bodily disposition of his beloved and, having duly described to him the stature and shape of the girl's body, I indicated also a particular and rather noticeable mark or blot thereon, namely a certain kind of wart on her left eye-lid, which he confessed was there. I said also that the girl delighted in vineyards, and this detail, too, was with pleasure confirmed by him. He said that her mother had for that very reason built her house among the vineyards. Finally I gave the following answer to the question he had proposed: that his beloved was inconstant and by no means steady in her love of him, and that she loved somebody else rather more than him.

> Whereupon he said that he had always very much suspected that this was the case and that he was [now] seeing it, as it were, with open eyes.
>
> He left my room in haste and then related to his companions with some admiration the verity and virtue of my art. Yet some of them, who knew the girl rather well, denied altogether that she had any such mark on her eye-lid as I had described, until they talked to her the following day and thus became witnesses of the correctness of that detail which I had discovered to them by the art of geomancy and which even they had never previously noticed.[2]

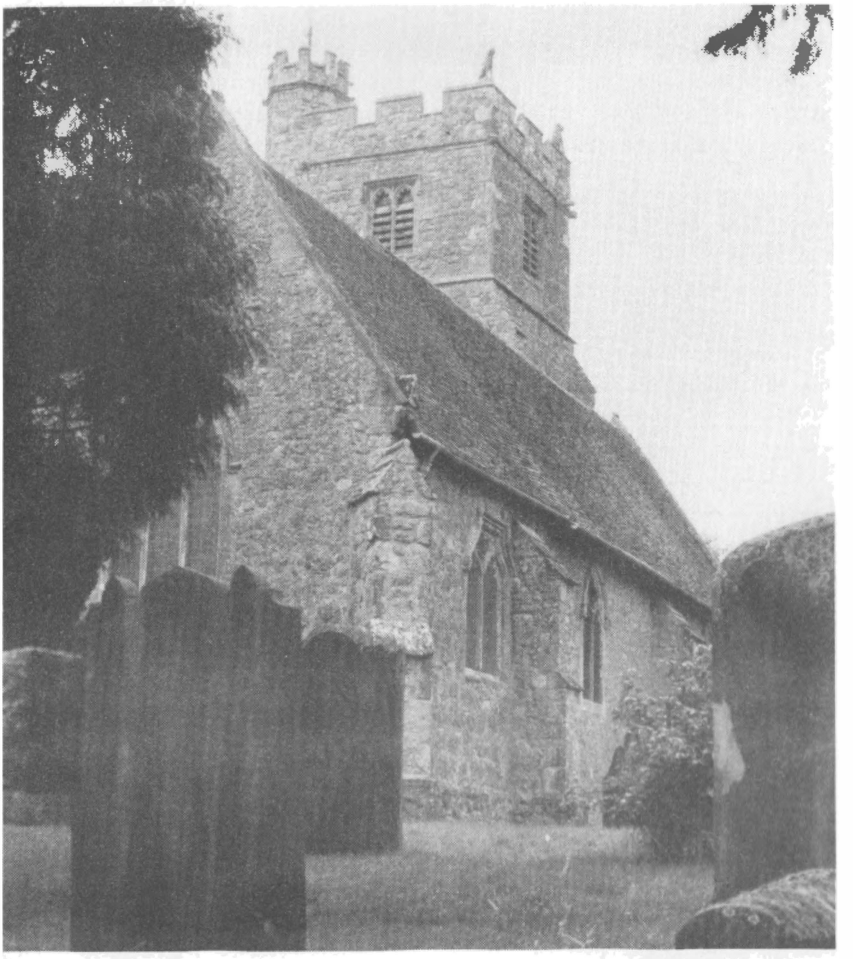
Aside from his involvement in the fields of geomancy, astrology and the Kabbalah, Fludd experimented in other matters, some of which possessed strange and sinister undertones.

Searching for the quintessence of life, Fludd distilled human blood, and on one occasion claimed to have removed a human head, complete with face, eyes, nose and hair, from the vessel, 'upon which it emitted a frightful noise'. Was Fludd attempting to make the alchemical blood-stone from which Paracelsus is said to have extracted the philosophic mercury; a substance used to feed his Homunculus (little man)? The idea of creating life without the aid of woman, the ultimate proof of man's divinity, would have most certainly appealed to Fludd, who in his own words remained throughout his life an 'unstained virgin'.

Paracelsus (1493–1541), the celebrated alchemist, physician and occultist, writes of his manufacture of the Homunculus:

> Take a man's semen and place it in a hermetically-sealed retort, bury in horse manure for forty days and magnetise. During this time, it begins to live and move, and at the end of the forty days it resembles human form, but it is transparent and without body.
>
> Feed daily with the 'arcanum' of human blood (the extract of the blood-stone) and maintained at the constant temperature of a mare's womb, for a period of forty weeks (when) it will grow into a human child, as normal as any child born of woman, yet much smaller. It may be raised and educated like any other child, until it grows older and is able to look after itself.

The Scottish doctor William Maxwell hints darkly at Fludd's possession of a human-magnet which had the power to attract the bodily organs; of this Maxwell states: 'the Fluddian magnet is nothing other than dessicated human flesh, which certainly possesses the greatest attractive power: it should be taken, if possible,



HOLY CROSS CHURCH, BEARSTED, KENT *Photograph R. E. Cousins*

from a body still warm, and from a man who has died a violent death.'[3]

It is perhaps undoubtable that Fludd's deep and far-reaching researches did from time to time lead him to regions that in his day would be considered 'forbidden knowledge'. But in our modern world of the clone and the test-tube baby, Robert Fludd's memory lives on through his contributions to philosophical thought, psychology, and religion, rather than his triflings with homunculi and the human-magnet.

Robert Fludd died on 8 July 1637 at the age of 63. He was buried in Holy Cross Church Bearsted, beneath a stone which he personally

prepared before his death. The year following his interment his nephew Thomas erected a monument (which stands to this day) to his memory. The memorial depicts Fludd sitting beneath his family arms with an open book before him. On the pedestal of the monument a Latin inscription reads:

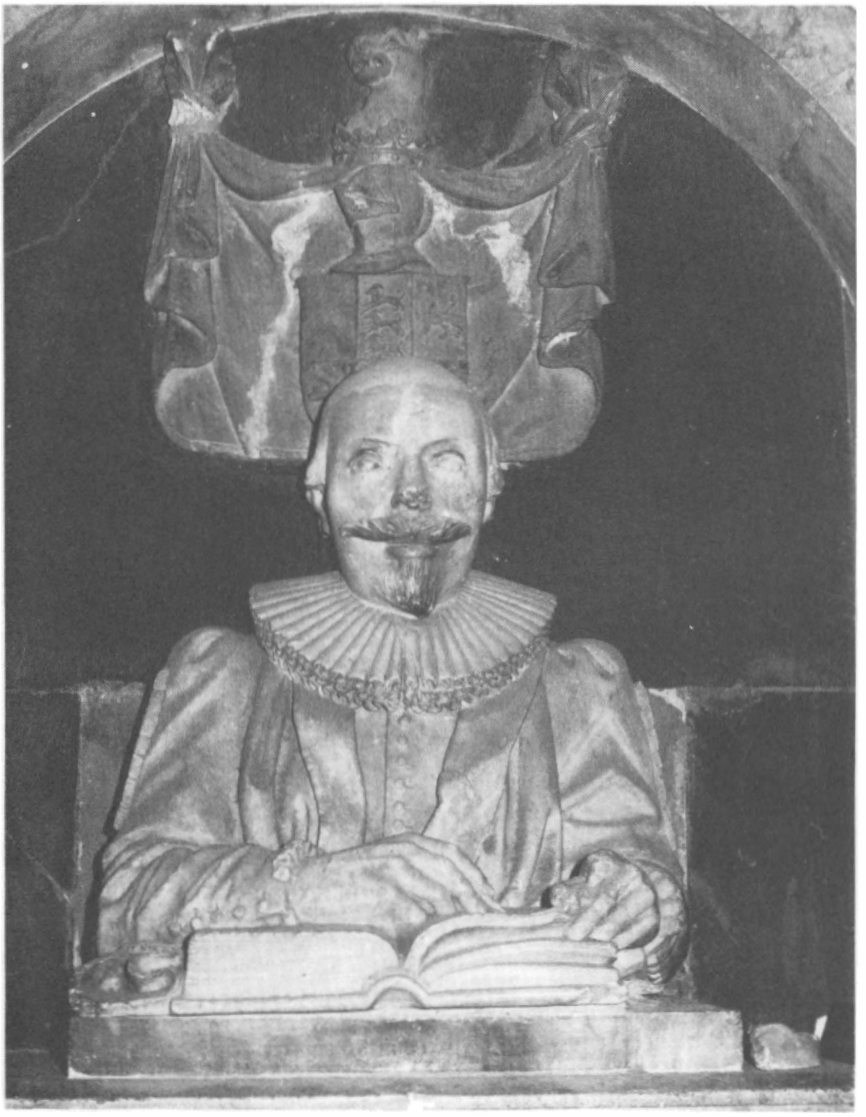
Sacred to the memory of Robert Fludd alias De Fluctibus, [4] *Doctor of both medicines, who, after a peregrination of some years which he had successfully undertaken in foreign parts to cultivate his intellect, was at last restored to his native land and was elected, not undeservedly, to the society of the famous College of Physicians in London. He peacefully exchanged death for life on the eighth day of the seventh month (July) in the year of Our Lord 1637, at the age of 63.*

This urn does not smoke with sumptuous perfumes nor does a fine tomb cover your ashes. What is less mortal, yourself, we alone entrust to you – the monuments of your intellect will live here. For whoever writes and dies like you creates an eternal tomb for all posterity.

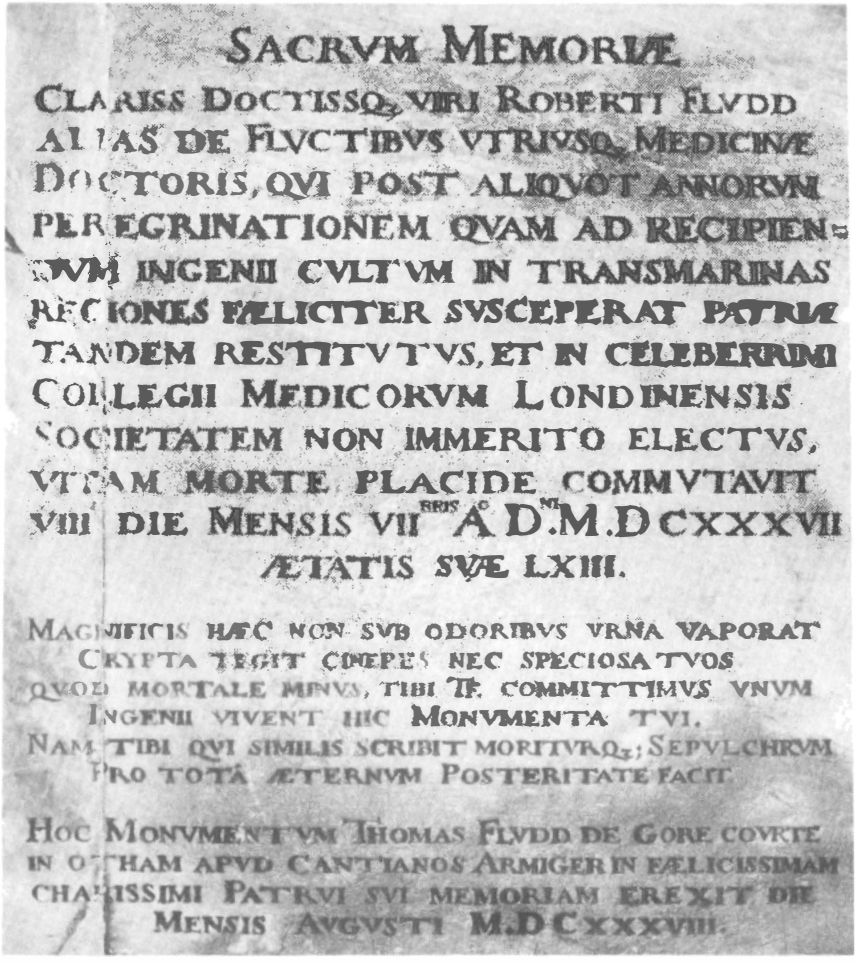
Thomas Fludd of Gore Courte in Otham in Kent, Knight, erected this monument to the happy memory of his uncle, in the month of August 1638.[5]

Notes

1 For further information on the subject of geomancy see *Terrestrial Astrology*, Stephen Skinner, Routledge & Kegan Paul, London, 1980.
2 'Robert Fludd's Theory of Geomancy', tr. C. H. Josten, *Journal of the Warburg and Courtauld Institutes*, Vol. 27, pp. 332–3, 1964.
3 *Gabalia*, Will-Erich Peuckert, Berlin 1967.
4 Fludd's alias 'De Fluctibus' literally means: 'of the waves, or Flood'. He always used the phrase in its given Latin form.
5 For Latin text see photograph.



THE ROBERT FLUDD MONUMENT BEARSTED CHURCH
Photograph R. E. Cousins


SACRVM MEMORIÆ
CLARISS DOCTISSQ VIRI ROBERTI FLVDD
ALIAS DE FLVCTIBVS VTRIVSQ MEDICINÆ
DOCTORIS, QVI POST ALIQVOT ANNORVM
PEREGRINATIONEM QVAM AD RECIPIEN-
DVM INGENII CVLTVM IN TRANSMARINAS
REGIONES FÆLICITER SVSCEPERAT PATRIÆ
TANDEM RESTITVTVS, ET IN CELEBERRIMI
COLLEGII MEDICORVM LONDINENSIS
SOCIETATEM NON IMMERITO ELECTVS,
VITAM MORTE PLACIDE COMMVTAVIT
VIII DIE MENSIS VII^BRIS A.D.^NI M.DCXXXVII
ÆTATIS SVÆ LXIII.

MAGNIFICIS HÆC NON SVB ODORIBVS VRNA VAPORAT
CRYPTA TEGIT CINERES NEC SPECIOSA TVOS
QVOD MORTALE MINVS, TIBI TE COMMITTIMVS VNVM
INGENII VIVENT HIC MONVMENTA TVI.
NAM TIBI QVI SIMILIS SCRIBIT MORITVRQ; SEPVLCHRVM
PRO TOTA ÆTERNVM POSTERITATE FACIT

HOC MONVMENTVM THOMAS FLVDD DE GORE COVRTE
IN OTHAM APVD CANTIANOS ARMIGER IN FÆLICISSIMAM
CHARISSIMI PATRVI SVI MEMORIAM EREXIT DIE
MENSIS AVGVSTI M.DCXXXVIII.

INSCRIPTION ON THE FLUDD MONUMENT *Photograph R. E. Cousins*

ARTIST'S IMPRESSION OF TWM SION CATI *By Jane O'Reilly*

VI
Thomas Jones of Tregaron
(1530–1609)
In the Shadow of the Hawk
by Patricia Shore Turner

'He was a man of superior information and by the vulgar in the age he lived regarded as a magician.'

(Lewys Dwnn: *Heraldic Visitations of Wales between 1586 and 1613* . . . ed. S. R. Meyrick, page 7, Llandovery, 1846)

In Wales, as in Scotland, Ireland and the Isle of Man, poetry, song and legend are the substance of literature, indicating patterns of custom, social observance and above all, fantasy. Before I enter into a more detailed consideration of the life and times of Thomas Jones, better known as Twm Sion Cati, examples of the mischievous tricks alleged to have been engaged in by this colourful and flamboyant character are thought to be in order.[1]

Things in real life are not quite as legend has them. But then, the Twm Sion Cati legend has acquired a reality of its own.

It is said of Twm he had a sense of humour. Being informed of a famous highwayman in the area he decided to rob him of his horse. Riding a brokendown nag and taking with him a leather bag of shells he went to meet the highwayman who ordered him to stop and deliver. Twm acted suitably reluctant and threw the bag over the hedge. Furious, the highwayman ordered Twm to hold his horse and jumped over the hedge. Promptly Twm changed horses and galloped off.

Another tale tells of a poor man who needed a pitcher (an earthenware jug with two ears and a lip). Twm agreed to help and together they visited a shop. After deriding some of the wares, Twm informed the seller there was a hole in one – which he instantly denied. Twm desired the seller to see for himself by putting his hand in it while indicating to the poor man to creep out with a pitcher. When the seller announced that he could find no hole, Twm mockingly asked him how else he could have put his hand in – and went away laughing.

On another occasion, he observed a woman selling cloth at a fair. Cunningly he tacked one end to his coat, gave a swift turn twisting it round him, and lost himself in the crowd. Shortly afterwards he met the woman grieving over her loss and condoled with her, lamenting that so many rogues frequented fairs, wondering she should be so careless. He told her he always tacked his own cloth to his coat.

The fascination of caves still holds many people. In folklore there are traditions and stories related about these secret places in which heroes sleep in a deathlike state to be awoken in times of danger. Other tales tell of hidden treasure, mythical beasts or fugitives using them as a safe refuge from the law. Situated on the River Tywi (Towey) about twelve miles north of Llandovery is the cave said to have been frequented by Twm Sion Cati during his 'Robin Hood' activities; and possibly used for his more amorous assignations. 'As Sir John Rhys pointed out: ". . . some of these cave stories . . . reveal to us a hero."'*

Why was there such a desperate need for a Welsh Robin Hood or Rob Roy? Although Henry VII had waived many of the penal laws which deprived Welshmen of the benefits of ordinary citizenship giving preferential treatment to their English overlords, the division of Principality and Marches led to a complete lack of uniformity of law. This ambiguity produced much scope for lawlessness.[2]

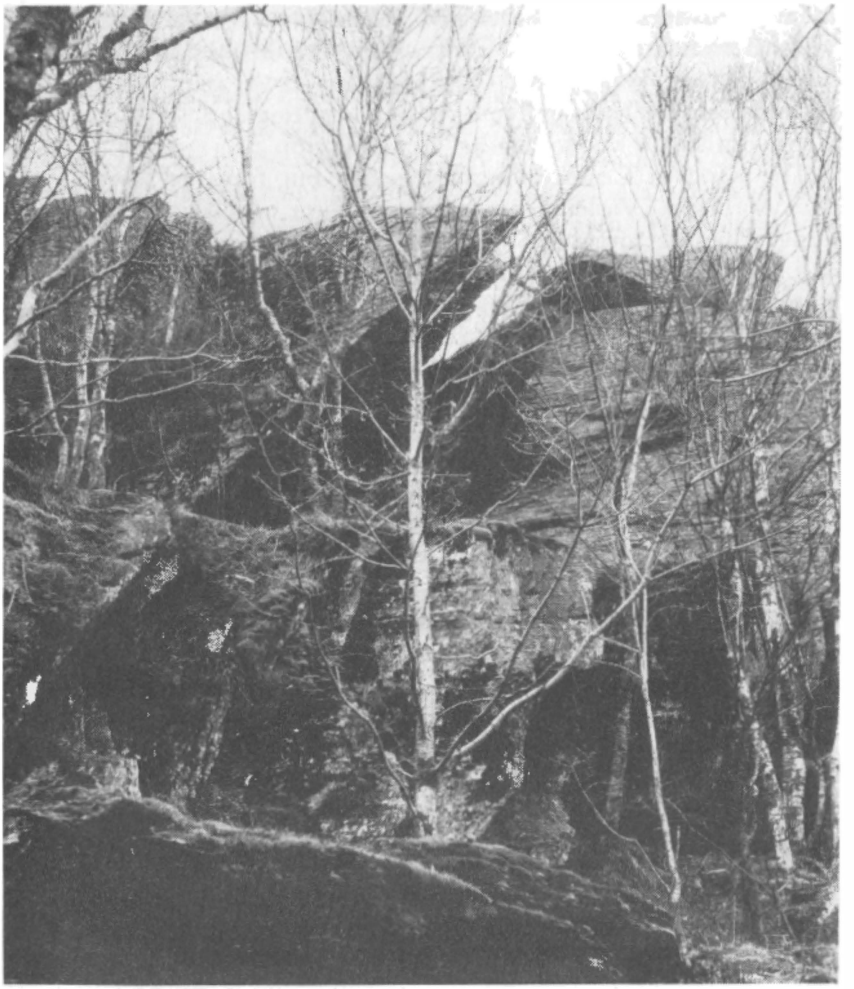
The merciless regime of Bishop Rowland Lee in the reign of Henry VIII was far from 'affable to any of the Walshrie'.[3] President between 1534 and 1543 of the Council of the Marches of Wales (Cyngor Cymru a'r Goror), he applied a policy of fierce repression, hunting outlaws and wrongdoers, and hanging them in batches as an example to others. Known as the 'hanging judge' he hated the Welsh, boasting of executing between five and six thousand in six years 'and did not disdain to ride after malefactors in person'.[4]

'The hills behind Tregaron, in Cardiganshire, were infested by people who had been declared outlaws for failing to appear at the Great Sessions of the shire. But whether all outlaws were genuine felons is debatable.'[5]

This state of affairs, together with the high number of Englishmen in positions of authority, did not help the situation in Wales. Fortunately, the tidy-minded administrator Thomas Cromwell rose to power; realising that Rowland Lee's negative policy did not work, for feuds between Welsh *uchelwyr*[6] and English bureaucrats, between Principality and Marches were rapidly becoming endemic.

Were these contributory causes to future legislature changes? Yes, indeed. A similar situation arose in Scotland with the Massacre of Glencoe (13 February 1692)[7] at the time of William of Orange and

*Celtic Folklore, Volume 2, p. 481, Wildwood House, 1980.



TWM SION CATI'S CAVE *Photograph R. E. Cousins*

much later with the Accession of the Hanoverian Dynasty in England. It was fortunate indeed that Cromwell dealt with the basic problem in Wales at that time with the most comprehensive code for the whole area since Edward I's Statute of Wales, by incorporating the Seven Charters of Henry VII, in which he contented himself with rewarding his most loyal supporters, waiving certain penal laws, and allowing others to drop into disuse.

A more liberal legislation aimed at the administration of Wales (1534) was placed on the Statute Book. An added improvement followed (27 Henry VIII, c.5, 1536), which provided for the appoint-

ment of Justices of the Peace in Chester, Flint, Anglesey, Caernarvon, Merioneth, Cardigan, Carmarthen, Pembroke and Glamorgan. Finally, there was passed the 'Act for laws and justice to be administered in Wales in like form as it is in England' (27 Henry VIII, c.26) commonly known as the 'Act of Union'.[8]

The King in Council might legislate but force of law did not always follow. Violence continued; corrupt officials ruled; power-hungry aristocracy and delinquent Churchmen meddled in county and local affairs. The commonalty suffered: 'Lord Chandos was summoned before the Council of Wales for terrifying juries, threatening an under-sheriff with guns, and protecting highway robbers.'[9]

Twm Sion Cati played cat and mouse with authority. Outlawed for sheep-stealing (he had to live), his merry pranks may have outdone Till Eulenspiegel's but hardly those of the Irish bandit Delany and 'Klim', the Russian robber as described in T. J. Llewelyn Pritchard of Swansea's 'first Welsh novel', '*The Adventures and Vagaries of Twm Sion Catti*' (1828) Aberystwyth. Various editions, both legal and piratical, followed.

Regardless of chronology the legend grew. W. F. Deacon wrote, *Twm John Catty, The Welch Rob Roy*.[10] The terminology is Scottish, referring to Twm as a 'chieftain', the 'clans' he roused and harpers playing their 'inspiriting war-songs'. Another version, basically the same, was entitled: *The Life, Exploits, and Death of Twm John Catty, The Celebrated Welch Rob Roy and his beautiful bride Elinor, Lady of Llandisent, The Heiress of Ystrad-Ffin*.[11]

W. F. Deacon wrote a play on the same theme as his narrative, *The Welsh Rob Roy*, performed in 1823 at the Coburg Theatre.

The romance of Twm Sion Cati has extended to the present day. The Cardiff-based *Theatr Taliesyn*'s biennial Indo-Celtic, inter-cultural production this year (13–17 April 1988) was the tale of two outlaws: Twm Siôn Catti, the Welsh Robin Hood and Jesel, the seventeenth-century bandit from an area now part of Gujarat. In addition BBC TV produced a serial *Hawkmoor** based on Lynn Hughes' novel of the same title; starring the Welsh actor John Ogwen as Cati and Jane Asher as Lady Jeanne of Ystradffin.

Twm gained his Pardon easily once Elizabeth ascended the Throne. The pardon grant under the Great Seal, bearing the date 1 January 1559, 1 Eliz. was countersigned 'Vaughan'.

> Thomas Johns alias Cattaye nuper de Tregaron in Comm Cardigan, Geno. alias dict Thomas Johns alias Catty ac(orae) Tregaron in Com. Card. Genereso alias dicit Thome Jones alias Catty. Gent seu quocunque . . . alio nomine vel cognomine neu additone

*Lynn Hughes, *Hawkmoor*, Christopher Davies/Penguin, 1977.

hominis cognitonis dignitatus officii seu loci idem Thomas cognatur vocetur seu nuneupatur . . . Omnia escapia et cautiones.[12]

Unfortunately the transcription of the Pardon has not been given in full in *The History of Tregaron* and certain copying errors are apparent in the printed version. However, these may have been due to the state of the original manuscript or the difficulty in reading the Elizabethan hand. Cf. Christopher Upton's corrected version with the differences in italics:

Thomas Johns alias Cattaye nuper de Tregaron in Co*mm.* Cardigan, Gen*eroso* alias *dicitur* Thomas Johns alias Catty ac (orae) Tregaron in Com. Card. Generoso alias *dicitur* Thomas Jones alias Catty G*ent.* seu quocunque . . . alio nomine vel cognomine neu *additione* hominis *cognationis* dignitatus officii seu loci idem Thomas cognatur vocetur seu nuncupatur . . . omnia escapia et cautiones. [Thomas Johns alias Cattaye late of Tregaron in the county of Cardigan, gent., otherwise called Thomas Johns alias Catty and of the region of Tregaron in the county of Cardigan, gent; otherwise called Thomas Jones alias Catty, gent; whether by any other name or cognomen or by a man's title, device, office, position or place the same Thomas be known, called or named . . . all fines (for escape) and debts.]

Born Thomas Jones of Fountain Gate (Porth-y-ffynon) Tregaron; Twm was the natural son[13] of John, son of David ap Madog ap Howel Moethau ap Rees Moethau (the latter was living in 1399, and was fourth in descent from Griffith Voel, descended from Gwaethfod Fawr, Prince of Ceredigion), and by Catherine, natural daughter of Meredydd ap Ieuan ap Robert.[14] In 1588 Twm is described as a man of good family, his armorial bearings being those of Gwaethfod.

The gentry of Wales were principally a squirearchy living semi-rural lives; in many cases their limited means led their existence to seem barely distinguishable from that of the richer yeomen. However, skilful manipulation of the English land laws, matrimonial arrangements, selective property purchases and other, not so legal, methods gained substantial estates for some. But most of the Welsh gentry remained relatively poor, their land realising incomes of less than £100 per year.

Thomas Jones claimed kinship with the powerful Cecil (Seisyllt) family, advisors to the English throne, and inter-marital connections with the Herberts, the Vaughans of Tyle-glas, and the Clements, lords of Caron, among others. According to the Lay Subsidies and Plea Rolls, (*Trans. Carm. Ant. Soc. Vol. 9. p. 16*) Thomas Jones' uncle, Rees ap David ap Madoc (1560), and his cousin, Evan ap

Rosser ap David (1576), were at Caron at those dates. As Owen notes: 'To the Welsh gentleman, his pedigree was a matter of deep concern. For one thing, it established his kinship and relations with other families pertaining to the squirearchy'.[15] Thus gentlemen of a literary or antiquarian inclination, like Thomas Jones, engaged in the study of genealogy as a serious pursuit.

After Henry VII cautiously extended English common law into Wales and the Act of Union (1535) was passed by Henry VIII, Wales was compelled to accept English laws. For the gentry, this meant, above all, that land left by a deceased father now passed to the eldest son rather than being divided equally between all the sons: in effect, the rule of primogeniture over gavelkind.

Numerous manuscripts of the period show how deeply attached the squires were to details of their genealogy, for it justified their claim to social pretensions, family pride and self-esteem, since it showed that their ancestors had been the natural leaders of the Welsh people.

Twm was a singer and poet. According to R. Isgarn Davies, Twm won the Chair at Llandaff Eisteddfod in 1561.

Twm's poetry is widely scattered. For example, 'Cywydd y Gofid', an 'Ode to Grief', or 'Poem of Affliction', is included in S. R. Meyrick's *History of Cardiganshire*, p. 249; it is printed also in *Yr Haul* (December 1845). Other poems may be found in *British Museum, Additional MSS. 14907, 15008, 15056.*

Apparently Twm collected many of the Triads, as the following note, in translation, from the London edition of a transcription shows: 'The Triads were taken from the book of Caradoc of Nant-carven, and from the book of Jevan Brechva, by me Thomas Jones, of Tregaron; and these are all I could get of the three hundred, 1601'.[16]

The following eulogium by his contemporary Dr John David Rhys cannot but show the respect Twm had gained:

> Whoever professes himself to be a Herald Bard, must know the pedigrees of Kings and Princes, and be skilled in the works of the three chief Bards of the Isles of Britain: namely Merlin, son of Morvyn, Merlin Ambrosius, and Taliesin the Chief Bard. ('Myrdhin ab Morbrynn, a Myrdhin Emrys, a Thaliessin Benn Beirdh'). And in the Science of Heraldry, with respect to being thoroughly acquainted with the real descents, armorial bearings, dignities, and illustrious actions of the nobility and gentry of Wales, the most celebrated accomplished and accurate (and that beyond doubt) is reckoned Tomas Sion, alias Moethau, of Porth-y-ffynnon, near Trev Garon (Thomas Jones of Fountayn

> Gate). And when he is gone, it will be a very doubtful chance that he will be able for a long time to leave behind him an equal, nor indeed any genealogist (with regard to being so conversant as he in that science) that can ever come near him.[17]

Various pedigrees are said to be the work of Thomas Jones. J. Kyle Fletcher, for example, in his article, *City's Treasury of Old Welsh Books*[18] comments on the Family Rolls (pedigree rolls) thus:

> . . . but the finest one is the roll of the Kendrick family in rich colours, tricked with gold and silver. Written during the reign of Elizabeth this roll is the work of that well-known Herald Bard, Thomas Jones, of Fountain Gate, usually called "Twm Shon Catti".

Mr R. Isgarn Davies gives the following:

> His pedigree of Charles Morgan, in the British Museum (z.20, 1066, Harleian Roll) is in beautiful handwork and colouring, the wording being as follows:
>
> 'Pedigree of Charles Morgan of Arheston, Esq., Usher in Ordinary to Queen Elizabeth . . . by Thomas Jones of Tregaron, 1577. This Genealogie . . . is here set downe accordinge unto divers Recordes and manye verye good presidents collected by Thomas Joanes of Tregaron in Wales, gentilman, in the yeare of our Lord 1577. Exemplified and Augmented by Philip Holand, Role persevant of Armes, 1602.'
>
> Also – (F.117.B. Brit. Museum MSS): 'Herbert, earl of Pembroke, as it was set forth by Thomas Jones of Tregaron, AD 1582'.
>
> Also – (F.52. Brit. Museum MSS, 506, 2012): 'Sir Thomas Moston of Moston, set forth by Thomas Jones of Tregaron, and fynished at Founteyne Gate the 9th March, 1604'.[19]

Again Meyrick states: 'At Nant-Eôs is an emblazoned pedigree of the Corbet family written and painted by him'.

Well had Thomas Jones earned the honoured title of 'Herald Bard'.

Unexpectedly, another personality of the age was soon to enter the Welsh scene, a personality who became also both famous and infamous in his own lifetime: '1579. Nov. 29th. *I receyved a letter from Mr Thomas Jones*', wrote Dr John Dee in his *Private Diary*.[20]

John Dee, a member of the extensive Welsh circle in London, was the son of Rowland Dee, Gentleman Server to Henry VIII; in effect, he was chief carver at the King's Table and managed the royal kitchen. Unfortunately for Rowland Dee he was a rather rash Welsh patriot who boasted injudiciously of the royal blood in his veins; thus

he came to be regarded as an arrogant upstart by his royal master who treated him in contemptible fashion refusing him preferment.

John Dee, however, took great pride in his Welsh ancestry ('Dee' is the anglicised version of *Dhu*, meaning black), an ancestry dating back to Rhodri the Great, King of Wales. Also his great-grandfather Dafydd Dhu (Will dated 1412) was descended from Llewelyn Crugeryr, a chieftain, and another ancestor was Rhys ap Tewdr, prince of South Wales in 1077. To this extent the Dee family had a distant connection with the Royal House of Tudor.[21]

Twm and John Dee shared a keen interest in genealogy, antiquarianism, poetry and many other subjects.

Dee's home in Mortlake appears to have been a somewhat rambling property to which he added rooms and buildings from time to time. This building housed five rooms of books and his many collections. In connection with his British Isles antiquarian studies he gathered Welsh and Irish records, genealogies and ancient seals,[22] ever seeking to encourage a wider interest in the British language, culture and its ancient legends. Also, he sought to discover the whereabouts of manuscripts about the Welsh Bards.

Dee's continued interest revealed itself in 1574. He writes of 'Certaine verie rare observations of Chester: and some parts of Wales: with divers Epitaphes Coatarmours and other monuments verie orderlie and labouriouslie gathered together'. Briefly, this is the record of a short antiquarian tour. Dee began at Chester, travelling from Westchester via Pulford to Gresford (23 August). He stayed at Wrexham on 24 August (St Bartholomew's Day). Later, he went to Bangor and Oswestry, and spent 30 August at Presteigne. He met Mr Pryce the Mayor at Hereford on Wednesday, 1 September. Also, he recorded going to Ledbury via the Malvern Hills and visited a Mr Edward Threlkeld, Chancellor of Hereford, 'one of my old acqyantance syns K. Edward his tyme'. From there he travelled to Gloucester then Cirencester.[23]

Dee maintained his links with Wales throughout his life and, it appears, especially with Thomas Jones. He wrote, '1590. Nov. 28th . . . My cousin Mr Thomas Junes cam in the ende of the terme about St Andrew's even.' And again in the same year: 'Dec. 6th. Mr Thomas Griffith my cosen from Llanbeder cam to see me, and lay all night with me, and allso Mr Thomas Jones, and in the Monday morning went by water to London, and so the same day homeward. A meridie circa 3ª recipi a Regina Domina £50.'

One could speculate as to whether the payment from the Queen's Majesty was for information brought by Twm.

On 8 January 1595 the Wardenship of Christ's College, Manchester, was offered to Dee through the influence of Archbishop Whit-

gift. When this was confirmed by Elizabeth, Dee accepted the post. However, he did not forget his Welsh connection. As he wrote in his *Private Diary*: '1596. July 9th. I sent Roger Kay of Manchester with my letters into Wales.' And, 'Aug. 10th. Mr Thomas Jones of Tregaron cam to me to Manchester and rode towards Wales bak again the 13th day to mete the catall coming. Aug. 13th. I rid toward York. Halifax and Mr Thomas Jones rode toward Wales.' By 'Sept. 5th. seventeen hed of cattell from my kinsfolk in Wales by the curteous Griffith David nephew to Mr Thomas Griffith, brought'.

One might consider whether the 'Griffith David' mentioned by Dee is the same man Twm's daughter Margaret married? In Twm's Will[24] one of the debts mentioned was one from Griffith David, 'my son-in-law'.

The gentry rarely went outside their own social circle when they arranged marriages. Primarily, what interested them was the territorial or financial benefits accruing from an advantageous alliance within their own class, since they had little to gain from marriages with their inferiors. Thus they evolved a system of marriage alliances that closely knit the landed families of North and South Wales. This extended the influence and consolidated the power of the Welsh gentry into what could, and indeed did later, become a potent political and military force.

Power and influence could be misused. On a certain Sunday in 1599 Richard Price, head of the Gogerddan family, 'requested' the men of Cardiganshire to meet him at the parish church of Tregaron. The countryfolk were met by five hundred armed retainers who forced them into the church to hear divine service. After this enforced act of piety they found a platter set out on the churchyard stile. Richard Price announced a *comortha* (voluntary payment) for which he, and four other Justices of the Peace, would be duly grateful. 'He added, however, that anyone failing to show an exemplary liberality would run the risk of being pressed for military service in Ireland.'[25] An effective speech that produced £100.

Greedily, Price arranged for his wife to initiate *comorthas* amongst the women of north Cardiganshire enabling him to add £200 to his personal fortune. Other Justices of the Peace followed this example taking even lambs and calves in their own *comorthas* and giving thanks for them.

Violence abounded even amongst the clergy. We read for example of '. . . Ieuan Gwyn, a priest . . . drawing his rapier and dagger upon another member of the clerical fraternity in the chancel of Clyro Church, in Radnorshire, and wounding him in the head'.[26]

Many of the clergy were also corrupt, leading lives that were no good example to their unfortunate parishioners: 'The preponderantly

secular outlook of the Church, its largely effete clergy and the many abuses that they committed, were bound to contribute towards . . . spiritual malaise.'[27]

The actions of one Morgan Davyd, clerk, vicar of Caron verged on paranoia. Thomas Jones issued a Bill of Complaint[28] to the Court of Star Chamber on 3 November 1601, listing an amazing total of events concerning Morgan Davyd.

Thomas Jones accused the Vicar of 'greater wealth than learning' and of 'continual stirring up of strife'. Also, that he went round armed and assaulted his parishioners when the fancy took him. But the main tale is of the constant feud waged against Thomas Jones himself.

Morgan Davyd, with the aid of his servants and one Gwenllian verch David, let horses and cattle into fields sown with corn, wheat and barley causing £40 worth of damage to Twm's crops. When John Moythe objected, the Vicar beat him so severely he lost the use of one arm. Eleanor Pryce ran out of Fountain Gate to aid John Moythe and was attacked in her turn and dragged from the courtyard by her hair.

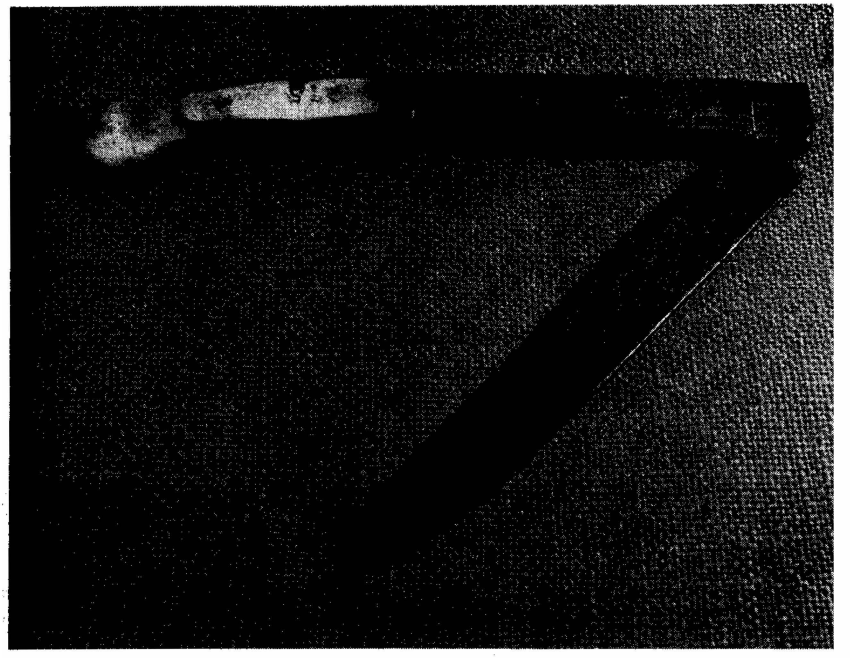
Not content with these deliberate outrages against Twm's servants, when drunk (as he frequently was) the Vicar and up to ten of his people attacked one Jenckyn Tyler who was repairing the Church roof. Blaspheming God and swearing against Thomas Jones he broke up two ladders 'armed with a great axe' and 'his sword by his side', and threatened Jenckyn Tyler or any of his friends that 'he would cut them in as many pieces as one of the ladders'.

The Vicar had not finished with Twm's retainers. On 9 July 1598 he and his servants plotted to murder John Moythe. Arming themselves, they caught the unfortunate young man going up the hillside and, after beating him, dragged him to a tree and attempted to hang him. Moythe made so much noise the neighbours rescued him and bore him, half-dead, home to Fountain Gate.

Morgan Davyd continually attacked Fountain Gate and its servants. He played various tricks and even Twm himself was injured several times.

Rees ap Ieuan Gitto sent his wife and two retainers to serve 'your Majesty's process out of your Court of Exchequer' and the 'said Morgan Davyd, most contemptiously and irreverently took the said process and threw it to the ground and trod it under his feet in the dirt'.

Murder still on his mind, Morgan Davyd resolved to stab Twm as he sat in the Leet Court as Steward of the lordship of Caron (16 April 1601). The bloodthirsty Vicar concealed a dagger inside his shirt and crept towards Thomas Jones. But he was noticed and apprehended, whereon he swore to kill Twm by any means, notwithstanding what death he had to suffer afterward. The claspknife in Carmarthen



CLASPKNIFE Inscribed 'T. Jones, Tregaron' with 1606 on reverse.
Courtesy Carmarthen Museum

Museum may have been Twm's souvenir of the incident. (See photograph.)

Twm Sion Cati defended his retainers, property and the local folk against the evil Churchman. The Pardoned Welsh Robin Hood still sallied forth, previously into, but now against, lawlessness. Throughout his life Twm had lived dangerously, and his new respectability did not alter this.

Twm's home may well have been a fortified farmhouse, a safe retreat from the Vicar's men when the gates were shut. Apart from the fields of crops he kept cattle. The need for fortification is apparent when noting the long list of weapons the Vicar and his followers brought out against Twm, his retainers and the village folk: sword and dagger, a long bastynado or cudgel, a long pike of iron, a great axe, a main pike, a gleve,[29] a giant gleve, pitchforks and different kinds of javelins.

Twm married twice, fathering three children, Rhys, Margaret and an illegitimate son, John Moythe. In his Will, dated 17 May 1609, he made a bequest of 'to John Moythe, my base son, 9 cattle', who in the Bill of Complaint is referred to as 'a menial servant of your subject'.

Eleanor Pryce, another relative, was said to be 'your subject's maid servant' and 'your subject's cousin'.

His second marriage to Joan Williams of Ystradffin, Rhandiemwyn, widow of Thomas Rhys Williams, a wealthy landowner and daughter of Sir John Price of the Priory of Brecon, adds greatly to legend.

Fact and fiction meet in curious fashion. A strange sequence of events began to take place at Ystradffin. Joan's aged husband made his Will early September 1607 and died shortly afterwards. Joan married Thomas Jones within that same month.

So that Joan could retain £200 worth of gold and silver jewellery in addition to over £3,000 in land and goods legally left her, Thomas Jones and her brother-in-law John Winter helped her to alter her late husband's Will. However, the Executors, Thomas Phillipes, Gregorie Morris and William Lloyd, complained before the Star Chamber that, 'Thomas Jones et Joan uxor, late wife of the said Thomas Williams' had falsified her late husband's Will and had detained his goods.[30]

In an undated petition to Robert Cecil, Lord Salisbury, Twm requested that 'an action againgst him may be transferred to the local court on account of his old age'; and adds further that Lord Burghley 'did recon me to be his kinsmane, for that he was descended from my greate graunfather, Howell Moythey'.[31]

But the 'heiress of Ystradffin' had yet another suitor, Sir George Devereux, tenant of Llwynybrain near Llandovery. (He had been deeply involved in the rebellion against Elizabeth and was uncle to the Earl of Essex,[32] who on 25 February 1601, Ash Wednesday, at 8.00 a.m. was beheaded with one stroke of the axe. (See: CSP Domestic, 1598–1601, 588.))

J. Frederick Jones, in *Thomas Jones of Tregaron alias Twm Shon Catti (1530–1609)*, states, 'On the floor of one of the bedrooms at Ystradffin there is a strange indestructible red patch which is supposed to be a bloodstain'. He speculated on the 'origin of the stain which I saw as recently as the summer in 1935'.

'Did Sir George Devereux, aided by Joan stealthily murder poor Thomas Jones at dead of night?' And yet again, 'Did Thomas Jones obligingly die of old age after making his Will in Joan's favour, or is that everlasting stain the only evidence of his sudden departure at the dagger's point?'

Alas, on this point history is silent. Naturally, Joan married Sir George Devereux for women were 'hardened by the repetition of the marriage vow'.[33]

Twm died in affluent, if mysterious, circumstances. In contrast Dr John Dee, his cousin and correspondent for so many years died in

extreme poverty at his home in Mortlake, tended only by his loyal daughter Katherine and ministered to by his son Arthur. His beloved, faithful wife Jane Fromond had died of the plague in 1605, leaving the old scholar lonely in his last years.

Nowadays nothing can be seen of Fountain Gate (Porth-y-ffynon) except a grass covered site.

'His home was a charming old house built out of the ruins of an old HAFOD which had belonged to the Gwaethfod family.'[34]

In 1894, when stones from the ruined walls were removed, two sandstone blocks, each bearing a heraldic emblem, were discovered and carefully preserved by Mr H. O. Evans of Werna. Hence these two blocks came to be known as '*The Werna Stones*'. (See photograph.) These two stones are cherished and likewise preserved today in Tregaron Secondary School Museum.

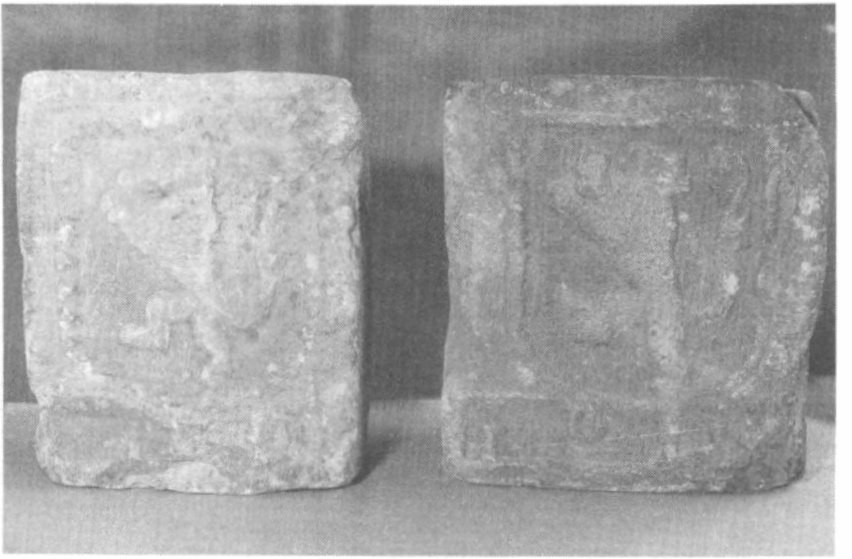
The *Western Mail*, 2 March 1926 stated thus:

> on two of the stones it will be seen that the coat of arms is that of the TEWDWR family. One was engrail and the other bordered (plain).
>
> Dr Cyril Fox said that the dating of the heraldic carved stones which presented a lion rampart, one within an engrailed, the other within a plain border and with initials under . . . The letters showed notched serifs, and had bosses or expansions on the central line, e.g. of the 'I' and the curve of the 'D'. These features are normally found in inscriptions of the first half of the sixteenth century . . . I suggest they probably come from a house erected immediately after the Dissolution – about 1550 – a time, when, all over the country squires, enriched by monastic estates, were building new large houses. (*Arch. Camb. LXXXVI. Part 2, p. 386.*)

Such heraldic stones would have been regarded as precious, 'Tewdwr' being a princely family, and would have been carefully built into one of the inner walls of Porth-y-ffynon.

A third stone with different carving and without initials was taken from the ruins, in about 1868, and built into the wall of the home of the late Mr John Philip Rees, a mason descended from a long line of masons and Parish Clerk (1865–1904). However, despite an intensive search for this stone undertaken in Doldre by Robin E. Cousins and friends no trace of this third stone can be found. The suggestion has been put forward that modern progress probably cemented it over.

In *Tregaron, The W.I. looks around its Town and Country* a fourth stone is mentioned on page 31. Earlier in this excellent booklet, on page 27, it notes:

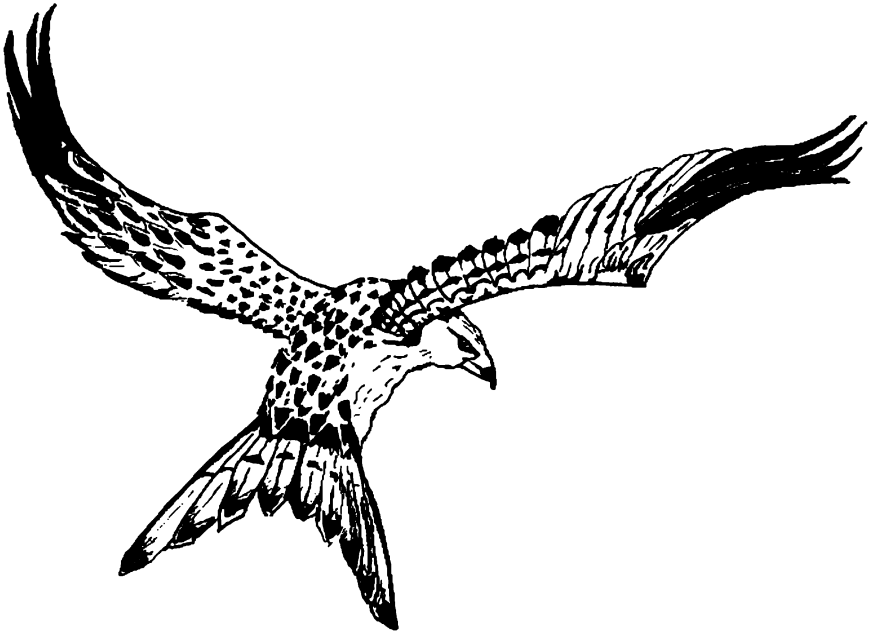


THE WERNA STONES *Courtesy Tregaron Secondary School*

towards Port Einon, you pass Neuadd Las, a modern bungalow standing on the very ancient industrial site of a flint chipping floor in Mesolithic times, probably when Gors Caron was a lake . . . On the other bank of the river (Afon Teifi) lies Penybont Farm, whose farmhouse, once a modest country mansion, was built in 1630 by the grandfather of the renowned Thomas Johnes of Hafod.

The Celtic lands abound in folktales of underwater cities and palaces – Sir John Rhys recorded that in the late nineteenth century Welsh mothers still warned their children not to stray too far from their homes when the mist was thick lest they should be snatched away by the fairies to their dwellings beneath the lakes.

Tregaron has a fascinating legend that sounds very much like a Welsh version of Sodom and Gomorrah. North of Tregaron is Llyn-y-Maes, a small lake. Old Tregaronians (it is said) indulged themselves nightly in exotic revelry, great feasts and lewd orgies. Naturally, the long-bearded prophet warned them of fire, flood and destruction if they did not mend their ways – alas, to no avail . . . One night lightning struck, setting the village afire, following which came a flood overwhelming every one of the revellers; those not burnt were drowned and the village sank slowly into the waters of the lake. It sounds like the kind of tale Vicar Morgan Davyd would have preached to his parishioners. The legend may have originated from the logs in the peat from the adjacent bog which is the largest



SWALLOW-TAILED KITE *by Jane O'Reilly*

outside Ireland in the British Isles. 'Now it is the haunt of students of botany, zoology and geomorphology, and increasingly of bird-watchers eager to see the Red Kite in its main breeding ground'.[35]

So to a conclusion: having set Thomas Jones in his rightful historical context, what of his role as Twm Sion Cati, the Welsh Robin Hood? It must be remembered that the dominant philosophy of the Tudor Era was not only that of serious theologians, hard-headed politicians and ambitious seamen but a world where spirits, fairies, and conjurors found their way into the poetry of the age. The preoccupation of both high and low rank found expression in the enchantment of myth and legend, popular traditions and the extension of magic penetrating into profound spheres of all knowledge and experience.

I like to think of Twm, his dark handsome face appearing out of the gloom playing tricks on corrupt authority or fishing salmon from the Teifi, meditating on a poem to his latest love. May he live long in the folklore of Wales.

Notes

1 These tales are to be found in S. R. Meyrick, *History of Cardiganshire*, 1810, pp. 247–51.

2 Glyn Roberts, *Aspects of Welsh History*, p. 25.

3 A. H. Dodd, *Life In Wales*, Chapter IV, p. 63.
4 Ibid.
5 G. Dyfnallt Owen, *Elizabethan Wales*, p. 172.
6 *'uchelwyr'* (plural), gentlemen, noblemen, superiors. *The New Collins Spurrell Welsh Dictionary*, 1960.
7 Derick S. Thomson (ed.) *The Companion to Gaelic Scotland*, Basil Blackwell, 1983.
8 For detail see Glyn Roberts, *Aspects of Welsh History*, Political Affairs from 1536 to 1900, p. 27.
9 Paul Johnson, *Elizabeth I*, Omega, Futura Publications, 1976.
10 The Innkeeper's Album, London, 1823.
11 Published by J. L. Marks, 17 Artillery-street, Bishopsgate, London, Six-pence, 1830.
12 D. C. Rees, *The History of Tregaron*, 1936, p. 105.
13 'Bastard sons and daughters suffered no harm from the conditions of their birth. They were not socially ostracised nor discriminated against by their reputed fathers. On the contrary, they were publicly recognised, enjoyed the protection of the families into which they had been adventitiously born, and were bequeathed property and gifts like the more legitimate offspring. And no one, not even the Church, showed much disapproval of this behaviour.' (G. Dyfnallt Owen, *Elizabethan Wales*, p. 17)
14 Detail from pedigree dated 30 December 1588 supplied by Thomas Jones to Lewys Dwnn.
15 G. Dyfnallt Owen, *Elizabethan Wales*, p. 13.
16 *'A'r Trioedd hynn a dynnwyd o Lyfyr Caradawc Nant Garfyn, ac o Lyfyr Ieuan Brechfa, gannof fi Thomas Jones o Dregaron; a hynn e ellais i gael o'r trichant – 1601'.* (*The Myfyrian Archaiology*, 1870, p. 411).
17 Dr J. D. Rhys, *Linguae Cymraecae Institutiones Accuratae* (1592), p. 303. Translated from the Welsh by S. R. Meyrick.
18 *Western Mail*. Wednesday, 17 August 1938, p. 6.
19 R. Isgarn Davies, *Thomas Jones (Twm Shon Catti), Porth-y-ffynon, Bard, Genealogist, Antiquary and Gentleman.* (From, D. C. Rees, *The History of Tregaron*, 1936.)
20 *The Private Diary of Dr John Dee* (ed. James O. Halliwell, Camden Society, London, 1842).
21 See the Genealogical Rolls in the British Museum: Cotton Charter XIII, art.38. Pedigree by John Dee tracing his ancestry to the earliest Welsh princes. Cotton Charter XIV, art.1. traces the ancestry of Elizabeth and John Dee back to the earliest Welsh Kings. Harleian MS. 5835, art.2. Dee's own pedigree. Oxford. See Ashmole MS.847. fols. 1^{v}, 118^{v}. Marginal notes made by Dee concerning some of his Welsh relatives.
22 John Dee, *Compendious Rehearsal*, pp. 27–31.
23 British Museum, Harleian MS. 473.
24 Will of Thomas Jones, Caron, alias Twm Sion Catti, AD 1609. In the Carmarthen Registry. (Transactions of the Carmarthen Antiquarian Soc. and Field Club, Vol. 9, p. 16, 1913.)
25 G. Dyfnallt Owen, *Elizabethan Wales*, p. 27.
26 *Ibid.*, pp. 227–8.
27 *Ibid.*, pp. 227–8.
28 *Welsh Gazette*, Thursday, 24 May and Thursday, 31 May 1928.
29 Gleve or glaive: 'From the 13th to 15th centuries English writers used this word as an equivalent of lance; from then on, it has been used to indicate a sword or a dagger. When used by modern writers on arms, the word usually indicates a staff weapon with a knifelike blade'. (William Reid, *Arms Through The Ages*, p. 273. A. B. Nordbok, Gothenburg, Sweden, 1976.)
30 Star Chamber Proceedings, James I, 241/11.
31 Calendar of State Papers, Domestic Series, James I, 1611–18, Vol. LXIX, p. 130. Letters and Papers, numbers 11–15 (undated).

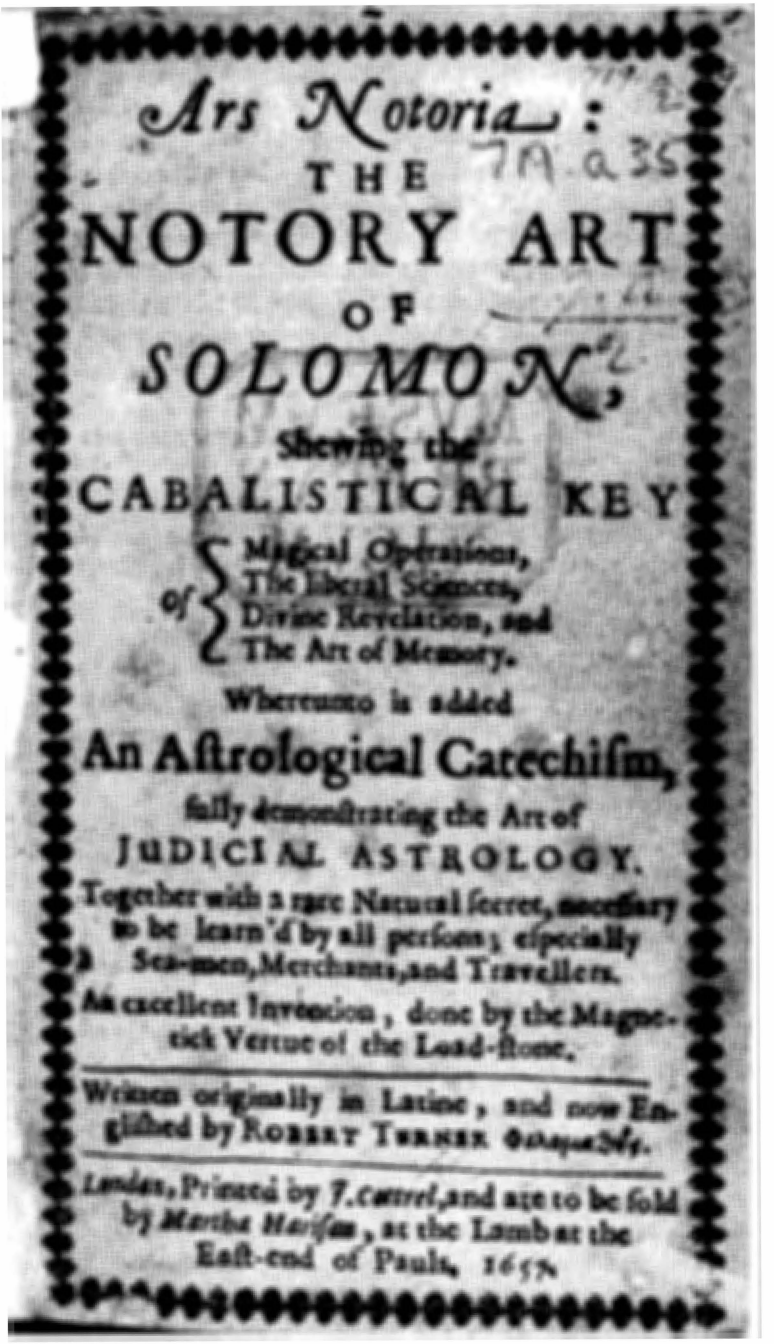
32 Strangely enough the first few passages from Dr John Dee's *Liber Logaeth* (*The Book of the Speech of God or The Sixth Book of the Holy Mysteries – Liber Mysteriorum Sixtus et Sanctus*) together with a small amount of material based on Dee's Angelic experiments can be found bound up together with a manuscript peculiarly entitled, *The Self-murder of the Earl of Essex* in B. M. Sloane MS. 78. art. 11.
33 G. Dyfnallt Owen, *Elizabethan Wales*, p. 16.
34 J. Kyle Fletcher, *Western Mail*, 22 August 1921. '*hafod*' – summer dwelling (*Gwasg-gomer Dictionary*).
35 Tregaron W. I., *Tregaron, the W.I. looks around its Town & Country*, p. 26.

ROBERT TURNER Portrait from Turner's *Compleat Bone-setter*.
Courtesy British Library Board

VII
Robert Turner of 'Holshott'
(C. 1620 – 1665?)
The Astrological Botanist and the Books of the Elizabethan Magi
by Robin E. Cousins

Robert Turner lived during the seventeenth century and is known today for his translations of important magical and alchemical texts, mostly dating from the fifteenth and sixteenth centuries. These works include such famous titles as the *Ars Notoria: the Notary Art of Solomon*, *Of the Supreme Mysteries of Nature* by Paracelsus, and Henry Cornelius Agrippa's *Fourth Book of Occult Philosophy*. Such treatises were highly influential in Elizabethan occult circles, even though they were written in Latin and sometimes only available in manuscript form. John Dee, for example, was strongly influenced by Agrippa, whose works he often consulted during the course of magical experiments. Dee possessed an awesome library of nearly 4,000 printed books and manuscripts, which included large sections devoted to the works of Paracelsus (1493–1541) and Ramon Lull (1234–1316). The library was at the disposal of Dee's circle of friends and was even visited by Queen Elizabeth on 10 March 1575. Occult writings, such as Dee possessed, were virtually inaccessible to the general public and could be so today, if it were not for the scholastic labours of Robert Turner. His work has helped to provide an insight into the magical world of the sixteenth century, not only for his contemporaries, but for occultists and researchers ever since.

Although Turner flourished fifty years after John Dee, who had died in 1608, his translations helped to keep the Elizabethan hermetic tradition alive, long after the glory of that era had faded. The translations have never been surpassed and are frequently consulted by the twentieth-century magician. Turner's translation of the *Fourth Book* has been particularly influential. The book is attributed to Agrippa (1486–1535) and was originally published in Latin at Marburg in 1559. Dee owned a copy of this edition; but, as a result of



Ars Notoria:

THE

NOTORY ART

OF

SOLOMON;

Shewing the

CABALISTICAL KEY

of { Magical Operations,
The liberal Sciences,
Divine Revelation, and
The Art of Memory.

Wherunto is added

An Aſtrological Catechiſm,

fully demonſtrating the Art of

JUDICIAL ASTROLOGY.

Together with a rare Natural ſecret, neceſſary to be learn'd by all perſons; eſpecially Sea-men, Merchants, and Travellers.

An excellent Invention, done by the Magnetick Vertue of the Load-ſtone.

Written originally in Latine, and now Engliſhed by ROBERT TURNER [illegible].

London, Printed by *J. Cottrel*, and are to be ſold by *Martha Harriſon*, at the Lamb at the Eaſt-end of Pauls, 1657.

TITLE-PAGE OF ARS NOTORIA – Translated by Robert Turner, 1657
Courtesy British Library Board

Turner's translation, by the 1670s no self-respecting astrologer or herbalist could be found without a copy of the book upon their table. Over a hundred years later, Francis Barrett employed the translation when compiling *The Magus* (1801). He notes that the *Fourth Book* was 'unavailable except for large amounts', thereby demonstrating the worth of Turner's work. This was echoed by A. E. Waite, a man seldom free with compliments, who decided to 'depart from my usual custom of translating at first hand and make use . . . of the version of Robert Turner, which is quite faithful and has, moreover, the pleasant flavour of antiquity'.[1]

The *Fourth Book* also incorporates Turner's translations of five additional magical manuscripts, including *Of Geomancy* which is attributed to Agrippa; the *Heptameron; or Magical Elements* which is ascribed to Peter de Abano (1250–1317) and gives specific details on the invocation of angels; the *Isagoge* by Georg Pictorius von Villingen (*c.*1500–1569) which was published in Basel in 1563; *Astronomical Geomancy* possibly by Gerard of Cremona (1114–1187); and the *Arbatel of Magick*, an anonymous work published in Basel in 1575. Dee certainly possessed works by Peter de Abano, who had been accused of practising sorcery. After his death, Peter was burnt in effigy and the reading of his 'abominable' books was forbidden.

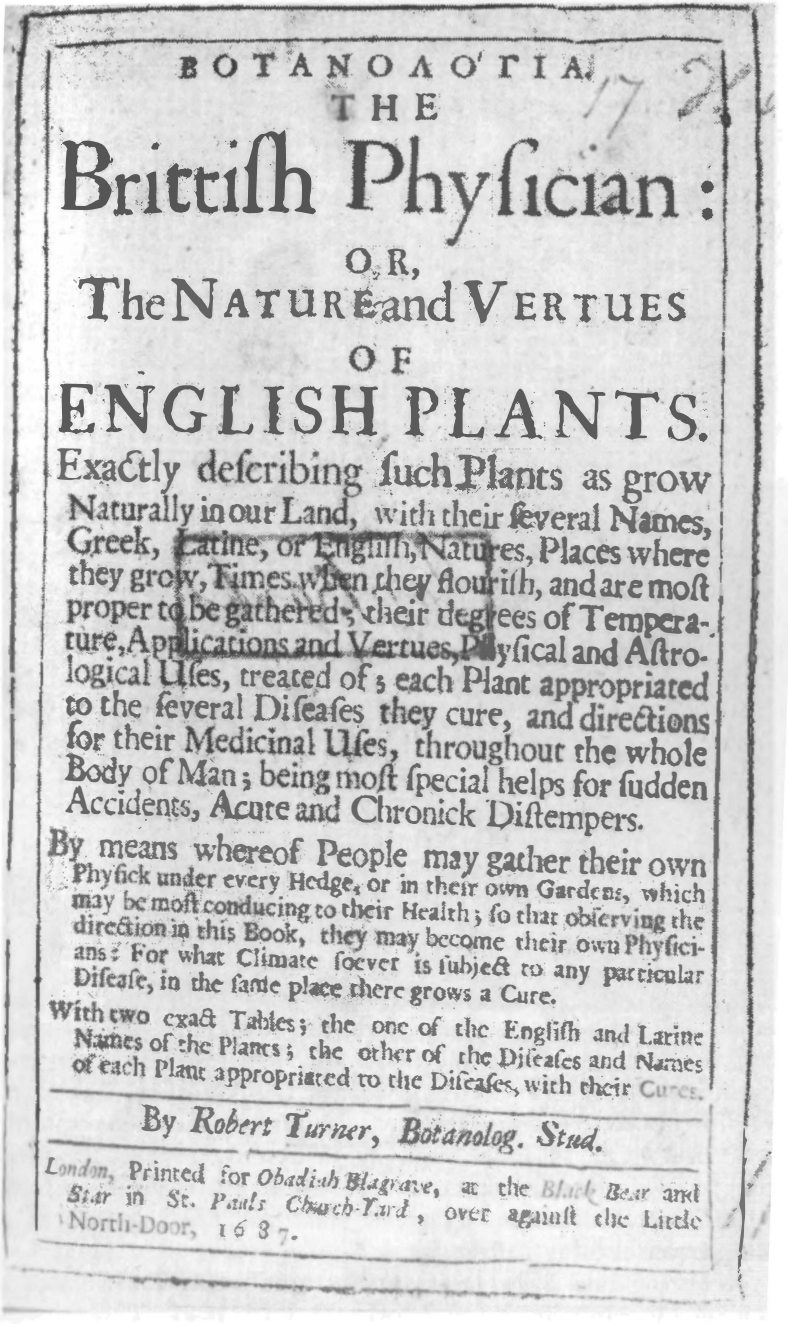
Both the *Fourth Book* and *Of the Supreme Mysteries of Nature* are still in demand and were republished recently, the latter book being entitled *Archidoxes of Magic* (1975). The *Ars Notoria* was reprinted in 1987, but unfortunately omits Turner's introduction.

In his day Robert Turner was equally well-known as an able astrologer and herbalist, and his later books reflect this interest. In 1664 Turner published his herbal, *ΒΟΤΑΝΟΛΟΓΙΑ. The Brittish Physician* [Botanologia], which was based on the Doctrine of Signatures and was similar to Culpeper's herbal of 1653. Turner also wrote and translated medical works and compounded herbal medicines for the plague and other ailments. He sold the medicines direct to the public from his house in Christopher Alley,[2] near St Paul's, and through his booksellers. He claimed his remedies far exceeded the 'intellect of the Modern Speculator of Spittlefields', thereby revealing his dislike of the successful Nicholas Culpeper.

The Early Years

Biographical details of Robert Turner are sketchy. The entry in the *Dictionary of National Biography* (DNB) is short and is mostly devoted to a description of his publications. His books, however, do provide some knowledge of his ideas and the occasional biographical detail. Other sources of information are scarce and, unfortunately, the local

THE BRITTISH or ENGLISH PHYSITIAN.



BOTANOΛΟΓΙΑ.
THE
Brittiſh Phyſician:
OR,
The NATURE and VERTUES
OF
ENGLISH PLANTS.

Exactly deſcribing ſuch Plants as grow Naturally in our Land, with their ſeveral Names, Greek, Latine, or Engliſh, Natures, Places where they grow, Times when they flouriſh, and are moſt proper to be gathered; their degrees of Temperature, Applications and Vertues, Phyſical and Aſtrological Uſes, treated of; each Plant appropriated to the ſeveral Diſeaſes they cure, and directions for their Medicinal Uſes, throughout the whole Body of Man; being moſt ſpecial helps for ſudden Accidents, Acute and Chronick Diſtempers.

By means whereof People may gather their own Phyſick under every Hedge, or in their own Gardens, which may be moſt conducing to their Health; ſo that obſerving the direction in this Book, they may become their own Phyſicians: For what Climate ſoever is ſubject to any particular Diſeaſe, in the ſame place there grows a Cure.

With two exact Tables; the one of the Engliſh and Latine Names of the Plants; the other of the Diſeaſes and Names of each Plant appropriated to the Diſeaſes, with their Cures.

By *Robert Turner*, *Botanolog. Stud.*

London, Printed for *Obadiah Blagrave*, at the *Black Bear* and *Star* in St. *Pauls Church-Yard*, over againſt the Little North-Door, 1687.

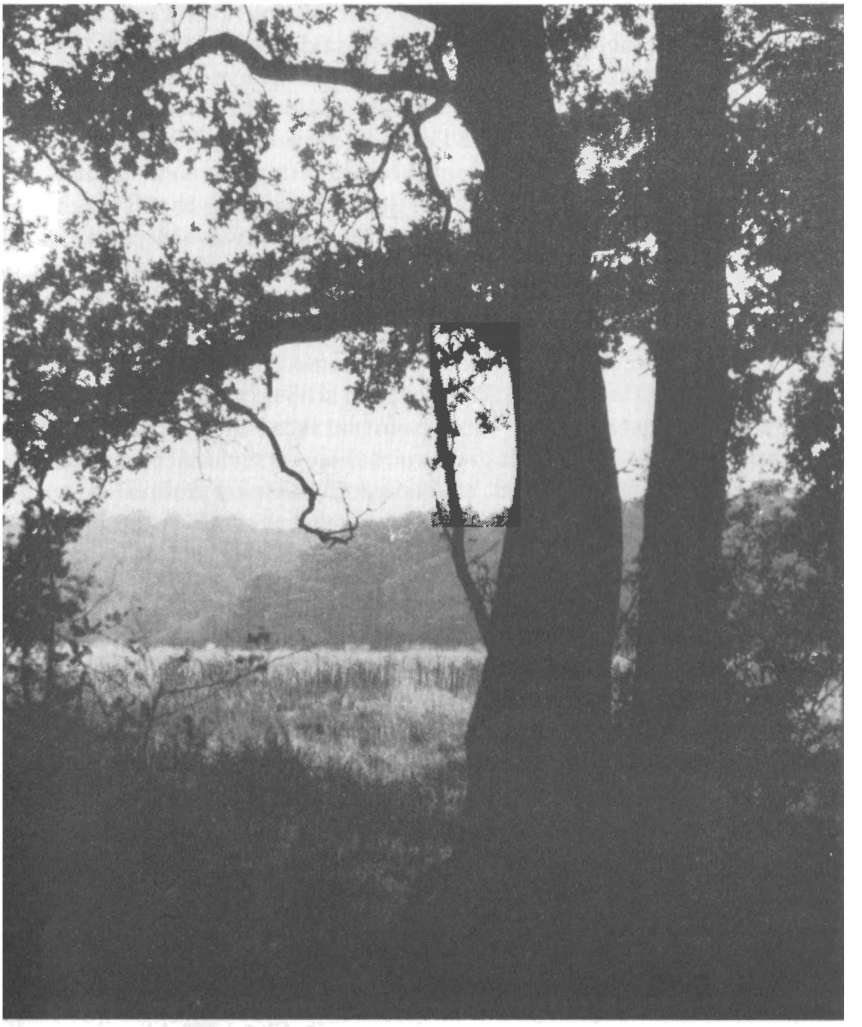
TITLE-PAGE OF ROBERT TURNER'S BOTANOΛΟΓΙΑ. 1687
Courtesy British Library Board

parish records of Christchurch, Newgate Street, for the period from 1588 to September 1666 were destroyed in the Great Fire. In fact, until now the DNB provided the most extensive information available. It is from this work that the description 'Robert Turner of Holshott' is derived, which effectively distinguishes him from other famous namesakes. The former manor of Holdshott was the home of Turner's father for some years and is today part of the parish of Heckfield in North Hampshire. His father lived in the extreme south of the parish by some boggy ground, adjoining the Grove Copse. Turner describes himself as 'Robert Turner of Holshott' in four of his books and dedicates the works to notables of neighbouring villages, even though the books themselves bear a London address.

Little is known of Turner's early life. He was born in 'my Countrey of Hampshire'[3] about 1620, but not necessarily in Holdshott. The local parish registers do not contain any reference to him, although Turners certainly lived in the area at the time. On 17 June 1636, at the age of 16, he was admitted to Christ's College, Cambridge, from where he matriculated as a Pensioner. Most undergraduates belonged to this class and were mainly the sons of small landowners, the clergy, or the fairly 'well-to-do'. Poorer students were known as 'Sizars', while the sons of the landed gentry or the aristocracy were called 'Fellow Commoners'. Sizars were invariably servants to their tutors or the Fellows, in order to help with expenses – a problem which did not affect Robert Turner, whose tutor was a certain Mr Brearley. On 9 October 1637, Turner was admitted at the Middle Temple. He obtained his BA in 1639 and entered Lincoln's Inn during the November of that year.

The Inns of Court were considered as finishing schools for wealthy young men from Oxford or Cambridge. They continued their education with the study of law at one of the Inns and about 80 per cent of the intake came from the landed classes. Even if they did not intend to practise, a knowledge of the law was always useful to gentlemen of property, especially during the later seventeenth century, when dealing with the many disputes resulting from the land confiscations of The Commonwealth. Unlike many, however, Turner did choose to practise the law, although apparently not until the late 1650s. On 14 June 1665, he is described as a 'frequent solicitor',[4] and, indeed, his name is recorded in the *Calendar of State Papers* on several occasions between 1658 and 1665, either as a defending counsel or as a prosecutor.

An interesting tale[5] survives from the time when Turner was a resident of Lincoln's Inn. On Friday, 3 July 1640, Turner was drinking in the 'Three Cranes' in Chancery Lane with five companions, when John Skelton, one of a group in an adjoining room,



LYDE GREEN, HOLDSHOTT with a view of the boggy ground 'Where my father dwells, adjoyning the . . . Grove'. (Turner *Botanologia* p. 274) No trace of the house exists today *Photograph R. E. Cousins*

accused the six of throwing wine into his room. They retaliated by throwing a glass of wine over the heads of Skelton and one of his friends, after which a fight developed. Stephen Holyer, a friend of Skelton, claimed that Turner's group called for a 'pottle of sack' and forced them to drink the health of the traitorous Archbishop of Canterbury, William Laud.[6] Holyer's cloak was then given to the vintner's wife to pay for the bill and he was carried to a pump and

doused in water. This was followed by a beating, but Turner and his friends denied Holyer's accusations and said that he willingly left his cloak for payment. Their version of the event was verified by Thomas Tapping, the vintner's servant, although the notorious toast apparently did occur. After the Lords had read an affidavit sworn by Skelton and Holyer complaining of the 'unprovoked' attack, an Order in Council was issued on 17 July demanding that Turner and his friends account for themselves. The matter was dropped, however, since the testimonies of Turner, four of his companions, and the vintner's boy outnumbered those of their accusers.

Between 1640 and the publication of Turner's first book, ΜΙΚΡΟΚΟΣΜΟΣ. *A Description of the Little World, Being a Discovery of the Body of Man* [Mikrokosmos], in 1654, virtually nothing is known of his activities. At some point he lived in Wokingham[7] and his early interest in astrological herbalism is evidenced, when he wrote that, in 1644, he had 'taken water out of a hollow beech in Bramsil Park in Hampshire, which has cured the Itch'.[8] Later Turner may have entered domestic service, for when a certain 'William Allen, late of Grimston, Norfolk, but now of London', died in March 1647, he bequeathed

> to my worthy friend and kinsman Sir John Thorowgood my diamond ring and to his good lady and wife the picture in my chamber . . . To Robert Turner, a servant to Sir John Thorowgood, one black suit of clothes and boots.[9]

Possibly a different Robert Turner; but, Turner did dedicate the *Mikrokosmos* to the 'Lady Thorowgood, wife of the Right Woshipfull, Sir John Thorowgood of Kensington . . . for your manifold and extraordinary favours and curtesies exhibited towards me in both sickness and health'. He begs her to 'pardon his boldness in this and command me in what liberal service you please'. The somewhat obsequious nature of the dedication may reflect that Turner had once been a servant of the Thorowgoods, while the coincidence of the names certainly supports this possibility.

Diabolical Sorceries

By the mid-1650s, Turner was living in Carpenter's Yard, which was not far from Christopher Alley, where he eventually dwelt. The yard was to the south of Little Britain, with a passage to the Town Ditch, a covered sewer. The yard was possibly located in the northern part of Christ's Hospital, which had been founded in 1553 as a school for orphans. The Hospital complex, a crowded site of 'courts, yards and places', consisted of the old buildings of the former Greyfriars

Monastery (dissolved 1538) and included Christ Church, the parish church. Only the southern half was occupied by the institution, the northern section being leased to tenants, such as Robert Turner, in order to increase the Hospital revenues. Little Britain was well-known in the seventeenth century for its printing offices and booksellers and this would have been useful to Turner, who was then at his literary peak. The area was largely destroyed in the Great Fire of 1666 and, today, the site of Carpenter's Yard is occupied by King Edward Street. The Hospital was rebuilt by Wren, but later demolished to make way for the General Post Office.

During the Civil War and the Commonwealth (1642–1660), an end was seen to the stranglehold of the Church over the land. Ecclesiastical censorship ceased as did Church control over education and this resulted in greater intellectual freedom. Sects, hitherto illegal, met and discussed their views in public and it became much easier to write and publish on formerly taboo subjects. The publication of Turner's translations of Agrippa, Paracelsus and 'Solomon' would not have been possible during Laud's reign of terror and he could have been charged with witchcraft. In fact, such was the revival of hermeticism in the 1650s that more magical and alchemical books were published at this time than in the whole of the previous century.

The intellectual climate was thus an inspiration to Turner's Renaissance spirit. He translated and annotated the early texts for the advancement of learning and for the enlightenment of the general public. In the introduction to *Astrologicall Opticks* (1655) he explains that the works of 'Antient' authors are 'scarce to be had in the originall'. He had translated the book, so that it could be 'revived to see the light again' and not 'dye in obscurity'. The book concerned was *Astrolabium Planum* (1488), which had been compiled in Augsburg by Johann Engel or Angelus (1472–1512) and later reprinted in Venice in 1494. Similarly, in his translation of Paracelsus's *Of the Chymical Transmutation, Genealogy and Generation of Metals and Minerals* (1657), he writes: 'I revived them [these treatises] to posterity, hoping there may yet come a thankful age, in which learning may see Halcyon dayes.' The book had been originally published in Latin in 1576. Bound with the translation was a little work by another of Dee's favourite philosophers, Ramon Lull, entitled *Philosophical and Chymical Experiments of that famous Philosopher Raymond Lully; containing the right and due composition of both Elixirs [and] the admirable and perfect way of making the great Stone of the Philosophers.* Turner was assisted with his translation by a mysterious 'W. W., Student in the Celestial Sciences'.

Most of Turner's publications contain an *Address to the Reader* or an introduction in which he describes the object of the work and tries to

dispel popular misconceptions. The introductions are invariably provocative, especially in the works dealing with the occult. He endeavours to educate people to distinguish between high magic, which has evolved from 'God and the Cosmos', and base witchcraft, sorcery and superstition. Today, some three hundred years later, the distinction still remains unclear in the minds of many people. To make his point he often deliberately insults the reader, but rapidly apologises to those who are outside of his attacks. For example, in the preface to his translation of Agrippa's *Fourth Book* Turner states that

> Magick itself, which the ancients did so divinely contemplate, is scandalized with bearing the badg of all diabolical sorceries . . . and as dogges barke at those they know not: so doe many condemne and hate things they understand not . . . Magicke and Witchcraft are far differing Sciences.

He expected some

> calumnies and obtrecations against this, from the malicious prejudiced man, and the lazie affecters of Ignorance, of whom this age swarms . . . But I incite the Reader to a charitable opinion hereof. . .And if there be any scandal in this enterprise of mine, it is taken, not given.

Readers are divided into four categories, namely

> Spunges, which attract all without distinguishing; Hour-glasses, which receive, and pour out as fast; Bags, which retain onely the dregs of Spices, and let the Wine escape; and Sieves, which retain the best onely.

He presents the *Fourth Book* to the last group 'knowing that they may reap good thereby'.

Similarly, in *Astrologicall Opticks*, Turner contributed a long introductory diatribe against the ignorance and superstition of the 'Vulgar People', who were frightened by

> those Raw-heads and Bloody-bones, where-with Mothers use to scare their Children from running abroad.

Moreover, the ignorant believed all old women to be witches, who made pacts with the Devil and rode

> up and down in the Aire with him; [and danced] abroad like Cats while their Bodies have lain as dead by their Husbands.

As a result of believing these 'idle stories', the people had, in fact, the Devil as a tutor. To counteract this superstition, Turner had a simple remedy which is still pertinent today.

> Let every one learne to know himselfe and keepe the Devill out of his own bosome and he need not feare him any where else.

One year later in his translation of Paracelsus's *Of the Supreme Mysteries of Nature* (1656), Turner defines the Devil for the benefit of the 'ignorant', because their 'Priests that should teach them knowledge, either cannot or else will not'.

> As in the Microcosmos or little world Man, the Soul is the best part, and the excrement the worst; so in the great world, as the Universal creating Spirit is the best part, so is the Devil the excrement of that Universal Spirit.

The book formed part of the *Archidoxes Magicae* of Paracelsus which had been published in Latin at Cracow in 1569.

The *Ars Notoria: the Notary Art of Solomon* (1657) conducted people further into the realms of the holy magician. In the introduction to this translation, Turner told the 'ingenious reader' that the book's 'virtues will soon be known, if practised, and the blasts of vice dispersed'.

The *Ars Notoria* and the *Lemegeton*

The Ars Notoria, the magical art of memory, flourished during the Middle Ages, although its origins are attributed to Solomon and Apollonius of Tyana. It was a process by which the magician could instantly gain knowledge or memory of all the arts and sciences. Each branch of knowledge or subject area was assigned a set of magical seals and characters, known as *notae*. To set the process into operation, the appropriate *notae* were contemplated whilst reciting angelic names and magical orisons. However, it was regarded as a diabolical form of magic, since the knowledge was quickly acquired from 'demons' without honest study. As a consequence, the Art was condemned by Thomas Aquinus (*c.* 1225–1274) and subsequent orthodox authorities. Nevertheless, in the sixteenth century, treatises on improving the memory were in demand, whether or not they were linked with works of necromancy and divination. Dee possessed two manuscript copies of the *Ars Notoria* and Simon Forman (1552–1611) records in his diary that in 1600 he 'wrote out the two bockes of "De Arte Memoratus" of Apollonius Niger, drawen with gould, of the seven liberal sciences'.[10] Robert Fludd (1574–1637) also encountered the *Ars Notoria* while in Toulouse during his European

travels between 1600 and 1605. Turner's translation is based on a sixteenth-century Latin manuscript (Ashmole 5151) 'which Apollonius calleth "The Golden Flowers" . . . and this is Confirmed. Composed and Approved by the Authority of Solomon'.

The importance of the *Ars Notoria* has declined somewhat over the past two hundred years, owing to its association with the spurious grimoire of the *Lemegeton: The Lesser Key of Solomon*, a seventeenth-century compilation of five independent 'Solomonic' magical writings united by a descriptive title-page. The *Lemegeton* consists of *Goetia: the Book of Evil Spirits*, *Theurgia-Goetia*, the *Pauline Art*, the *Art Almadel*, and the *Ars Notoria*. It was probably compiled by an anonymous occultist who wished to assemble the lesser works attributed to Solomon into one convenient volume.

Twentieth-century occultists, such as A. E. Waite, have seen fit to distort the facts surrounding the composition of the *Lemegeton*, extolling the work as a legendary grimoire and overlooking the earlier independent existence of its individual parts. The Elizabethan magi knew nothing of the *Lemegeton*, but they were familiar with the contents. A form of the *Goetia*, for example, had appeared in Latin as the *Pseudomonarchia Daemonum* in Johann Wier's *De Praestigiis Daemonum* which was published in Basel in 1563. The *Pseudomonarchia* was later translated into English by T. R. in 1570 and printed in Reginald Scot's *Discouerie of Witchcraft* (1584). As the warden of Christ's College, Manchester between 1596 and 1605, Dee often had to act as an adviser about cases of witchcraft and Wier's book was one of the works he consulted or lent to investigators.

Similarly, the *Theurgia-Goetia* is a version of the first book of the *Steganographia* of Johannes Trithemius, Abbot of Sponheim (1462–1516), which was written in 1500, while the third book of the *Lemegeton*, the *Pauline Art*, forms part of a sixteenth-century Latin manuscript in the Bibliothèque Nationale (BN 7170A). The Pauline Art itself was supposedly discovered by the Apostle Paul and delivered by him at Corinth. Likewise, the *Art Almadel*, which deals with the spirits of the Four Altitudes, can be found in a fifteenth-century manuscript in Florence (Florence II-iii-24). By the sixteenth century, both the Pauline Art and the Art Almadel, like the Ars Notoria, had been condemned as sinful and superstitious magic. The early history of the fifth book, the *Ars Notoria*, has been discussed.

Sloane Manuscripts 2731 and 3648 are the main sources of the *Lemegeton*, although the *Ars Notoria* is omitted from Sloane 2731. Nevertheless, the *Ars Notoria* of the 'complete' Sloane 3648 is none other than an ink-blotted and often illegible transcript of Robert Turner's published translation of 1657. The manuscript is, in fact, a rendering of an untraceable manuscript compiled in 1640/1, a fact

determined by the inclusion of the Angels of the Hours of the Day and Night for Wednesday, 10 March 1641, as an example of the daily angelic calculations required for the *Pauline Art*. The original compilation of the *Lemegeton*, therefore, was made too early for the inclusion of Turner's translation of the *Ars Notoria*. This was added to Sloane 3648, probably for the benefit of the transcriber, along with sections from the *Archidoxes Magicae* of Paracelsus (not Turner's translation) and scraps from the English translation of Book Two of Agrippa's *Occult Philosophy* (1651).

Sloane 2731 was commenced on 18 January 1687[11] and was a later attempt to produce a neat transcript from more than one manuscript of the *Lemegeton*, including Sloane 3648 and possibly the mysterious work of 1640/1. Variations in the names of the Goetic spirits are noted in the margins and all derive from Sloane 3648. Turner's *Ars Notoria* was omitted from Sloane 2731, possibly because it was still available from booksellers and also because this part of Sloane 3648 is particularly illegible. The *Lemegeton* manuscripts, therefore, are useful compilations of early grimoires, adapted to suit the requirements of individual seventeenth-century magicians, rather than copies of a medieval comprehensive grimoire.

A recent attempt[12] to publish the complete *Lemegeton* of Sloane 3648 for the first time was marred by crudely drawn illustrations and the omission of the *Ars Notoria*, which was condemned as 'literary tripe' by the editor, who failed to understand the significance of the magical art of memory.

> Glorify thy Holy and unspeakable Name this day in my heart, and strengthen my intellectual understanding; increase my memory, and confirm my eloquence; make my tongue ready, quick, and perfect in thy Sciences and Scriptures, that by thy power given unto me, and thy wisdom taught in my heart, I may praise thee, and know and understand thy Holy Name.[13]

Fortunately, the omission was offset, when a new American reprint of Turner's translation was published in 1987.

Transition

Robert Turner's opinions were well-respected. He associated with a circle of well-known contemporary astrologers, such as William Lilly (1602–1681), Doctor Nicholas Fiske, (1573–1659?) and the latter's pupil, John Gadbury (1627–1704), who had drawn a natal chart for Culpeper. These astrologers, along with several Cambridge scholars, wrote commendary epistles and poems which were printed at the beginning of Turner's works. For instance, Lilly wrote in *Astrologicall Opticks*

that Turner 'hath very well translated it and delivered the Astrologicall sense of every sentence judiciously'. Similar compliments were not uncommon in Turner's books. Lilly, incidentally, had fruitlessly endeavoured to discover buried treasure in the cloisters of Westminster Abbey in 1634, using the magical circle and invocatory methods detailed in a Latin manuscript copy of the *Ars Notoria*.

Turner himself often dedicated his works to colleagues from Christ's College and to friends, such as the notorious quack or 'Empiricus Famosus', Doctor Trigge of Tower Wharf, who invented the worthless Golden Vatican Pills which allegedly cured all diseases. The landed gentry were also honoured, including the aforementioned Lady Thorowgood; Mrs Elizabeth Creswell, widow of Thomas Creswell, whose family had owned the Manor of Heckfield since the fifteenth century; and Sir William Pitt of Stratfield Saye, Hampshire.

Pitt was complimented with *Sal, Lumen et Spiritus Mundi Philosophici* (1657) which was one of Turner's final alchemical translations. The book had been written originally in French by Clovis Hesteau, Sieur de Nuysement, at the turn of the seventeenth century. Turner translated the 1651 Latin edition of Ludwig Combach of Hesse (1590–1657). The purpose of publishing this 'piece of Hermetical Philosophy which is well-seasoned with Salt' was to provide information on the Salt of the Philosophers, the third of the Three Alchemical Principles, which form the primal stage of manifestation. Turner believed sufficient had been published on Mercury and Sulphur, the two other Principles of Nature, and hoped that this work would restore the balance. For the 'intelligent and deserving' the book would be a 'great revealed secret', but not so for those 'degenerate bastards . . . not a whit tinctured with the Salt of the Philosophers'.

With the advent of the Restoration in 1660, the ecclesiastical hierarchy returned and the Church gained more power. Dissenters found themselves excluded from State office and university, and in this atmosphere there was not the same freedom to publish works on magic. The publication of Meric Casaubon's *A True and Faithful Relation of what passed for many Years between Dr John Dee . . . and some Spirits* in 1659 had already helped to create a reaction against occultism. Casaubon deliberately set out to discredit Dee and his contemporary followers, so that he (Casaubon) could promote religion and refute charges of atheism which had been levelled against him. He succeeded only too well. Dee's maligned reputation as the dupe of Edward Kelly and as a foolish conjuror of angels stemmed from Casaubon and lasted well into the twentieth century.

The Licensing Act of 1663 kept a close watch on the press, in order to prevent the publication of 'heretical' works. The Act ensured that books could not be published without prior consultation with the

Church or State. At the same time, the number of master printers in the country were reduced to twenty. As a consequence, Turner was forced to abandon the translation of further occult treatises. He concentrated instead upon his interest in medicine and the Doctrine of Signatures, which fortunately proved successful for him.

By 1657 he had already published four medical books, including translations of two sixteenth-century works, the *Compleat Bone-Setter* (1656) of Thomas Moulton (fl. 1540?), a self-styled 'Doctor of Divinity of the Order of Friar Preachers', and the *Enchiridion Medicum* (1657), both of which he substantially enlarged. The latter work formed the English translation of *Praxis Medicorum* by John Sadler, who had died in 1595. Turner was also the author of the curiously entitled *The Woman's Counsellor, or the Feminine Physician, modestly treating of such occult accidents and secret diseases incident to that sex* (1657?), in which he displays a rare concern for women and their problems. The world of writing and publishing was a male domain at that time with most published works reflecting this, and so it was unusual for a man to produce a book sympathetic to women. Turner writes in *Of the Chymical Transmutation* that he hoped the *Women's Counsellor* would enable women to become their 'own helpers in such private infirmities, as too much modesty they oft-times to their own hurt conceal'.

The *Botanologia* and the Doctrine of Signatures

In March 1663, Turner completed his *magnum opus*, the comprehensive and astrological herbal, *BOTANOΛOIIA. The Brittish Physician; or, the Nature and Vertues of English Plants*. As the subject matter could hardly rate as dangerous occultism, its publication was guaranteed. The book was published in 1664 and was his first work for seven years. Turner used Holdshott as an occasional base for his field studies, since several herbs are noted as growing in his father's garden or elsewhere in the neighbourhood.

The *Botanologia* was based on the Doctrine of Signatures, in which Turner was a firm believer. The Doctrine had a strong following during the sixteenth and seventeenth centuries and had been popularised by Paracelsus (1483–1541), who had expanded the ancient belief for guidance in selecting herbal remedies to cure the ailments of his patients. According to this dogma, every plant bore a 'signature' of its medical application. In the *Botanologia*, Turner wrote that 'God hath imprinted upon the Plants, Herbs and Flowers, as it were in Hieroglyphicks, the very Signature of their Vertues'. Plants could resemble the part of the body or the ailment which they could cure. For example, walnuts could treat diseases of the brain, to which the

kernel was likened, while plants with a yellow sap were good for jaundice. Signatures also represented dangerous animals. The plants in this case would act as an antidote. Hence Adder's Tongue cured the bite of the Adder. Some herbs, however, were left blank in order to encourage people to find the appropriate properties for themselves. In addition, herbs were placed under the dominion of one of the five planets, the Sun or the Moon, together with a sign of the Zodiac. Different parts of the body, moreover, were governed by similar astrological influences. Diseases were felt to be caused by particular planets and could be healed by a herb of the opposing planet. In this way an illness produced by Jupiter was curable by a herb under the sovereignty of Mercury. Alternatively, the malady could be cured 'sympathetically' by employing plants belonging to the planet causing the disease. These particular aspects of the Doctrine of Signatures were reflected in Turner's first book, *Mikrokosmos*, which included sections on the 'sicknesses attributed to the twelve Signes and Planets, with their Natures'.

In England the Doctrine had been promoted by Turner's contemporary, Nicholas Culpeper, with his herbal, *The English Physician Enlarged, with 369 Medicines made of English Herbs*. Published in 1653 and still in demand today, the book was written in a language which appealed to the ordinary person. Turner's *Botanologia. The Brittish Physician*, which deliberately aped the title of Culpeper's book, unfortunately remained forever in the shadow of that work with which it could never compete. After its initial publication, the *Botanologia* was sufficiently successful to be reprinted in 1687, but it is now forgotten.

The *Botanologia* presented the means whereby 'people may gather their own Physick under every Hedge, or in their Gardens . . .; so that . . . they may become their own Physicians'. Almost five hundred herbs, plants and spices are described alphabetically, together with their properties and astrological government. A table of diseases with their herbal cures is appended. Nevertheless, the reader is warned not to abuse the plants by making sacrifices to them and uttering charms over them like the 'Cacochymists, Medean Hags and Sorcerers now adays; who . . . out of some Diabolical intention search after the more Magical and Occult Vertues of Herbs and Plants to accomplish some wickedness'.

Turner respects the discoveries of pioneer Elizabethan herbalist, John Gerard (1545–1607); but Culpeper, whom Turner considered a serious rival, is insulted throughout the *Botanologia*. 'Culpeper teacheth how to kill serpents with [Alkanet] . . . but this is as ridiculous as Culpeper himself', who was obviously 'beside the saddle' when attributing Dodder of Thyme to Saturn. 'I am sure his logick

is false', attacked Turner; but Culpeper had died of tuberculosis in 1654 and was unable to reply.

Herbalism versus the Plague

In 1665 Turner produced a new edition of the *Compleat Bone-Setter*, which proved to be his final work and the last published in his lifetime. The book bore little relation to Moulton's original and included a portrait of Turner and a section on '*Treating the Pestilence*'. Just as osteopathy is disapproved of by the medical profession today, bone-setting was regarded as charlatanry by the College of Physicians, the seventeenth-century medical authorities, because the skill was considered hereditary and instinctual and not scientifically acquired. Nevertheless, with the panic and desperation caused by the plague, which had begun in the first week of June 1665, any book on self-help was welcome. The book was dated 25 June 1665 and was, therefore, well-timed, particularly as Turner himself was running short of funds. He had been forced to transfer a prosecution to a Mr Peck through lack of money, so revenue from the sale of the book would have been helpful. The book would have been particularly appealing, for Turner was at pains to write in 'plain English', as he states in the introduction, so that 'people who are able, may easily make medicines for themselves'.

The *Compleat Bone-Setter* extensively advertised Turner's sideline in medical remedies. Various treatments are listed which were available from his house in Christopher Alley or from his bookseller, Thomas Rooks, at the Lamb and Ink-Bottle at the east-end of St Paul's. Regrettably, some of the remedies ring of quackery and possibly Turner, like many others, may have been capitalising on the general ill health of the plague-stricken city. His most exotic remedy was the 'Sovereign Antidote against the Plague, and all infectious Diseases, Foggie and unhealthy Airs, Essex and Kentish Agues'. This was sold by Rooks along with the *Ars Notoria* and the *Fourth Book*, and an 'excellent powder to procure easie delivery in Child-bearing women'. From his house, Turner sold a 'Balsam for Sore Eyes, and for preservation of the Sight' and his 'Approved Dentifrices for cleansing the Teeth'. The book itself included several remedies and treatments for all stages of the plague. Before going 'abroad out of thy house' it was recommended to drink nine spoonfuls of white wine in a saucer of vinegar. Roses, camphor, cinnamon, mace, nutmeg, amber, citron peel and musk could be mixed with red storax and laudanum to provide a pomander, while another protective antiseptic drink demanded a spoonful of beaten gunpowder stirred into six spoonfuls of Aqua Vitae.[14]

Unfortunately, the 'Sovereign Antidote' and the other remedies did not work for Turner himself. The DNB speculation that he was a victim of the plague is most probably correct. His name is mentioned for the last time in the *Calendar of State Papers* during June 1665. No further publications appeared, apart from reprints of the *Woman's Counsellor* in 1686 and the *Botanologia* in 1687. The latter includes the whole of the 1664 introduction, but the date is omitted, and the accompanying portrait of Turner is a copy of the *Compleat Bone-Setter* portrait.

The City of London was severely afflicted by the plague. Nearly 1200 people died in the City during the week of 12 September 1665, and 48 of these were buried in Christ Church, the parish in which Turner lived. If the plague was indeed his fate, he probably suffered an anonymous burial in one of the communal graves for plague victims.

The Loss of the *Steganographia* of Trithemius

Before the Restoration curtailed his occult studies, Robert Turner had planned to produce English translations of the remainder of the *Archidoxes Magicae* of Paracelsus, Agrippa's *Occult Philosophy*, and the *Steganographia* of Trithemius. In the introduction to *Of the Supreme Mysteries of Nature*, Turner writes:

> Shortly expect (*Deo volente*) the other parts [of Paracelsus] hereof, and some comments on this and them, together with the famous art of Steganography, *Authore Tritemio*, to speak our own Language; and perhaps the Occult Philosophy of Agrippa digested into a plainer method.

Sadly, his early death meant that the work was never completed, if even commenced, with resultant loss to occult scholarship.

Agrippa and Paracelsus were supposedly pupils of Johannes Trithemius and together the three exercised considerable influence upon the magical tradition of England and Europe during the sixteenth and seventeenth centuries. Both Dee and Simon Forman considered the *Steganographia* an important instructional source on Cabalistic Angel Magic. Forman recorded in his diary that he had made a copy of the four books of the *Steganographia* in the year 1600, while Dee obtained a manuscript copy much earlier in 1562, during a visit to Antwerp. On 16 February 1563, Dee excitedly wrote to Sir William Cecil about the acquisition.

> I have purchased on boke, for which a Thowsand Crownes have ben by others offred, and yet could not be obteyned. A boke,

> for which many a lerned man hath long sowght, and dayly yet doth seeke: Whose use is greater than the fame thereof is spread: the name thereof to you is not unknowne: The title is on this wise, Steganographia Joannis Tritemij . . . Of this Boke the one half (with contynuall Labor and watch, the most part of X days) have I copyed oute.[15]

The *Steganographia* consists of three books with a *Clavis Steganographia* or 'Special Key' to the operations detailed in the first three volumes. Together these constituted the four books which Forman copied. The first book was completed on 27 March 1500 and, throughout the sixteenth century, the whole work secretly circulated in manuscript form, until it was published in Frankfurt in 1606. Complete editions of the *Steganographia* were readily available when Robert Turner was planning his translation, but unfortunately this is no longer the case. A recent translation[16] omits the second book and the key, as these volumes are believed lost. Had Turner's translation been available, the work could have been studied more thoroughly over the past 300 years, with reprints presenting little problem.

The *Steganographia* was undoubtedly the inspiration for Agrippa's *Occult Philosophy*, which was published in Cologne in 1533. The book was much studied by Dee, who had two copies in his library. In 1510 Agrippa visited Trithemius at his abbey at Sponheim near Mainz and presented the Abbot with the first draft of the *Occult Philosophy*. It was translated into English by John French (1616?–1657)[17] and published in 1651, but Turner evidently felt that he could improve upon this translation. Nevertheless, this was not to be. In the same address to the reader in which he writes of his future plans, Robert Turner apologises for a delay in producing a new translation of Agrippa with a doom-laden quote from Ovid's *Metamorphoses*, strangely prophetic of the forthcoming troubles of the 1660s.

NUBILA SUNT SUBITIS TEMPORA NOSTRA MALIS

'Our times are suddenly clouded with evil' – and for Robert Turner regrettably they were.

Robert Turner of 'Holshott': Published Works

Original Writings

[Botanologia] Βοτανολογια. The Brittish Physician; or, The Nature and Vertues of English Plants, London, 1664.

[Botanologia], London, 1687.

Reprint of 1664 edition with portrait.

[Mikrokosmos] Μικρσκοσμος. *A Description of the Little-World, being a discovery of the Body of Man exactly delineating all the members, bones, veins, sinews, arteries, and parts thereof, from the head to the foot. Hereunto is added . . . the cure of wounds . . . the sicknesses attributed to the twelve Signes and Planets, with their Natures*, London, 1654.

Woman's Counsellor, or the Feminine Physician, modestly treating of such occult accidents and secret diseases incident to that sex, London [1657?]. Sold by Nathaniel Brook at the Angel in Cornhill.

Woman's Counsellor, or the Feminine Physician, London, 1686. Reprint of first edition.

Translations

Arbatel of Magick, de Magia Veterum, 1655. Bound with the *Fourth Book*.

Arabatel of Magick, 2nd edn, Gillette, New Jersey, 1979.

Archidoxes of Magic, by Paracelsus, London, 1975. 2nd edn of *Of the Supreme Mysteries of Nature*.

Ars Notoria: The Notary Art of Solomon; shewing the Cabalistic key of magical operations, the liberal sciences, divine revelation, and the art of memory. Whereunto is added an Astrological Catechism, fully demonstrating the art of Judicial Astrology. Written originally in Latine by Apollonius, Leovitius and others, and now Englished by R. Turner. London, 1657.

Ars Notoria: The Notary Art of Solomon. 2nd edn, Seattle, Washington, 1987. Omits Turner's introduction of 1657.

An Astrological Catechisme, wherein the Art of Judicial Astrology is fully demonstrated by way of Q. and A. Tr. out of Leovitius and revised by Robert Turner, 1657. Bound with the *Ars Notoria*.

Astrologicall Opticks. Wherein are represented the Faces of every Signe, with the Images of each Degree in the Zodiack; by Johannes Angelus [Johann Engel]. London, 1655.

Astronomical Geomancy; by Gerard of Cremona, 1655. Bound with the *Fourth Book*.

Compleat Bone-Setter: Being the Method of Curing Broken Bones, Dislocated Joynts, and Ruptures, commonly called Broken Bellies. Written originally by Friar [Thomas] Moulton; Englished and enlarged by Robert Turner. London, 1656.

Compleat Bone-Setter. 2nd edn, London, 1665. Includes portrait which was redrawn for the 1687 reprint of the *Botanologia*.

Compleat Bone-Setter. Isleworth, Middlesex: Tamor Pierston, 1981. Forty-eight-page facsimile of parts of the 1656 edition.

Enchiridion Medicum: An Enchiridion of the Art of Physick Methodically

prescribing Remedies . . . to the Sick-Man . . . Containing a salubrious remedy for every malady incident to the body of Man. Written in Latin by our learned countryman John Sadler, Doctor in Physick; tr., revised, corrected and augmented by R. Turner. London, 1657.

Fourth Book of Occult Philosophy; attributed to Henry Cornelius Agrippa. London, 1655.

Fourth Book of Occult Philosophy. 2nd edn, London, 1978.

Heptameron: or, Magical Elements; ascribed to Peter de Abano. 1655. Bound with the *Fourth Book*.

Isagoge . . . Of the Nature of Spirits; by Georg Pictorius von Villingen, 1655. Bound with the *Fourth Book*.

Of the Chymical Transmutation, Genealogy, and Generation of Metals and Minerals, by Paracelsus, London, 1657.

Of Geomancy; attributed to Henry Cornelius Agrippa, 1655. Bound with the *Fourth Book*.

Of the Supreme Mysteries of Nature, by Paracelsus. Englished by R. Turner, London, 1656.

Philosophical and Chymical Experiments of that famous Philosopher Raymond Lully; containing the right and due Composition of both Elixirs; the admirable and perfect way of making the great Stone of the Philosophers . . . Now for the benefit of all lovers of Art and Knowledge, carefully translated out of High German and Latin, by W. W., student in the Celestial Sciences, and R. T. 1657. Bound with *Of the Chymical Transmutation.*

Sal, Lumen et Spiritus Mundi Philosophici: or, the dawning of the Day, discovered by the beams of light: shewing, the true salt and secrets of the philosophers, the first and universal Spirit of the World. Written originally in French by Clovis Hesteau, Sieur de Nuysement and afterwards turned into Latin by the illustrious Doctor Lodovicus Combachius [Ludwig Combach] and now transplanted into Albyons Garden by R. T. London, 1657.

Notes

1 *Book of Ceremonial Magic* (1911).

2 Christopher Alley ran west from St Martins-le-Grand and was the third on the left from Newgate Street. The area was destroyed in the Great Fire in 1666 and today the site is occupied by the General Post Office.

3 *Botanologia*, p. 124.

4 *Calendar of State Papers, Domestic, 1665*, p. 426.

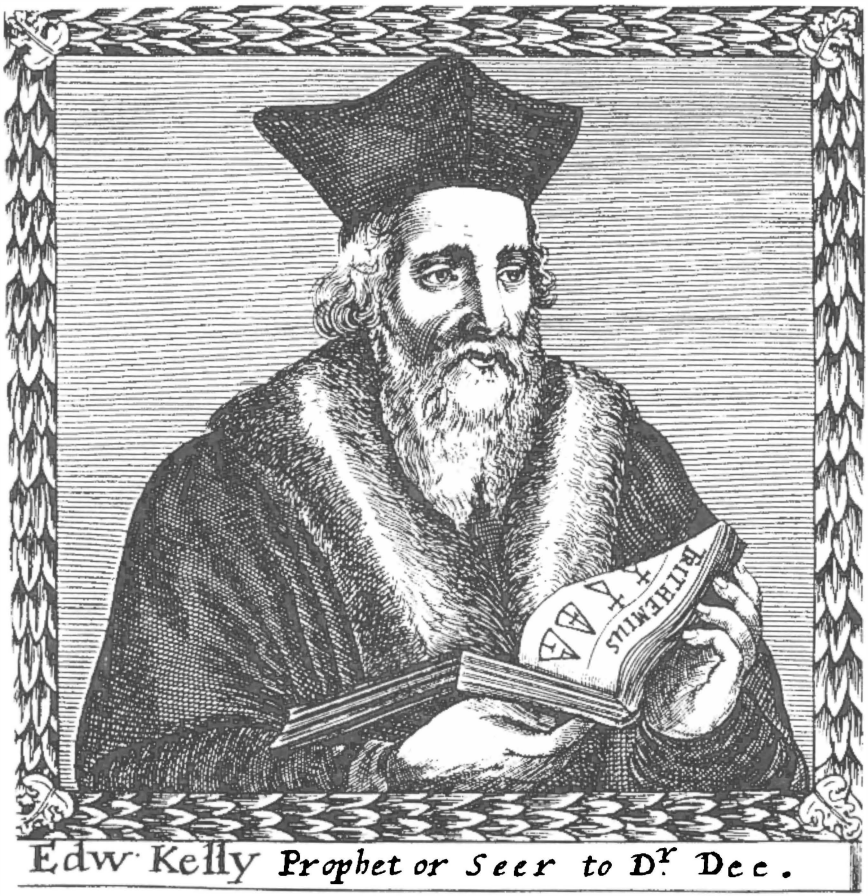
5 *Calendar of State Papers, Domestic, 1640*, pp. 487, 504–5.

6 Laud (1573–1645) was a religious advisor to Charles I. As Archbishop from 1633 onwards, he persecuted Puritans wholesale and his policies were a major cause of the Civil War. In 1640 he was accused of treason, committed to the Tower, and finally beheaded in 1645.

7 '. . . a place I once lived in', *Botanologia*, p. 214.

8 Ibid., p. 34. Today, Bramsil Park is Bramshill Plantation, Forestry Commission land north-west of Heckfield.

9 Henry F. Waters, *Genealogical Gleanings in England.* New England Historic Genealogical Society, Boston, 1901, p. 602.
10 *Autobiography and Personal Diaries of Dr Simon Forman, the Celebrated Astrologer* ed. James Orchard Halliwell, 1849, p. 30.
11 Waite misread this date as 10 January 1676, which has been mistakenly quoted ever since.
12 *The Lemegetton: a Manual of Medieval Magic,* ed. Kevin Wilby. Silian, Dyfed: Hermetic Research Series, 1985.
13 *Ars Notoria,* tr. R. Turner, Seattle, 1987, p.45.
14 *Compleat Bone-Setter* (1665), pp. 142–7.
15 As transcribed by J. E. Bailey in *John Dee and Trithemius's 'Steganography', Notes and Queries,* May 1879, pp. 401–2.
16 *The Steganographia of Johannes Trithemius,* tr. Fiona Tait and Christopher Upton, Magnum Opus Hermetic Sourceworks, Edinburgh, 1982.
17 French was an army physician and the author of the alchemical work, *The Art of Distillation* (1651).



EDWARD KELLY 1555-1595

Appendix A
Edward Kelly
Seer, Conjuror and Alchemist

The early life and movements of Edward Kelly[1] provide a subject worthy of further research. Of this man who exerted such a powerful influence over the learned Dr John Dee and fostered an occult tradition which has survived to the present day, surprisingly little is known.

According to the account given in Anthony à Wood's *Athenae Oxoniensis* (1813) Kelly was born at Worcester on 1 August 1555. The name of his father remains unknown, but it is said that he was an apothecary and of sufficient means to send his son to Oxford. Strangely, there is no record of any Edward Kelly having entered the University at that time, but several young men were admitted under the name of Talbot. As we have seen, in the early spiritual diaries, Dee first uses the name Talbot to introduce the mysterious character who entered his service during 1582, and who shortly after changed his name to Kelly. The reason for the alias is unknown, but most commentators believe (perhaps with some justification) that Talbot adopted the name Kelly to escape involvement with the law.

It seems that, after some sort of trouble, Kelly left Oxford in a hurry and travelled to Lancaster. Here he fell foul of the authorities on the grounds of forgery, and for this crime he is said to have been pilloried and deprived of his ears. It seems unlikely, however, that Kelly in fact suffered the last of these punishments, as Dee would hardly have imperilled his position at Court and his scientific reputation by his association with one branded as a common criminal.

Kelly spent some time travelling in Wales where, we are informed, he came into possession of the 'Book of St Dunstan', an alchemical tract, and the two powders of projection; whereby metals could be transmuted to gold and silver. Dee often mentions the book and powders in his diaries, but I can find no record of their use.

On moving to London Kelly took up the post of secretary for Thomas Allen who was, it seems, a magician of some reputation. Dr Peter French suggests that Kelly may have acquired some of his occult knowledge while in Allen's employ.[2]

While at Lancaster he attempted to raise the dead in the churchyard

of Walton le Dale. In his book *Ancient Funerall Monuments*, John Weever relates how Kelly and his companion Paul Waring dug up the corpse of a man recently buried and 'by their incantations . . . made him to speak . . . strange predictions'.

Although history marks Kelly as an impostor and scoundrel of the lowest morals, it is not easy to see how he would be able to convince Dee of his scrying abilities so fully if the Angelic messages were complete fabrication: Dee may not have been worldly-wise in all matters, but he was certainly not a fool. In addition the very nature of the 'received' material implies a standard of education, and a memory capacity, far beyond that possessed by Kelly. When one compares the content of the Englished angelic keys, with the literary style of Kelly's three alchemical works – *The Stone of the Philosophers, The Humid Way* and *The Theatre of Terrestrial Astronomy*[3] – there seems no doubt that a quite different personality is involved. Perhaps the spirits did speak through Kelly, or was it some hidden facet of his mind which emerged only during trance? Whatever the answer I feel sure that the scope, magnitude, and complexity of Dee's angel-magic rules out the involvement of simple trickery.

Finally, it seems that even the spirits did not always side with Kelly. He was ordered by the angel Michael to take a wife and shortly after reluctantly married Joan Cooper of Chipping Norton. From the outset the marriage proved to be a disaster and Kelly often told Dee that wedlock had been against his wishes and he hated his wife. Divine wrath!?

Although the Bohemian Emperor Rudolph II had earlier knighted Kelly for his alchemical works, he later lost patience with him as he failed to produce the promised gold. Kelly was arrested and confined in the dungeon of castle Zobeslau and later transferred to castle Zerner. At the request of Dee, Queen Elizabeth tried to secure Kelly's release, claiming him as her subject, but Rudolph refused to give the alchemist his liberty. All else failing, Kelly attempted to escape but, in so doing, fell from the castle turret and shortly after died from his injuries.

Kelly met his death in November 1595 in his fortieth year.

Notes

1 Sometimes the spelling *Kelley* is used. Dee uses both forms of the name in his diaries.

2 *John Dee, the World of an Elizabethan Magus*, P. J. French.

3 Published in *The Alchemical Writings of Edward Kelly*, London, 1970. Limited edition.

Appendix B
Explanatory Diagrams to Dee Texts

Notes

p. 156 *Sigillum Dei Aemeth*: (Sloane MS. 3188, fol. 30). John Dee's principal wax seal, used in conjunction with the Holy Table.

p. 157 *The Holy Table*: It will be noticed that the diagram reproduced here shows the characters in the borders and central square in the reverse order to that published by Casaubon in his *True and Faithful Relation*. The reason for this apparent transposition of the angelic characters is that, due to a block-maker's error, Casaubon's 1659 version was (it seems) accidentally printed in reverse. The version given here has been redrawn from Dee's Latin lettered example to be found in the Appendix of Sloane MS. 3188. Elias Ashmole examined the Table while it was in the Library of Sir John Cotton. He describes it as being made from fine-grained wood with a top measuring $36\frac{1}{4}$ inches by $35\frac{7}{8}$ inches and $\frac{7}{10}$ of an inch thick. The Table top was placed upon a frame two feet eight inches square, and two feet seven and a half inches high. The four legs of the Table were each three inches square. The frame of the Table had a wooden case incorporated 'closed with 3 Iron Hasps, to be locked up with 3 Padlocks'. The letters down each side of the table were painted on a gold background; the central square had blue lines and gold letters; the Hexagram was painted in gold lines, and the Seven Ensigns of Creation had blue lines and red characters. The whereabouts of the Table is now unknown (possibly destroyed in the Cottonian Library fire of 1731). A late seventeenth-century copy of the Table (in marble) may be seen in the Oxford Museum of the History of Science.

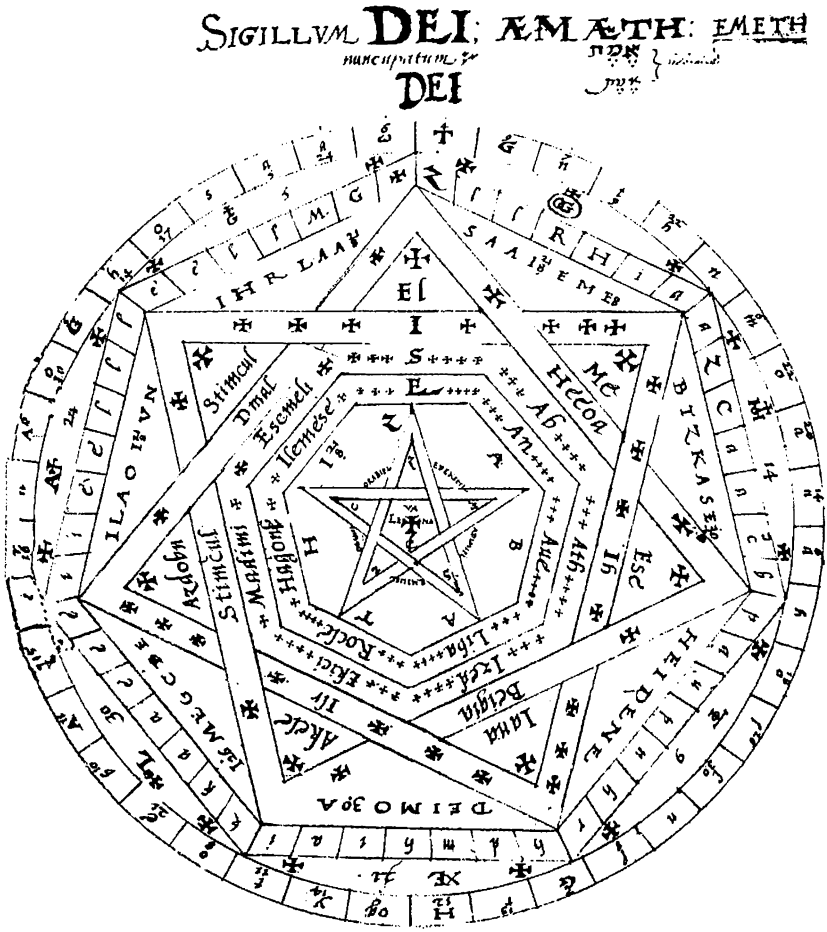
p. 158–9 *The Seven Ensigns of Creation*: The Angels first instructed that they should be made from purified tin, but later Dee was told to paint the emblems onto the Table.

p. 159 *The position of the Seven Ensigns on the Table*: The annexed numbers refer to the order in which the Ensigns appear in the present text.

p. 160 *The true Lamyne*: In Latin and Angelic characters.

p. 160 *Edward Kelly's Vision of the Four Castles*.

p. 161 *John Dee's Horoscope*: redrawn from a chart in his own hand (Sloane MS. 1782, fol. 31).

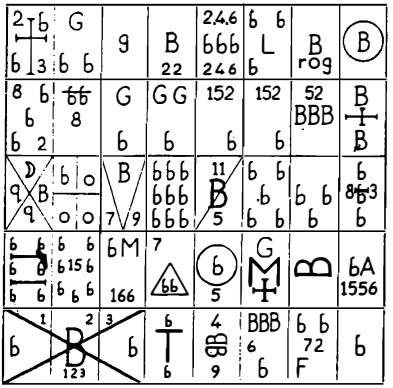


SIGILLUM DEI AEMETH Sloane MS. 3188 fol. 30
Courtesy British Library Board

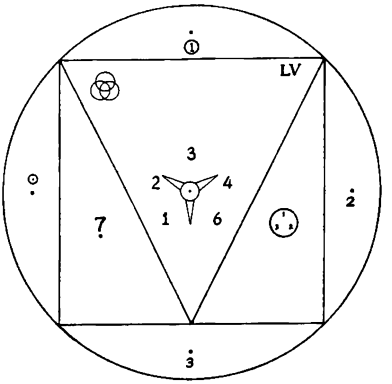
THE HOLY TABLE

THE SEVEN ENSIGNS OF CREATION

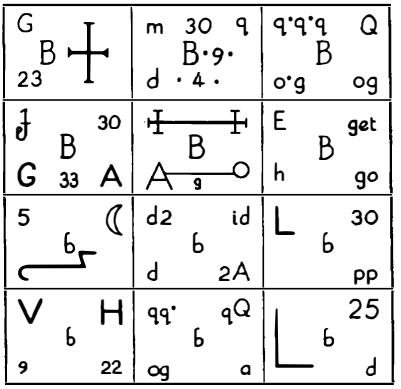
1.



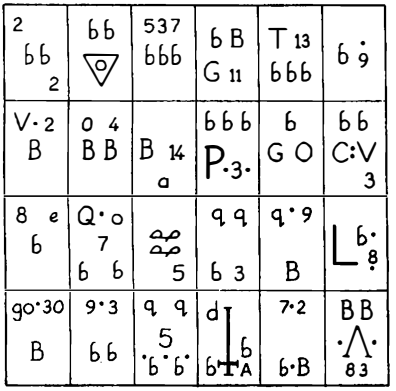
2.



3.



4.



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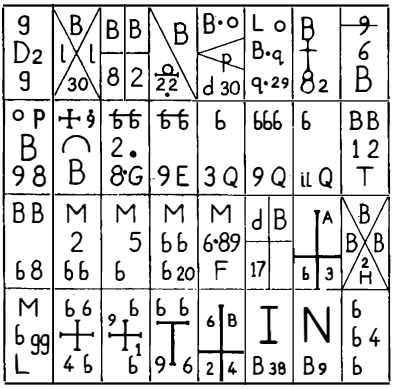

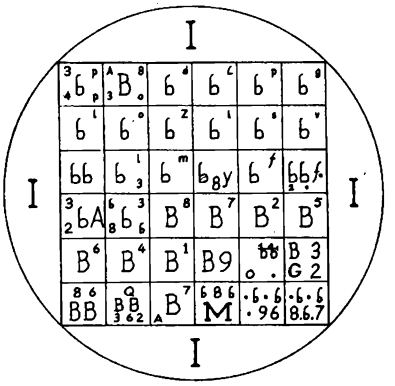

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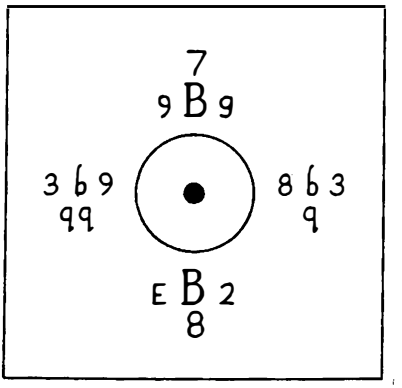

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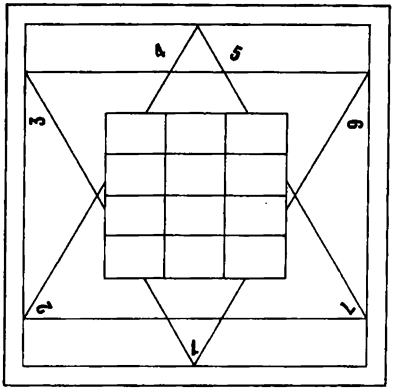
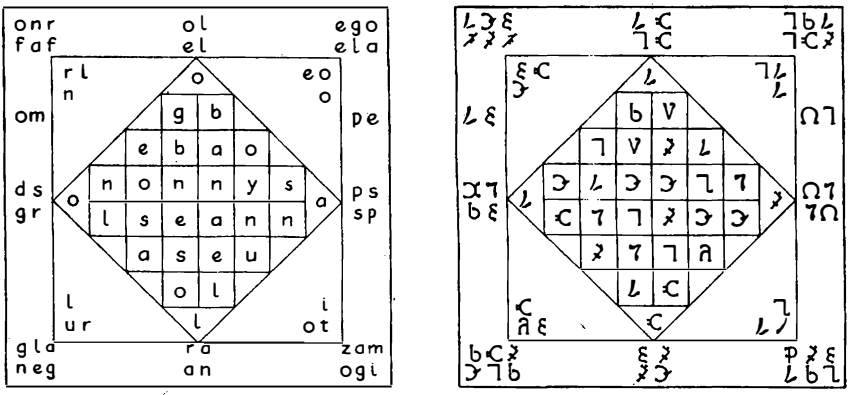
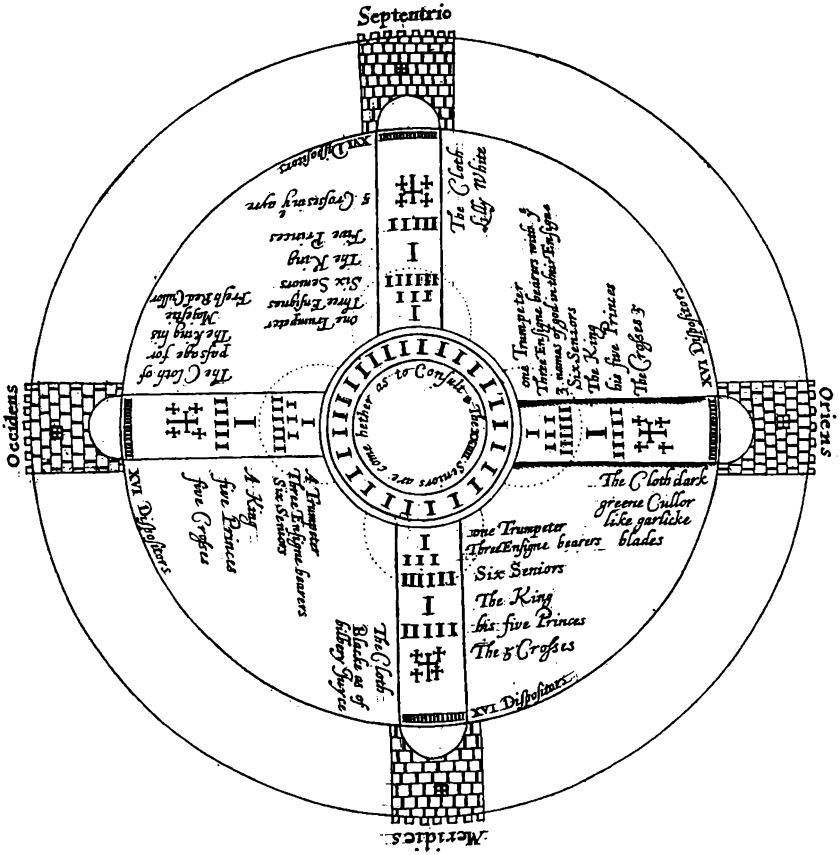
THE POSITION OF THE SEVEN ENSIGNS ON THE TABLE

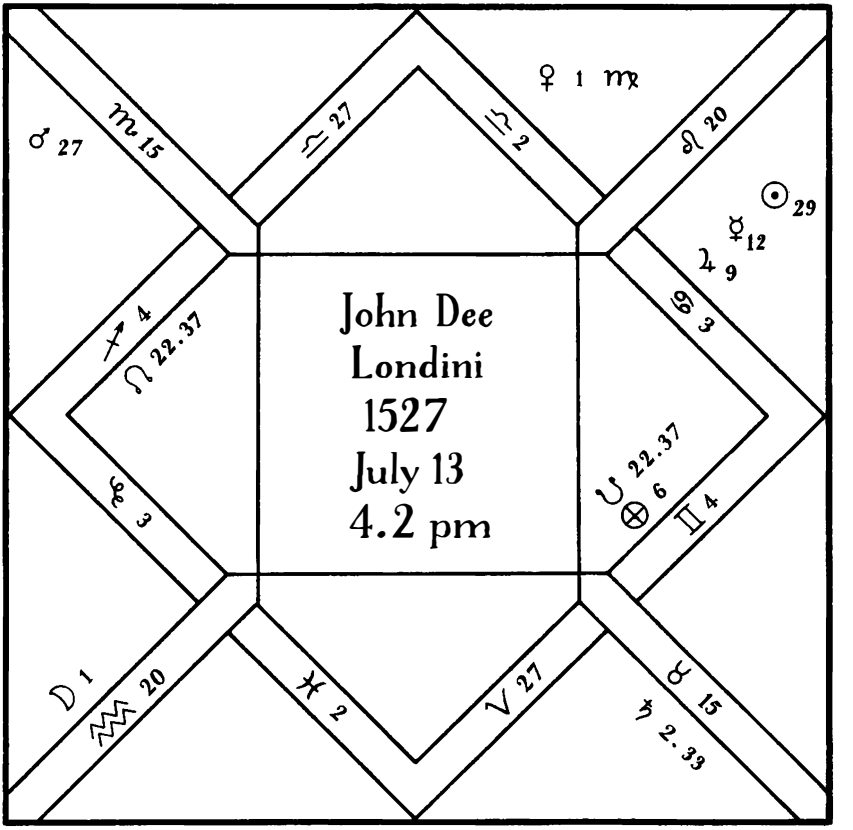




THE TRUE LAMYNE In Latin & Angelic Characters



EDWARD KELLY'S VISION OF THE FOUR CASTLES



JOHN DEE'S HOROSCOPE

Appendix C
The Physical Location of the Ninety-One Parts of the Earth named by Man, as detailed in the *Liber Scientiae Auxilii et Victoriae Terrestris* of John Dee

by Robin E. Cousins

Liber Scientiae Auxillii et Victoriae Terrestris, which forms part of Sloane Manuscript 3191, provides the details necessary to operate a system of magic, by which the magician can discover

> how to compare . . . [the] divisions of provinces according to the Divisions of the Stars, with the Ministry of the Ruling Intelligences, and Blessings of the Tribes of Israel, the Lots of the Apostles, and Typical Seals of the Sacred Scripture, [so that he] shall be able to obtain great and prophetical oracles, concerning every region, of things to come.[1]

While in Cracow, John Dee and Edward Kelly received on Wednesday, 23 May 1584, the names of ninety-one regions and provinces of the physical world, as defined by man, from the spirit Nalvage. At this time America was no longer considered to be a group of islands; but Australia had yet to be discovered and the search for the North-West Passage had just commenced. The names of the ninety-one parts relate to the Ptolemaic ancient world of about AD 150 (see Map 8) with some additions. The Spirit Nalvage explains:

> Notwithstanding the Angel of the Lord appeared unto Ptolemie, and opened unto him the parts of the Earth: but some he was commanded to secret: and those are Northward under your Pole. But unto yon, the very true names of the World in her Creation are delivered.[2]

The list is not altogether satisfactory. Dee, who was well-versed in geography, had not heard of some of the places and even Nalvage said, 'Here are 15, which were never known in these times . . . The rest are.' Many of the strange locations are indeed in the polar

regions, which were uncharted at the time. In fact, a considerable Arctic land mass was believed to exist and was featured on sixteenth-century maps (see Maps 5 and 6). Nevertheless, locations for this region are desirable and there are many areas in the extreme north, whether land or sea, which can be covered by the descriptions. The belief of a south polar continent (Tolpam, Part 58) was not inaccurate, a location which can usefully extend to Australasia which was undiscovered at the time (see Maps 5 and 7).

Two interesting points emerge at the end of the communication relating to known lands not included in the list. Firstly, when Dee asks of 'Polonia, Moschovia, Dania, Hibernia (Ireland), Islandia, and so of many others', Nalvage replies: 'Polonia and Moscovia, are of Sarmatia (Russia); Denmark, Ireland, Frizeland, Iseland, are of Britain: And so it is of the rest.'[3] Does this imply that Brytania (Part 61) can be used to gain access to lands not included within the ninety-one parts? Secondly, when Dee presses Nalvage as to which part governs 'Atlantis and the annexed places, under the King of Spain called the West Indies', Nalvage replies: 'When these 30 appear, they can each tell you what they own. Prepare for tomorrows Action.' The communication is, therefore, incomplete. Unfortunately, 'tomorrows Action' never occurred, because Kelly believed Nalvage to have taken the descriptions from books, including Agrippa's '*Occult Philosophy*', and refused to communicate further. 'E. K. remained of his wilful intent', noted a frustrated Dee. However, Onigap (Part 34) may refer to these lands and there is always the use of Brytania, as described above. Note that Dee held that the term 'West Indies' was very misleading and preferred to use 'Atlantis' instead of 'America', as a name for the new lands. Nevertheless, the additional thirty parts wait to be realised, which would bring the total of the parts of the Earth to 121.

Dee bought Gerhard Mercator's *Universal Chart of the World* and the geographical work of Pomponius Mela to help him with his locations. He does not record his success. Ultimately, the advice of Nalvage in relation to Chaldei (Part 42) and Chaldea (Part 72) is the only way to establish the locations of the obscure and ambiguously described parts of the world: 'You shall finde the difference of it, in practice.'

The Ninety-One Parts of the World

Many of the locations are well-known. However, for the obscurer areas *A True and Faithful Relation* . . . is often the only guide and, in these instances, supportive quotations are given. Other parts, especially those located by Kelly or Nalvage in the Far Orient or in

the Arctic regions, are difficult to place on the world map today, as in Dee's time these regions were largely unexplored and uncharted.

1 AEGYPTUS: Egypt.

2 SYRIA: Southern Syria.

3 MESOPOTAMIA: Land between the Tigris and Euphrates rivers in Northern Iraq and North-East Syria.

4 CAPPADOCIA: Extensive province of Central Turkey, stretching from the Black Sea in the north to Cilicia (Part 14) in the south. The original territory, Cappadocia Proper, occupied the southern areas.

5 TUSCIA: Tuscany or Etruria, a province in Central Italy including Florence.

6 PARVA ASIA: Asia Minor, Anatolia or Asiatic Turkey.

7 HYRCANIA: Area south-east of the Caspian Sea in Iran.

8 THRACIA: Thrace includes Eastern Greece, Turkey in Europe, and Southern Bulgaria.

9 GOSMAM: According to Kelly, 'Here appear great Hills, and veins of the Gold Mines appear: the men seem to have baskets of leather. This is one of the places under the Pole Artick.'

10 THEBAIDI: Thebes (Egypt) and surrounding area.

11 PARSADAL: Kelly, 'Here the sun shineth fair.' Most probably Pasargardae or Parsagarda ('the habitation of the Persians'), the ancient capital of Parsa/ Persis/ Persia Proper or the modern Iranian province of Fars (Part 74). Parsagarda is located about 60 miles north-east of Shiraz.

12 INDIA: Includes Indian provinces along the Indus River, roughly present-day Pakistan and India West of the Ganges (India Intra Ganges).

13 BACTRIANE: Bactriana covers Northern Afghanistan and the south-east of the Turkmen SSR, the River Amu-Dar'ya (Oxus) forming the northern boundary. For lands to the north of the river, see Sogdiana (Part 26).

14 CILICIA: Coastal country bordering the Mediterranean in south-east Turkey.

15 OXIANA: Alexandreia Oxiana, a town and its surrounding area on the Oxus River (Amu-Dar'ya) on the borders of Northern Afghanistan and the USSR.

16 NUMIDIA: Eastern Algerian coastal district between Africa (Part 86) and Mauretania (Part 91).

17 CYPRUS: Cyprus.

18 PARTHIA: North-east Iran, to the south of Hyrcania (Part 7). The region has a common border with the USSR.

19 GETULIA: The Western Sahara, south of Morocco, including Southern Algeria, Mali and the modern state of Mauritania.

20 ARABIA: Saudi Arabia.

21 PHALAGON: Dee: 'I have never heard of it.'
Kelly: 'It is toward the North, where the veines of Gold . . . appear . . . The men have things on their shoulders of beasts skins.'
Dee: 'Groynland as I think' (i.e. Greenland).

22 MANTIANA: This is Matiana or the Mattieni by Lacus Matianus (Lake Urmia) in Northern Iran. Lake Van, approximately 200 miles west in eastern Turkey, was once called Lake Mantiana.

23 SOXIA: Sacae/Sachia/Sakas approximates with Chinese Turkestan or Sinkiang in north-west China.
Kelly: 'People here appear of reddish colour.'

24 GALLIA: A 'greater' France with the Rhine forming the northern and eastern boundaries, thereby including Belgium, Luxemburg, and the Southern Netherlands.

25 ILLYRIA: At its greatest extent, Illyria included Central and Eastern Austria, Western Hungary or Transdanubia, Yugoslavia excluding Macedonia, Northern Bulgaria and Romania.

26 SOGDIANA: District between the Amu-Dar'ya (Oxus) and the Syr-Dar'ya (Jaxartes) rivers including the Uzbekistan SSR, with the cities of Bokhara and Samarkand, and Western Tadzhikistan SSR. Afghanistan is to the south, for which see Bactriana (Part 13).

27 LYDIA: Coastal region in Western Turkey.

28 CASPIS: Area to the south-west of the Caspian Sea in Iran.

29 GERMANIA: Includes modern Germany, Czechoslovakia and Poland and extends to the Italian border in the south, incorporating Switzerland and the Tyrol in Western Austria. In the north, Germania can include Denmark, Norway and Sweden, although Dee was told that Brytania (Part 61) could be used for Denmark, which at that time governed Norway as well.

30 TRENAM: Kelly: 'Here appear Monkies, great flocks. The people have leather Coats, and no beards, thick leather, and Garthers . . .'
Nalvage: 'These people are not known to you?'
Dee: 'Are they not in Africa?'
Nalvage: 'They be.'
Probably Teniam, a region on Jadocus Hondius's *World Map* (1608) straddling the Ivory Coast/Upper Volta/Ghana borderlands.

31 BITHYNIA: Black Sea coastal region in the north of Turkey, west of Paphlagonia (Part 40), including Istanbul (Asian side).

32 GRAECIA: Nalvage: 'A great Citie, and the Sea hard by it.'
Dee: 'Is not that great Citie Constantinople?'
Nalvage: 'It is . . .'
Graecia is thus Istanbul, not Greece; for which use Achaia (Part 37).

33 LICIA: Lycia is a country on the south coast of Turkey or Anatolia.

34 ONIGAP: Kelly: 'Here appear handsome men, in gathered tucked garments, and their shoes come up to the middle of their legs, of diverse coloured leather.'
Nalvage: 'These be beyond Hispaniola.'
Kelly: 'It is a low Countrey. Here appear great piles of Stones like St Andrews Crosses . . . There are on this side of it (a great way) a great number of dead Carkases . . .'
Nalvage: 'It is beyond Giapan.' (That is, beyond Japan across the Pacific to the Americas. Note that Onigap is an anagram of Giapon.)
Dee: 'Then it is that land, which I use to call Atlantis.'
Nalvage: 'They stretch more near the west.'
This can only be Mexico, particularly the Yucatan. Beyond Hispaniola (Haiti and Domenica) and west of 'Atlantis' or America is Central Mexico and the Yucatan, which is a low-lying peninsular. The people wore bright colours; the temples could resemble St Andrew's crosses; and, many people were slaughtered by the Spanish Conquistadores.

35 INDIA MAJOR: India Extra Gangem or India east of the Ganges, which includes all of South-East Asia.

36 ORCHENY: Nalvage: 'A great many little Isles.'
Dee: 'Do you mean the Isles of Orkney?' 'No.'
Dee: 'They seem to be the Isles of Malacha.'
Dee is mistakenly thinking of the islands around Malaya (Malacha or Malacca) or even the Moluccas. The Orcheni were a people south of

Chaldea (Part 72), living on or by islands in the marshlands of the lower Tigris and Euphrates.

37 ACHAIA: Southern Greece, including Athens and the Peloponnisos.

38 ARMENIA: Extensive region which, most comprehensively, stretches from the Euphrates in eastern Turkey to the Caspian Sea, thereby including Armenia SSR and the Azerbaijan SSR.

39 CILICIA (NEMROD): Nalvage: 'You never knew this Cilicia. This is Cilicia where the Children of Nemrod dwell. It is up in the Mountains beyond Cathay.'
This equates to the extreme north-eastern province of the USSR by the Bering Straits, the Magandanskaya Oblast. Cilicia in Turkey is Part 14.

40 PAPHLAGONIA: Black Sea coastal country in the north of Turkey.

41 PHASIANA: District in Eastern Turkey, north of Lake Van, not to be confused with Phazania/Fezzan in Libya, for which see Garamantica (Part 45).

42 CHALDEI: The people of Chaldea (Part 72).

43 ITERGI: Nalvage: '. . . the people are yellow, tawney . . . They are to the south of the last Cilicians.' Possibly Mongolia, Manchuria (North-East China), and Korea.

44 MACEDONIA: Northern Greece and Southern Yugoslavia.

45 GARAMANTICA: Garamantes, a large area in Inner Africa, covering the Eastern Sahara, including the south of Libya (Fezzan), extreme south-eastern Algeria, Niger and Chad.

46 SAUROMATICA: Sarmatia or European Russia.

47 AETHIOPIA: Includes Ethiopia south of Egypt and also all of the unknown African continent south of the Equator, which was known as Ethiopia Interior in Dee's time. Unexplored parts of Africa north of the Equator were known as Libya Interior.

48 FIACIM: Kelly: 'Now he sheweth by the North Pole and the great Mountain.'
This is the North Pole. A great mountain was believed to exist at the Pole. See Map 6.

49 COLCHICA: Colchis is roughly the modern Russian state of Georgia, located to the east of the Black Sea.

50 CIRENIACA: Cyrenaica, a Mediterranean coastal region of Eastern Libya.

51 NASAMONIA: Ill-defined north-eastern Libyan coastal district by the Gulf of Sirte in the west of Cireniaca (Part 50).

52 CARTHAGO: Carthage, Tunisia.

53 COXLANT: Nalvage: 'It appeareth very Eastward.'
Kelly: 'It is on high ground. There come four Rivers out of it, one East, another West, another North, and another South . . . Is this the Paradise that Adam was banished out of?'
Nalvage: 'The very same.'
A discussion follows which does not help to locate Coxlant. The search for the Earthly Paradise, like the Eldorado, was the dream of early explorers. The four rivers are the Pison (The Persian Gulf?), Gihon (The Nile?), Hiddekel (Tigris), and Euphrates. The favourite location of Paradise was considered to be a little north of the confluence of the Tigris and Euphrates. However, other locations favoured sites further north in Mesopotamia and Armenia. Tibet could be another location. It is very easterly; on high ground; and the four rivers are the Mekong (east), the Indus (west), the Yangtze (north), and the Brahmaputra (south). Ultimately, however, the location of Coxlant or the Earthly Paradise must rest with the spirituality of the individual.

54 IDUMEA: Also called Edom, this is Southern Israel and Jordan.

55 PARSTAVIA: Actually Bastarnia, approximately Bessarabia or the Moldavia SSR to the east of Romania.

56 CELTICA: Nalvage: 'It is that which you call Flandria, the Low Country.'
This is North-West France and Belgium, not Central Gaul which is usually known as Celtica.

57 VINSAN: Kelly: 'Here appear men with tallons like Lions. They be very devils. There are five isles of them.'
Suggest the ancient kingdom of Wu-Sun, south of Lake Balkhash in Kazakhstan, USSR. The 'isles' could be communities near the lake.

58 TOLPAM: Kelly: 'Under the South Pole.' This is Antarctica and Australasia.

59 CARCEDONIA: Carchedonia or modern Tunisia.

60 ITALIA: Italy, including the Istrian Peninsula in Yugoslavia.

61 BRYTANIA: The British Isles, Scandinavia, and places not included in the 91 parts.

62 PHENICES: Phoenicia, approximately the Lebanon and Northern Israel.

63 COMAGINEN: Commagene, a land-locked district in Southern Turkey, bounded on the east by the Euphrates and on the south by Syria. Cilicia (Part 14) is to the west.

64 APULIA: Province in south-east Italy between the Apennines and the Adriatic, bounded on the south by Calabria or the 'heel' of Italy.

65 MARMARICA: North African coastal region straddling the Egyptian and Libyan border. The Nile forms the eastern boundary.

66 CONCAVA SYRIA: Hollow Syria, usually known as Coele Syria, now forms Northern Syria.

67 GEBAL: Later Byblos, now Jubail, about twenty miles north of Beirut.

68 ELAM: Also known as Susiana, it is approximately the same as the modern Iranian province of Khuzestan at the north of the Persian Gulf, bordering Iraq and including Abadan.

69 IDUNIA: Nalvage: 'It is beyond Greenland.'

70 MEDIA: North-Western Iran, south of Caspis (Part 28) and Hyrcania (Part 7). Includes Teheran.

71 ARIANA: Eastern Iran, Pakistan west of the Indus, Southern Afghanistan.

72 CHALDEA: A tract of country in South Iraq running along the Euphrates from the Persian Gulf to Babylon (about 50 miles south of Bagdad). The Shamiya Desert forms the western boundary.

73 SERICIPOPULI: A people in Eastern Asia. Serica or Seres equates with China and the Far East.

74 PERSIA: Persis or Parsa, this is approximately the modern Iranian province of Fars. Located in south-west Iran and bounded on the west by the Persian Gulf, the province was the kernel of ancient Persia and includes the ancient cities of Parsagarda (Part 11) and Persepolis.

75 GONGATHA: Kelly: 'Towards the South Pole.'

This is Gongala, an area to the south of Libya Interior by the Equator. In the sixteenth century Kelly's description is apt, but today the region equates with South Sudan.

76 GORSIM: Kelly: 'Beares and Lions here.'
Most probably Korasim/Chorasim/Gerazi an ancient site at the north of Lake Tiberias (Sea of Galilee), Israel. Note also the Chorasmii south-east of the Caspian Sea in modern Turkmen SSR.

77 HISPANIA: Spain and Portugal.

78 PAMPHILIA: Southern Turkish coastal land, between Lycia (Part 33) and Cilicia (Part 14), forming a narrow strip of land around the Bay of Antalya.

79 OACIDI: This is Oasitae (' . . . of the Oasis'), the oasis area west of the Nile, which includes the great oasis of the Oracle of Amon.

80 BABYLON or BABYLONIA: Region in Southern Iraq, extending north from the Persian Gulf between the Lower Tigris and the north-eastern Arabian desert. Babylon, the capital, is about fifty miles south of Bagdad.

81 MEDIAN: Kelly: 'It is much Northward.'
Note, however, Midian – the land of the Midianites by Sinai; or, even the people of Media (Part 70).

82 IDUMIAN: Kelly: 'They are two Isles environed with an arm of the Scythian Sea, which goeth in at Maspi.'
Most probably the region to the north-east of the Aral Sea in the Kazakhstan SSR. Suggest 'Maspi' is a corruption of the Aspisii Montes / Mons Aspisii, which shortened to M. Aspisii, distorts to Maspi. The mountains were supposedly located in this region, but in the sixteenth century much of this land and especially the far north of Siberia or Scythia was Terrae Incognita. Mercator's map of North-East Asia, which is dated 1569, shows a hypothetical arm of the Scythian Sea (Laptev and East Siberian seas) almost reaching to the north-east of the Aral Sea with the M. Aspisii nearby. The Aspisii Scythea were the people dwelling to the west of the mountains and to the north of the River Jaxartes (Syr-Dar'ya). Note also, however, the Arimaspi detailed in Part 88 below. The Maspii, a noble Persian tribe, are too far south to be considered.

83 FELIX ARABIA: Arabian Red Sea coastlands, particularly the south-western areas, including the Yemen.

84 METAGONITIDIM: The Metagonitae were a people living in Tangiers and the surrounding area. The district forms the west of Mauretania (Part 91) or modern Northern Morocco.

85 ASSYRIA: Eastern Iraq between the Tigris and the Iranian border.

86 AFRICA: Mediterranean coastal region of Libya, including Tripoli and the modern province of Tripolitania, but excluding the eastern part, for which see Cireniaca (Part 50) and Nasamonia (Part 51). The region also includes the eastern Algerian coastlands and the Algerian/Tunisian border. This is not the continent of Africa.

87 BACTRIANI: The people of Bactriana (Part 13).

88 AFNAN or AFRAN: Kelly: 'Here appear people with one eye in their head, seeming to be in their breast, towards the Equinoctial.'
Dee: 'I remember of people called Arimaspi.'
Dee is confused here, as the Arimaspi ('the one-eyed') were a people on the left bank of the Middle Volga, north of the Caspian Sea. The Afran are the people Ptolemy called the Aphricerones, located just north of Equatorial Africa in North Zaire. The ancient scholars considered that all the southern parts of Africa were uninhabitable (as with many unexplored lands) and populated with strange beasts. Herodotus included in his conjectures on unknown Africa descriptions of peoples with 'one eye in the breast instead of the usual head', which must be the people referred to.

89 PHRYGIA: Large province in Central Turkey. Greater Phrygia was bounded on the east by Cappadocia (Part 4).

90 CRETA: Crete.

91 MAURITANIA or MAURETANIA: Morocco and the north Algerian coastlands, not to be confused with the modern state of Mauritania, which is located further south and for which see Getulia (Part 19).

Notes

1 Henry Cornelius Agrippa. *Occult Philosophy*. 1533.
2 Meric Casaubon. *A True & Faithful Relation of what passed for many Years between Dr. John Dee . . . and some Spirits*, London, 1659, p. 153; and pp. 153–159 for all quotations following.
3 Dee, like most of his contemporaries, believed the island of Friseland to exist. It was, in fact, a duplication of Iceland on an early map (see Map 6), an error which was repeated. When its coast was supposedly skirted, this was actually the coast of Cape Farewell, Southern Greenland. Note also that today Germania (Part 29) incorporates Poland. In Dee's time Poland was located much further eastward and would have formed part of Sarmatia or Russia (Part 46).

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Appendix D
Guide to the Maps

Maps 1 to 4 give the 91 parts of the physical world and their corresponding numbers, as detailed in Sloane MS. 3191. The usual form of the name (if any) is given beneath in square brackets, e.g.

SAUROMATICA
[SARMATIA]

Duplicated names in round brackets indicate possible alternative locations, e.g.

(COXLANT 53)

All boundaries are given where possible. Unnamed bounded areas are lands which are not included in the 91 parts and are only included to show the extent of an adjacent listed area. Named but unnumbered areas, e.g. Scythia, are included to ease location of lands.

Provincial boundaries within major areas are indicated by a slightly lighter line.

Maps 5 to 7 are adaptations of sixteenth-century maps (listed below). From these it can be seen that a considerable Arctic land mass was believed to exist; hence the North Polar locations indicated at the top of Map 4. The Antarctic coastline shown as part of TOLPAM (58) is not inaccurate.

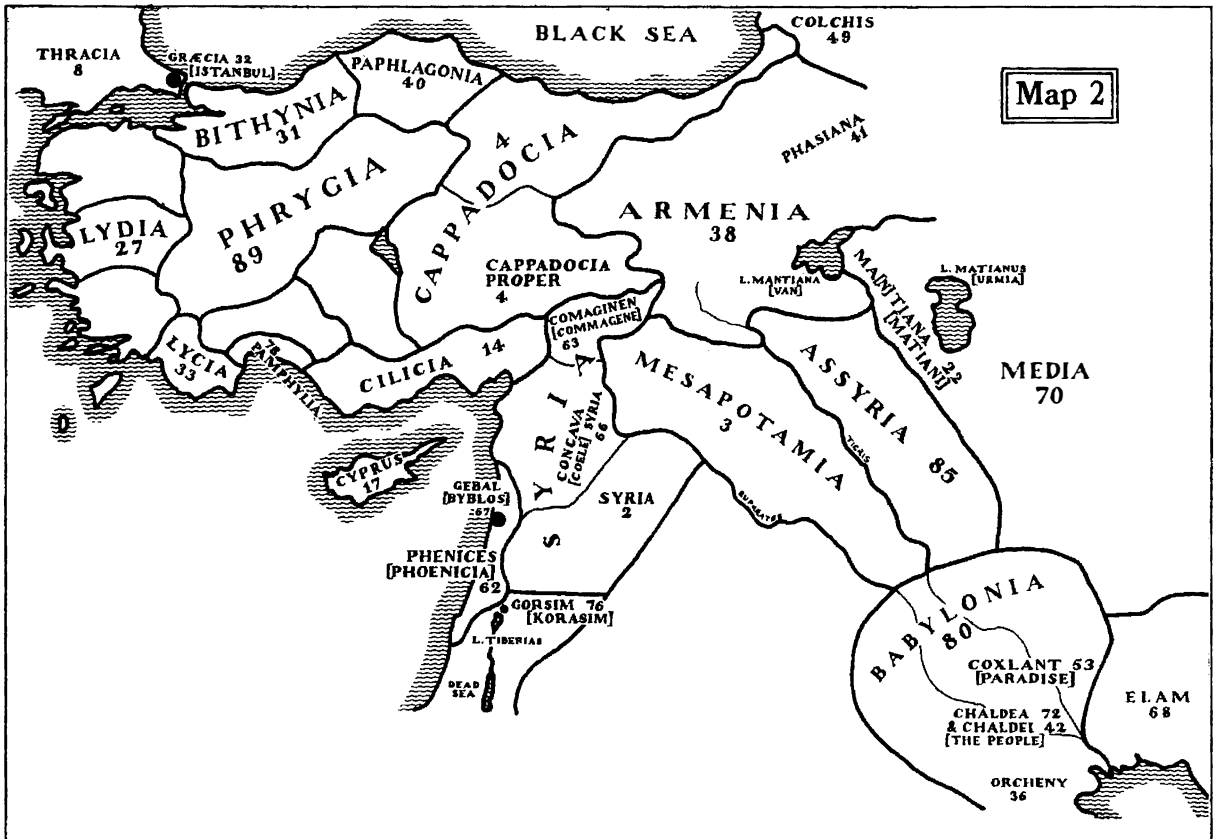
Map 5 is a sixteenth-century map of the world based upon THEATRUM ORBIS TERRARUM by Ortelius (1570).

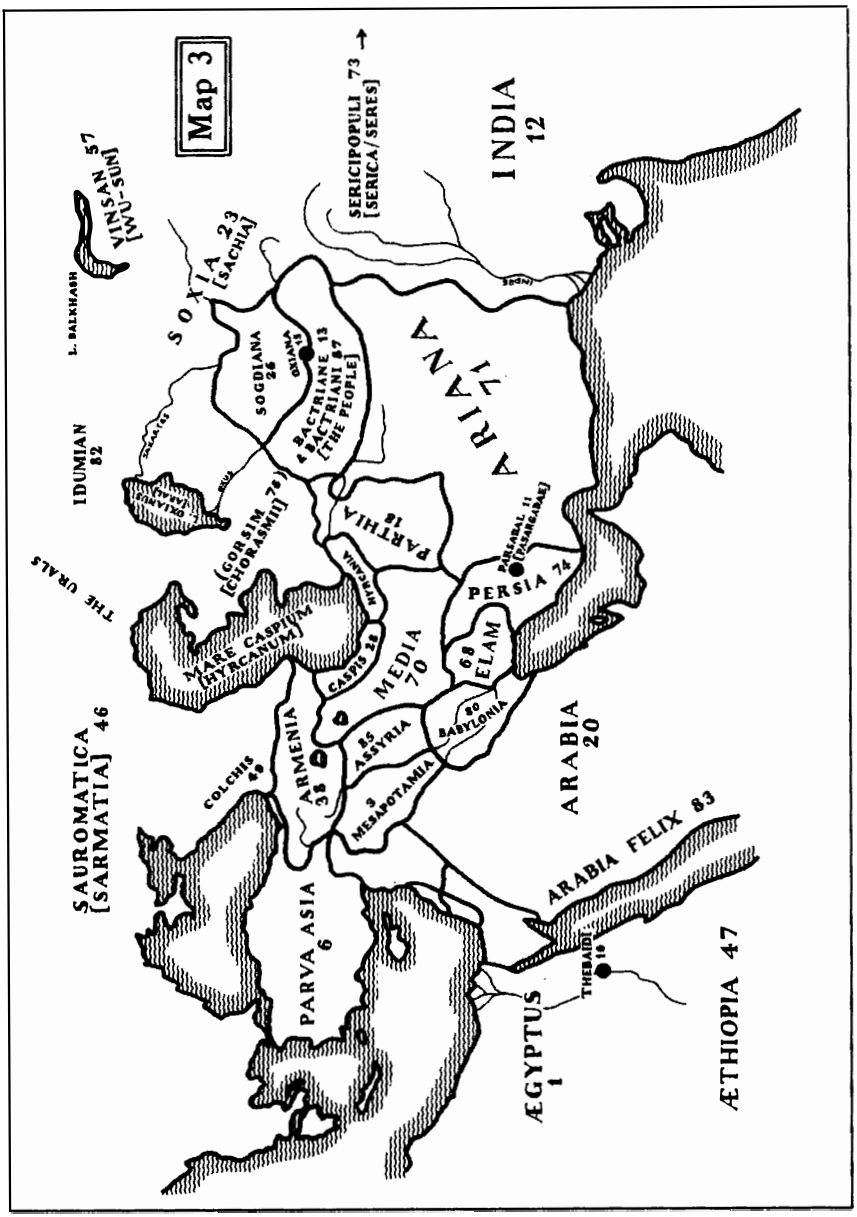
Map 6 is based upon a map published in 1595 and shows the northern polar region as Gerhard Mercator imagined it to be.

Map 7 shows the southern polar region, based upon a map from SPECULUM ORBIS TERRAE by Gerard and Cornelius de Jode (1593).

Map 8 shows the world according to Ptolemy, *c.* AD 150.

Map 1
BRYTANIA 61
CELTICA 56
GERMANIA 29
SAUROMATICA [SARMATIA] 46
PARSTAVIA [PASTARNAE] 55
CASPIAN SEA
GALLIA 24
ITALIA 60
TUSCIA
ILLYRIA 25
THRACIA 5
COLCHICA [COLCHIS] 49
HISPANIA 77
APULIA 64
MACEDONIA 44
ARMENIA 38
CASPIS 28
MA(N)ITIANA 22
PARVA ASIA 6
MEDIA 70
CARTHAGO 88
METAGONITIDIA [METAGONITAE] 84
MAURETANIA 91
NUMIDIA 16
59 CARCHEDONIA
ACHAIA 37
SYRIA 2; 63; 66
CYPRUS 17
PHENICIA 62
CRETA 90
GETULIA 19
AFRICA 86
CIRENIACA 50
MARMARICA 65
ARABIA 20
IDUMEA 54
MIDIAN 81 [MIDIANITES]
OASES IN OACIDI
OA : OASIS OF AMMON
OM : OASIS MAGNA
OP : OASIS PARVA
NASAMONIA [NASAMONES] 51
OACIDI [OASITAE] 95
GARAMANTICA [GARAMANTES] 45
ÆGYPTUS 1
THEBAIDI [THEBES] 10


Map 2
BLACK SEA
COLCHIS 49
THRACIA 8
GRÆCIA 32 [ISTANBUL]
PAPHLAGONIA 40
BITHYNIA 31
PHRYGIA 89
CAPPADOCIA 4
PHASIANA 41
ARMENIA 38
LYDIA 27
CAPPADOCIA PROPER 4
L. MANTIANA [VAN]
MANTIANA [MATIANI] 22
L. MATIANUS [URMIA]
COMAGINEN [COMMAGENE] 63
LYCIA 33
PAMPHYLIA 24
CILICIA 14
MESAPOTAMIA 3
ASSYRIA 85
MEDIA 70
SYRIA CONCAVA [COELE SYRIA] 66
CYPRUS 17
GEBAL [BYBLOS] 67
SYRIA 2
PHENICES [PHOENICIA] 62
GORSIM 76 [KORASIM]
L. TIBERIAS
DEAD SEA
BABYLONIA 80
COXLANT 53 [PARADISE]
ELAM 68
CHALDEA 72 & CHALDEI 42 [THE PEOPLE]
ORCHENY 36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CASPIS 28
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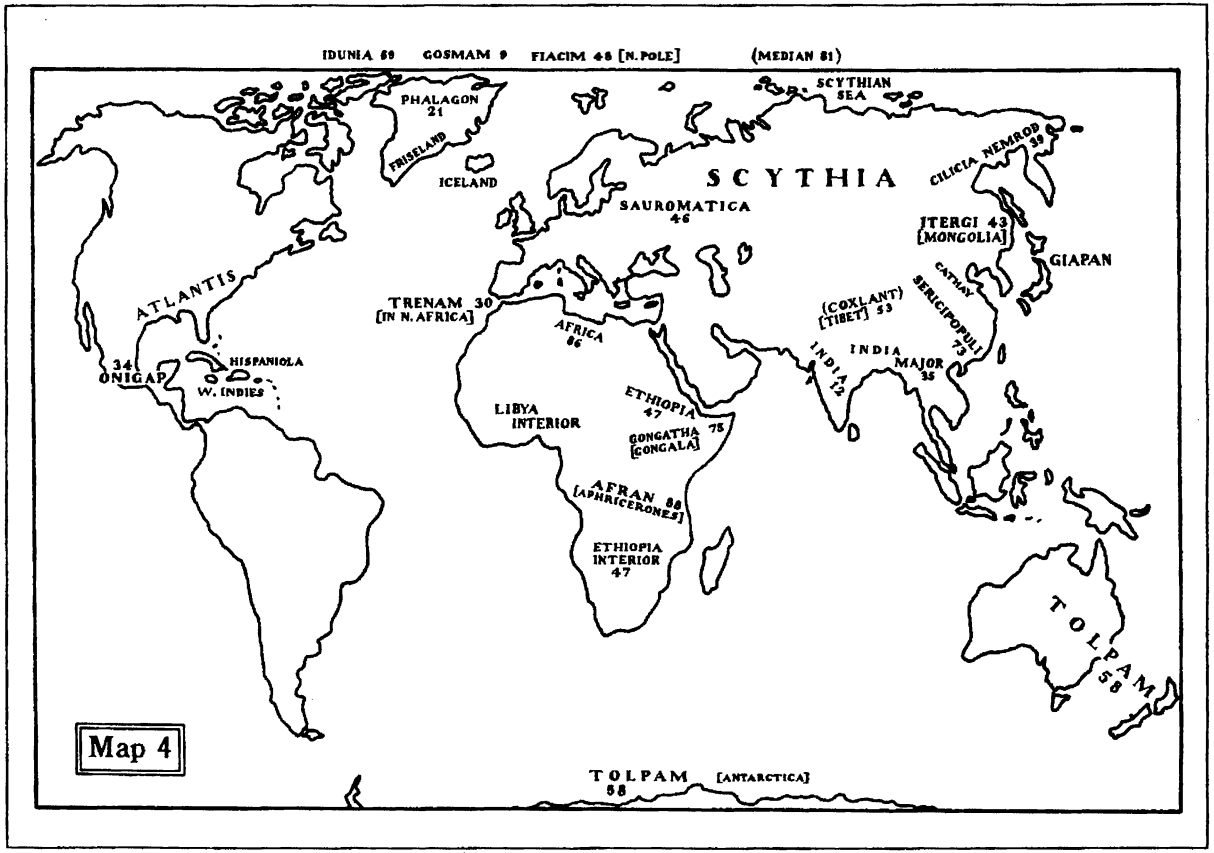
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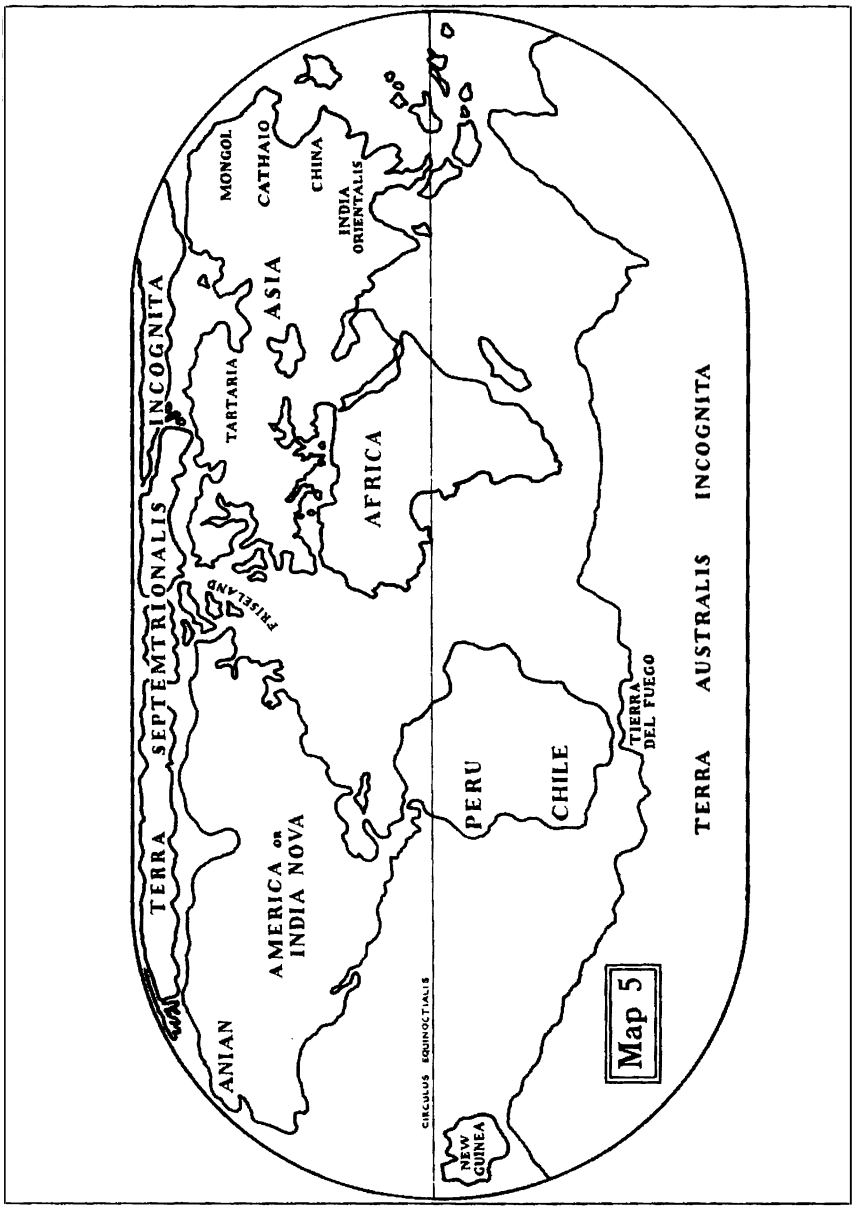
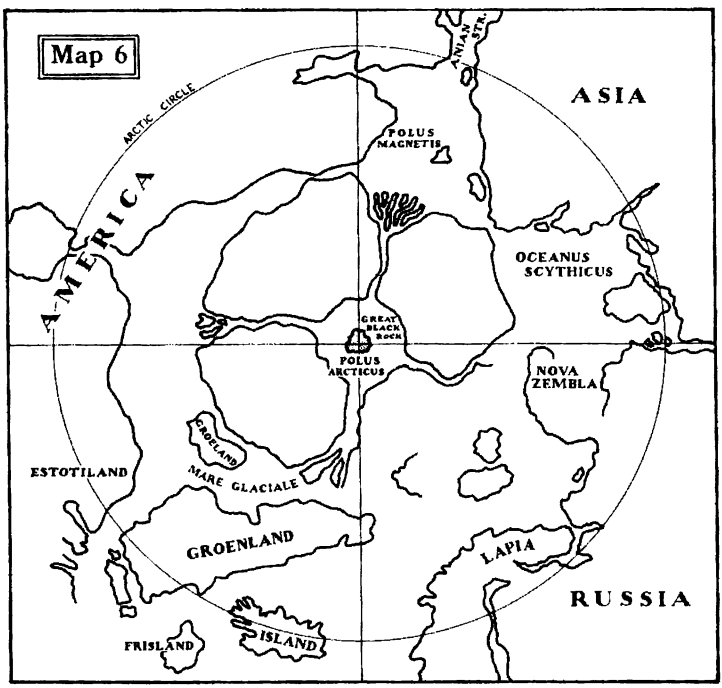
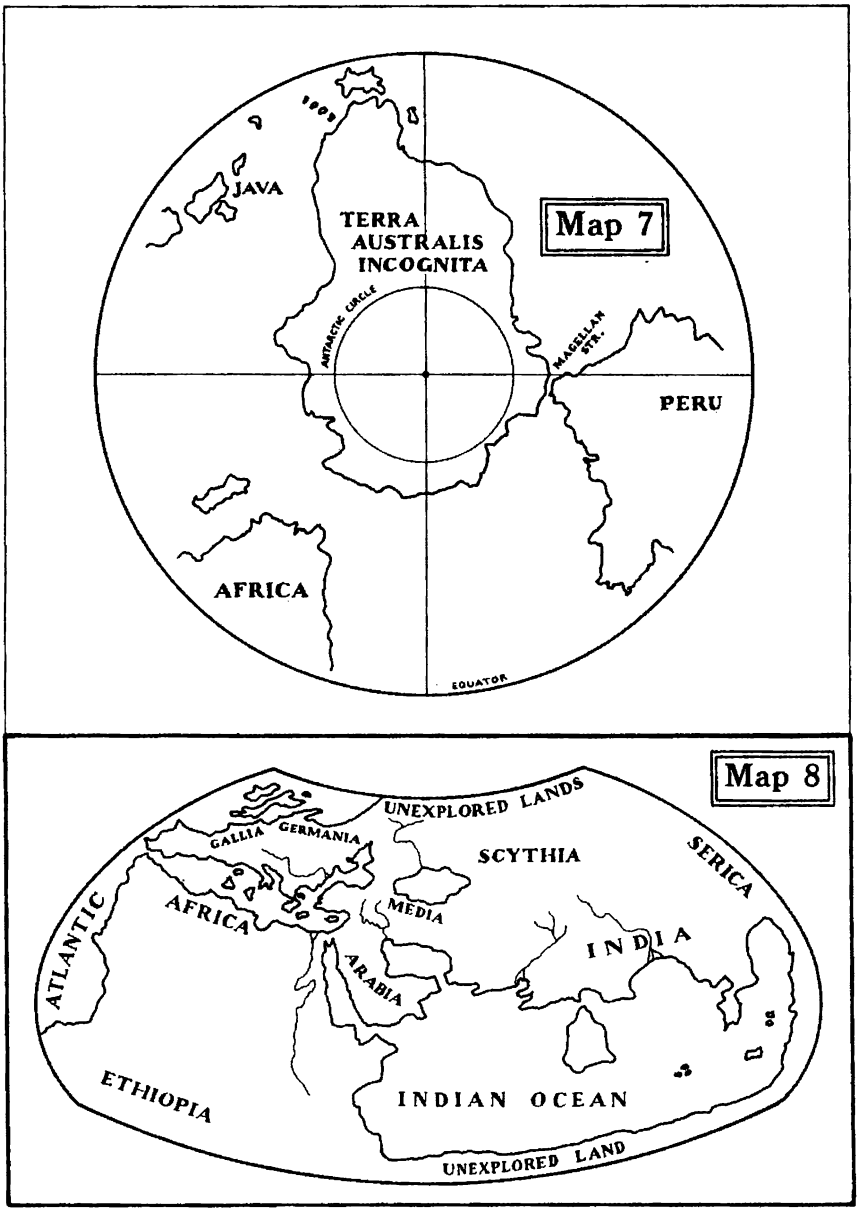

TERRA SEPTEMTRIONALIS INCOGNITA
MONGOL
CATHAIO
CHINA
INDIA ORIENTALIS
ASIA
TARTARIA
PRISELAND
AFRICA
AMERICA or INDIA NOVA
ANIAN
PERU
CHILE
TIERRA DEL FUEGO
NEW GUINEA
CIRCULUS EQUINOCTIALIS
TERRA AUSTRALIS INCOGNITA
Map 5


Map 6
ARCTIC CIRCLE
ANIAN STR.
ASIA
POLUS MAGNETIS
AMERICA
OCEANUS SCYTHICUS
GREAT BLACK ROCK
POLUS ARCTICUS
NOVA ZEMBLA
GROELAND
ESTOTILAND
MARE GLACIALE
GROENLAND
LAPIA
RUSSIA
FRISLAND
ISLAND


Map 7
JAVA
TERRA
AUSTRALIS
INCOGNITA
ANTARCTIC CIRCLE
MAGELLAN STR.
PERU
AFRICA
EQUATOR
Map 8
UNEXPLORED LANDS
GALLIA
GERMANIA
SCYTHIA
SERICA
ATLANTIC
AFRICA
MEDIA
INDIA
ARABIA
ETHIOPIA
INDIAN OCEAN
UNEXPLORED LAND

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ENOCHIAN MAGIC IN THEORY

DEAN F. WILSON

PRAISE FOR THIS BOOK

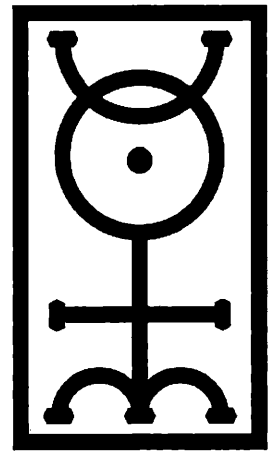
"Students of the Western Esoteric Tradition are often presented with an 'either/or' approach to Enochian Magic—they are told that they must choose between either the Dee Purist tradition or the Golden Dawn tradition because 'one is right and the other is wrong.' In *Enochian Magic in Theory* author Dean F. Wilson takes a refreshingly ecumenical approach, presenting the Enochian system from various viewpoints and removing the unfortunate partisanship that has too often entered into the discussion. Written from the perspective of someone who has considerable experience with Enochian, Wilson's text is reader-friendly and filled with valuable illustrations that will help students better understand this complex subject. We wholeheartedly recommend *Enochian Magic in Theory* to anyone, beginner or Adept, who seeks a well-rounded, well-researched book on Enochian theurgy."

— Charles "Chic" Cicero and Sandra "Tabatha" Cicero
Chief Adepts of the Hermetic Order of the Golden Dawn
authors of *The Golden Dawn Enochian Skrying Tarot*

"As the subject of Enochian magick has become more popular among modern occultists, it is no surprise to find new introductory material being offered by those who studied the system in its obscurity. *Enochian Magic in Theory* is a good example of such a resource. Here, students interested in the 'Dee-purist' tradition will find simple and straightforward introductions to the various tools and tables, angels and spirits recorded in Dee's occult journals. Students of the post-Victorian 'Neo-Enochian' tradition will find detailed explanations of material (some of it quite obscure) added to the system by the Order of the Golden Dawn, Aleister Crowley and others. All of this is mixed together with the personal work, theory and experience of the author (and, in some cases, that of his Enochian-based Order, the O.S.D.L.), giving us a rare glimpse into the modern theory and practice of the greater Enochian tradition."

— Aaron Leitch
author of *The Angelical Language*, Volumes I & II.

ENOCHIAN MAGIC IN THEORY



DEAN F. WILSON

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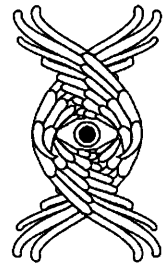

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DEDICATED TO

FRATER NESHAMAH

&

FRATER VVV

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While I have moved on to other things and have come to a very different understanding of Enochian magic now, I owe a lot to my time in the Order of the Sons and Daughters of Light, particularly to my teachers there: Frater Neshamah and Frater VVV.

This book started out as an online primer for those interested in Enochian magic. Since then it has grown into something far more extensive, and something that is more based on the original material than before. Thanks goes to Frater SI, otherwise known as Vovin, for hosting the primer on his forum.

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INTRODUCTION

Enochian magic is an occult system that was delivered by angelic entities to magician, mathematician and astrologer Dr. John Dee and skryer Sir Edward Kelley in Renaissance times. The system, which was transmitted over the course of many years, includes a complex array of tools, magical tables, and an entire language, purported to be that of the angels.

It is not surprising then that Enochian magic draws much attention. Israel Regardie, in his introduction to the Second Edition of *The Golden Dawn*, commented that he found it somewhat puzzling "the frequency with which the almost wholly untutored beginner invariably selects the Enochian system to start with."[1] The reasoning for this enticing lure is unknown, but for anyone who has worked with this system, it becomes increasingly clear that there is something about it, a potency and power, that few other systems can match.

Perhaps it is power that makes Enochian magic so attractive, or perhaps it is the ease of use in getting results. Speaking of the Enochian Calls or Keys, but easily applicable to the entire system, Aleister Crowley wrote:

> "The genuineness of these Keys, altogether apart from any critical observation, is guaranteed by the fact that anyone with the smallest capacity for Magick finds that they work."[2]

I have to agree with him on this. The truth about Enochian magic is that you do not have to put quite the same effort into getting results as you do with, for example, the Qabalah or Goetia. Even those who just read one of the Calls or listen to a recording of it frequently report unusual occurences soon afterwards. However, and I must stress this, the results one gets when the energy is not properly channelled are entirely chaotic. *Results* does not always mean *good results*. Energy bouncing off the walls of one's temple does not mean

1 Israel Regardie, *The Golden Dawn*, Introduction, p. 10.

2 Aleister Crowley, *The Vision & The Voice*, p. 8.

success in terms of achieving a desirable outcome.

Benjamin Rowe, a magician who worked with and wrote extensively about Enochian magic, echoed this view, saying that "the Enochian entities are too cooperative."[3] They are easy to summon, will often do things without qualm, will speak in the magician's language and often display visions that support the magician's world view, making it even more important that the magician knows how to ensure as true an experience as possible.

This book is designed to teach the theory behind the system in all its intricacies, while its follow-up, *Enochian Magic In Practice*, will provide logical step-by-step procedures for putting it into practice, to give magicians what they need to channel this energy for a productive end.

This book is designed to give a thorough knowledge of the Enochian system from various perspectives, including the original Dee method, the popular Golden Dawn method, and a few more modern approaches, such as that of an experimental Enochian group I was once involved with, the Order of the Sons and Daughter of Light (OSDL). This group explored the system and developed a practical application of it for spiritual advancement and magical attainment.

Given the syncretic nature of my approach to the system, it is important to state immediately that this book will not satisfy any one faction of Enochian magicians. Students of the Golden Dawn style of Enochian magic are better off reading Israel Regardie's *The Golden Dawn* and Pat Zalewski's *Golden Dawn Enochian Magic*, as I cannot reproduce that material in full here.

Likewise, Dee purists will likely gain more from studying the original Dee diaries than reading this book, as I do not limit my approach to only what Dee was shown. Given the fact that many of Dee's documents were destroyed and a number of areas of the system remain obscure, not to mention the lack of practical instructions for the use of the system, it is only appropriate that in my attempt to give magicians a workable guide I include some less orthodox teachings.

However, I will make it clear throughout the text where each piece of information comes from, be it Dee, the Golden Dawn, the OSDL, or my own personal experience with the system. I believe

3 Benjamin Rowe, *The 91 Parts of the Earth*, Introduction.

that this is important, as it will help the reader pick and choose what material is applicable to their understanding and application of Enochian magic.

The notable Enochian magician Benjamin Rowe summed up the usefulness of a varied approach to the system as follows:

> "These instructions should not be interpreted rigidly. There are numerous minor variations, particularly in the method of forming the names. The flexibility of the Enochian system is such that all of them will produce results, varying slightly with the method used."[4]

This applies to the many different applications of the system. While the Golden Dawn, for example, made several errors in its version of Enochian magic, it also made numerous advances, developing the system into something that is workable. This is quite different to the original Dee method, but the beauty of Enochian magic is that they both work very well.

One thing I have noticed about many Enochian books on the market is that while they often go into great detail in describing the system and its delivery, they tend to fail miserably at explaining what it means and how to use it. While the "how to" can be found in *Enochian Magic In Practice*, my hope is to answer a lot of the "whys" here. Readers are free to accept or reject my explanations or arguments, but always I will attempt to support them with quotations from the original material.

Due to some limitations of space, some theoretical concepts, like that of Cacodaemons, will be left to *Enochian Magic In Practice*, where the actual instructions for using these can be found. This is an area that has been all but ignored in other books on the subject and one that I hope to elucidate in detail.

For quotations from Dee's diaries I primarily use *Dr John Dee's Spiritual Diaries*, Stephen Skinner's revised and reset edition of Meric Casaubon's *A True and Faithful Relation of What Passed For Many Years Between Dr. John Dee and Some Spirits* (hereafter referred to as simply *A True & Faithful Relation*), in addition to

4 Benjamin Rowe, *Enochian Temples: Invoking the cacodemons within the Temple*, p. 1.

Joseph H. Peterson's *John Dee's Five Books of Mystery*. Skinner has corrected many of the errors in Casaubon's work and made the text significantly more legible, joining Peterson in providing a major benefit to students and scholars of this system who do not have easy access to the originals at the British Museum.

I have also modernised the spelling of many of the words used by Dee to make the passages more readable, but those with access to the cited books can check them for the original spelling if they are so inclined. The Early Modern English used by Dee, with its many idiosyncrasies in spelling, serves only to act as an obstacle to understanding the message behind his words, which is far more important.

In addition, I have added some grammatical elements that were missing from Dee's transcriptions, most notably in terms of the possessive case. Frequently Dee leaves out an apostrophe, which, while still readable, I have corrected.

For biblical quotations I employ the New Revised Standard Version, henceforth abbreviated as NRSV.

Enochian magic is one of the first magical systems I studied and certainly the one I have explored in the most depth. It maintains a special place in my heart and I appreciate all that I have achieved through the use of this system. Enochian magic is vast, both in the entirety of its system and in the application of it, which can be used for so many different things. I hope this book and its sequel will help people get a more thorough understanding of Enochian magic and aid them on their first steps of practice.

Dean F. Wilson
"Frater Yechidah"
Dublin, Ireland
October 2011

I

DEE & KELLEY

The Enochian language and system of magic was first delivered, through a series of skrying sessions over a period of five years, to magician Dr. John Dee and his skryer Sir Edward Kelley. Both Dee and Kelley were Protestants, though it might be better to describe them as Deists, for their beliefs and practices did not entirely fall in line with mainstream Protestantism. This will be evident from the material involved with the Enochian system itself.

When Dee neared the end of his life he hid his documents in a secret drawer of a cedar wood chest, perhaps at the request of the angels, or perhaps because he was loath to see his life's work destroyed. In 1642 a Robert and Susannah Jones bought the chest, which had found its way into a shop. It was not until 20 years later, however, that the Jones discovered the secret compartment, which held many of Dee's magical diaries.

The documents eventually found their way into the hands of Elias Ashmole, an antiquarian and alchemist, in 1672. Ashmole already had an interest in Dee, having published two alchemical texts written by Dee's son, Arthur, around two decades beforehand.

The collection was handed over to the British Museum, where

it remains today. It was here that the Hermetic Order of the Golden Dawn expanded upon the brief mentions of Enochian in its Cipher Manuscript into what would become a major part of the modern occult tradition, and the means by which most people interested in Enochian magic would be introduced to the system.

Another collection of Dee's documents was found by Sir Robert Cotton after an excavation of land surrounding Dee's house. It was this stash that Sir Thomas Cotton handed over to Meric Casaubon, who transcribed and published them, with a number of errors, in *A True & Faithful Relation.*

Unfortunately, many of Dee's diaries were destroyed after they were discovered, with half of the stash discovered by the Jones used as lining for pie tins by their maid, and the remaining number narrowly escaping the inferno of the Great Fire of London in 1666. While this has had little bearing on the overall system, it is possible that answers to some of the major questions and explanations to some of the more obscure parts of the system might have been found in these destroyed texts.

Dee was meticulous in his documenting of the workings, transcribing the communications in almost excruciating detail, with many footnotes and explanatory comments dotted throughout. He even made several copies of his diaries. It was this level of attention to detail that allowed the Enochian system to survive, despite the unfortunate treatment of some of the diaries. In fact, I would argue that Dee's extensive documentation skills were one of the very reasons why he was chosen by the angels for the delivery of this magical system in the first place.

The communications between the angels and Dee are long, spanning many years and hundreds of workings. Some of these sessions were intense, producing a high volume of material that ultimately became the Enochian system. Other sessions were less fruitful, effectively amounting to little more than clairvoyant chit chat. Benjamin Rowe sums it up best:

> "Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are

> long periods of communication that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophecies, and angelic gossip, but very little in the way of solid information."[5]

This "filler" material often makes the diaries difficult to read, especially when searching for material relating to the magical tradition that we have come to describe by the term "Enochian." They can often be beneficial for context, but generally speaking they were intended for Dee and Kelley's eyes and ears, not the thousands of magicians who would follow.

It is impossible to get a full understanding of the Enochian system without exploring the two figures who played such a pivotal role in its delivery and discovery. Without Dee we would not have the religious fervour and urge to commune with the Angels; without Kelley we would not have the psychic capabilities, the ability to make that communion a reality. The intricacies of the relationship between these two men is enough for a book of its own (I recommend *The Queen's Conjurer* by Benjamin Woolley for more detail), but a brief exploration is necessary.

JOHN DEE

5 Benjamin Rowe, *Enochian Magick Reference*, p. 1.

Dee was born on 13 July 1527 in Tower Ward, London to Jane and Roland Dee, the latter of whom worked as a textile merchant and gentleman sewer to King Henry VIII.

Dee studied at Trinity College, Cambridge from the age of 14, where he was exposed to multiple subjects, including mathematics and astronomy, both of which would shape his future. It is likely here that he was first introduced to the occult.

Dee married his second wife Jane Fromond in 1578 and she bore eight children, only three of which outlived Dee, due to disease and plague that ran rampant at the time. Jane also miscarried after being ill for days with another child. His son Arthur wrote a number of essays on alchemy and also acted as a somewhat unsuccessful skryer for Dee towards the end of the angelic workings.

Aside from prayer it is not clear to what extent Dee carried out magical work. Some records exist that show that he carried out exorcisms, including an attempted one on his troubled nurse Anne Frank, whom he believed to be possessed, but she eventually committed suicide. It does not appear that he ever used Enochian magic, but it is likely he at least dabbled in, if not overtly practiced, some other forms of grimoire and Qabalistic magic.

Dee allegedly had one of the largest libraries in the world at the time. Casaubon states that Dee had some 4,000 books, 700 of which were manuscripts. He also notes some 48 books catalogued as written by Dee in *A discourse Apologetical*, which was sent to the then Archbishop of Canterbury.[6]

When Dee returned to his Mortlake homestead in December 1589 he found that it had been ransacked and around 500 of his books and many of his other prized possessions had been stolen. Interestingly, in August of that year he reported being plagued by nightmares that Kelley would "bereave me of my books."[7] We do not know exactly who carried out this crime, but some reports suggest it was a London mob or people close to Dee, though there appears to be no evidence that Kelley was among this number.

Dee's later years were marred by squalor, a somewhat ironic twist of fate for one who had enjoyed such wealth for much of his life. He found himself in debt to many people and unable to pay his

6 Meric Casaubon, *A True & Faithful Relation*, Preface.

7 Benjamin Woolley, *The Queen's Conjurer*, p. 276.

bills, forcing him to sell much of what little he had left to get by.

Many of Dee's friends donated reasonable sums of money to help him out. Even Queen Elizabeth I came to the rescue with a large sum of money. She also secured him a position as Warden of Christ's College in Manchester, a post he held until his death. In his final days his daughter Katherine sold many of his cherished books, a fact that might have hastened his passing.

Dee died in Mortlake at the age of 81 or 82. The exact year of his death is not entirely known, since the records and gravestone have since gone missing, but it is believed to have been in December 1608 or March 1609.

The first working Dee did with Kelley resulted in an angel telling him he would live "an hundred and odd years,"[8] but that turned out to be a false spirit pretending to be Uriel. While Dee did not quite make that lofty age, his real life span was nearly double the average lifespan at the time, which was around 40 years, and he outlived almost all of those around him, including Queen Elizabeth. Dee might have lived even longer were it not for the relative poverty of his final years.

A RENAISSANCE MAN

Dee was a typical polymath or *Renaissance Man*, being well-versed in a great array of subjects and hungering for more knowledge, including the secret teachings of the angels. He was like many people of the time, including Leonardo da Vinci and Michelangelo, who were not only jacks of all trades, but masters of those numerous subjects that they delved in, inspired by the philosophy of the time that we are limitless in our and abilities and our capacities for knowledge and development.

Dee was a great mathematician, invented many things, was pivotal in the explorations of the New World (through his cartography, etc.), and, indeed, was heavily involved in the various occult sciences that were part and parcel of the "elite" of that day. He was fluent in many languages, including English, Latin, Greek and Hebrew.

He was also knowledgeable in steganography, a form of encryption that conceals the message in an otherwise mundane text, a

8 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 67.

fact that has partly contributed to a belief that Dee might have also worked as a secret agent for Queen Elizabeth. There is not much evidence to support this claim, besides his contacts with Elizabeth's spies Sir Francis Walsingham and William Cecil. Biographer Richard Deacon[9] claims that Dee employed the number 007, or a symbol of a hand over one's eyes when gazing into the distance, on some correspondence, a rather appropriate signature for what would eventually become the quintessential spy hero James Bond. Ian Fleming is believed to have had some contact with Aleister Crowley, who thought he was the reincarnation of Kelley. This might have been where Dee and 007 came into the equation. It seems likely that this is little more than a myth, however.

Dee was well-respected, not only in England, but all over Europe, where he travelled frequently and enjoyed the hospitality and audience of many nobles and royal families. Indeed, at one stage he was invited to the Vatican, though this was, it seems, an attempt to take his life—luckily for us, he was wise enough to turn down the invitation.

Dee also contributed to the exploration of the New World, helping explorers with his knowledge of navigation and cartography. He even developed some new navigational instruments to help seafarers find their way.

Dee was clearly ahead of his time, seeing the scientific reality of things where others relied on superstitious beliefs. For example, he saw the mathematical element of mechanical creatures that were then being experimented with by various people, while many others still saw mathematics as an occult tradition, if not downright the work of the devil.

It was in Dee's production of the Aristophanes play *Peace* that people got the first glimpse of Dee's "magical" powers, though in reality they were really getting a flash of the future. Dee managed to get a scarab prop to rise into the air, much to the wonder and amazement of the audience. According to Woolley,[10] Dee likely used pneumatics, mirrors, springs and pulleys to achieve this, all of which he wrote about in various papers, but that did not stop him being

9 See Richard Deacon, *John Dee: Scientist, Geographer, Astrologer, and Secret Agent to Elizabeth I.*

10 Benjamin Woolley, *The Queen's Conjurer*, p. 14.

labelled a "conjurer" by those around him.

Dee is also believed to have earned the attention of William Shakespeare, with many people attesting that the character Prospero in *The Tempest* is based on him.

THE QUEEN'S CONFIDANT

Dee enjoyed some special favour with Queen Elizabeth, who appointed him as her Court Astrologer. He was given the task of finding an appropriate date for her coronation and was consulted for advice on several other occasions. Dee also analysed the astrological significance of Elizabeth's reign, something that she was undoubtedly very interested in knowing.

Dee was not just a royal astrologer, however. He acted as a confidant to Elizabeth, being summoned by her a number of times to discuss things that were on her mind, suggesting she valued his intellect and insight. She visited Dee's house at Mortlake many times, a rare honour for anyone concerned. She also seemed to have more than a passing interest in magic, though it is likely she had no intention of ever practicing it herself.

In 1564 Dee wrote *Monas Hieroglyphica*, a magical treatise on the importance of a symbol, the Hieroglyphic Monad, that he believed was the key to understanding the universe. This was such a pivotal element of his work and he shared it with Elizabeth, who seemed so fascinated by its mysteries that she told him she would act upon them if he disclosed the book's secrets. It is not clear exactly what was meant by this, but it may have been that Dee was offering some potential magical aid in the imperialistic pursuits of England, which Elizabeth was obviously keen to encourage.

Dee's proximity to the Queen led to him enjoying a certain amount of political 'invulnerability', a particularly important necessity given that he had previously been jailed for a period during the reign of Queen Mary on accusations of treason after he constructed her horoscope. While England now had a Protestant ruler Dee still could face religious trouble over his esoteric work, particularly given the numerous assassination attempts on his character, making Elizabeth's favour more important than ever.

His closeness to the Queen also earned him the trust of many of her top advisors, including Sir Francis Walsingham, William Cecil, Robert Dudley, Christopher Hatton, and Edward Dyer, all of whom were very close to Elizabeth and carried significant sway in the court.

Dee's concern for Elizabeth also spilled over into the angelic workings, where at one point he asked the angel Gabriel if she was alive of dead, to which Gabriel said that she was still alive (which was, of course, true). Dee was in Kraków, Poland at this time and likely would have heard little news about what was happening back home.

Dee's importance to Elizabeth cannot be underestimated. Some of the more interesting reports about his magical work suggest that he was responsible for the sinking of the Spanish Armada, as well as predicting an assassination attempt against the Queen. Elizabeth's financial aid in Dee's time of hardship also shows that she felt she owed him a favour or two, despite a sudden shift in the Queen's court and general society against astrologers and magicians.

THE ROSICRUCIAN LINK

Rosicrucianism is an esoteric Christian tradition that began in 1614 with the publication of the *Fama Fraternitatis* in Germany, a manifesto that first revealed the existence of the Order or Fraternity of the Rosy Cross, a mysterious group based on a mythical figure called Christian Rosenkreuz, who, tradition claims, lived to the ripe age of 106, an extremely long life for the time period.

This text was followed by the *Confessio Fraternitatis* in 1615 and the *Chemical Wedding of Christian Rosenkreutz* in 1616, again in Germany, which added fuel to the fire of what was quickly capturing the imaginations of many learned people throughout Europe, with all three texts being translated into numerous languages.

The exact origins of Rosicrucianism are unknown, with some attributing the source texts to a number of famous individuals, including Francis Bacon, who is also believed by some to be the author of the numerous plays traditionally attributed to William Shakespeare. John Dee is also on the list of potential instigators of the Rosicrucian tradition, a theory made popular by the works of scholar Frances

Yates.

In *The Rosicrucian Enlightenment*, Yates argues that "there can be no doubt that we should see the movement behind the three Rosicrucian publications as a movement ultimately stemming from John Dee."[11]

She asserts that Dee's extensive travels throughout Europe, and particularly to Bohemia, may have been what set the Rosicrucian fervour in motion.

> "The strangely exciting suggestion is that the Rosicrucian movement in Germany was the delayed result of Dee's mission in Bohemia over twenty years earlier..."[12]

While there might seem like little evidence to support this, there is a peculiar link between Dee and the *Chemical Wedding* text, the title page of which contains the Hieroglyphic Monad symbol from Dee's *Monas Hieroglyphica*, a short book that contains a number of esoteric theorems which Dee believed were of extreme importance.

Of course, Dee died in 1608, six years before the publication of the first Rosicrucian manifesto, which suggests that he was not the author of it, unless he wrote it many years prior to its first appearance, which seems unlikely.

While Dee may or may not have influenced the Rosicrucian tradition, his prominence at the time led to claims that he was, at the very least, a member of that fraternity.

> "Although Ashmole himself was not a Rosicrucian and does not seem to have associated Dee with that group, some members of the Rosicrucian fraternity adopted Dee as one of their own. Sometime after the publication 1652 of Ashmole's *Theatricum Chemicum Britannicum*, which included a brief life of Dee, a Mr Townesend wrote to Ashmole that John Dee 'is acknowledge for one of ye Brotherhood of ye R. CR. by one of that Fraternity, who calleth himself Philip Zeigerus, Francus.'"[13]

11 Frances Yates, *The Rosicrucian Enlightenment*, pp. 55-6.

12 Ibid., p. 56.

13 Peter French, *John Dee: The World of an Elizabethan Magus*, p. 14.

It is understandable why other Rosicrucians would want to associate Dee with the group, given how well-received he was throughout Europe until Casaubon tarnished his reputation with the publication of *A True & Faithful Relation*. Dee's achievements in mathematics, navigation, and astronomy, not to mention his fervent interest in occult studies, made him a perfect example of what a typical Rosicrucian should be. It seems unlikely that Dee was really a Rosicrucian, however, since the texts did not exist during his lifetime, but he certainly fit the bill in every way imaginable.

> "Dee can plausibly be identified with the Rosicrucian mode of thinking, which tended towards secrecy and science mixed with magic, but only if Rosicrucian is used as a generic term. It is improbable that he was a Rosicrucian in the sense of belonging to a secret fraternity with formal rules, secret ceremonies, and so forth."[14]

The enigma surrounding the origins of Rosicrucianism make it ripe for speculation, and it is far more appealing to think of individuals like Dee and Bacon, instead of some lesser known people, as the potential figureheads of the tradition. Unfortunately, there is little to support this assertion, but while it seems that Dee was likely not directly connected with the Rosicrucian movement, the presence of the Hieroglyphic Monad in the *Chemical Wedding* suggests that his works certainly had a major influence on it.

EDWARD KELLEY

Edward Kelley (or Kelly) was born on 1 August, 1555. Little is known about his life before encountering Dee, but it is believed he worked as an apothecary's apprentice, where perhaps he developed his fervent interest in alchemy.

Kelley also went by the name Talbot, making it more difficult to track down details about him. This was the name that he went by when he first entered Dee's life, but the reasoning for the pseudonym is unknown. It might be that he was wary of revealing his true

14 Ibid.

identity, particularly given some previous run-ins with the law.

What little we know about Kelley's early days is that he was notorious for his deception and fraud. At one stage it appears he was arrested for coining (making false money), for which he was allegedly punished by having his ears cut off.[15] Indeed, it seems evident that Kelley was obsessed with material wealth, as his sole magical purpose seems to have been in finding out how to turn lead to gold, an achievement he is rumoured to have achieved later in life.

Kelley claimed that he had ancestors in the house of "Imaymi," more correctly known as Uí Maine, from the Irish province of Connaught, which Kelley wrote as "Conaghaku," according to Wooley.[16] Unfortunately, we do not know if this claim had any truth to it.

Kelley was a powerful "psychic," with strong skrying abilities that Dee and his previous skryers lacked, a fact that is evident alone in the accounts of the Enochian workings. He had a strong personality and often argued with the angels that he communed with, at times accusing them of being illuding spirits. It seems to me that the angels disliked and distrusted him as much as he disliked and distrusted them, and their mutual rivalry was only set aside because they needed each other; Kelley needed the angels to keep his employment with Dee, while the angels needed Kelley to deliver their material. It was, as it were, a relationship of convenience.

In the later years, when Kelley supposedly discovered the secret

15 Donald C. Laycock, *The Complete Enochian Dictionary*, p. 21.

16 Benjamin Woolley, *The Queen's Conjurer*, p. 268.

of alchemy, he enjoyed the fame and welcome that Dee previously had in the crown courts of Europe, even receiving a knighthood from the Holy Roman Emperor, Rudolf II. It is evident that this was because everyone was interested in figuring out how to turn lead to gold, though it is not clear if this was another ploy by Kelley or a genuine belief in the attainment of this secret.

Neither Dee nor Kelley really utilised the Enochian system, or, at least, no documentation of such has been found. It seems to me that the angels made many promises purely so that these two conflicting figures would work together long enough to receive the full material that the entities wanted humanity to have. Regardless of the whys, it is Dee's careful journaling of the workings that has allowed us to piece together a viable and, indeed, potent practice that has attracted a lot of attention over the last century in particular.

THE SKRYER AND THE MAGICIAN

It was on 8 March 1582 that Kelley, then known as Edward Talbot, entered Dee's life, a few days later replacing former priest Barnabas Saul, who previously worked as Dee's somewhat unsuccessful skryer and who mysteriously disappeared as Kelley arrived.

It is interesting that when Kelley appeared with one Mr. Clerkson at Mortlake, both of them revealed that Saul was spreading rumours about Dee, effectively axing him from the equation and opening up a position that Dee would desperately want filled. Whether this is coincidence, the manipulation of Kelley, or the work of the angels is a mystery that will likely never be solved.

Kelley was only 26 at this time and had just met Dee, yet he quickly offered to perform some skrying work, clearly eager to prove his ability. Indeed, the apparent wrongdoing of Saul was told to Kelley by "a spiritual creature," an immediate and, we might assume, deliberate hint of Kelley's capabilities.

Dee was initially skeptical and dismissed Kelley's first offer, noting that it was to "entrap" him and find out if he had dealings with "wicked spirits." Two days later, however, on 10 March, and after much reassurance from Kelley, he decided to give the young man a try. It likely did not take much convincing, as Dee clearly wanted a

genuine and skilled skryer as much as Kelley appeared to want to fill that role.

Kelley knelt by Dee's desk and began gazing into the shewstone Dee had set up, while Dee retired to his oratory. Both began intense prayer and within 15 minutes Kelley had established contact with the archangel Uriel, whom Dee questioned about his Book of Soyga, a magical text that contained a number of mysterious tables he could not decipher. Uriel responded that this book was delivered to Adam by angelic beings, the first hint of the Enochian or Adamic tongue and teachings that would follow.

Kelley also received a vision of a Goetic style talisman that was later discredited by Uriel and documented as a false vision in a footnote by Dee. This puts the legitimacy of the entire skrying session into question, but even if the contact proved false, it was evidently a much clearer mode of communication than Dee had experienced with his previous skryers, and by the time Dee had found out that it was an illuding spirit he was already deeply engrossed in workings with the true angels.

Dee continued to perform magical workings until 1607, many years after the departure of Kelley and a year or two before Dee's death, but these were obviously not as fruitful without Kelley's skills, and it is unclear to what extent, if any, they relate to the previous transmissions of the Enochian system.

The swiftness with which Kelley established a connection to the angels and with which Dee threw himself into documenting what transpired is almost unbelievable, as these two men barely knew each other. Yet this strange meeting was to become the beginning of a journey of many years and the first insight into what would be revealed as the system of Enochian magic.

A YOUTH OF NECROMANCY & BLACK MAGIC

Kelley has been widely criticised as a fraudster, not simply because of the allegations that he was charged with coining, but also because of his history with black magic and evil spirits.

The first day Kelley worked as a skryer for Dee was 10 March 1582. Dee was 55 and Kelley was 26. Uriel appeared within a short

space of time, but it turned out to be an illuding spirit, who delivered a false seal that is Goetic in form. This may have simply been because of the new psychic links being forged or it may have been due to Kelley's past history of working with demons, a history that Dee noted in his diary on that day:

> "Note: he had two days before made the like demand and request unto me: but he went away unsatisfied for his coming was to entrap me, if I had had any dealing with wicked spirits as he confessed often times after: and that he was set on, etc."[17]

Two years later, on 8 June 1584, Dee was still writing about Kelley's involvement with evil spirits, commenting that he told Kelley to abandon his "diabolical experiments" and to "renounce the evil angels and all their frauds."[18] Dee recorded this in Latin, most likely so that Kelley, whose Latin was poor, could not read it and take offense.

Kelley's reputation as a necromancer was depicted in a work by Ebenezer Sibly in 1806, which carries the title: "Edw[ar]d Kelly, a Magician. in the Act of invoking the Spirit of a Deceased Person." It is unlikely that Kelley ever attempted any form of necromancy, but clearly he had earned a dark reputation.

17 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 66.

18 *A True & Faithful Relation*, p. 164.

Some scholars have recently attempted to re-evaluate what we know about Kelley and whether or not the stories about him are true. Michael Wilding, author of a biographical essay on Kelley,[19] claims that Kelley's reputation was unduly tarnished, in much the same way Dee's was.

It is likely that at least some of the reports about Kelley are exaggerated or completely erroneous, but Dee's accounts appear to be quite clear that Kelley was at least in some way involved with evil spirits at some point in his life.

Regardless of who he was or what he did, he was without doubt a gifted individual, with an ability that few could match, then or now. Depending on which side of the fence one sits on, he was either a cunning and convincing conman or a truly remarkable psychic. Either reality means that we must respect his contribution to magical history, real or feigned.

THE WIFE-SWAP

One of the most controversial points in the history of Dee and Kelley is what has infamously become known as the "wife-swap," where the duo and their wives agreed to a covenant that would permit them to exchange wives for sexual relations on one occasion.

On 18 April 1587 Kelley received shocking instructions from the angel Madimi, an entity with whom Dee felt a special closeness, so much so that he named one of his daughters Madinia after her. The instructions suggested that the four should be joined in both a spiritual and carnal sense, with Madimi dismissing the notion of sin when it is asked for by and in the name of God.

It has been proposed by many people that Kelley constructed these visions to fulfil his own sexual fantasy. However, on 22 April he wrote a lengthy diatribe, expressing his dislike for the spirits and the covenant they proposed:

> "I Edward Kelly by good and provident (according to the Laws and ordinances of God) determination and consid-

19 See *Mystical Metal of Gold: Essays on Alchemy and Renaissance Culture*, AMS Press, 2007.

eration in these former Actions, that is to say, appearings, shows made, and voices uttered, by the within named in this Book, and the rest whatsoever Spirits have from the beginning thereof (which at large by the Records appeareth) not only doubted and disliked their insinuations and doctrine uttered, but also divers and sundry times (as coverting to eschew and avoid the danger and inconvenience that might either by them, their selves, or the drift of their doctrine ensue, or to my indamagement divers ways, happen) sought to depart from the exercises thereof: and withall boldly (as the servant of the Son of God) inveighed against them: urging them to depart, or render better reason of their unknown and incredible words and speeches delivered: and withall often and sundry times friendly exhorted the Right Worshipful Master JOHN DEE (the chief follower thereof) as also in the Records appeareth, to regard his soul's health, the good proceeding of his worldly credit (which through Europe is great) the better maintenace to come of his wife and children, to beware of them, and withall to give them over: wherein although I friendly and brotherly laboured, my labour seemed to be lost and counsel of him despised, and withall was urged with replies to the contrary by him made, and promises, in that case, of the loss of his soul's health, if they were not of God: Whereunto upon as it were some farther taste of then, or opinion grounded upon the frailty of zeal, he cased not also to pawn unto me his soul, etc. Which his persuasions were the chief and only cause of my this so long proceeding with them: And now also at this instant, and before a new few days having manifest occasion to think they were the servants of Satan, and the children of darkness; because they manifestly urged and commanded in the name of God a Doctrine Damnable, and contrary to the Laws of God, his Commandments, and Gospel by our Saviour Christ as a Touchstone to us left and delivered, and brotherly admonished the said Worshipful, and my good friend Mr. JOHN DEE to beware of them: And now having just occasion to determine what they were, to consider all

these things before mentioned by me, and wisely to leave them; and the rather because of themselves, they (as that by their own words appeareth) upon our not following that Doctrine delivered, gave unto us a *Quietas est*, a passport of freedom: But the Books being brought forth, after some discourse therin, after a day or two had, and their words perused spoken heretofore, did as it were (because of the possible verity thereof, *Deo enim omnia sunt possibilia*) gave us cause of further deliberation: so that thereby, I did partly of my self, and partly by the true meaning of the said Mr. DEE in the receiving of them, as from God; and after a sort by the zeal I saw him bear unto the true worship and glory of God to be (as that was by them, promised) by us promoted, descend from my self, and condescend unto his opinion and determination, giving over all reason, or whatsover for the love of God: But the women disliked utterly this last Doctrine, and consulting amongst themselves gave us this answer, the former actions did nothing offend them but much comforted them: and therefore this last, not agreeing with the rest (which they think to be according to the good will and wholesome Law of God) maketh them to fear, because it expressly is contrary to the Commandment of God: And thereupon desiring God not to be offended with their ignorance, required another action for better information herein; in the mean, vowing, fasting, and praying, Mrs. DEE hath covenanted with God to abstain from the eating of fish and flesh until his Divine Majesty satisfy their minds according to his Laws established, and throughout all Christendom received. To this their request of having an action, I absolutely answer, that my simplicity before the Highest is such as I trust will excuse me: And because the sum of this Doctrine, given in his name, doth required obedience which I have (as is before written) offered, I think my self discharged: And therefore have no further cause to hazzard my self any more in any action. Wherefore I answer that if it be lawful for them to call this Doctrine in question, it is more lawful for me to doubt of greater peril; considering

> that to come where we are absolutely answered were folly, and might redound unto my great inconvenience. Therefore beseeching God to have mercy upon me, and to satisfy their Petitions, doubts and vows, I finally answer, that I will from this day forward meddle no more herein."[20]

If this was a show put on by Kelley it had a lot of potential to backfire, as any attempts to discredit the angels would in turn discredit their command that the four should become as one. Therefore if he really did want to go through with this it would make no sense to make such an effort to dismiss the angels entirely. That said, he was probably well aware that Dee would not so easily abandon communication with the angels and would hope to appease their anger at Kelley's refusal to give in.

While it is possible Kelley pretended to be dismayed, there is another example of this type of distaste for the angels' commands in a working from five years earlier, which means that Kelley's utter dislike of the instructions given to him was not a once off affair.

In this earlier working Uriel was discussing some of the Heptarchic material with Dee and the process was suddenly interrupted by Michael, who spoke to Kelley alone. When Kelley returned, Dee wrote that he was "much disquieted." Kelley then recounted what Michael had said to him:

> "He said that I must betake my self to the world, and forsake the world. That is that I should marry. Which thing to do, I have no natural inclination: neither with a safe conscience may I do it, contrary to my vow and my profession. Wherefore I think and hope, there is some other meaning in these their words."[21]

Michael responded by saying: "Thou must of force keep it. Thou knowest our mind." At this point Dee quickly said a prayer praising God and ended the operation, suggesting that he was uncomfortable with this sudden change of direction. It is also likely that he was afraid of upsetting the angels and was worried about Kelley's reluctance to

20 *A True & Faithful Relation*, Actio Tertia, pp. 17-18.

21 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 172

do what they asked.

All of this could have been an act by Kelley to make it look like he did not want to marry, but if it was, it was a very elaborate and convincing act. The next day Kelley "would not willingly" work with the angels, according to Dee, who said that Kelley was now "utterly misliking and discrediting them, because they willed him to marry."[22]

It is also possible that since Kelley did not want to marry in the first place he was not keen on being limited to one woman, and that therefore he tired of his wife after several years and yearned to be with another.

There is a gap in the diaries with no records for the day following the wife-swap request, suggesting that Kelley refused to conduct any workings that day, as per his promise. However, there is an action recorded on 24 April, two days after Kelley's vow, most likely at the behest of Dee, who would undoubtedly have pleaded with Kelley to continue the work and try to find some answers to this problematic command the angels had given.

Dee records that they "cannot find how we may do the thing required,"[23] but then Christ appears before them and speaks in language akin to the gospels, assuring them of the divine origin of the wife-swap request and urging them to carry it out with all due faith:

> "He that fasteth and prayeth doth but that which is commanded: He that also fulfilleth my will is justified before me: for who is he that raiseth up, or who is he that casteth down? Yea, even I it is that have taken you four Trees out of the forest of the world, and have covered you hitherto with my wings. And behold, this that is take away shall be restored again to you with more power. And Might shall be in it, and a breastplate unto you, of Judgement and Knowledge. [...] Your unity and knitting together is the end and consummation of the beginning of my harvest."[24]

An interesting thing that is said by Christ (if it was him) was that "this Doctrine is not to be published to mortal men." This means

22 Ibid., p. 174.

23 *A True & Faithful Relation*, p. 19.

24 Ibid., pp. 19-20.

that the covenant was to be kept secret, a fact that raises a number of questions. On one hand it could have been a genuine request, for there is power in secrecy. On the other hand, it might have been an illuding spirit which knew well that this proposal did not come from God, or it might have been a ploy by Kelley to ensure that Dee did not reveal what had happened to other people, which could have affected both of their reputations. Dee took this clause so seriously that he beseeched God that if any of them should reveal it they should be "stricken dead by thy Divine power."

Dee told his wife Jane about the proposal, telling her that "there is no other remedy," to which she wept and trembled for a quarter of an hour, as one can expect for someone entrusted to do something that she does not want to do for the one she loves. After a time Dee pacified her and persuaded her to agree to the cross-matching.

It seems that both Dee and Kelley were content with Christ's words and they swapped wives on the night of Sunday, 3 May 1587. It appears the angels were satisfied with this, yet there is a peculiar incident of the angel Madimi taking away Dee's shewstone, which he later found beneath one of the pillows on his bed where his wife was resting. Kelley might have put it there, but both John and Jane Dee believed it to be an act of God.

Regardless of what one makes of the wife-swapping agreement and who came up with the idea, ethereal or corporeal, it marks one of the most intriguing and unusual incidents in occult history, where a number of people who were extremely devout Christians agreed to perform an act that was quite un-Christian. Yet it is easy to see why Dee would agree to it, having spent several years at these communications and believing them to be true. Whether or not this covenant really came from the angels, however, is a debate that is likely to never end.

THE ALCHEMIST OF EUROPE

Kelley expressed an interest in alchemy throughout his life, gaining fame and fortune in Europe for his alleged achievements and even writing a book on the subject, *Theatrum Astronomiae Terrestris*, the only text he ever penned. Kelley claimed that he found this book in

a bishop's tomb, but it is likely this was an attempt to add historical credibility to his work.

There are not many mentions of alchemy in Dee's diaries, a fact that Peterson argues is likely due to Dee wanting to keep his alchemical experiments secret from Kelley.[25] It appears that the only direct involvement of the entities with Kelley's alchemical pursuit happened quite early on in the duo's magical career. In 1583, a year after the two met, Dee recorded that Kelley had been instructed by the angels to travel to a "Huets Cross," a monument where he found a red powder, a scroll, and a book of magic and alchemy called *The Book of Saint Dunstan*.[26]

Towards the end of the angelic workings Dee and Kelley travelled around Europe trying to gain the financial support of some of the royalty and nobility. This was particularly difficult on Dee's family, who were forced to move several times, often back and forth from city to city, and frequently at the behest of the angels.

Two places that they travelled to in particular were Poland and Bohemia. The King of Poland did not appear to be impressed by the duo. Count Vilem Rozmberk of Bohemia, however, saw their potential, securing the favour of the Holy Roman Emperor, Rudolf II, who then reversed a previous banishment from the country. Dee and Kelley settled in the Bohemian town of Trebon in 1586, not long before their angelic communications were brought to a close.

Even if Kelley had not discovered this alchemical secret, he certainly enjoyed a lavish lifestyle thanks to the patronage of Europe's wealthy. Rozmberk, in particular, gave him money and a number of estates, while Rudolf made him a baron. Both had already expressed a keen interest in alchemy and were obviously attempting to earn Kelley's favour if the reports they were hearing were indeed true.

Those reports, of course, were that Kelley had managed to produce an ounce of gold from a mixture of a small amount of a red powder with mercury, a mystery that had confounded and eluded alchemists for many centuries. The rumours travelled throughout Europe, even back to England where Edward Dyer tried to convince the Archbishop of Canterbury of Kelley's abilities and where the Lord Treasurer tried in vain to get the skryer-turned-alchemist to return.

25 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, pp. 30-31.

26 Ibid., p. 346.

By February 1589 Dee had lost the favour of Rozmberk and saw the last of Kelley, who travelled to Prague alone, less than two years after the wife-swapping incident and not long after he had amassed a wealth that Dee could not approach. Dee was likely furious that Kelley so quickly abandoned him, considering it was Dee's reputation that initially curried favour with the European courts, but this parting was a blessing in disguise, considering what would follow.

Kelley grew increasingly wealthy, with a castle, nine villages and two houses in Prague at his disposal, but he failed to deliver on his promises, which means that it was either an elaborate ruse or that Kelley did not want to or could not share his secret. If it was the latter, we need to ask why he needed the wealth of others if he could make it for himself. If he really was onto something it may have been the case that he ran out of the mysterious red powder and was no longer able to conduct this miracle of metallurgy.

Kelley's failure angered Rudolf, who ordered his arrest on 30 April 1589, only months after he and Dee parted ways. Kelley appears to have been tipped off about this, and disappeared before the contingent of guards arrived. He was found soon afterwards, however, and brought to Krivoklat Castle.

It is interesting that at this time Elizabeth sought for the freedom of some of Kelley's associates, such as Dyer, but never asked for Kelley himself to be freed. This might be because he refused to share his alchemical secrets with England or because she did not want to upset Dee, who likely was not very fond of Kelley any more.

Kelley was released from prison in 1593, but by 1596 he was jailed once more, now at Most Castle, after a spat with the assistant of an influential alchemist, suggesting that he continued his alchemical work despite losing the support of Rudolf II.

Wealth is the most likely reason for Kelley's alchemical experiments, particularly given his earlier alleged crime of coining and the likelihood that he put up with the angels largely for the handsome pay that Dee was affording him.

Another possible aspect to Kelley's obsession with alchemy is its potential for instilling fertility, of transmuting death into life. According to Woolley,[27] Kelley believed his wife Joanna was unable

27 Benjamin Woolley, *The Queen's Conjurer*, p. 252.

to conceive, and that this fact plagued his mind while in Trebon. He was also potentially influenced by Rozmberk's own fascination by the idea that alchemy might help him produce an heir, something he had failed to achieve on numerous occasions with multiple wives.

A DEATH PREDICTED

One of the most interesting elements of the life of Kelley was actually his death, which is shrouded in mystery and intrigue.

Kelley died in 1597, aged 42, almost half the age of Dee. The story goes that he tried to escape from Most Castle by drugging the guards and climbing down a makeshift bedlinen rope from his prison window. He fell, broke his legs, and joined the angels (or perhaps demons) in the afterlife.

Interestingly, on 21 August 1584, the angel Uriel predicted that Kelley would "die violently."[28] If the tale of his plummet from the heights of the castle is true, then this is an uncannily accurate omen.

To counter this, however, Uriel failed to get their proposed ages right, suggesting that Kelley would live to 87 and Dee to 122, supporting an earlier claim that he would live past 100. Neither of these ages are accurate, nor even close, but they might have been an attempt to placate the duo with promises of long-life, something that many alchemists had been searching for in vain.

A letter from Sir Thomas Browne to Elias Ashmole alleges that Dee's son Arthur said that Kelley attempted to escape, fell and broke his leg, and was then imprisoned again, suggesting that the story is partially true, but that he did not die in the incident. When and how he died is anyone's guess, but it might have been while still in prison, or he might have been released and died a rather unexciting death in the company of the Rozmberks, with whom he still held favour.

Interestingly, Dee recorded Kelley's death as being on 15 November 1595, but Woolley says that sightings of Kelley were reported as late as 1598.[29] It is not clear why Dee marked such an early date, but it seems likely that he was led by a friend or contact in Europe to believe that Kelley had passed on. Dee uses the word "slain" to de-

28 Stephen Skinner, ed. *Dr John Dee's Spiritual Diaries*, p. 407.

29 Benjamin Woolley, *The Queen's Conjurer*, p. 272.

scribe Kelley's passing, suggesting he did not die naturally, but rather at the will or hand of another. We do not know what this alternative story of his death is, but it suggests that Kelley could not escape the fate outlined by Uriel all those years before.

II

THE MAGIC OF THE ANGELS

Enochian magic is extremely complex, not only in how it was delivered, how the tools are made, and how it is practiced, but also in how it is understood. There are so many layers to the system and so many questions left unaswered by Dee and his angelic cohorts.

For example, most people might take it for granted that the entities involved in this system are in fact angels, but a number of people have questioned this, suggesting they might be demons or some other form of entity unto their own.

Another burning question that many have is: what is the purpose of Enochian magic? Some say it is designed to help humanity, while others postulate that it is intended to bring about the Apocalypse.

These and other questions will be answered, to the best of my ability, in this chapter. I think it is helpful to know exactly what we are working with before getting into the nitty gritty of the system itself. It will make far more sense with that layer of understanding.

THE NAME "ENOCHIAN"

The term "Enochian" is actually a relatively modern name for both the language and magical system delivered to Dee. The magic gets its name from the language, and the language gets its name from the biblical patriarch Enoch.

Enoch is most well known for being the only person in the Old Testament to be assumed or taken up into heaven, based on a particular passage of Genesis:

> "Enoch walked with God; then he was no more, because God took him."[30]

Tradition has it that Enoch became Metatron, the highest archangel in charge of the heavenly hosts, and the archangel attributed to the highest Sephirah, Kether, in the Qabalistic system. Metatron was often afforded such a high status that he became known as "the lesser YHVH," with some even considering him as a power to rival that of God himself.

There were several apocryphal texts about Enoch, mostly notably the Book of Enoch, which is actually three separate texts, detailing Enoch's ascent through the palaces of heaven and his assumption of the angelic form of Metatron. The first text (commonly called 1 Enoch) is Ethiopian, the second (2 Enoch) is Slavonic, and the third (3 Enoch) is a Hebrew text purported to be written by Rabbi Ishmael. The first two texts are believed to date from the First Century CE, while the third purports to be from the Second Century CE, but is more commonly believed to have originated in the Fifth Century CE.

Dee was fascinated by the Book of Enoch, but all three of them had been lost at the time Dee lived in. In fact, their loss was probably the primary reason that Dee was fascinated by them, as they offered potential mystical and magical secrets he did not have access to. He would not have been aware that there were several different texts, however. All three were rediscovered between 200 and 400 years after Dee's time.

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30 Genesis 5:24 (NRSV).

What is important to know is that there is a mystical Book of Enoch in Jewish tradition, a book that exemplifies the knowledge Enoch obtained when he was assumed into heaven. 1 Enoch speaks of a book of knowledge given to Enoch, while 2 Enoch tells of God giving Enoch 366 books, containing all knowledge, including the secrets of creation. Indeed, this mystical Book of Enoch was likely the reason these three texts were written in the first place.

The angels whom Dee spoke with made numerous references to Enoch and Dee questioned them about the long lost Book of Enoch. It is these references, which suggest that Enoch had access to a spiritual tongue, that gave us the modern name.

When the Enochian language was introduced, Raphael referred to it as the "celestial speech," while Dee called it the "angelic language" and "primitive divine or Angelical speech."[31] He also referred to the letters as the "Adamical Alphabet."[32]

The angel Ilemese told Dee that Enochian was "a language taught in Paradise ... by infusion, to Adam ... until the Ayrie Tower [of Babel] was destroyed."[33] When Dee questioned unto whom Adam spoke this language, Ilemese said "unto Chevah," one of the names for Eve. This suggests that the tongue was not used to converse with God himself.

The reference to the Tower of Babel is interesting, as this biblical story tells of how a unified humanity speaking one language, which we can assume from Ilemese' explanation was Enochian, angered God by attempting to build a tower that ascended into heaven, resulting in God deciding to "confuse their language there, so that they will not understand one another's speech."[34]

Some of the earliest references to the system as "Enochian" come in some texts by Dr. Thomas Rudd, edited by Adam McLean and published in *A Treatise on Angel Magic*. These brief mentions refer to the "Tables of Enoch," but do not go into any great detail on them.

The Hermetic Order of the Golden Dawn popularised the name "Enochian" through its unique approach to the system, and despite it not being used by Dee, we are stuck with it, for good or ill.

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31 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p.267.

32 Ibid.

33 Ibid., p. 354.

34 Genesis 11:7 (NRSV).

THE THREE SECTIONS OF ENOCHIAN

Generally speaking when people mention Enochian magic they are referring to only one aspect of the system, but there are actually three main parts to it that are very different, yet share some overlap. It is impossible to get a thorough understanding of the system without exploring all three.

The first part is the Heptarchic system. This gets its name from the Greek *hept* ("seven") and *archy* ("realms/kingdoms" - from *archon*, "ruler"). This, as one can imagine, focuses on planetary energy and beings associated with the planets that can be seen with the naked eye: the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn.

This was delivered first and includes the basic tools that were deemed necessary for the later Enochian work—such as the Sigillum Dei Aemeth, Table of Practice, Seals of the Bonorum, etc. There is a lot of material here, most of which is covered in Dee's *Five Books of Mystery*.[35]

This area was not given as much attention by the magicians in the original Golden Dawn, barring some brief explorations of the Sigillum Dei Aemeth, but later Golden Dawn magicians, including several members of the Whare Ra[36] temple, explored the Heptarchic system in significantly more depth. Many modern magicians, both in and outside the Golden Dawn, employ this system, either as a standalone or with the more familiar Enochian material like the Watchtowers.

The second part of the system is Liber Loagaeth, a series of obscure tables that few have worked with and even less have come to any modicum of understanding of. This will discussed in some depth later in Chapter IV.

The third part of the system is Enochian "proper," which is the bit most magicians are familiar with. It includes the actual language itself, the Great Table (and its subdivisions into Watchtowers, etc.), all of the Calls, the Aethyr names, and anything else that we tradi-

35 See Joseph H. Peterson's *John Dee's Five Books of Mystery*.

36 Whare Ra was the last temple with direct lineage back to the original Golden Dawn, via the Stella Matutina. It closed its doors in 1978, but some of its members passed on documents and teachings to modern initiates.

tionally think of when it comes to Enochian (barring the Sigillum Dei Aemeth, which is Heptarchic, as noted above).

Towards the end of the Heptarchic material and shortly before the delivery of Liber Loagaeth, the archangel Michael supported the idea of a three-fold division of the Enochian system:

> "This Art is the first part of a Threefold Art, joining Man with the Knowledge of 1. the WORLD, 2. the GOVERNMENT of his Creatures, and 3. the SIGHT of his Majesty."[37]

While the three parts appear to be entirely different systems, and can certainly be treated as such, they share a lot in common and are intended for use as one larger system. Even if a magician intends only to practice one area, he or she will need to study the others in order to truly understand what he or she is doing.

THE DANGERS OF ENOCHIAN

Enochian magic has earned a reputation over the years as being somewhat dangerous, so much so that nearly all books or documents on it come with a caveat warning magicians to be careful. Some even go so far as to say that Enochian magic should be avoided altogether, for one's safety and sanity.

After working with Enochian for many years I came to the same conclusion as many others that there are definite dangers with using the system. However, these dangers are usually dependent on how a person approaches the system, as most of the horror stories surrounding Enochian revolve around someone taking on too much and trying to rush through the system. If the proper protocols are followed, with plenty of rest between workings, then there should be no significant risks.

To give an analogy, learning to drive a car is potentially dangerous, particularly if rushed or if the learner driver ignores the rules of the road. If, however, they take the lessons from a qualified driver, follow the proper recommendations, guidelines, and safety procedures, and, most importantly, take their time, then they will

37 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 244.

not really encounter any problems at all. The car will then become an asset, a tool to help the person on their journey, rather than a potential death trap.

What is important to note about Enochian magic is that it releases a high volume of energy, which, if not properly channelled, can be extremely destructive. When this energy is invoked into one's aura (or Sphere of Sensation, as the Golden Dawn calls it) it had better be strong enough to withstand it or there will be a re-enactment of the Qabalistic concept of the Breaking of the Vessels.

Therefore it is important that the magician strengthen his or her energetic "vessel" sufficiently before working with Enochian energy. This can be done in many ways, such as working with other less intense magical systems for a while first. For example, use of the Lesser Ritual of the Pentagram, in both its invoking and banishing forms, is a particularly effective ritual for helping to strengthen the aura, among many other uses. Basically the magician needs to gain experience at bringing energy into their aura in small doses before working up to the significantly larger doses present in Enochian workings.

It is also a good thing to recognise that sometimes Enochian is overkill for the result you are seeking and some of the angels themselves, particularly those in the Watchtowers, tend to frown on being asked to do things that other beings can manage. Sometimes one simply need a little buzz of electricity to get something to work, not a massive electrical storm. And, of course, anyone who wants to ignore the safety warnings and stick their fingers in a socket is never going to have a positive experience.

It is important to have a balanced view of the dangers of Enochian and not go to either extreme of thinking it is completely harmless or so dangerous that it should be shunned. It is a very potent system of magic that can produce very strong results, and the energy can be managed a lot easier when certain parts of the system are properly applied, but it can also be harmful if abused.

Much of the danger of Enochian is in the chaotic nature of the energy when there is no channel for it to follow and no container for it to reside in. A lot of this can be dealt with by an experienced magician and by the inherent safeguards of the system, such as with the tools of Heptarchic magic. These tools may seem like standard

grimoiric fare at first, but they are actually part of a training system to help develop the magician to withstand the Enochian energy and also to build a kind of matrix of magical objects that work to contain the energy when released. In particular, the Holy Table, Watchtower Tablets and Sigillum Dei Aemeth are very powerful ways to help manage the energy involved in Enochian rituals.

Author and magician Lon Milo DuQuette came to a similar conclusion, emphasising the importance of building the Heptarchic tools in his excellent book *Enochian Vision Magick*. He wrote:

> "By following through (even halfheartedly) the methods by which these magical tools were constructed, you will slip, however subtly, into the divine creative stream that produced them. You will become part of the same process that programmed and prepared Dee and Kelley."[38]

Golden Dawn magician Israel Regardie felt, quite rightly, that Enochian magic was "the providence of the seasoned veteran in occult matters", a system to be utilised only by "the mature well-informed student"[39]. Of course, it can often be difficult for the magician to tell if he or she is ready, and there are many who believe they are more advanced than they really are, but at least some knowledge and experience is necessary before delving into such a potent magical system.

The dangers of Enochian magic were highlighted in particular by Paul Foster Case and his group, the Builders of the Adytum (BOTA). Case was an ex-Golden Dawn magician who had a negative experience with Enochian magic, blaming it for the "serious disintegrations of body or mind" of several people he knew. He subsequently axed all elements of Enochian magic from his order, replacing them with Hebrew or simply leaving a few somewhat glaring ommissions.

In the first of two letters sent to Israel Regardie in 1933 Case slated Enochian as "subtly harmful" and "dubious," and he said that he agreed with one Miss Hughes in the questioning of whether or not it "is really a language at all!"

The problem with Case's views is that they are quite contradictory,

38 Lon Milo DuQuette, *Enochian Vision Magick*, p. 43.

39 Israel Regardie, *The Golden Dawn*, Introduction, p. 10.

because if it is not a real angelic language, but an invention of Kelley, a topic we will explore later in this chapter, then how can it be harmful? Surely a fabricated magical system cannot have any such negative effect on a person.

In the second letter Case lists several points of contention with Enochian magic, which I will address below.

> "1. That it emanated so largely from Kelly"

This is an awful reason to doubt the authenticity and efficacy of a magical system. Firstly, many of the stories we know about Kelley are rumours, and it is clear that there were many people who tried their hand at destroying his reputation as much as there were others who did the same with Dee. From the diaries it appears that Kelley prayed with as much devotion and passion as Dee did, and Kelley displayed as much, if not more, dismay as Dee did regarding questionable incidences like the wife-swap.

Regardless of his personality or failings, however, the Enochian system was granted *through* him, not *by* him, and therefore its stature does not necessarily have to rely on how good a man he was. Indeed, it seems on so many occasions that the angels did not like Kelley one bit, and the feelings were mutual, suggesting a distance between the material itself and the man who delivered it. I think it is safe to say that they *used* him, knowing his psychic skills. It could even be argued that in order to be as psychically open as he was, he would have to be open to negative forces as well, and thus he would be extremely unstable and volatile, and his defects could be seen as a necessary part of what made him such an exceptional skryer.

> "2. That the tablets are part of a rigmarole by which Kelly persuaded Dee that they were to be the puppet-masters of a new European political order which should supercede the kingdoms then reigning"

This was a common desire throughout Europe, and I do not think such an earthly goal as this should be a reason to dismiss the Enochian system. Indeed, the diaries show countless cases where it seems that

the offers of kingdom for Dee and coin for Kelley were attempts by the angels to keep the parties interested while they then divulged the system. Many promises were made that were never kept, supporting my view that Dee and Kelley were chosen for their respective skills, so that the system would be revealed to the world at large. This is not so different than other magical systems, where spirits often make empty gestures and unfulfilled promises.

Of course, Dee did contribute quite considerably to the imperialistic pursuits of England at the time, with his navigational expertise aiding the exploration of the New World. His alleged participation in the defeat of the Spanish armada, by predicting and, some believe, summoning a storm that destroyed the ships, helped avoid an invasion of England and kept Queen Elizabeth I in power.

It is difficult to say, of course, if any of Dee's contributions came as a result of his work with the Enochian angels, but it is certainly a possibility, and there is plenty of material, such as the Parts of the Earth, that could be used for political purposes.

> "3. That the same angel that dictated the Tablets also required that Kelly and Dee should have all things in common, including their wives."

Well, firstly, who are we (mere humans) to apply our moral codes about marriage and monogamy to the angels? They do not think like us, and often they do not understand in the least how we work. Tyson suggested this request may have been an intimation of a kind of Gnostic union. Even if it was not, and it was Kelley's sinister desires rising to fore, why is that reason to dismiss the rest of the material? To say that this is throwing out the baby with the bathwater would be a huge understatement.

Also, what if the angels made a private agreement with Kelley to allow him to sleep with Dee's wife in order to ensure he continued with the work and delivery of the system (after all, he threatened frequently to leave it beforehand). Just because they do not care what they need to do to achieve their aim does not make the system fake, nor their nature as angels questionable, as we shall explore later in this chapter.

> "4. That the entire project came to the same ignominious end that is to be expected of human undertakings based upon the promises of spirits."

I'm not sure what "ignominious end" Case is referring to here, but this seems like a general distrust of all spirits, manifesting to an extreme in the Enochian system. Let us remember that the Qabalistic angels had their origin somewhere, communicating with someone before they became the accepted part of the Qabalistic system. By all means, we should be wary of any promises given by spirits. It is wise to remember that all spirits have an agenda. If one asks a Goetic spirit to do something, they will want something in return. Likewise for the Enochian angels. We must be extremely careful with this. Again, however, if Kelley threatened to cease the communications before their natural end, the angels may have been forced to grant him any desire, no matter what "ignominious end" that may have come to.

> "5. That there is no good reason to suppose that Kelly and Dee, or their enterprise, to say nothing of their magic, correspond to anything Rosicrucian."

I beg to differ, and Frances Yates has supplied plenty of information that suggests links between Dee, his work, and the Rosicrucian tradition that followed, as discussed in the previous chapter. However, even if we assume no link, or that the traditions are completely incompatible, the Enochian system does not need to be Rosicrucian in styling for it to be valid and effective. By Case's logic anything that does not "correspond" with Rosicrucianism would be inherently wrong or ineffective, an idea that is not only extremely limited, but extremely misinformed.

> "6. That I have personal knowledge of more than twenty-five instances where the performance of magical operations based on Order formulae led to serious disintegration of mind or body."

Firstly, this could suggest a problem with the Golden Dawn's formulae, rather than Enochian itself. Secondly, it could be, and is most likely, the failings of the individuals concerned. Either they were not experienced enough or did not approach the system properly. We have seen that the system can cause illness via its abundance of energy, like an abundance of food can cause obesity. Excessive exposure to Enochian energy can be detrimental, without doubt, but excessive exercise can cause injury and ill health. Balance is key, as Case should have known from his Golden Dawn teachings.

We could also cite the fact that Dee lived almost double the life expectancy of the time. While he might not have overtly used the system, at least not in the way modern magicians use it, he was without doubt exposed to Enochian energy. Sometimes people blame magical work for their ill health, ignoring the other more obvious reasons, like poor diet and lack of exercise.

Most of Case's other criticisms are of the Golden Dawn and its leaders, not Enochian itself. Of course, we know that they did not have access to the entire system, nor do, indeed, we, given the obscurities of Liber Logaeth and the fact that so many documents were destroyed. However, we are in a much better place than them, with better access to not only the sourceworks of Enochian, but those of the Qabalah and ceremonial magic in general. Given this, I think we can more easily avoid the mistakes they made.

Benjamin Rowe recommended that a magician take regular breaks between sessions of Enochian magic, particularly if they noticed symptoms of stress within themselves, such as: "nervous exhaustion, severely lowered immune response, inability to concentrate, hypersensitivity, hyperreactivity, reduced judgment, flights of ideas, and paranoia."[40]

This is extremely solid advice and echoes similar advice fitness instructors often give in relation to exercise. If done on the trot for a long period of time, not only does Enochian magic become less effective, since the magician will be too fatigued and unable to deal with the energy, it becomes somewhat detrimental.

"The importance of pacing yourself cannot be overempha-

40 Benjamin Rowe, *A Short Course in Skrying*, p. 33.

> sized. When you begin getting significant results from your Enochian work, it is very tempting to keep going; the anticipation of even more amazing results drives you on. But the extradimensional or meta-dimensional character of these forces allows them to influence all levels of your being simultaneously, including many levels of which you are not consciously aware. The cumulative effects of this influence can cascade into a dangerous level of stress before you become aware of it. Regular intervals of rest and relaxation, and of immersion in the everyday world, are the only sure way to avoid the problems."[41]

Having experienced the negative effects of overusing Enochian magic, I cannot stress this point strongly enough. Do not abuse it. Like a little wine, it can have beneficial results. Too much, however, and it can impair judgement and cause health issues.

THE LEGITIMACY OF ENOCHIAN

Over the years several people have questioned the legitimacy of the Enochian system. Clearly Case was one of them, but he was not alone in thinking that the Enochian system was fabricated by Kelley

Some have suggested that Kelley fabricated the entire Enochian corpus in order to string Dee along for as long as possible so that he could continue to receive his £50 per year salary, a healthy sum of money at the time. This seems to me unlikely, as Kelley frequently attempted to leave Dee's employment. For example, on 17 April 1584 Kelley expressed doubt about the entire work and told Dee: "John your boy can well enough deliver these Letters, and so you need not me."[42] Dee would not accept this and pleaded with him to continue.

The wife-swap incident is often used as the *de facto* example of Kelley falsifying the Enochian workings in order to manipulate Dee into agreeing to something that he would otherwise never agree to. While this is a possibility, Kelley demonstrated a remarkable amount of contempt for the idea, as shown in Chapter I.

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41 Ibid.

42 Stephen Skinner, ed. *John Dee's Spiritual Diaries*, p. 252.

Kelley frequently attempted to discredit the angels, a tactic that would be unlikely for someone trying to present a magical system as being genuine. While it is possible that this dismissal was part of the act, an effort to convince Dee that Kelley was not controlling things, it seems very unlikely, as it would mean that Kelley would have been, in effect, a genius, with an intellectual faculty and memory well beyond that of Dee and most other people.

To counter this, however, his alchemical achievement is likely to have been a ruse, and if he could have deceived so many intelligent people throughout Europe about this it is not inconceivable that he could do the same with Dee and the angelic communications.

One of the strongest arguments against the suggestion that Kelley faked the communications is the stark differences between his own style of writing and that of the angels, particularly the extremely powerful and poetic verses in the Calls (see Chapter XIV), a point that scholar Geoffrey James argues in *The Enochian Evocation of Dr. John Dee*:

> "It is difficult to account for the serious stylistic differences between Kelly's usual writing style and the utterences that he attributed to the spirits. [...] Could Kelly, whose single linguistic accomplishment was mastery of schoolboy Latin and even whose English was laced with colloquialisms, have devised an entire language, with its own unique grammar and syntax?"[43]

While we might be able to question Kelley's truthfulness, it is difficult to do so when it comes to Dee's own experiences. These were particularly rare, but there are some examples where he was given a spiritual vision, such as on 24 August 1588, when he wrote that he "saw the divine water" with the help of Kelley. Either he was deluding himself or he was having a genuine experience, and the fact that he says that Kelley helped him achieve this suggests that the other communications were therefore equally genuine.

Dee was not without his doubts, however, and even the angels picked up on this, with one of the Bonorum saying:

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43 Geoffrey James, *Enochian Evocation of Dr. John Dee*, Preface, pp. xv-xvi.

> "Beware of wavering. Blot out suspicion of us for we are God's Creatures, that have reigned, do reign & shall reign forever. All our Mysteries shall be known unto you."[44]

There are also several incidences where Kelley did not get his way with the angels, suggesting that he was not in control of the communications. For example, in 1585 Kelley wanted to show one of the angelic workings to the Jesuits in Krakow, Poland, a request that Dee understandably was unhappy with, given the likelihood this Catholic order would label them, two Protestant occultists, as heretics. Dee suggested that Kelley seek permission from the angels, which Kelley did, and the angels refused to permit it.

Another example is in the reception of the outer ring of the Sigillum Dei Aemeth, a seal or pentacle used in the workings. After much had been given in an elaborate series of visions, Kelley took the Seal away to make some corrections to it. Initially this suggests that Kelley had made a mistake and was fixing it afterwards, but he accused Dee of omiting a letter or place, which Dee doubted and denied. They decided to settle the matter by asking Michael, who told them that Dee had made no error and that it was rather Kelley who failed to declare the missing letters to him.

Again, either this was part of the act, making Kelley's performance the greatest con of the Renaissance, or the communications were not invented by him.

ANGELS VERSUS DEMONS

A very common argument levelled against Enochian magic is that the entities in the system are not actually angels, but demons. The casual reader may wonder exactly where this argument comes from, but the main source is Kelley himself. On many occasions during the workings, he claimed that the beings he was in touch with were evil spirits. Of course, by this stage he wanted to get out of the operations altogether, and given his personality, it would not be surprising if he were lying in order to do so.

For example, just before the angels matched the names of the

44 Jospeh H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 200.

Parts of the Earth to the regions of the world, Dee recorded that Kelley was once again casting doubt over their nature:

> "There happened a great storm or temptation to E[dward] K[elley] of doubting and misliking our Instructors and their doings, and of contemning and condemning any thing that I knew or could do. I bare all things patiently for God his sake, etc."[45]

Kelley agreed to carry on with the working, but said that his "heart standeth against them." The next day Kelley came to Dee with a book from Ptolemy, which contained the names of the regions of the Earth that the angels had assigned to the Enochian names, as per Dee's request. Kelley inferred that they were cheating by using this book, an accusation which Dee would not accept. There is also generally very little basis to this allegation, as Nalvage had made it quite clear the day before that an angel had delivered those names to Ptolemy, so the angels could not have been, as it were, plagiarising his work.

Before we can even consider this argument in earnest, what exactly qualifies as an "angel"? If they are the all-loving, harmonious beings who are out to help humanity, bringing comfort, healing, and love, then I have to disagree with that perception of *any* type of angel, Enochian, Qabalistic, or other, because, while there are many angels who are indeed interested in the growth of humanity, they are not nearly as 'nice' as some people would like to believe. We only have to go back to the early Jewish and Christian scriptures to see how powerful, dangerous and imposing these beings really are. When we accept this, it becomes a little easier to see how intense and ominous the Enochian angels can be, though, like humans, they can each have their own personality, making some more *approachable* than others.

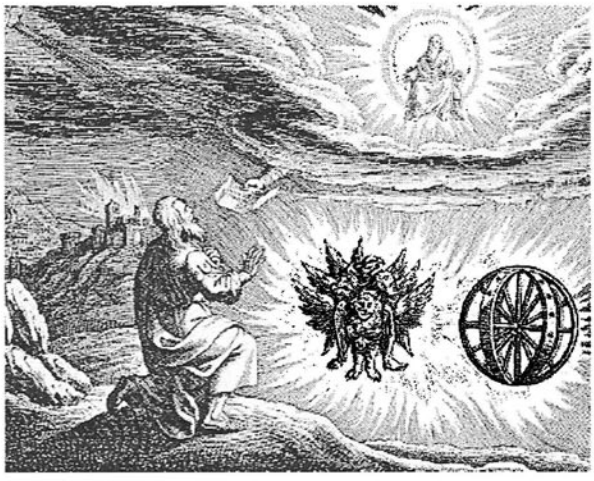
An example of the common misconception of what angels are like is the Kerubim. In popular culture, we see these as naked babies, with tiny wings, sweet and innocent; the quintessential Cupid figure. That is a mistake, of course, because these entities are actually the Putti, whereas the Kerubim themselves are the four-headed, four-winged angels of Ezekiel, guarding the Throne of God. As one can

45 *Dr John Dee's Spiritual Diaries*, ed. Stephen Skinner, p. 314.

imagine, there is a huge difference in terms of our conception of these beings, with the latter being much more imposing, and, indeed, *terrifying*, should someone truly come face to face with them. Here is a passage from Ezekiel describing the Kerubim:

> "As I looked, a stormy wind came out of the north: a great cloud with brightness around it and fire flashing forth continually, and in the middle of the fire, something like gleaming amber. In the middle of it was something like four living creatures. This was their appearance: they were of human form. Each had four faces, and each of them had four wings. Their legs were straight, and the soles of their feet were like the sole of a calf's foot; and they sparkled like burnished bronze. Under their wings on their four sides they had human hands. And the four had their faces and their wings thus: their wings touched one another; each of them moved straight ahead, without turning as they moved. As for the appearance of their faces: the four had the face of a human being, the face of a lion on the right side, the face of an ox on the left side, and the face of an eagle; such were their faces. Their wings were spread out above; each creature had two wings, each of which touched the wing of another, while two covered their bodies. Each moved straight ahead; wherever the spirit would go, they went, without turning as they went. In the middle of the living creatures there was something that looked like burning coals of fire, like torches moving to and fro among the living creatures; the fire was bright, and lightning issued from the fire. The living creatures darted to and fro, like a flash of lightning."[46]

46 Ezekiel 1:4-14 (NRSV)



There is also the example of Jacob wrestling with the angel Peniel (Hebrew for "face of God") from Genesis 32:24-30. The angel (referred to in the text as a "man," but commonly believed to have been a messenger of God) strikes Jacob in the hip, putting it "out of joint," as he tries to get away, showing the potential for angels to cause physical harm to people, a notion that would horify many of the modern "angel card" devotees.

It does not, therefore, surprise me to see that Dee and Kelley's interactions with these entities were, at times, quite rough, stern, and demanding, depending on the angel in question. For example, the angels gave Dee a timeframe in which they were planning to deliver this material, and, at times, this timeframe was not met, such as when they were asked to memorize the Enochian letters, to which they failed to do (which received an angered response from the angels, which is somewhat understandable, especially considering Dee had prayed so fervently for this type of interaction). Another example is when Dee got up to check the door during one of the workings, much to the fury of the communicating angel.

The angels also clearly did not, for the most part, like Kelley (and were, as far as I am concerned, using him), and he returned the favour in kind (accusing them of being demons at times). I think it would be naive to think there would not be some "butting of heads" every so often (between both Dee and Kelley, and either of them and the angels).

There is also some suggestion of interference from demons (Dee would not have had the same kind of protective rites we have nowadays, and Kelley seems to be a little *too* open at times), some of whom impersonate the angels in order to mix up the transmission of the material and deceive the receivers, and if this is so, then it is also understandable that the angels were a bit "at combat," not to mention under pressure to get this material out, against all the above obstacles.

Then, of course, we have to accept the fact that Dee and Kelley were both "God-fearing" men, with a religious fervour and devotion that would be hard to match. They both prayed regularly, often using language that dismisses themselves as being lowly and unworthy, and they would not really have accepted angels who did not live up to this standard. While the angels are objective, their interaction with us is subjective, because they have to speak our language, and that language is not just our native tongue (and any other tongues we might speak), but our cultural upbringing, the symbolism we know, the preconceptions we have acquired, and so forth.

So, while it can be argued to the ends of the earth about whether or not these are angels, demons, or just some kind of vague entity

("Enochian Entities," or EEs, seems to be a popular name for them nowadays), I am of the firm belief, from personal experience and in-depth study of both the source and secondary texts, that they are indeed *angelic* beings, though, at times, some demons may be are "nicer" and easier to work with.

During one of my own workings, dated 15 February 2009, I received the following message about the Enochian angels' attitude towards us:

> "We hath no need of pleasantries, aright or contrived. It enjoineth Man to ease the passage of Truth with the buffer of miniature lies. We hark not, and delivereth the fire in fire, not rain to douse the flames, that Man might be comfortable."

This is pretty emphatic about their approach and makes it abundantly clear that they do not feel obligated to "play nice" or tone things down so that we can handle it better.

Benjamin Rowe's experience with the angels showed that they were equally cold-blooded with him:

> "The entities who provided the basic information feel that people can not grow to spiritual adulthood without being exposed to adult hazards."[47]

Chic and Sandra Tabatha Cicero, the heads of the modern Hermetic Order of the Golden Dawn, agree that the entities are not always pleasant:

> "Enochian angels and archangels are often said to be less tolerant of mistakes than their Hebrew counterparts. They do not suffer fools lightly, and it is sometimes said of the Enochian angels that 'they bite'. They are not to be invoked lightly on a whim or for stupid reasons."[48]

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47 Benjamin Rowe, *Enochian Temples: Generating the "Abyss" Experience with the Temple*, p. 1.

48 Chic and Sandra Tabatha Cicero, *The Essential Golden Dawn*, p. 222.

One of the main supporters of the argument that the angels were really demons is Meric Casaubon, who wrote a scathing preface to *A True & Faithful Relation.* In it he called Dee and Kelley's communications with the angels "a work of darkness" and suggests that Dee was duped, "his only (but great and dreadful) error being, that he mistook false lying Spirits for Angels of Light, the Devil of Hell (as we commonly term him) for the God of Heaven."[49]

If Dee was a pious Christian, then Casaubon was even moreso, with his opening remarks in his Preface addressed "unto thee (Christian Reader)." He writes at length about the evils of magic and what "sober Christian[s]" should do, so he can hardly be considered unbiased in his appraisal of the angelic workings.

Casaubon was particularly disparaging of Kelley, suggesting he may have been leading Dee on throughout the workings, partially due to the handsome salary he received for remaining in Dee's stay. Casaubon writes:

> "Kelley ... had generally no other opinion of these Apparitions but that they were mere illusions of the Devil and evil Spirits, such as himself could command by his art when he listed, and was acquainted with, insomuch that we find him for this very cause forsaking, or desire to forake Dr. Dee, who was much troubled about it; and is forced in a place to *Pawn his Soul* unto him (to use his own words) that it was not so, and that they were good Spirits sent from God in great favour unto them."[50]

The suggestion that Dee was naive is, in my opinion, a little far-fetched, given how evidently intelligent and well-educated he was. It is certainly true that he was zealous in his desire to commune with the angels and may have been willing to agree to some questionable practices, such as the infamous wife-swap, but I honestly do not believe he could be duped so easily, either by Kelley or by illuding spirits, and I think the diaries speak for themselves as to the quality and origin of the material, as does the practical application of it by magicians both in times past and still today. There are also several

49 Meric Causabon, *A True & Faithful Relation*, Preface.

50 Ibid.

examples of Dee challenging the angels and questioning the material when he found an inconsistency, suggesting he was not simply accepting everything at face value. Indeed, on several occasions he even challenges the apparently erroneous grammar in certain Latin statements made by the angels, a rather brazen thing to do if he believed that he was really talking to the messengers of God.

However, Dee clearly had faith a lot more times than he doubted. His fervent belief in the reality and veracity of the angels can best be summed up in a plea he made to Kelley that these entities were not imposters:

> "I answered unto all these parcels and reasons, as time served declaring my perfect trust in God, that seeing I have many years desired, and prayed for wisdom (such as these Actions import) at his hands, and by such means as to his Divine Majesty seemeth best, that [he] would not either mislike my prayer, or abuse my Constant hope in his goodness and mercy: Therefore I concluded that I referred all to the merciful will of God: and doubted nothing at the length to be satisfied of my request, and prayer made unto him."[51]

Another aspect to the suggestion that the Enochian entities are not angelic is modern magicians' reading of the first two Books of Enoch. Both 1 Enoch and 3 Enoch include large sections detailing the Grigori, or Watchers, who are seen as fallen angels. This has led a number of people to suggest that the Enochian angels are also fallen.

The problem with this view is that it is very selective and there are numerous contradictory sources. 3 Enoch, for example, does not speak of these fallen angels at all, while the only canonical text to speak of the Watchers, the Book of Daniel, calls them "holy ones" who answer to the "Most High"—hardly what you would expect for supposedly fallen angels.

Indeed, the suggestion that some angels had rebelled against God is one of the reasons the first two Books of Enoch were not included in the canonical collection, as they were widely believed to

51 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, p. 253.

have been blasphemous.

Even if we accept the idea that these angels rebelled against God as being true, it may not be as black and white as we first assume. For example, a Gnostic view might suggest that the God in question is not really God, but the false God known as the Demiurge, and that these angels are archons rebelling against the Demiurge, while still answering to the Most High, thereby explaining the contradictory teachings from the canonical and apocryphal sources.

The main counterargument to this, however, is that the name 'Enochian' was appended a long time after the transmissions had concluded, with the original name being Adamical or Angelic. Dee also did not have access to the Books of Enoch, and, of course, since there are so many contradictory sources on Enoch, like many other figures of biblical history, it is, in my opinion, questionable to cite a particular unrelated text as evidence to support one's views.

THE APOCALYPSE

Just as debatable as the nature of the entities is their "agenda," the purpose of the communications and the Enochian system. One of the most controversial suggestions is that they are here to bring about the Apocalypse, a belief that some use as further alleged evidence that they are really demons in disguise.

A major impetus for this "end of the world" argument comes from author Donald Tyson, who devoted an entire chapter to the apparent apocalyptic links in his book *Enochian Magic for Beginners*.[52]

Given the language used within the Calls, in particular, and in various other communications between the angels and Dee, it is understandable where Tyson got his views. However, we need to bear a few things in mind.

Firstly, the Book of Revelation was a pivotal text for guilt-filled and fear-ridden Christians like Dee and Kelley, both of whom were extremely devout and clearly fervent believers in the impending end of all things (which, half a millennium later, has so far failed to arrive). Harold Bloom, in his book *Omens of Millennium*, outlined how this obsession with impending doom carried throughout his-

52 Donald Tyson, *Enochian Magic for Beginners*, pp. 35-47.

tory, right into modern times, and we only need to look around to see and hear countless prophecies that "the end is nigh," with one of the biggest examples of this century being the Mayan calendar and 21 December 2012.

Secondly, the countless magicians who have used the system throughout the years, including those who have gone through or are going through the Golden Dawn system, have not found anything particularly apocalyptic about the angels themselves, their mission, their language, or their message. In fact, many have, myself included, found that they have no intention, nor any ability, to bring about any kind of literal end of the world, as some believe to be the case.

Thirdly, the term "apocalypse" literally means "revelation" and was based on the title of St. John the Divine's pivotal biblical text. The word "revelation" comes from "to reveal" and essentially means a "vision," which are quite common with Enochian and other magical work. The fire and brimstone we associate with the word "apocalypse" might not necessarily be what is intended, and just like the Death card in the Tarot, which does not mean literal death, but rather transformation, the meaning may be a lot more metaphorical than it at first appears.

The Ciceros also refute the idea that Enochian magic is for bringing about the Apocalypse:

> "If the founders of the Golden Dawn ever thought that apocalyptic magic was the real purpose of the Enochian system, then they certainly would not have included it in the Order's curriculum—the Adepts would have never considered practicing it or teaching it to others. Likewise, modern-day Golden Dawn magicians do not subscribe to the apocalyptic theory."[53]

However, it is easy to see why some people argue that Enochian magic is used for apocalyptic ends. Dee's diaries contain numerous references to apocalyptic events, many reminiscent of the Book of Revelation. For example, on 13 January 1584, Uriel said the following:

53 Chic & Sandra Tabatha Cicero, *The Essential Golden Dawn*, p. 222.

> "This month in the fourth year, shall Antichrist be known unto all the world. Then shall woe, woe, dwell amongst the Kings of the earth: For they shall be chosen all anew. Neither shall any that ruleth now, or reigneth as a King, or Governor of the dead people, live unto the end of the third year: But they shall all perish."[54]

Uriel continued with other unpleasant imagery, like the rivers running red with the blood of men and beasts, but these unpleasant things are what Dee and others at his time would have heard about on a regular basis.

There are other parallels between the Enochian material and Revelation, such as the link between the 24 Seniors of the Enochian Great Table and the 24 Elders of St. John's vision, not to mention the wording of the Calls, where, for example, it is said: "the work of man, and his pomp, let them be defaced: his buildings, let them become caves for the beasts of the field."[55]

Times have changed, of course, and despite many predictions of the supposed end of the world, we are still here. Enochian magic was delivered around 500 years ago and has been practiced extensively for the last hundred years, at the very least, and yet the Apocalypse has never occurred. War, disease and poverty are still as rampant as they ever were, a sign that humanity still has some growing to do, not an omen that we are approaching the End Times.

DEE PURISM VERSUS THE GOLDEN DAWN

Enochian magic was primarily brought to modern magicians' attention through the Hermetic Order of the Golden Dawn and its antecedents, which, via a somewhat broken history and lineage, still operate to this day.

The Golden Dawn's approach to Enochian magic is, like other elements of its system, quite unique and heavily dependent on the idea of unifying material and finding correspondences between different occult principles and teachings. The problem with this

54 *Dr John Dee's Spiritual Diaries*, ed. Stephen Skinner, p. 212.

55 Call of the Aethyrs. See Chapter XIV.

approach, however, is that the Order had to change a few things to make it fit.

Those who employ grimoiric traditions to the letter, such as in the works of the Key of Solomon or the Book of Abramelin, find the idea of not following the exact instructions given to Dee as completely abhorrent. This is understandable, as without the source material the system would not exist, and what is the point in using a system if you are not going to do it properly?

While this is a perfectly valid criticism, there is much value in the Golden Dawn's approach and teachings, particularly since the angels did not provide Dee with much by way of practical instructions. The Golden Dawn helped develop the system in a way that made it usable, understandable and incredibly effective. Having used the Dee and Golden Dawn approaches I can vouch for the efficacy of both.

There is, however, a major misconception about the Golden Dawn's treatment of the material, which is that it never encompassed any of the Heptarchic material. The Ciceros address this point quite well:

> "The Golden Dawn's knowledge of Enochian is not limited to what MacGregor Mathers compiled a century ago, or the Enochian documents included in the Zelator Adeptus Minor curriculum as printed in Regardie's *The Golden Dawn*. From published sources such as Regardie, some authors have wrongly assumed that Golden Dawn magicians only work with the Watchtower Tablets and the Enochian Calls—they presuppose that other aspects of Dee's system, such as *de Heptarchia Mystica*, *Tabula Sancta*, the skrying crystal, the Golden Talisman, etc. have no place in the Golden Dawn system of magic. This is incorrect. Perhaps one of the greatest tributes to the Enochian system is the position of high respect afforded to it by the Golden Dawn—it is considered to be the apex and crowning jewel of the entire system."[56]

While the original members of the Golden Dawn may have had a limited knowledge of Enochian magic, primarily due to the lack of

56 Chic & Sandra Tabatha Cicero, *The Essential Golden Dawn*, p. 223.

published material on the subject, there is evidence that at least some of the adepts, such as Hugh Campbell, of a later Golden Dawn temple called Whare Ra explored it in greater detail. Indeed, even Regardie worked with the system in more depth, some of which made it into *The Complete Golden Dawn System of Magic*, such as a more detailed analysis of the Sigillum Dei Aemeth.

The core framework of the Golden Dawn's Enochian system can be found in the Cipher Manuscript, which is widely believed to have been written by Kenneth Mackenzie. In addition to this, certain other correspondences, such as pairing the Enochian letters with the geomantic figures, can be found in other texts like Dr. Rudd's *A Treatise on Angel Magic* from the Seventeenth Century CE.[57]

Another element of the dismissal of Golden Dawn Enochian magic is the fact that it made a number of errors with the system. However, it is easy to criticise magicians who lived and practiced magic over 100 years ago in a time when such material was not readily available. Modern students have the luxury of a plethora of books on Enochian, both in print and online, including multiple editions of the original Dee diaries.

There is no doubt that the Golden Dawn got things wrong at times with Enochian, and that is something that modern Golden Dawn magicians need to address. One particular pet peeve of mine is the atrocious spelling of Enochian names, based on a butchered pronunciation guide stolen from a bastardised version of Hebrew. For example, you can expect to see EMOR DIAL HECTEGA for MOR DIAL HCTGA. While this might help some people pronounce it, it has more commonly resulted in people thinking that this is the correct spelling. It also loses out on the division of 3 letters, 4 letters, and 5 letters that are found in the Three Holy Names of God.

Another major error employed by the Golden Dawn is the spelling of ICZHIHAL as IC ZOD HEH CHAL. Obviously this is yet another pronunciation aid gone wrong, but the real issue is that this name is supposed to be ICZHHCAL, which is the name from the Original Great Table. This might not seem like a problem at first, but the Golden Dawn uses the Reformed Great Table, which employs the name ICZHIHAL, yet somewhere along the way this name from

57 Adam McLean, ed. *A Treatise on Angel Magic*, p. 32.

the Original Great Table crept into use and no one seemed to spot the error, suggesting a rather unfortunate unfamiliarity with the Great Table itself.

That brings us onto the use of one letter or another. In the Golden Dawn system the King for the ORO/Air Tablet is called BATAIVAH, employing the two central letters of the tablet, 'A' and 'H'. However, Dee was told to employ only one of these letters, which represent Mercy and Severity respectively.

> "Put the A or the h that stand in the Center, to it: Thou hast *Bataiva* or Bataivh. You must take but one of them, either the A or the h. A, *comiter*, and h *in extremis Judiciis*."[58]

Comiter is Latin for "kind," "courteous," "merciful," and so forth, while *in extremis Judiciis* is Latin for "in extreme judgement" (i.e. severity). So if Dee was told to use one or the other and the Golden Dawn used both, it seems like an error, and it seems like Golden Dawn magicians were not aware of this rule.

Except, they really were. In William Wynn Westcott's *Clavicula Tabularum Enochi*, or Book H, he explicitly says "put the letter 'A' or 'H'" when constructing the name of the King, offering both the BATAIVA and BATAIVH variants. He does not explain, however, why the Order decided to employ both, but it is very clear that it was a deliberate decision, not a mistake from a misreading of Dee's diaries.

What we know about the choice of letters is that there is an obvious correlation to the Qabalah, with the Sephiroth of Chesed and Geburah representing Mercy and Severity respectively, which the Golden Dawn undoubtedly picked up on. In the Golden Dawn system balance is the key to everything. For example, in the Neophyte initiation ceremony the new initiate is told:

> "Remember the Mystery that you have received, and that the Secret of Wisdom can be discerned only from the place of Balanced Powers. Study well the Great Arcanum of the proper equilibrium of Severity and Mercy, for either

58 *A True & Faithful Relation*, p. 178.

> unbalanced is not good. Unbalanced Severity is cruelty and oppression; unbalanced Mercy is but weakness and would permit Evil to exist unchecked, thus making itself, as it were, the accomplice of Evil."[59]

Therefore, it is not surprising that a group that emphasised leaning to neither extreme did not like the thought of using the letter for just the merciful or just the severe form of the King. Using both letters provides an element of balance, forming a single eight-letter name, where the King would have access to both his merciful and severe aspects, allowing a multi-purpose entity, suitable for a wider range of workings, and more in line with the basic tenets of the Golden Dawn system.

THE NUMBER SEVEN

The number seven is of special importance in the Enochian system, cropping up frequently and consistently throughout the communications.

The most noticeable instances of the number seven feature in the Heptarchic material, with the word *heptarchy* itself meaning "seven rulers." There are Seven Ensigns of Creation, the 49 Bonorum (made up of 7x7), the 49 Tables of 7x7 squares in the Liber Loagaeth, and, of course, the many seven-fold figures and accompanying names on the Sigillum Dei Aemeth.

The number also features in other parts of the system. For example, the 21 Enochian letters are divided into three groups of seven, and there are six seniors led by a king, totalling seven.

The occult value of this number is not limited to Enochian, however, as it plays a vital role in Qabalistic and general magical tradition. The link with the seven traditional planets is obvious, but there are many other biblical links, the most important of which is the Seven Days of Creation, which symbolises completion.

The *Bahir*, a key Qabalistic text, links the seven Double Letters of the Hebrew alphabet with the "seven universes, seven firmaments, seven lands, seven seas, seven rivers, seven deserts, seven days, seven

59 Israel Regardie, *The Golden Dawn*, pp. 129-130.

weeks, seven years, seven sabbaticals, seven jubilees, and the Holy Palace. Therefore, He made sevens beloved under all the heavens."[60]

In fact, the number seven is so vital to Jewish tradition that its importance features in the very first line of the Torah, which contains exactly seven words. This might seem coincidental to some, but Qabalistic tradition largely rests around the mystical understanding of such seemingly strange occurences throughout the Torah and related Jewish texts. In fact, key Qabalistic sourceworks, such as the *Sepher Yetzirah*, the *Bahir*, and the *Zohar* are essentially an analysis of the Torah through mystical eyes.

If that were not enough, the Jewish New Year (*Rosh Hashanah*) is celebrated in the seventh month (*Tishri*) of the Hebrew calendar and the Menorah has seven branches, not to mention the dozens of instances of the number throughout the Torah.

The importance of the Shavu'oth, the culmination of seven weeks after Passover, and the 50 Gates of Binah (which is 7x7=49, with the final one remaining closed) in relation to Enochian are discussed in detail in Aaron Leitch's *The Angelical Language: Volume 1*.[61]

The seven kingdoms of Great Britain may also have had some impact on the significance of this number, given that Dee would have been aware of the use of the term *heptarchy* for these. His interest in politics and desire to influence the world around him may have extended to these seven regions of the land he was born in.

When Raphael delivered the 21 letters to Dee and Kelley and divided them into three groups of seven, he said: "The number, O most perfect, One and Threefold," which shows how highly the angels viewed the number seven.

Michael explained part of the mystery of this number as follows:

> "Seven comprehendeth the Secrets of Heaven and Earth. Seven knitteth man's soul and body together (3 in soul, and 4 in body). In 7 thou shalt find the unity. In 7 thou shalt find the Trinity. In 7 thou shalt find the Son, and the proportion of the Holy Ghost. O God, O God, O God, Thy Name (O God) be praised ever, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. [...] In 7, God wrought

60 Aryeh Kaplan, *Sepher Yetzirah*, p. 185.

61 Aaron Leitch, *The Angelic Language: Volume 1*, pp. 11-37.

all things. Note. In 7, and by 7, must you work all things. O Seven times Seven, Verity, virtue and Majesty."[62]

THE MOON

Just as the number seven is of importance to Enochian magic, so too is the Moon, which seems to take precedence over the other six planets within the system, so much so that it has been suggested that these angels might actually be lunar entities.

In the very centre of the Sigillum Dei Aemeth, which contains the names of many of the highest ranking angels, lies the word *Levanael*, the angel relating to *Levanah,* which is the Hebrew name for the Moon. None of the other planets are afforded this central place on the Sigillum Dei Aemeth, which hints at the importance of the Moon.

The significance of the moon is also stressed in the Sabbath day that the angels instructed Dee and Kelley to follow. On two separate occasions, once while delivering Liber Loagaeth and again when delivering the Calls, they are told that Monday is the seventh day and that they should "abstain from all things that live upon the Earth"[63] on these days. This day was of such particular importance that the angels suggested they should be used above other days for communications with them.

The planet associated with Monday is, of course, the Moon. This planet is related with the astral world and psychic abilities, and it may have had some significance in relation to Kelley's profession as a seer and the fact that much of what transpired between Dee, Kelley and the angels was visionary in nature.

In the OSDL we observed Monday as a special day for connecting with the egregore of the group, a practice that is employed in some other groups, due to the day's relation with Yesod and the astral world, where the magical egregore has form.

The Moon was also listed last in an ordering of the planets given by the angels. The order is Venus, Sol, Mars, Jupiter, Mercury, Saturn, and Luna. This order does not match the traditional ones employed

62 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 126.

63 *A True & Faithful Relation*, p. 114.

by Hermeticists and Qabalists, nor the order of proximity to the Earth or the Sun. It is not clear if this is an arbitrary list or if there is some significance in how the planets are ordered.

GNOTICISM IN ENOCHIAN MAGIC

The communications between Dee, Kelley and the angels were highly flavoured in theological material that was overtly Christian, but also subtly Gnostic in form, a point that many magicians and scholars of Enochian magic have noticed over the years, including Geoffrey James, Donald Tyson and Aaron Leitch.[64]

A number of scholars argue over the definition of Gnosticism, with some, like Michael Allen Williams, suggesting that the word is somewhat of a misnomer.[65] For this book I will be employing Gnosticism as a blanket term for a series of sects and traditions from before and after the time of Christ, with many of the more popular forms of it, such as the Valentinian school, espousing esoteric Christian doctrine. However, other groups made use of Jewish, Neoplatonic, and even Pagan symbolism and teachings, some independently and others combined. While the various Gnostic groups had very different views and practices, they usually shared a common appreciation of *gnosis*, the experiential knowledge of the divine.

One of the most striking sessions recorded in Dee's diaries was on June 8 1584, which revealed some shocking doctrines that were largely Gnostic in persuasion. The session on that day proved generally fruitless, as there was no apparition in the stone, but Kelley talked about his conversion to God and a series of doctrines that "wicked spirits" transmitted to him:

".....That Jesus was not God.

.....That no prayer ought to be made to Jesus.

64 See *The Enochian Evocation of Dr. John Dee* by Geoffrey James, *Enochian Magic for Beginners* by Donald Tyson and *The Angelical Language, Volume I* by Aaron Leitch.

65 See *Rethinking "Gnosticism": An Argument for Dismantling a Dubious Category* by Michael Allen Williams.

> .....That there is no sin.
>
> .....That mans soul doth go from one body, to another child's quickening on animation.
>
> .....That as many men and women as are now, have always been: That is, so many human bodies, and human souls, neither more nor less, as are now, have always been.
>
> .....That the generation of mankind from Adam and Eve, is not an History, but a writing which hath an other sense.
>
> .....No Holy Ghost they acknowledged.
>
> .....They would not suffer him to pray to Jesus Christ; but would rebuke him, saying, that he robbed God of his honour, etc."[66]

These doctrines were extremely radical for the time and likely shook Dee's Protestant faith, but it seems that he was able to maintain his world view by dismissing it all as "blasphemous" and a "manifold horrible doctrine." While Dee was not exactly the most orthodox of Christians, he was very devout, and the suggestion that many of the teachings he believed in were not true likely came as a big surprise, one that he would not readily accept.

The working from this date is not very clear about whether or not these views were espoused by the Enochian angels or were given to Kelley at some time before he came into contact with Dee. At first it seems like it might have happened at some earlier time when Kelley was working with evil spirits, but it is important to remember that Kelley regularly dismissed the Enochian entities as being demons, and this may have been one of those times.

Another important point is that for several sessions after this one Kelley was unable to see anything in the shewstone, which left Dee wondering what they might have done wrong. Dee gives one of the potential reasons for the no show as a caveat from one angel, who

66 *A True & Faithful Relation*, p. 164.

tells them: "This Action shall never come to pass, until there be no remembrance of wickedness, or Hell left amongst you."[67] Dee appears to have viewed this as a command to rid themselves of sin, but it may also have been a command to rid themselves of the *thought* of sin – i.e. to no longer worry about such orthodox views, which is particularly apt if they put forward the doctrine that there is no sin. It may have been that Dee and Kelley's refusal to accept this supposedly sinful doctrine that resulted in the angels being unwilling to communicate with them for a time.

Regardless of where these teachings came from, there are many parallels between them and the teachings of Gnostic groups and texts. For example, the idea that Jesus was not God, that they should not pray to Jesus, and that there was no Holy Ghost could be seen in terms of the Gnostic view that Jesus is an Aeon, an emanation of God, but not God himself, and that, indeed, we all can be anointed like Jesus to free ourselves from the shackles of the world.

The dismissal of the Holy Ghost is harder to reconcile with Enochian teachings, which attribute a line of the Great Table to the *Spiritus Sanctus*, Latin for "Holy Spirit." It may have been that the entities were dismissing the Christian view of the Holy Spirit (noting the use of the term "Holy Ghost" instead) without actually dismissing the Holy Spirit altogether. In Gnosticism the Holy Spirit can be likened to Sophia, the feminine aspect of God that is often paired with Jesus and can thus be seen as equally part of, or an emanation of, God, but not God in totality.

The suggestion that there is no sin is an equally devastating revelation to a Christian world view. However, this was not alien to Gnostic theology, with some Gnostics readily rejecting the idea of original sin, because the God of the Old Testament was often seen as the Demiurge, a fake god, and the tasting of the fruit from the Tree of Knowledge of Good and Evil was often not seen as an evil act, but as the first awakening of gnosis in humanity, one that was punished by the jealous Demiurge. A popular Gnostic view is that we all have a spark of the divine within us and that we are trapped here, the result of the evil or ignorance of a false god rather than the greed and selfishness of humanity.

67 Ibid., p. 166.

One of the biggest revelations was that "man's soul doth go from one body, to another child's quickening on animation," or, in other words, reincarnation. This was a very radical view for the time, but not so for Gnostics, who widely believed in reincarnation. For example, one Basilidean text reads:

> "Indeed, the apostle has said, 'I was once alive apart from the law', at some point or other. That is (Paul means), before I came into this body, I lived in the kind of body that is not subject to the law: the body of a domestic animal or a bird."[68]

The Secret Book of John tells us:

> "That soul will be made to follow the guidance of another in which the spirit of life resides, and by that other it attains salvation, and so is not cast into flesh again."[69]

Another Gnostic text, *The Book of Thomas the Contender*, states:

> "For, the visible parts of humankind will perish, since the instrument of their flesh is going to perish. And when it is dispersed it will come to reside among visible things, among things that are seen. And next, because of the love of the faith, which they formerly had, the fire that can be seen torments them. They will be regathered to the visible realm."[70]

The Gnostic viewpoint was generally similar to the Buddhist idea of *samsara*, which is the cycle of rebirth which leads to suffering in the mortal world. The Gnostic would attempt to free him or herself from this cycle and return to the *Pleroma*, the Fullness of God.

Tying in with this belief in reincarnation was the suggestion to Kelley that there are the exact number of people now as there has always been, which makes sense with a literal belief in reincarnation, but does not necessarily hold up to inspection with the facts about

68 Bentley Layton, *The Gnostic Scriptures*, p. 439.
69 Ibid., p. 49.
70 Ibid., p. 406.

population growth around the world, with growth from several hundred million people in the Middle Ages to several billion today.

The idea that the tale of the generation from Adam and Eve is "a writing which hath an other sense," not a literal history, is strongly Gnostic, as many of the Gnostics viewed scripture as an allegory, not historical fact. One very clear example of this is *Ptolemy's Epistle to Flora*, which reads:

> "Finally, the third subdivision is the symbolic and allegorical part, which is after the image of the superior, spiritual realm: the saviour changed (the referent of) this part from the perceptible, visible level to the spiritual, invisible one."[71]

Another example is Herakleon's commentary on the Gospel of John,[72] which is filled with references to one thing signifying something else and once again the mention of "another sense." Herakelon's exegesis was one of the first in existence, and also one that bore the symbolic meaning of the gospel into consideration more than many others.

Even if we accept the revelations on June 8 1584 as not being the work of the Enochian angels, there are many other parallels between Enochian magic and Gnosticism in the magical system itself.

One of the strongest links can be found in the view of the cosmology of the universe. In Gnosticism there is usually a singular divine source, followed by successive emanations of the divine called Aeons, which, depending on the source text, tended to be viewed as places, beings or states of consciousness. A very strong parallel can be found in the 30 Enochian Aethyrs, which could easily be linked with the 30 Aeons of the Valentinian tradition. Other Gnostic traditions had a different number of Aeons, but the principle was essentially the same.

The Qabalistic tradition of the Sephiroth on the Tree of Life, which Dee was well versed in, is also considerably Gnostic in style, having been partially influenced by it, particularly via the Lurianic tradition, a popular Qabalistic school based on the teachings of Renaissance rabbi Isaac Luria, with many of his concepts still used by Qabalists and Hermeticists today.

71 Ibid., p. 311.

72 Willis Barnstone & Marvin Meyer, ed., *The Gnostic Bible*, pp. 307-24.

The parallel is even stronger in the *Pistis Sophia*, an important Gnostic document that was for a long time the best source of Gnostic teaching, until the discovery of the Nag Hammadi collection in 1945. It reads:

> "And moreover Jesus had not told his disciples the total expansion of all the regions of the great Invisible and of the three triple-powers and of the four-and-twenty invisibles, and all their regions and their aeons and their orders, how they are extended—those which are the emanations of the great Invisible—and their ungenerated and their self-generated and their generated and their light-givers and their unpaired and their rulers and their authorities and their lords and their archangels and their angels and their decans and their servitors and all the houses of their spheres and all the orders of every one of them."[73]

Here we see mention of the Aeons, which can be likened to the Aethyrs. Ruling over them there appear to be "three triple-powers," which is similar to the three governors which rule each Aethyr (barring the last one, TEX, which has four). The mention of "four-and-twenty invisibles" could have some relationship with the 24 Seniors of the Enochian system. The various ranks of angels mentioned could be seen in relation to the numerous ranks of angels on the Great Table.

Later in the text there are references to various gates that are passed through, which is very similar to the many gates mentioned in relation to Liber Loagaeth and the Enochian Calls. This passage also mentions the number 49, which is of pivotal importance to Enochian magic, both in terms of the 49x49 tables of Liber Loagaeth, the 49 Bonorum, the 49 Calls, and many other references to this important number within the system:

> "And I left that region behind me and ascended to the first sphere, shining most exceedingly, forty-and-nine-times more brightly than I had shone in the firmament. It came to pass then, when I had reached the gate of the first sphere,

73 G.R.S. Mead, trans., *Pistis Sophia*, pp. 1-2.

> that its gates were shaken and opened of themselves at once."[74]

Some magicians and scholars have suggested that the God mentioned in the Enochian Calls is actually the Demiurge. There is some support for this in the Calls themselves. For example, the First Call mentions *Iad Balt*, which translates as "the God of Justice." It is hard not to see the resemblance of this to *Ialdabaoth*, one name attributed by Gnostics to the Demiurge. The link between the Demiurge and the harsh god of the Old Testament is also apparent in the translation, as Yahweh was very much a "God of Justice," a very different divine being to the loving God exemplified in the New Testament, something that many ancient Gnostics picked up on.

While some may dismiss the similarity of these words as no more than mere coincidence, let me point out several other similarities between some Enochian and Greek and Latin words. The most obvious examples are the Enochian words *Christeos* ("let there be"), *Iehusoz* ("mercy"), *Luciftias* ("brightness") and *Babalon* ("harlot"), which are strikingly similar to the Greek *Christos* ("the anointed"), Latin *Iehus* ("Jesus"), Latin *Lucifer* ("light-bearer") and the Whore of Babylon mentioned in the Book of the Revelation of St. John the Divine. It is clear that these Enochian words share a relationship with other common words in the Christian lexicon, and it is just as likely that *Iad Balt* does the same within a Gnostic Christian framework.

Enochian scholar Geoffrey James argues that Kelley might have been consciously or unconsciously lifting material from other sources, including Gnostic works:

> "If Kelly was plagiarizing some as-yet undiscovered manuscript, it may have been Gnostic in origin, as significant parallels exist between the Angelical keys and certain Gnostic texts."[75]

James points out a surprising similarity between a common phrase

74 Ibid., p. 16.

75 Geoffrey James, *The Enochian Evocation of Dr. John Dee*, p. xix.

in the Enochian Calls, *Zacar Ca Od Zamran*[76] ("Move, therefore, and show yourselves"), and an invocation in the *Pistis Sophia*, which reads *Zama Zama Ozza Rachama Ozai*.[77] There is no known translation for these words, which are most likely a form of glossolalia. The *Pistis Sophia* describes them as "five words of those from the height,"[78] echoing the frequent mention of "the Highest" in the Enochian Calls.

From the wording used in the Calls, the being who is speaking is clearly the Creator, and yet the end of the First Call reads: "I am the servant of the same your God, the true worshipper of the Highest." The Call appears to start in the point of view of the Creator and shift to the point of view of the magician towards the end, but it could also be possible that the Creator, or Demiurge from a Gnostic perspective, is still speaking here and is actually acknowledging that there is a higher power than him.

The number seven is particularly important in both Enochian magic and Gnosticism. Many Gnostic texts mention the number frequently. For example, the *Pistis Sophia* tells us that we are to forgive sins "not only unto seven times, but unto seventy times seven."[79] A Mandaean text called *The Soul's Deliverance* talks about seven enemies, which are also mentioned in several other Gnostic texts, including *Poimandres*, where the "seven rulers" (or archons) are seen as the seven planets. *The Gospel of Mary* tells of the ascent of the soul past "the seven powers of wrath,"[80] representing forces of bondage. This is very similar to the attribution of the planets to many seven-fold entities within the Enochian system, though these are not necessarily seen in as negative a light as that of many Gnostic texts.

Perhaps one of the most striking parallels can be found in a passage in Dee's diaries about the Daughter of Fortitude, which is very similar to the Gnostic text *Thunder, Perfect Mind*. To best illustrate their similarities I will quote first the full text of Dee:

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76 James gives this as *Zacar Ca Zamran*, but this is an error. It is given as *Zacar Ca Od Zamran* in the First and Eleventh Calls and *Zacar Od Zamran* in other Calls, among several other variations.

77 Geoffrey James, *The Enochian Evocation of Dr. John Dee*, p. xix.

78 G.S.R. Mead, trans. *Pistis Sophia*, p. 12.

79 Ibid., p. 222.

80 Willis Barnstone & Marvin Meyer, ed., *The Gnostic Bible*, p. 480.

> "I am the Daughter of Fortitude, and ravished every hour, from my youth. For behold, I am Understanding, and science dwelleth in me; and the heavens oppress me, they covet and desire me with infinite appetite: few or none that are earthly have embraced me, for I am shadowed with the Circle of the Stone,[81] and covered with the morning Clouds. My feet are swifter than the winds, and my hands are sweeter than the morning dew. My garments are from the beginning, and my dwelling place is in myself. The Lion knoweth not where I walk, neither do the beasts of the field understand me. I am deflowered, and yet a virgin: I sanctify, and am not sanctified. Happy is he that embraceth me: for in the night season I am sweet, and in the day full of pleasure. My company is a harmony of many Cymbals, and my lips sweeter than health itself. I am a harlot for such as ravish me, and a virgin with such as know me not: For lo, I am loved of many, and I am a lover to many; and as many as come unto me as they should do, have entertainment. Purge your streets, O ye sons of men, and wash your houses clean; make yourselves holy, and put on righteousness. Cast out your old strumpets, and burn their clothes; abstain from the company of other women that are defiled, that are sluttish, and not so handsome and beautiful as I, and then will I come and dwell amongst you: and behold, I will bring forth children unto you, and they shall be the Sons of Comfort. I will open my garments, and stand naked before you, that your love may be more enflamed toward me."[82]

Compare this to a short excerpt from *Thunder, Perfect Mind*:

> "For I am the first and the last. I am the honored one and the scorned one. I am the whore and the holy one. I am the wife and the virgin. I am the mother and the daughter. I am the members of my mother. I am the barren one and many are her sons."

81 Enochian scholar Clay Holden suggests "Stone" should be "Sun."

82 *A True & Faithful Relation*, Actio Tertia, p. 25.

The parallel is very strong. Both texts are from the point of view of a feminine divine power. Both have a strong voice, both talk of an origin in the beginning, and both have multiple paradoxical statements. Dee's text speaks of being a "harlot ... and a virgin," while *Thunder, Perfect Mind* speaks of being "the whore ... and the virgin." There is even the mention of many sons or children in both texts. The full Gnostic text makes many more paradoxical statements, all of which support the idea of this entity being a vehicle of passion.

A further correspondence can be seen in the infamous wife-swapping incident between Dee and Kelley, which Donald Tyson suggested was a form of Gnostic union:

> "There is a great deal of Gnostic imagery in the Enochian communications and Keys, and one of the features of Gnosticism is the use of sexual energy to bring about a union with the divine in order to achieve a heightened spiritual awareness and an enlightened mind."[83]

The Valentinian tradition might offer some support to this argument with its most important sacrament, that of the Bridal Chamber. This ritual was intended as a spiritual marriage of the initiate with their angel, though it is not clear if there was ever an actual ritual enactment of this concept. There also does not appear to be any evidence to suggest that two people took part in this ceremony, or that sex was involved, but some of the language used in Gnostic texts suggests the involvement of both a male and female, such as a passage in *The Gospel of Philip*, which reads: "a woman joins with her husband in the bridal chamber."[84]

Of course, it does not say that a woman joins with someone else's husband, as Dee and Kelley's wives eventually did, and even if it did say this, the wife-swapping would be a very literal enactment of what scholars generally believe to be a more symbolic sacrament within Gnostic tradition. Tyson suggests that the angels wanted Dee and Kelley to join in a mystical union, but that "since neither Dee nor Kelley would ever have agreed to a homosexual union to bind themselves together spiritually with the occult energies of sex, the

83 Donald Tyson, *Enochian Magic for Beginners*, p. 34.

84 Bentley Layton, *The Gnostic Scriptures*, p. 343.

angels chose the next best option and used the wives as surrogates."[85]

The Bridal Chamber also shares some interesting links with the Hermetic concept of the Knowledge and Conversation of the Holy Guardian Angel, made famous by the Fifteenth Century grimoire *The Book of Abramelin*, which Dee may have had access to. Dee would also have likely been aware of the Qabalistic concept of *tiqqun*, the restoration of the world, which was often exemplified in the union of the Sephiroth of Malkuth and Tiphareth, which were traditionally called the *Kallah* (Bride) and the *Chatan* (Bridegroom) respectively.

Another link between Enochian magic and Gnosticism can be found in the Enochian angels' view of Wisdom. A female entity called Galvah relates her name to the Latin *Finis* ("the end"), but also speaks of the Wisdom associated with her and how such is always a feminine thing:

> "I am Finis, I am a beam of that Wisdom which is the end of man's excellency. These also that are called [Daughters and Daughters of Daughters] are all comprehended in me, and do attend upon True Wisdom; which if Tritemius[86] mark, he shall perceive that true Wisdom is always painted with a woman's garment; For than the pureness of a Virgin, Nothing is more commendable."[87]

The Gnostics had a special admiration for the feminine aspect of the Divine, which they called *Sophia*, Greek for "wisdom," who fell from her original position and became trapped in the physical world. This is echoed in a vision of Galvah trapped in a field surrounded by a hedge, which can be seen to be symbolic of the world. Eventually Galvah breaks free with the help of another angel.

Galvah is widely believed to be the mother of the angels in Enochian tradition, with several references to her in this role. Interestingly, a passage from the Valentinian text *The Gospel of Philip* reads:

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85 Donald Tyson, *Enochian Magic For Beginners*, p. 34.

86 Johannes Trithemius, cryptographer and occultist. Galvah criticises him for his derision of women as containing "filthinesse." See later for more on this. Dee's spelling omits the H in Trithemius' name.

87 *A True & Faithful Relation*, p. 13.

"Wisdom, who is called 'barren,' is mother of the angels."[88]

Aaron Leitch argues that Galvah is not only Sophia, but that her mystical union with the Christos is symbolised in the Latin version of her name:

> "It is my impression that the name Galvah is intended to represent the biblical *Omega* (The End), as we see it in the first and last chapters of Revelation: 'I Am the *Alpha*, and the *Omega*. The First, and the Last.' Therefore, Sophia—as Galvah/Omega—represents the passive and feminine aspects of Creation. Her bridegroom—the *Christos/Alpha*—represents the active and masculine aspect. (In Gnosticism, the union of *Sophia* and the *Christos* represents the Holy Spirit, symbolized by the white dove.)"[89]

Another interesting tidbit is that the Qabalistic equivalent of Sophia is the Sephirah Binah, which translates as "understanding," a title which means little until we look at the earlier passage from the Daughter of Fortitude, where she describes herself as "Understanding." It is also intriguing to note that the pair of Binah is Chokmah, which means "wisdom," the traditional translation of Sophia, and both Sephiroth are seen as the divine feminine and divine masculine respectively. While the genders are reversed, this suggests a further link to the syzygies of the Gnostic Aeons.

The Gnostics valued women a lot more than many other groups at the time, and certainly more than the orthodox Christian Church. Not only was woman seen as the equal of man, possessing the same spark of the divine, and not only was the divine feminine recognised, heralded, and worshipped, but many women also took prominent roles within Gnostic groups, including positions as priests, a practice that was strongly criticised by the infamous heresiologist Irenaeus, who, in his dismissal of Gnostic beliefs and practices, ended up preserving a lot of them to this day.

Indeed, there was even a Gnostic gospel attributed to a women, *The Gospel of Mary*, widely believed to be Mary Magdalene, which tells of how Jesus favoured Mary above the other disciples, giving

88 Willis Barnstone & Marvin Meyer, ed., *The Gnostic Bible*, p. 273.

89 Aaron Leitch, *The Angelical Language Volume I*, p. 67.

her secret knowledge that they were not privy to. The text shows the negative attitude that others at the time had towards women:

> "[Peter] asked the others about the saviour, 'Did he really speak to a woman secretly, without our knowledge, and not openly? Are we to turn and all listen to her? Did he prefer her to us?'"[90]

Levi, symbolic of the Gnostics themselves, comes to Mary's defence, saying:

> "Peter, you are always angry. Now I see you contending against this woman as if against an adversary. If the savior made her worthy, who are you to reject her? Surely the savior knows her very well. That is why he loved her more than us. We should be ashamed and put on the perfect person and be with him as he commanded us, and we should preach the gospel, without making any rule or law other than what the savior said."[91]

The Gospel of Philip also supports this view of Mary as the most favoured:

> "The companion is Mary of Magdala. Jesus loved her more than his students."[92]

Galvah tells Dee about the equality of women in a lengthy dismissal of Trithemius' view that no angel ever took the form of a woman, which caused Dee to doubt the veracity of Galvah. In her response she tells of the nature of angels and women in general:

> "Angels (I say) of themselves, neither are man nor woman; Therefore they do take forms not according to any proportion in imagination, but according to the discreet and appliable will both of him, and of the thing wherein they

90 Willis Barnstone & Marvin Meyer, ed., *The Gnostic Bible*, p. 481.
91 Ibid.
92 Ibid., p. 273.

> are Administrators: For we all are Spirits ministring the will of God. [...] But if Tritemius can say, That woman also hath not the Spirit of God, being formed and fashioned of the self same matter, notwithstanding in a contrary proportion by a degree; if Tritemius can separate the dignity of the Soul of woman from the excellency of man but according to the form of the matter, then might his Argument be good: But because that in man and woman there is proportion, preparation, of sanctification in eternity; Therefore may those that are the eternal Ministers of God in proportion to Santification take unto them the bodies of them both. I mean in respect of the Form; For as in both you read Homo, so in both you find one and the self same dignity in internal matter all one. But Tritemius spake in respect of the filthiness (which indeed is no filthiness) wherewith all women are stained; and by reasons from the natural Philosophers: as a man tasting more of nature indeed then of him which is the Workman or a supernatural Master."[93]

Gnosticism was heavily influenced by a myriad of other traditions, including Neoplatonism, which, in turn, influenced other traditions like the Qabalah, which the magical explorations of the Renaissance period were intrinsically dependent on. These may have subtly influenced the form in which the angelic transmissions were delivered to Dee, or the angels themselves may explicitly express a Gnostic viewpoint of the world. Regardless of how one sees it, or even if one argues that Kelley deliberately employed Gnostic material in a constructed magical system, it is hard not to notice the parallels between Enochian magic and the traditions and teachings of the ancient Gnostics.

93 *A True & Faithful Relation*, p. 13.

III

THE ENOCHIAN LANGUAGE

The Enochian language is the centrepiece of the entire system. It is, according to the angels, the angelic tongue that was spoken by Adam in Eden, used to name all things, making it one of the biggest revelations to humanity.

The reception of this language is largely based around the Enochian Calls, which are large poetic invocations that were initially delivered backwards, since the angels believed that the words were too powerful to be received as spoken.

The language itself may appear very strange, as there are often lots of consonants next to each other, making words seemingly unpronounceable, but this has been worked around with various approaches, some of which will be explained later in this chapter.

Enochian is supposed to be a kind of proto-Hebrew, the forerunner of the language that many within Abrahamic religious traditions consider as the "Holy Tongue." It is therefore afforded an ever higher level of spiritual significance and shares some similarities with Hebrew, such as its reliance on consonants (though Enochian appears to have vowels, which Hebrew does not have) and the direction it is written, from right to left.

There are clear links between this tongue and other languages, such as Latin and Greek, as explored in the section on Gnosticism in the previous chapter. Benjamin Rowe commented on the similarities and differences to English:

> "The language is similar to English in its positioning of subjects, verbs and objects. It is unlike English in its lack of separate articles, possessives, and prepositions."[94]

As mentioned in Chapter II, the Enochian language was not called Enochian by Dee or the angels, but rather the "angelic language" or "celestial speech." The countless references to Enoch, however, led modern magicians to, quite understandably, adopt this name.

As befitting such a holy language, the angels wanted it to be treated with solemnity. Ilemese told Dee that the letters should be written carefully:

> "These letters represent the Creation of man: and therefore they must be in proportion. They represent the Workmanship wherewithal the soul of man was made like unto his Creator."[95]

This approach would not be dissimilar to that taken by many Jews with the Hebrew language, with many strict requirements made of a *Sopher*, a scribe who writes a copy of the Torah. In fact, *Sopherim* must abide by thousands of laws in writing a "kosher" Torah scroll, which is luckily not a requirement the angels asked of Dee when writing Enochian. A certain level of sanctity is essential, however, and nothing should be written in Enochian without an express purpose.

To understand the power of the language we need only look to Raphael's words:

> "The waters shall stand, if they hear their own speech. The heavens shall move, and show themselves, when they know their thunder. Hell shall tremble, when they know what is

94 Benjamin Rowe, *Enochian Magick Reference*, p. 17.

95 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 373.

spoken to them."[96]

THE ENOCHIAN ALPHABET

The Enochian alphabet was delivered by Raphael on 26 March 1583, as part of the first revelations of the pages of Liber Logaeth. It was delivered again, in a more stylised form, on 6 May of the same year. Dee documents that Kelley had trouble imitating the letters he was being shown, so the angels made the letters appear on the paper before him in light yellow, which he then traced over in black.

He was then told that they began from right to left, suggesting that this is how it should be written, like Hebrew. This makes sense if Hebrew is supposed to be a corrupted version of Enochian.

In Dee's diaries there are several versions of the letters, including a stylised script form and a less impressive shorthand form, which both Dee and Kelley used. The founders of the Golden Dawn added a new style, with a number of glaring errors, when they transcribed the letters from documents in the British Museum, resulting in a font that is unique to their Order.

Here is a table I have composed to show this, with both the original Dee and later Golden Dawn versions for comparison:

Original		English	Golden Dawn	
	Pa	B	Pe	
	Veh	C/K	Veh	
	Ged	G	Ged	
	Gal	D	Gal	
	Or	F	Orth	
	Un	A	Un	
	Graph	E	Graph	

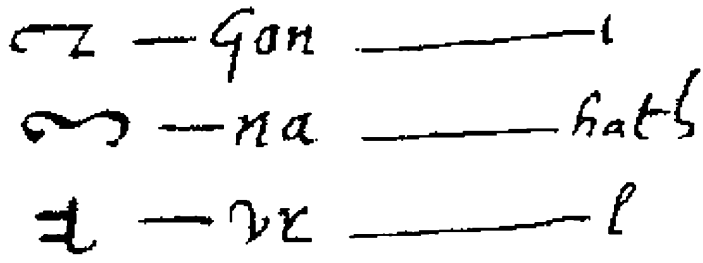
96 Ibid., p. 267.

Original		English	Golden Dawn	
	Tal	M	Tal	
	Gon	I/Y/J	Gon	
	Na	H	Na-hath	
	Ur	L	Ur	
	Mals	P	Mals	
	Ger	Q	Ger	
	Drux	N	Drun	

Original		English	Golden Dawn	
	Pal	X	Pal	
	Med	O	Med	
	Don	R	Don	
	Ceph	Z	Ceph	
	Van	V/U/W	Vau	
	Fam	S	Fam	
	Gisg	T	Gisa	

There are some subtle, and not so subtle, differences between the two. I am not trying to discredit the Golden Dawn, of course, but the most noticeable change in the names of the letters is Na to Na-Hath. I think the problem here arose from one of Dee's documents, which had the word "Hath" in place of the letter H. Either this was an error on Dee's part, an idiosyncratic note for the English letter, or a pronunciation aid for the name or sound of the letter. The letter is

called Na in all other accounts throughout his diaries. One can see where this mistake arose from here:



For those inclined to use the shorthand form, I would personally advise against it for anything but quick documentation. Dee called the form delivered to Kelley "the perfect form of the holy letters,"[97] a description I believe carries some weight. In many ways this is similar to the shorthand form of the Hebrew letters compared to the "print" style that we see in books or in Torah scrolls, the latter of which looks more appealing and offers more in terms of meditation and skrying work.

One of the major problems with the Golden Dawn font style is a number of inaccuracies in the form of the letters. The most notable errors can be found in the letters Veh and Pal, with the former lacking a joining line and the latter lacking a dot in the Golden Dawn versions. Other letters are also subtly different, too tall or too long, or not tilted the right way. These might seem like small things, but they change the letters in sometimes quite drastic ways, and can therefore change the meaning and effect of them. Having used both I can state quite emphatically that the original lettering documented by Kelley has a lot more impact than the Golden Dawn version, and this is one area in particular modern Golden Dawn magicians can benefit with restoring.

Another thing that deserves special attention is the fact that the letters are divided into three groups of seven. This is similar to the three groups of eight in the Norse runes or the three divisions of the Hebrew alphabet into Mothers, Doubles and Simples. There are no official names for these groups, but Donald Tyson calls them the

97 Ibid.

"Family of Pn," "Family of Tal" and "Family of Pal" after the first letter of each group.[98]

One will also note that there is only one letter for C/K, I/Y/J, and V/U/W, because most of these letters have the same or similar sounds. They were often interchangeable in Latin words and even English words that Dee wrote throughout his journals. In the Kelley font, however, there is a dot with the letter Gon, which distinguishes between the letters Y and I.

ENOCHIAN GRAMMAR

The Enochian language shows elements of grammar that supports its assertion as a real language. Instead of random sounds we encounter repeated root words that change slightly to alter meaning, while retaining the core value of the original word.

For example, in the Third Call we find the words OTHIL and THILN, which at first glance we might assume share a relationship, given the reptition of THIL. This is supported by the translations given to Dee, "the seats" and "in seats" respectively. While we cannot know for certain, the root THIL may simply mean "seat" or "seats," with the O prefix designating the definite article ("the") and the N suffix designating the preposition "in."

The problem with this view is that the Angelic tongue appears not to have a definite article, much like Latin. For example, the word IAD appears to mean both "God" and "the God," suggesting that the definite article is intimated instead of being made explicit.

This would mean that the O prefix could not be taken to denote the definite article and must apply some other shift in meaning for the root THIL. It may even be that the root is actually OTHIL and that the O is dropped when the word takes on a preposition.

Another word that shares this root is THILD, which appears in the Fifth Call and translates as "of their own seats." The D suffix could represent the possessive case.

Another example, this time from the Fourth Call, is CASARMI, which means "under whom," and CASARMG, which means "in

98 Donald Tyson, *Enochian Magic for Beginners*, p. 94. Tyson erroneously calls the first letter "Pn." This should be "Pa."

whom." In this case we can more easily infer that CASARM means "whom" and the suffixes I and G are the prepositions "under" and "in" respectively. However, the Fifth Call gives CASARM as "unto whom," which means either the "unto" is intimated depending on context or the suffixes do not only add a new preposition, but axe the existing preposition of the word if there is one in the first place.

While these grammatical elements are different to what we find in English, a lot of the Enochian tongue is similar to English in terms of its word structure. We do not encounter instances where the verb goes to the start of a sentence, as with Irish, or the end of a sentence, as with Latin. Some argue that this is an indication that the Enochian language is invented, with English as its basis, but this argument is flawed, because several other languages share the same word order as English, such as German, barring the exception of modal verbs.

Without proper instructions from the angels it is difficult to understand the grammar of the Enochian language. We can garner much from the Calls, but this is mostly speculation.

A number of magicians have received new words from their work with the Enochian entities, but it is hard to add these to the Dee canon, because sometimes it is difficult to differentiate between what was intended for use by the world and what is more of a personal lexicon for one's individual work with the angels.

Crowley received several new words in his explorations of the Aethyrs, which are documented in *The Vision and the Voice*. While we cannot be certain that these are authoritative, some of them show a relationship with the ones Dee received. For example, Crowley was given the word ADRPHT, which he translated as "casting down". The word ADRPAN, which shares the root ADRP, from the Thirtieth Call means "cast down." However, at the same rate the similarity between ADRPHT and ADPAHT from the Thirtieth Call suggests they should also be related, but the latter translates as "unspeakable."

Since this material is unofficial, as it were, I have decided not to include any of it in this book, but those interested can find plenty of "channelled" words on the internet, most of which should be taken with a very large grain of salt.

THE SOUND OF THE LETTERS

As Kelley wrote down the Enochian letters he told Dee the names, which Dee wrote in their proper spelling. However, Dee also added some pronunciation notes for the letters, which gives us some insight into how to pronounce the language.

Or - "the voice seemed Orh."
Un - "the sound seemed und."
Graph - "The sound as Grakpha, in the throat."
Tal - "in sound stall or xtall."
Na - "in sound Nach as it were in the nose."
Ur - "in sound our or ourh."
Mals - "in sound machls."
Ger - "in sound, gierh."
Drux - "in sound drovx."[99]
Pal - "the p being sounded remissly."
Ceph - "sounded like Keph."

Interestingly the first four letters, Pa, Veh, Ged and Gal, received no pronunciation aids, being pronounced as they are spelled, which should not be difficult for English speakers. The final three also received no notes. The remaining letters are pronounced as given. The letters given above appear to be extremely guttural in pronunciation, suggesting a potential relationship with the harsh throaty sounds of the letters Cheth and Kaph in Hebrew, the latter of which is also similar in spelling to the Enochian letter Ceph.

THE PRONUNCIATION DEBATE

Given the unusual structure of many Enochian words, and the sheer fact that it is a foreign language, many people have stumbled over how to the pronounce it.

The most important thing to remember from the outset is that pronunciation appears to be less important than it would at first appear, with magicians getting results regardless of how they

99 The V is likely intended to be pronounced as a U.

pronounce the words. In many cases it is the intent that matters, in addition to the emotional intensity with which the magician approaches the language. If the Calls are recited in a dull, droning way, then it does not matter how accurate the pronunciation is, as the effect will always pale in comparison to a magician who acts it out, feeling the words and pondering their meaning.

Obviously this does not mean that the words can be pronounced in any way at all. The word ZACAR cannot, for example, be pronounced as "book." It is understandable, however, if someone were not sure if it was pronounced "zah-car" or "zah-sar," or if each letter is to be voiced individually.

There are multiple schools of thought when it comes to pronouncing this language, the three most dominant ones being the single letter style, the Golden Dawn style and the original Dee style.

ZOD IS Z EXTENDED

The most unusual and idiosyncratic pronunciation rule that we know of in relation to the Enochian language, in both the Golden Dawn and Dee styles, applies to the letter Ceph or Z. This is often, but not always, extended to "Zod."

Donald Laycock suggested that this was merely the spelling used at the time for the English letter:

> "The letter *z* has not always been called 'zed' or 'zee'; it has had many names, among them 'izzard', and, at the end of the sixteenth century, 'ezod'. 'Zod' is nothing but a variant of this last name."[100]

This sounds logical enough, but the problem with this is that the angels specifically called for certain words to be pronounced with their Z as Zod. One pivotal example came from the angel Nalvage when delivering the Tablet of God:

> "Δ. I pray you, is 'Mozod,' a word of three letters, or of five? Nal[vage] ..... In wrote three, it is larger extended.

100 Donald Laycock, *The Complete Enochian Dictionary*, p. 45.

[Δ. z extended is 'zod.']
Δ. Will you pardon me if I ask you another question of this extension?
Nal[vage] ..... Say on: 'Moz' in it self signifieth Joy; but 'Mozod' extended, signifieth the Joy o[f] God.
Δ. No word in his radical form is extended.
Nal[vage] ..... These doubts will at length grow easy."[101]

This passage makes it incredibly clear that Zod is not merely the spelling out of the letter Z, but something that is to be pronounced to give a different, higher meaning to the word. From this we can glean that Zod is used in reference to spiritual things and could possibly be employed for other words that the angels never explicitly used it with if we want to suggest a more lofty meaning.

Dee's final comment is interesting, but it is not exactly clear what is meant by a word in its "radical form." The use of Zod was obviously equally confusing to Dee and is one of the stranger "rules" in the language.

THE SINGLE LETTER STYLE

The single letter style follows the principle that each letter is to be pronounced individually, either in English or Enochian, making ZACAR either "Zee Ay See Ay Or" or "Ceph Un Veh Un Don."

This approach is generally touted by people who believe that this is how Dee was told to pronounce the words or that Dee was not given any pronunciation guides at all, which is not true. Israel Regardie was a primary contributor to this view, writing in *The Golden Dawn*:

> "Incidentally, for practical purposes, the language is pronounced by taking each letter separately, whenever a lack of vowels renders it necessary."[102]

However, the idea of pronouncing a letter individually, while not accurate to Dee's instructions, is not entirely wrong in certain cases.

101 Stephen Skinner, ed. *Dr John Dee's Spiritual Diaries*, p. 232.
102 Israel Regardie, *The Golden Dawn*, p. 629.

For example, in the Second Call there is a single letter word M, which means "except." Dee writes "EM it is a word,"[103] suggesting the letter be pronounced on its own like the English letter.

THE GOLDEN DAWN STYLE

The Golden Dawn style follows a relatively simple formula, but often makes the words more cumbersome, and has certainly contributed to widespread misspelling.

Crowley summed up the Golden Dawn approach to pronunciation of the Enochian language in his *Liber 84 vel Chanokh*:

> "Pronounce Elemental language (also called Angelic or Enochian) by inserting the next following Hebrew vowel between consonants, e.g. e after b (bEth), i after g (gImel), a after d, etc."[104]

Mathers went further than this in his notes, however:

> "For example, in Beth, the vowel following 'B' is 'e' pronounced AY. Therefore, if 'B' in an Angelic Name precede another as in 'Sobha', thou mayest pronounce it 'Sobeh-hah.' 'G' may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft."[105]

Mathers also stipulated that the letters Y and I be interchangeable, in addition to V and U, depending on whether they are to be used as a vowel or consonant, which matches the Dee rules. M, N and S are to be pronounced as their English names "Em," "En" and "Ess," while A, D and P are pronounced like the sounds of the English letters, "Ah," "Deh" and "Peh" respectively. X is to be pronounced like the Hebrew Samekh or sometimes Tzaddi. Z is, of course, pronounced as "Zod."

This led to a very warped spelling of Enochian based on the pronunciation guide, a method of spelling that has been taken at face value by many students of the Golden Dawn, leading to significant

103 *A True & Faithful Relation*, p. 97.
104 Aleister Crowley, *Liber 84 vel Chanokh*, p. 21.
105 Israel Regardie, *The Golden Dawn*, p. 650.

errors in understanding.

Some examples given in the Golden Dawn material are:

NRFM = "En-ra-ef-em"
ZIZA = "Zod-ee-zod-ah"
TAASD = "Teh-ah-ah-ess-deh"
HCOMA = "Heh-co-em-ah"
NANTA = "En-ah-en-tah"

It is clear from these examples that the Golden Dawn approach is very similar to the single letter approach, albeit with a slew of additional rules. Nearly all of the letters in the above words are pronounced individually, even when there is no need for it. For example, NANTA could have simply been pronounced "Nan-tah," as it would be using Dee's guidelines.

One example from Crowley is: "Ol sonuf vaoresaji gohu IAD Balata, elanusaha caelazod sobra [vonupeho]."[106] The original, however, is: "Ol sonf vorsg goho iad balt lansh calz vonpho." While the former might be easier to pronounce, I think all students of Enochian should learn to spell the original and add the pronunciation later if they so wish.

Despite this criticism, the extra vowels of the Golden Dawn approach make a very melodic sound, which can help create an impressive change in atmosphere and aid the shift in consciousness necessary for magical work.

THE DEE STYLE

The Dee style is quite straightforward for the most part, but has its own oddities.

Generally speaking Dee's pronunciation notes call for it to be pronounced as one would pronounce an English word, with intimated vowel sounds whenever there is a case of an abundance of consonants. For example, IALPRG, "the burning flames," is pronounced "Yalpurg," the natural way most people would pronounce it in English. Note how a vowel sound gets inserted between P and R and how the

106 Aleister Crowley, *Liber 84 vel Chanokh*, p. 21. "Vonupeho" was omitted by Crowley.

I becomes the consonantal Y sound at the beginning of a sentence.

The letters PH are usually pronounced as the letter F, as in the English "telephone," but sometimes just the letter P is also pronounced as F. This suggests another similarity between Enochian and Hebrew, the latter of which has a single letter, Peh, for both the P and F sounds.

The letter C (Veh) is usually pronounced as a hard C (i.e. K), but sometimes, like the English letter, as a soft C (i.e. S). For example, CAOSGO sounds like "ka-os-go," while words like NONCF and NONCI are pronounced "non-sef" and "non-see," not "non-kef" and "non-kee." Generally speaking, however, we can assume that most words with this letter are pronounced with a hard sound.

Because letters like Veh (C/K) and Van (V/U) represent multiple English letters, but yet have only one symbol in Enochian, the OSDL took the approach of standardising things so that only K and V were employed. After extensive research and exploration of the language I now believe this approach to be wrong, as there are several instances where, for example, Van is written and pronounced as a V or U. Eliminating one or the other makes things simpler, but it also makes our writing and pronunciation a lot more inaccurate.

In this book I decided to employ the original Enochian, even when it makes more sense to change it to something more logical. At times Dee is given the letter V in a word when backwards, but then writes it with a U when forwards or when giving a pronunciation aid. For example, in the Second Call the word TAPVIN is to be pronounced "Ta-pu-in," while QVIIN is to be pronpounced "Qui-in." I could change the V to a U to help with pronunciation, but it is better that readers get as accurate a rendition of the Calls as possible.

The reason for this use of V for the letter U is because they were essentially interchangeable in English at Dee's time. For example, Dee would often use "seuen" for the word "seven" and "liuing" for "living."

Other examples of interchangeable letters include W and U, where Dee writes "perswaded" for "persuaded" and "bowntifull" for "bountiful" (the former being more accurate to how it is pronounced). For I and Y, there is "ynckling" instead of "inkling," and Dee uses both "wycked" and "wicked" at various times. The

same interchangeability appears to apply to the Enochian language.

The letter Gon is sometimes written in Dee's diaries with a dot in the upper right-hand corner when it denotes the letter Y instead of I. This is similar to the use of a dot, called a *dagesh,* in the Hebrew language to distinguish between two possible sounds for certain letters.

Dee also marked accents above certain vowels in his pronunciation notes, designating which syllable is to be stressed. Generally speaking, but not always, the second syllable of an Enochian word is stressed.

Aaron Leitch's *The Angelical Language, Volume II* provides a very detailed lexicon, complete with Dee's pronunciation notes, and is therefore invaluable for anyone wanting to employ the most accurate pronunciation possible. It is important to note, however, that while Dee's diaries are the obvious authority on the subject, they are not always clear or consistent.

IV

LIBER LOAGAETH

Liber Loagaeth ("Book of the Speech from God") is a tome of 48 double-sided tables of letters arranged in a grid of 49x49 squares. This results in a staggering 230,496 letters in total, making it one of the largest transmissions during Dee and Kelley's workings. A 49th table was also mentioned, but never transmitted, as it "neither is, was or shall be known."[107]

The book was first shown to Kelley by Raphael on 24 March 1583 as a tome with many gold leaves and writing that appeared like wet blood. A second vision showed the 2,401 squares of each table, with Raphael revealing the 21 letters of the Enochian alphabet for the first time above the table.

Dee was told to pronounce the name "Loagaeth" as "Logah." It is not clear if this is an actual Enochian word or a different language altogether, but it clearly shows a relationship with the Greek word *logos*, the "Word," which is a title often attributed to Jesus. Both the idea of the literal word (with *logos* sometimes being translated as "speech") and the reference to Jesus supports the translation of the word as "Speech from God." The translation also suggests that the

107 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 263.

words used in it might actually be from a higher language than, or perhaps an alternate dialect of, the angelic tongue.

Dee also recorded a footnote in his diaries that read: "The book, the first Language of God Christ," a further suggestion of the link between Loagaeth and *logos*. This relates to a statement by Raphael that the words used are "the voice and speech of him, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honour."[108]

Author and scholar John DeSalvo suggests that the mysterious 49th table of Liber Loagaeth, which technically precedes the other 48, could be a collection of 28 pages of 40 paragraphs and a 49x9 table, making it significantly larger than the 48 tables that follow. This table was intended to contain a word per square instead of a letter or number like the rest, but the sheer size required resulted in the table never being assembled. For some strange reason, however, the final nine lines have a single letter.

It is not exactly clear if this was what the angels intended by the first table, but it is an interesting possibility that students of Liber Loagaeth may want to explore. Personally I believe the first table was intended to be a mystical one that was never shown, representing God, and the instructions from Raphael appear to support this view. This also ties in well with the 49 Calls delivered later, with one of them not being given for pretty much the exact same reasons. Most Enochian scholars and magicians do not know what the Liber Loagaeth is, what it is intended to do, or how to make any practical (or even theoretical) use of it. There were myriads of tables delivered and a few people have some theories on their use, but this is the section that is most open to interpretation and experimentation (and also, because of this, the most potentially risky, if one manages to even get anything out of it at all). It can be linked to the other two sections (after all, they make up one unified system in the end), but how it links up remains theoretical at best.

DeSalvo also holds this view:

> "No one to this day has been able to interpret or understand these tables. I do not believe that even Kelley or Dr. Dee

108 Ibid., p. 268.

> knew what they meant or how to interpret them but left them for some future time to decode."[109]

Lon Milo DuQuette, in his book *Enochian Vision Magick*, came to a similar conclusion about the ambiguity of Liber Loagaeth. He labelled it as a "tantalizing mystery" and suggested that while magicians have so far been unable to develop a workable system from it, "it is only a matter of time before someone cracks the code."[110]

Even Kelley could only get a glimpse of understanding of the tables. On several occasions he could not see or understand the book and was given momentary insight that was taken away after the communications ended.

> "The fire came from E[dward] K[elley] his eyes, and went into the stone again. And then, he could not perceive, or read one word. The Fire flashed very thick and all was covered with a veil."[111]

This suggests that a similar *gnosis*, as it were, is necessary to penetrate the mysteries of this book, as opposed to conventional knowledge. It also means that while this is not an innate ability of humanity, it is possible to understand the speech of God.

Dee was told that Liber Loagaeth would help restore the holy books, inspire religious unity and hark the end of the world, which is a tall order for such a little used part of the Enochian system. In fact, this might explain why it has not been explored much, as it may simply not be time for the suggested transformations in the world, if, indeed, they are likely to happen at all.

During one working with the angels I inquired about Liber Loagaeth, only to receive the response that I should leave it be for now, as "it is not ready." It is interesting to note that they did not say I was not ready, but rather that the system itself is not ready, which makes sense, given how many gaps there appear to be in it.

This material was reserved for the highest grades of the OSDL, due to its highly experimental nature. I encourage caution when

109 John DeSalvo, *Decoding the Enochian Secrets*, p. 121.

110 Lon Milo DuQuette, *Enochian Vision Magick,* pp. 90-91.

111 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 303.

approaching this aspect of Enochian magic, as it is likely to be more unpredictable and volatile than the rest.

A similar view was upheld by Hugh Campbell, a senior member of the 9=2 grade of the Whare Ra temple, one of the last temples of the original Golden Dawn lineage. Campbell worked extensively with Enochian, well beyond that of most other Golden Dawn members, and reported a very disturbing experience after working with the Liber Loagaeth, which he thought should be reserved for very senior members of the Order, according to Golden Dawn scholar Tony Fuller.

The language contained in these tables is very different to that of the Calls, as it does not show the same elements of grammar. Indeed, it appears to be just a random string of numbers and letters, with no real word or sentence structure to any of it.

However, one specimen of the tables, which was replicated by Meric Casaubon in *A True & Faithful Relation*, depicts the name BORNOGO in the centre, reading both vertically, horizontally and diagonally. This is the name of one of the Bonorum (good angels), part of the Heptarchic system. There are also several instances of the word BAG in this table, which is the name of one of the Aethyrs (and one that many see as the first barrier in Aethyric workings). What these links to the rest of the system mean is anyone's guess, but it certainly appears that there is a relationship between all three aspects of Enochian magic.

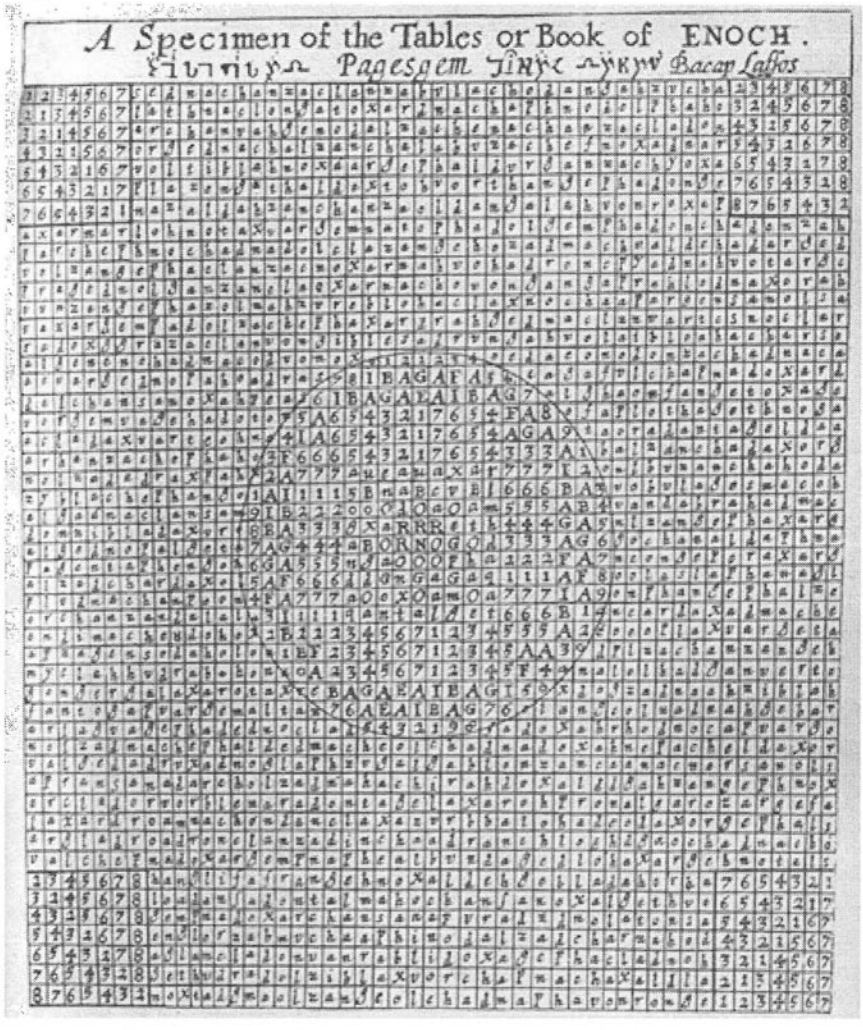
To date there has been little exploration of Liber Loagaeth, but Aaron Leitch gives the most thorough analysis of it, and its possible meaning and application, in *The Angelical Language, Volume I*, which is worth reading for those considering using this obscure part of the system.

Leitch found some interesting explanations for some of the Liber Loagaeth tables in Dee's diaries. These suggest that the first table relates to "the Son of God", but also to several of the Bonorum, including Befafes and Bobogel.[112]

The second table appears to relate to "the first seven," most likely the seven archangels who stand in the presence of God, who can also be found on the Sigillum Dei Aemeth: Zaphkiel, Zadkiel, Cumael,

112 Aaron Leitch, *The Angelical Language, Volume I*, pp. 74-92.

Raphael, Haniel, Michael and Gabriel.



The fourth table is explained as relating to "the beginning of your being in body," which Leitch argues is likely a reference to the creation of Adam in Genesis.

The nineteenth table is linked to "the spirits of the earth," suggesting an end to the process of Creation elucidated in the previous 18 tables.

Leitch links the remaining 30 tables with the 30 Aethyrs, in order from LIL and table 20 to TEX and table 49. This is one of the most likely explanations of this part of Liber Loagaeth, particularly

when coupled with an assignment of all 49 Calls to the 49 tables, but there does not appear to be any direct mention of such a link in Dee's diaries.

After the tables of Liber Loagaeth were delivered Dee was supposed to make a "perfected" copy of the book within a certain deadline, a timeframe which he failed to meet. His frustration led to him asking the entity Galvah for aid, and she promised to write the book for him, only to continuously put it off afterwards, until finally Dee completed a satisfactory version nearly a year later.

Leitch argues that Dee's belief that the book would be written for him is "one of the most unbelievable scenes in the journals."[113] I have to agree with him on this. It seems to me that Galvah's promise was an empty one and that the angels simply decided to chastise Dee by not doing much at all until he had completed the book himself, much like they berated him when he failed to learn the angelic letters in time.

The full set of tables of Liber Loagaeth were published for the first time by John DeSalvo in his book *Decoding the Enochian Secrets*. The scanned images are relatively small and difficult to read, but they provide a valuable look at the entire 48 double-sided tables for those unable to visit and study in the British Library.

113 Ibid., p. 93.

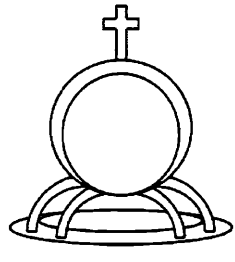
V

THE STONE & THE RING

During the course of Dee's angelic workings, and particularly during the early communications, he was instructed to procure or make a number of basic tools. While it is not necessary for modern magicians to completely replicate this procedure, it is important to know how he came upon them and what they were used for.

THE SHEWSTONE

Perhaps the most iconic tool used by Dee and Kelley, and the one that they could not have done anything without, is the shewstone or crystal ball. It seems that Dee had several of these in his possession, including at least one that he was using with Saul and other previous skryers before Kelley came into his service.



During one session with Saul on 22 December 1581, Dee asked the angel Annael about his "stone in the frame," a "crystal globe" that was set upon a number of legs, with a circular frame that bore a cross on top holding the stone in place. Dee noted that it was given to him by a friend and he was curious if there was any angel set over it. Annael said that the archangel Michael was assigned to the stone.

Interestingly, nearly three months later, during Kelley's first skrying session, Dee asked the angel Uriel who else, beside himself, is answerable to the stone, to which he said Michael and Raphael, with Michael being the foremost. The fact that two separate skryers placed Michael in charge of the shewtone is intriguing and adds some additional credibility to the workings.

An even stranger tale surrounds a crystal ball that came into Dee's possession nearly two years later. On 21 November 1583, after some communications on the Heptarchic system, the angel Carmara, who is the highest power in the rankings of the Bonorum angels, told Dee:

> "One thing is yet wanting, a meet receptacle, etc. There is yet wanting a stone, etc. One there is, most excellent, hid in the secret of the depth, etc. In the uttermost part of the Roman Possession."[114]

He added that "thou shalt have it" and instructed Kelley to point it out, but to not stir from his place. Dee said he could not see anything at the west window of his room, the direction where Kelley pointed. Kelley said that he saw an angel that was the height of a child standing there holding a fiery sword and a round object the size of an egg.

Carmara bade Dee to "go toward it; and take it up," which Dee did, to his surprise finding a shewstone of around half an inch thick on the ground near a pile of books beneath the window.

This physical appearance of an object was likely astonishing to Dee, who burst into a bout of prayer. It is possible, of course, that Kelley planted it there before Dee entered the room, but if this was not the case then this incident is one of few examples of the angels affecting the real world, not just limiting their communications to

114 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 253.

visions.

Carama explained the significance of this stone, suggesting that Dee would come into contact with even more powerful angels:

> "Thou shalt pervail with it, with Kings, and with all Creatures of the world: Whose beauty (in virtue) shall be more worth than the Kingdoms of the earth."[115]

Carmara also told Dee to "let no mortal hand touch it, but thine own."[116] Dee clearly took this to heart, as he added a footenote to take care. It is not clear if this warning means that the shewstone will lose its potency if handled by another, but it is similar to the approach taken by many occultists in relation to other modes of divination, such as with Tarot decks. In terms of the shewstone, the contact of another could have an adverse affect, such as by instilling visions relating to the energy of that person. It is, therefore, advisable that such a shewstone, once consecrated or put to use, not be touched by anyone but the magician or skryer.

There is also a black skrying mirror in the collection of Dee's surviving magical paraphernalia on display in the British Museum, but it is not clear if he ever used this, as all references to the skrying method used refer to a "stone."

Given the importance of the shewstone in the workings, it might be considered indispensible by modern magicians seeking to work with the Enochian system. Of course, such visions can be obtained by other means, via tools or using a simple technique that basically involves closing one's eyes and seeing what images occur in one's mind or on the back of one's eyelids.

My own experience has shown that the shewstone works as a conduit for the vision, taking a lot of the mental stress away from a vision that does not employ a tool. It can often be more difficult to use a crystal ball in this way, but since it ultimately takes less of a toll on the skryer it is a skill well worth learning. One can only imagine how draining it would have been for Kelley not to have used a shewstone. There are several occasions where the skrying sessions appear to have an adverse effect upon Kelley, but without the shewstone he

115 Ibid.

116 Ibid., p. 254.

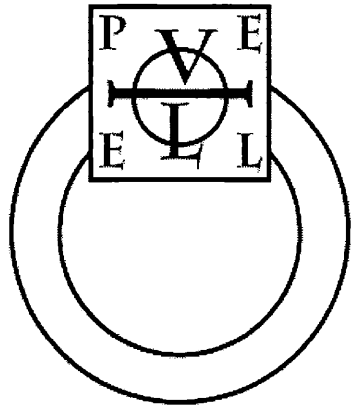
would have likely suffered from more severe migraine-like symptoms, much like Christian mystic Hildegard von Bingen did during her numerous visions.

THE RING

The magical ring has been a part of grimoire work for a long period, the most notable being that given to Solomon by the archangel Michael, which is reputedly the predecessor of the ring delivered to Dee, according to Michael himself.

On 14 March 1582, one of the earliest workings Dee and Kelley conducted, Michael revealed a gold ring bearing the word PELE on it, saying it "was never revealed since the death of Solomon" and an item that even "the Angels scarse know." He added that this ring helped Solomon with performing "all Miracles, and divine works and wonders."[117]

In addition to the word *Pele*, which means "Worker of Wonders" and was written with one letter in each of the four corners, the ring also bore a large V over a bar, with a large L beneath.



In a stark assertion of the power of this ring, Michael said: "Without this, thou shalt do nothing."[118] He also hinted further at its use by saying: "Wonders are in him, and his Name is wonderful: His Name worketh wonders from generation, to generation." This supports the meaning of the word *Pele*, which was employed in at least one text

117 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 78.
118 Ibid, p. 79.

in Dee's library, Johann Reuchlinn's *De Verbo Mirifico*, which Dee noted in a footnote to the working.

Despite Michael's vehemence that nothing could be done without this ring, very little was said about it. The comments about "wonders" do not tell us anything that could not be ascertained from Reuchlinn's book. A month after Michael instructed Dee to make the ring he told Dee that he would teach him about it when it is made, suggesting that Dee had thus far failed to make it. It also means that Michael had much more to say about it, but this material evidently never showed up.

Meanwhile, the V and L were never explained and could mean literally anything that a magician comes up with, as there are no hints or clues to go on. During my workings with the angels I inquired as to the meaning of these letters, receiving the response: "*Vide et lux.*" This is Latin for "see and light." I do not believe this is intended as a phrase, which would not make sense grammatically, but rather that the words are intended on their own. The presence of light is self-explanatory, given the work with angelic entities, but the use of the word "see" is interesting, as it bears on obvious relation to the idea of skrying and might be employed for clarity of sight in visions. Of course, what I was told might be an application of the letters intended only for me and should not be taken as an authority on the subject.

If one approaches Enochian work as a Dee purist, then use of this ring is essential. However, I have experimented with and without the ring and have not honestly noticed a huge enough difference to say that it is in any way essential.

It is certainly beneficial to employ some form of magical ring for Enochian work, mainly as an additional means by which one can dissociate the energy from one's everyday life when the ring is taken off, but I think Michael may have been exaggerating a little that a magician could get nothing done without it. Indeed, there is also the possibility that Michael's comment was directed to Dee alone; i.e. that he alone would need the ring to get things done. The same may not necessarily apply to us.

I think the biggest insight into this ring can be garnered by looking at the Seal of Solomon, since that is what Michael claims was the last time this type of ring was revealed. The ring, sometimes

known as the Ring of Aandaleeb, was said to have helped Solomon ward off demons who were interrupting his workings. The idea of not getting anything done without the ring therefore makes a lot more sense, as the demons would otherwise hinder any workings.

This is particularly appropriate, as the working before the one where Dee received the ring, dated 11 March 1582, involved a revelation from Uriel that an illuding spirit called Lundrumguffa had been impersonating him, delivering a false demonic seal. It makes sense, therefore, that Michael, traditionally an angel who battles demons, would give Dee a method to defend against these demonic incursions.

This same working revealed how little power Dee felt he had in banishing evil spirits. Uriel told him to use brimstone (sulphur) to oust Lundrumguffa, but Dee said: "I know no means, or art to do this by,"[119] citing an earlier failed attempt to banish a spirit with sulphur. This suggests that Dee had little in his magical arsenal for dealing with wicked spirits, making the delivery of the ring which Solomon used to command demons an even more pressing revelation.

Nowadays, of course, magicians have a lot of other tools and rituals that can help ward off uninvited guests, such as the Golden Dawn's Lesser Ritual of the Pentagram. Since Dee and Kelley predominantly used prayer throughout their workings, it is not surprising that such a physical defensive tool was deemed necessary.

Personally I would recommend that a magician working with Enochian employ this ring. While the system will still work without it, every safeguard helps in producing the best results and avoiding any unnecessary complications relating to intruding entities or an over-abundance of Enochian energy.

Regarding the construction of the Ring, Michael said "any honest man"[120] could make it for Dee, so the magician does not need to make it for him or herself.

For those who intend to use the ring, it is important to point out that Dee was told it was to be made of gold, a requirement that is not ideal for cash-strapped magicians. One potential compromise for those with limited funds would be to use a gold band and attach a metal or silver piece with the letters on, but this may not fulfill

119 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 73.

120 Ibid., p. 179.

Michael's requirements. Lon Milo DuQuette gives a novel approach of using a paper version,[121] which can work just as effectively, since the magic is in the symbolism and its use, not the material it is made of.

121 Lon Milo DuQuette, *Enochian Vision Magick*, p. 37.

VI

THE SIGILLUM DEI AEMETH

The Sigillum Dei Aemeth ("Seal of Truth" or "Seal of God's Truth," from a mixture of Latin and Hebrew) is a pentacle that was delivered by the angels. Iconic of angelic magic. There are few magicians who have not at some time stumbled upon it, or a variation of it, and wondered about its many mysteries.

THE PHYSICAL FORM OF THE SEAL

Uriel gave very specific instructions for the physical form that the Seal should take:

> "This seal is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of colours. This seal must be 9 inches in diameter: The roundness must be 27 inches, and somewhat more. The Thickness of it, must be of an inch and a half quarter."[122]

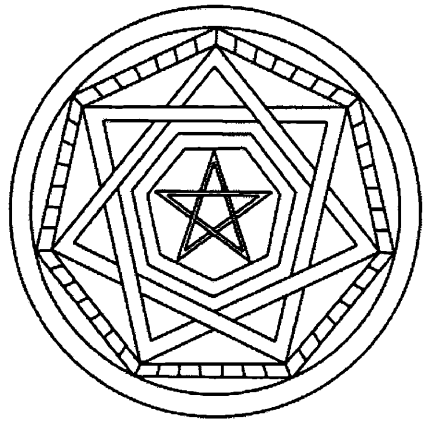
Dee was also told to create four smaller seals to put under the legs of the Table of Practice, but there are no guidelines for the size of these. Luckily two of Dee's smaller seals have survived. Peterson notes their size as being 125mm in diameter and 20mm in thickness. These were to be placed in a hollow wooden container so that the Seals would be "kept unperished," meaning that they should not directly touch the floor, nor should the weight of the table bore into them and destroy the figures upon them.

Like the ring a paper Seal could be employed. I have had a lot of success with a paper Seal, but one should ensure that the reverse symbols are printed on the back, an omission I have noticed a lot of people making.

SYMBOLS ON THE SEAL

In order to construct the Sigillum Dei Aemeth (I refer to the structure of its form, not the actual physical construction of the seal), we need to take it in sections. To begin with, let us look at the Sigillum Dei Aemeth as a geometric figure, without all of the numbers, letters, and symbols that will later adorn it. One will note two circles (thus forming the outer ring), and within that a double-lined heptagon, with each side divided into seven sections. Inside this is a heptagram of two lines, and inside this again is another double-lined heptagon, this time with point down. Further still we have a pentagram formed of two lines, point upwards, contained in the centre.

122 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 71.



Uriel told Dee that this Seal was "already perfected in a book of thine."[123] Dee adds a footenote that reads: "Erroneously, to my ignorance." It is clear that Uriel meant that the general shape was to be found in Dee's books, but the symbols and names upon it were, in Dee's reckoning, wrongly recorded. Dee was thus to receive the true form of the Seal. Peterson has pointed out the striking similarities in the shape of this Seal with those found in *Liber Juratus* and *Oedipus Aegyptiacus*, which Uriel was likely referring to.

Next let us look at the individual sections in detail, exploring how the letters, numbers, and symbols were delivered for them, and what exactly they mean.

THE OUTER RING

123 Ibid., p. 70.

First Dee was told to create a circle and divide it into four parts, and then to divide those four parts into ten, creating 40 parts total. Kelley saw 40 white creatures, like children, in white silk robes, and each of them came up in turn and showed their chest, belly, forehead, hand, or eyes, upon or in which was a combination of letter and number. Eventually Dee was left with a string of seemingly random letters and numbers, some in lower or upper case, and the final letter being the Greek lower-case omega (ω).

4	9	7	t	22		6	22	20	14	6		18	26	I		J	7	13	H		y	t	o	e	10	11	15	8	r		6	o	5	h	o		a	a	6
T	G	n	9	h	n	m	o	a	n	a	h	o	I	30	n	8	G	r	12	08	14	11	8	21	b	A	I	a	16	n	A	10	G	14	17	s	5	24	ω

The division of the outer ring of the Sigillum Dei Aemeth into four parts that contain 10 further divisions suggests a possible relation with the four worlds of the Qabalah, each of which would contain a Tree of Life, which has ten Sephiroth. The creatures also stood in eight groups of five, suggesting a link with the five elements.

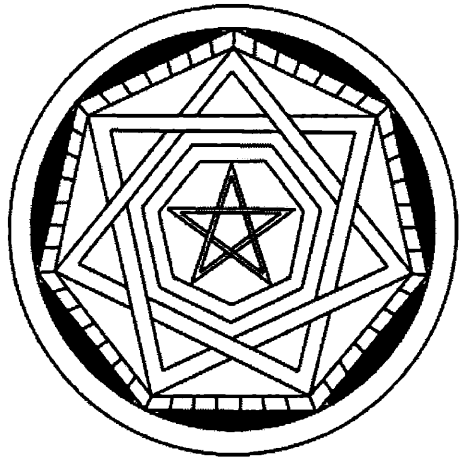
Dee questioned why the circle was divided into 40 and not 42, noting that he knew of the 42-letter name of God. Michael responded by saying that "the old rule of 42 letters" is contained within this, but he did not specify in what way this was so.

Michael described the outer ring as "the true Circle of his eternity comprehending all virtue."[124] He also explained the possible magical application of it:

> "Note, Out of this Circle shall no Creature pass, that entereth, if it be made upon the earth. My meaning is, if he be defiled. This shalt thou prove to be a mystery unknown to man. Beasts, birds, foul and fish do all reverence to it. In this they were all Created. In this, is all things contained."[125]

124 Ibid., p. 91.
125 Ibid., p. 113.

THE OUTER SEGMENTS



Michael instructed Dee to take the strip of numbers and letters, which acts as a kind of cryptogram, where the names of seven angels are hidden. He told Dee to take each of the capital letters, starting with the initial T, and use the number above or below it to count towards the next letter. The rule is that a number in the upper line means count right, while a number below means count left.

When Dee followed the procedure he came up with the first of the names, ThAaoth. Michael said that this was not the name, adding another element to the rule:

> "Wheresoever thou shalt find two 'aa' together the first is not to be placed within the Name, but rather left with his inward power."[126]

This was thus corrected to Thaoth. Dee came up with the remaining names as Galaas, Gethog, Horlωn, Innon, Aaoth, and Galetsog. Galaas was corrected to Galas, following the above rule, while Galetsog was corrected to Galethog, as Dee had made an error in noting this name. Interestingly, Michael never corrected Aaoth, nor commented on it, despite it having a double 'A.' This might be because it begins the word, however, and may represent another dimension to the calculation rule.

126 Ibid., p. 111.

Michael also corrected the ordering of the names to: Galas, Gethog, Thaoth, Horlωn, Innon, Aaoth, Galethog. He gave Dee a sigil and a number for each of these, barring the last which only had a sigil, and told him to place them upon the Seal starting in the upper lefthand corner and going anti-clockwise.

Galas

Gethog

Thaoth

Horlωn

Innon

Aaoth

Galethog

What is interesting about this is that all of the sigils contain at least one large letter. The first is G, the second is A, the third is L, the fourth is E, the fifth is T, the sixth is H, and the final one is OG. Taken together these spell Galethog, the name of the final entity, who has no number assigned. Clearly this angel holds a special place within the system and might either rule the others or be the amalgamation of their energies. Some might question the omission of the X, but I personally see this as a cross turned on its side, than a letter, since nearly all of the other sigils contain a cross. Those wondering about the numbers will be unsurprised to find that they employ the same calculation pattern used to gain the names of these seven, revealing a name that is none other than Galethog. This also explains why there was no number assigned to the final name.

Dee was told by Uriel that these seven letters contain seven secret angels, "comprehending the 7 inward powers of God: known to none, but himself."[127] He also explained that the crosses attached to these letters refer "in substance to the Father, in form to the Son, and

127 Ibid., p. 122.

inwardly to the Holy Ghost,"[128] an assignment that was also given to the Black Cross of the Great Table (see Chapter XI).

Another interesting thing about Galethog is that it could be seen as an anagram of Loggaeth, which is very close to Loagaeth. What significance this holds, if any, remains unknown, and is likely hidden in the mysteries of Liber Loagaeth.

This formula for deriving names also explains why some of the forty divisions had no number assigned to them, because, like in the case of Galethog, there needs to be an end to the chain. The first angel to feature no number explained the significance as follows:

> "And I am the end, and have no number. I am the number within a number, and every number is my number. Behold."[129]

It is interesting that when using this formula none of the names go on seemingly endlessly, like the names of the Supreme Elemental Kings in the Golden Dawn system, suggesting that they were not just randomly drawn, but intentionally coded into the circumference.

This section was completed with the addition of a small cross in each corner, two per segment.

THE OUTER HEPTAGON

128 Ibid.
129 Ibid., p. 95.

Next Michael took seven baskets, in each of which was a bird that bore seven feathers. On each of these feathers there was a letter, with the first spelling ZllRHia. He did the same with the remaining six baskets, until 48 letters and a cross (+) had been shown.

It is interesting to note that each bird was different in species and colour, which might give some insight into these names. The first was a pigeon, the second was a white swan, the third was a green peacock, the fourth was a red griffin, the fifth was a golden eagle, the sixth was a "fiery sparkling" pheonix or pelican, and the last was "a strange foul with many wings". A lot of these have obvious alchemical associations that are worth exploring.

Uriel appeared and commanded Dee to compile the letters into a chart as follows:

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

This chart is actually formed from the names of the seven traditional Archangels (called by Agrippa the "seven angels which stand in the presence of God"[130]), by starting in the upper left-hand corner and reading down, beginning the name of a new angel with each capital letter, granting:

130 Donald Tyson, ed., *Three Books of Occult Philosophy*, p. 274.

Zaphkiel
Zadkiel
Cumael
Raphael
Haniel
Michael
Gabriel

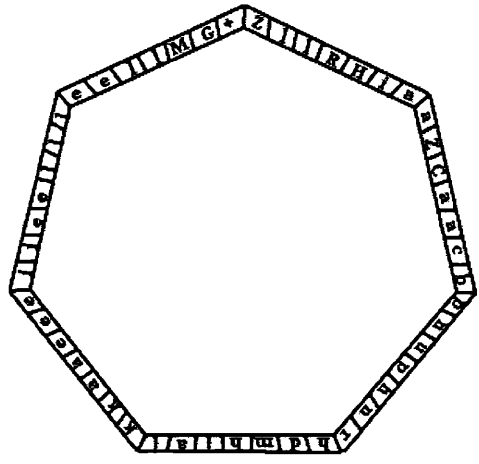
Interestingly Dee notes that he forgot to ask Uriel where his own name may appear. The fact that Michael had delivered the letters, yet Uriel revealed the names of the archangels hidden within the chart is telling, as clearly Michael did not want to speak of a table wherein his own name was catalogued. In a later passage Dee comments that Uriel accounts for himself as one of those who "stand always before the face of God,"[131] suggesting he has a place with the other seven even though his name is not amongst the tables.

The cross in the final square is clearly to ensure it is a 7x7 table, but it can also be interpreted philosophically as the world (the four elements), or even as the Black Cross of the Great Table, in much the same way the crosses attached to the letters that make up the name Galethog share a relationship. However, Dee was never explicitly told what this cross refers to.

The letters were then to be filled in on the heptagon, with each of the seven letters of the seven rows of the table filling one of the seven sections of the seven sides of the heptagon, starting with the first, ZllRHia, in the uppermost right-hand side, and then going clockwise until it joined back up on the other side.

The image below illustrates these seven names upon the outer heptagon:

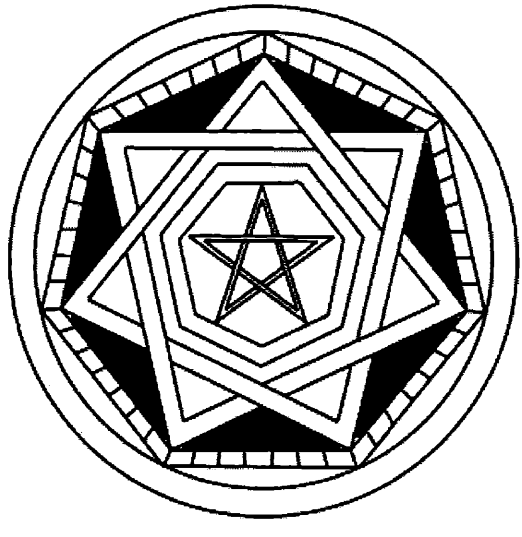
131 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 141.



Michael explained that these names are "the 7 governing the 7 which govern the earth," which means that ZllRHia, etc. could possibly be seen as the direct superior of the traditional seven archangels. To further add to this mystery Michael said:

> "Seven, rest in 7: and the 7, live by 7: The 7, govern the 7: And by 7, all Government is."[132]

BETWEEN THE OUTER HEPTAGON & THE HEPTRAGRAM



132 Ibid., p. 117.

Michael returned to lead the next part of Kelley's vision. A trumpeter called Phanael entered, and from the seven parts of the world came seven companies of fiery pillars. The pillars leaned towards Kelly in turn and upon the top of them was a letter, number, or combination of the two. These were compiled into a table, with each row assigned to one of the empty places between the outer hexagon and the heptagram.

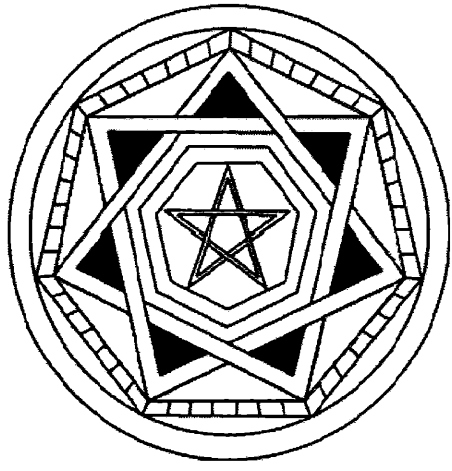
S	A	A	I^{21}_{8}	E	M	E^{8}
B	T	Z	K	A	S	E^{30}
H	E	I	D	E	N	E
D	E	I	M	O	^{30}	A
I_{26}	M	E	G	C	B	E
I	L	A	O	I^{21}_{8}	V	N
I	H	R	L	A	A	$^{21}_{8}$

Uriel said that these are "the Names of God, not known to the Angels, neither can be spoken or read of Man."[133] He also gave a list of Latin titles associated with each, which might be an approximate meaning for their name:

SAAI^{21}_{8}EME^{8} – *Vivit in Caelis* – "He lives in heaven"
BTZKASE^{30} – *Deus noster* – "Our God"
HEIDENE – *Dux noster* – "Our Commander."
DEIMO^{30}A – *Hic est* – "This is."
I^{26}MEGCBE – *Lux in aeternum* – "Light forever"
ILAOI$^{21}_{8}$VN – *Finis est* – "He is the end"
IHRLAA$^{21}_{8}$ – *Vera est haec tabula* – "This table is true"

133 Ibid., p. 140.

BETWEEN THE POINTS OF THE HEPTAGRAM



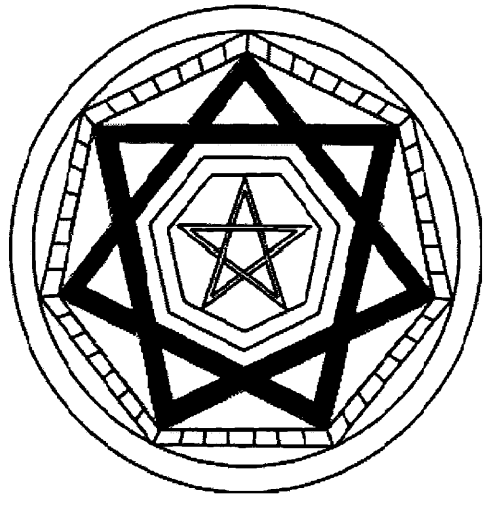
Then entered the Daughters of Light, which Dee called the "daughters of goodness." They were seven young women wearing green gowns, green silk around their heads, and a wreath that hung down to the ground. Each stepped forward in turn, with a blue tablet upon their forehead bearing a mystical name, until all seven names had been collected.

El
Me
Ese
Iana
Akele
Azdobn
Stimcul

Their names can be derived from the prior table starting in the upper right-hand corner and reading diagonally towards the right. The 8 with the dot beneath it is taken to represent the letter L, and the name is displayed as a conjoined E and L. The 30 with a point beneath it and the 21 above 8 with a point beside it both represent the letter L. The other numbers are ignored.

S	A	A	I	E	M	E
B	T	Z	K	A	S	E
H	E	I	D	E	N	I
D	E	I	M	O	[illegible]	A
I	M	E	G	C	R	E
I	L	A	O	I	V	M
I	H	R	L	A	A	[illegible]

THE HEPTAGRAM

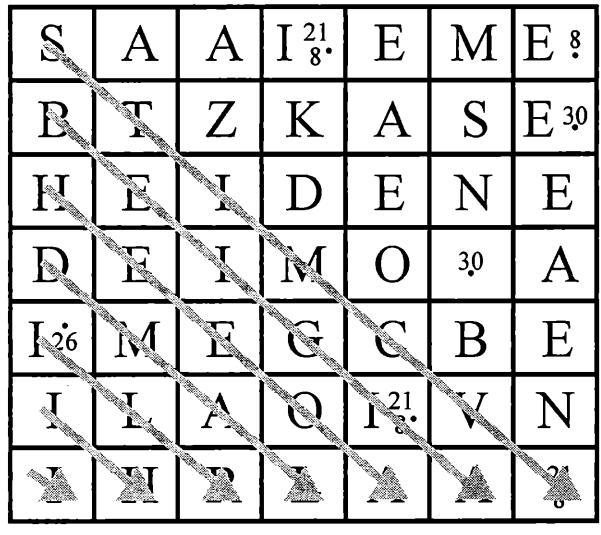


Then entered the Sons of Light, seven young men wearing white attire, white about their heads, and a pendant behind with a wreath down to the ground, akin to the group of young women. Each carried a ball of a certain planetary metal, in order: gold, silver, copper, tin, iron, quicksilver, and lead. These are traditionally assigned to the Sun, Moon, Venus, Jupiter, Mars, Mercury and Saturn. Upon their

chests were round gold tablets, upon which was a name.

I
Ih
Ilr
Dmal
Heeoa
Beigia
Stimcul

Their names are derived from the table starting in the bottom left-hand corner and reading diagonally down towards the right. The 21/8 in the bottom right-hand corner is taken as an L. The other numbers are ignored.



BETWEEN THE HEPTAGRAM & THE INNER HEPTAGON

Seven little girls entered, known as the Daughters of the Daughters of Light, wearing white attire similar to those who had gone before. They carried something in their hands, but Kelley could not see what it was. Michael said that it was a mystery not yet to be known. Each bore a square tablet made of white ivory upon their breast, which carried a name as follows:

S
Ab
Ath
Ized
Ekiei
Madimi
Esemeli

Their names can be found upon the table starting in the upper left-hand corner and reading diagonally downwards towards the left. The numbers are ignored.

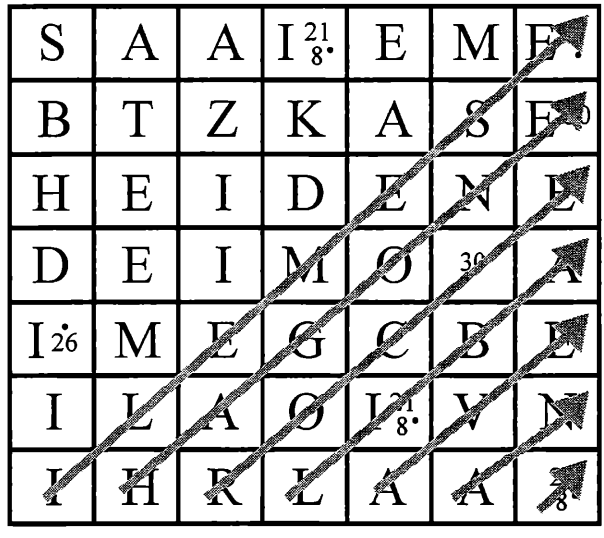
S	A	A	L 21 8	E	M	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
L 26	M	E	G	C	B	E
I	L	A	O	I 21 8	V	N
I	H	R	L	A	A	21 8

THE INNER HEPTAGON

Seven boys, the Sons of the Sons of Light, entered, wearing purple robes that had hanging sleves like priests or scholars, and purple silk about their heads. There were green triangular tablets upon their chests, upon which was a name.

El[134]
An
Ave
Liba
Rocle
Hagonel
Ilemese

Their names are derived from the table, beginning in the bottom right-hand corner and reading up towards the right. The 21/8 is taken as L, which is depicted conjoined with an E for the first name. The 30 with a dot beneath it is taken as L, while the E with the 30 and dot beside it is taken as a conjoined E and L, as before. The other numbers are ignored.



THE SONS & DAUGHTERS OF LIGHT

There were four particular ranks of angels that are collectively known as the Sons and Daughter of Light. The first is the Daughters of Light, who give birth to the Daughters of the Daughters of Light, who give birth to the Sons of Light, who bring forth the Sons of the Sons of

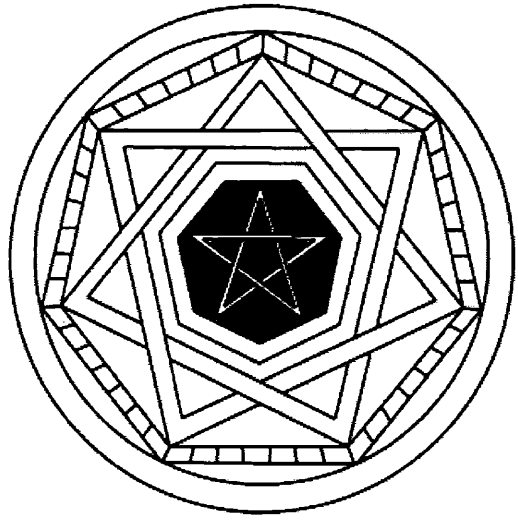
134 The letters E and L were joined as one.

Light. Dee thought this ranking was particularly important, writing: "Note well this Rule of Art."[135]

In the pattern for deriving their names from the table the first two sets read in the same direction, giving Stimcul twice, while the second two sets use reverse directions, giving Esemeli and the opposite spelling, Ilemese. It is not clear what the purpose of this is, but it suggests that potentially we can derive further angelic names from the table, such as the reverse of Stimcul, Lucmits. Reverse names are often depicted as demonic entities in occult tradition, including within the teachings on the Great Table in the Enochian system, but clearly this rule does not apply to these names.

The fact that Stimcul is used twice means that it is the name of both a Daughter of Light and a Son of Light. This might mean that Stimcul is androgynous and could provide some insights into the mysteries of the union of the feminine and masculine.

BETWEEN THE HEPTAGON & THE PENTAGRAM



Dee was then told to take the table once more and read from the top left-hand corner, diagonally down towards the right, and beginning at the next diagonal line until a name of seven letters is formed.

135 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 141.

S	A	A	I 8	E	M	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L	A	O	I 21 8	V	N
I	H	R	L	A	A	21 8

This gives SABATHI. The 21/8 is taken as EL, conjoined as before, giving us Sabathiel, which Uriel commanded be written as Zabathiel. The rest follow the same pattern, with the 26, 8 and 30 becoming L, and the 21/8 become EL. This gives us the following list:

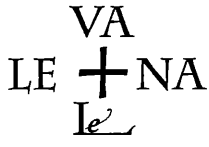
Zabathiel
Zedekiel
Madimiel
Semeliel
Nogahel
Corabiel
Levanael

These are, of course, the planetary angels, derived from the Hebrew name of each planet with the "el" or "iel" appendage. For example, Nogah is Hebrew for "brightness" and is the name given to Venus. Not all of these names are correct, however, such as Semeliel and Corabiel, which should be Shemeshiel or Shemeshel and Kokabiel or Kokabel, based on Shesmesh and Kokab, the Hebrew names of the Sun and Mercury respectively. Dee noted that Corabiel could be found in Peter of Abano's *De Elementis Magicis*, suggesting that the names were derived in error from such sources or had simply been

accepted by the angels, like many other typographical errors from previous magicians, as part of occult tradition.

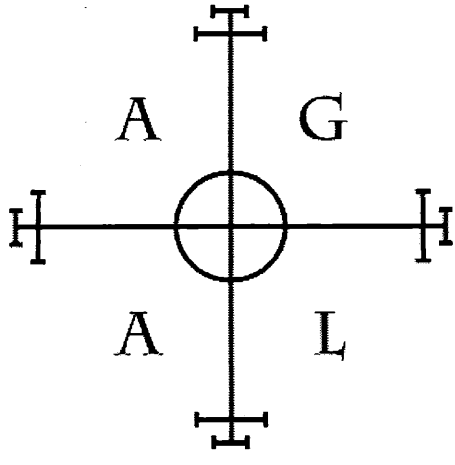
Uriel described these as "the angels of the 7 Circles of Heaven, governing the lights of the 7 Circles".[136]

Zabathiel was written around the outer rim of this section, with the I and 21/8 assigned to one section. The next five names were written around the pentagram, with their first letter within each of the five points. The final name was given a prominent position within the centre of the pentagram, divided into four parts around a cross. The significance of this was discussed in Chapter II.



REVERSE OF THE SEAL

The back of the Seal was actually the first part to be delivered, given with the reception of the Table of Practice (see Chapter VII) over a week before the more intricate details of the front of the Seal. The reverse is far less ornate, with a cross that bears two lines at each end, a circle, and the letters AGLA.



136 Ibid., p. 146.

One thing that is clear from the start is that AGLA is a notariqon (a Qabalistic form of acronym) of *Atah Gibor Le-olam Adonai*, which means "Thou art mighty, forever, O Lord." The phrase was brought to popular use in the Golden Dawn's Lesser Ritual of the Pentagram, where it is assigned to the North.

The cross is similar to those used in other talismans and pentacles and is likely intended to symbolise the power of Christ, or, like with the Black Cross of the Great Table, the Holy Trinity. The circle could represent the Sun or the Earth, the latter being more likely, given the division of it into four quarters.

The fact that this side of the Seal is so simple in comparison to the front suggest that it plays little role in the actual work itself. My own personal work has suggested that it is entirely designed to ground the energy, with the four sections relating to the four directions, elements and other correspondences that we find in Agrippa.[137]

THE USE OF THE SEAL

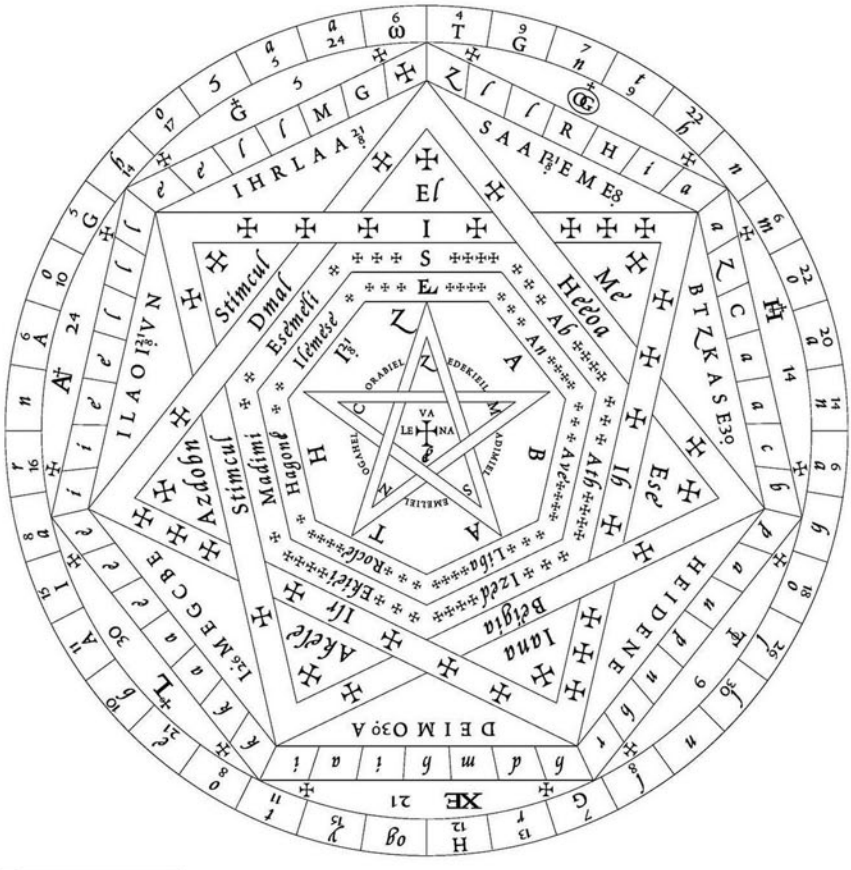
A large clue to the use of the Seal is in the name itself. The angels emphasised the word *Emeth*, Hebrew for "truth," and this is, in my experience, largely what the Seal is for, to ensure truth and accuracy in the skrying work conducted.

The shewstone is placed upon the Seal, which works like a filter to remove erroneous and misleading visions, and a barrier to prevent intruding entities and the wandering thoughts of the subconscious mind. One only needs to experiment by conducting sessions with and without the Seal to see a marked difference in the feel of the energy and the quality of the visions. This application is supported by Michael's comments on the outer circle of the Seal, where he says that no creature that passes within it may leave. This, in effect, becomes the Triangle of Art used in Solomonic magic, ensuring the entities summoned in the stone cannot pass beyond the barrier of the Seal and attack the magician or skryer. Or, to put it another way, it acts as a reverse protective circle, keeping things in it rather than keeping things out. Given Kelley's visions were frequently party to demonic intrusions it is not surprising that this feature is present.

137 See Donald Tyson, ed. *Three Books of Occult Philosophy*, pp. 254-261.

The Seal also acts like a vortex that helps channel the energy released in a working and plays a particularly integral part in a Golden Dawn temple setup where the Watchtower Tablets are placed on each of the four walls. Since energy comes from these towards the altar in the centre (where, in the Golden Dawn system, would also lay the Table of Union), it helps direct the energy and ground it through the bottom of the Seal.

The Sigillum Dei Aemeth is also called by Michael "the Seal of God's Mercy."[138] It is not surprising then that Uriel said: "This seal must no be looked on, without great reverence and devotion."[139] With some of the secret names of God and the names of so many angels within it, I can hardly think of a reason why anyone would not honour its sanctity.



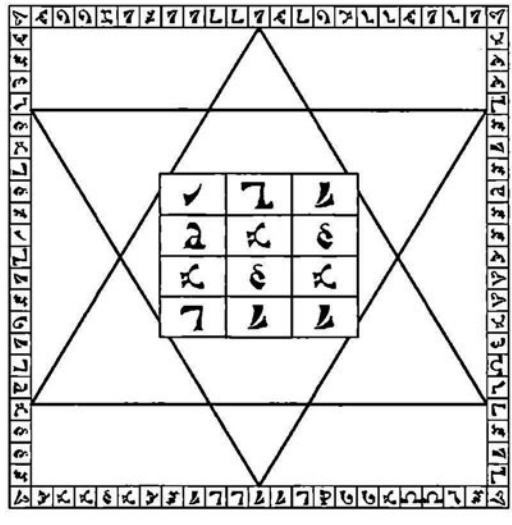
138 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 94.

139 Ibid., p. 71.

VII

THE TABLE OF PRACTICE

The Table of Practice, also referred to as the Holy Table, is the workplace upon which the Sigillum Dei Aemeth, the Ensigns of Creation (discussed later in this chapter) and the Shewstone are placed. It is, in essence, a magical desktop, comprising of a large working space that contains a central hexagram spanning most of the table, a border of letters, and a small table of letters in the centre.



THE PHYSICAL FORM OF THE TABLE

Dee and Kelley received some detailed instructions for the physical construction of the Table of Practice, which call for it to be square in shape and made from a sweet wood, such as cedarwood.

> "You must use a four square Table, two cubtis square. [...] The Table is to be made of sweet wood: and to be of two Cubits high: with 4 feet: with 4 of the former seals under the 4 feet."[140]

Peterson marks the length of the Holy Table as 36¼ inches by 35⅞ inches and 31½ inches in height. Since the length and width are nearly identical, and since the instructions call for the table to be square, I imagine that the discrepancy is an error on Dee and Kelley's part and that it was intended to be perfectly square. This shows, however, that the angels were not bothered by it being slightly off, and that modern magicians can equally not worry about this.

Beneath the table is two square yards of red silk. A further four square yards of red silk is placed on top of the table, hanging slightly over the edge and bearing a tassle in each of the corners. Beneath the silk on the Table laid the Sigillum Dei Aemeth, and above the silk laid the shewstone, resting upon the Seal. This meant that there was, as it were, a protective layer between the symbols beneath the silk and the skrying stone above it.

The Table itself must feature a border, wherein Enochian letters are written in yellow. The ink used must be "made of perfect oil, used in the church," but the choice of what oil was left to Dee. It is not clear what oil he eventually used, but I imagine that any oil used in religious services would be sufficient.

In the visions of the Table many things were taken from beneath the Table, which led Dee to ask if there should be a shelf beneath it, but Uriel said that nothing was to be put there. We can probably take this to mean that the magician should not put their legs beneath the table either, but that might be reading into Uriel's words.

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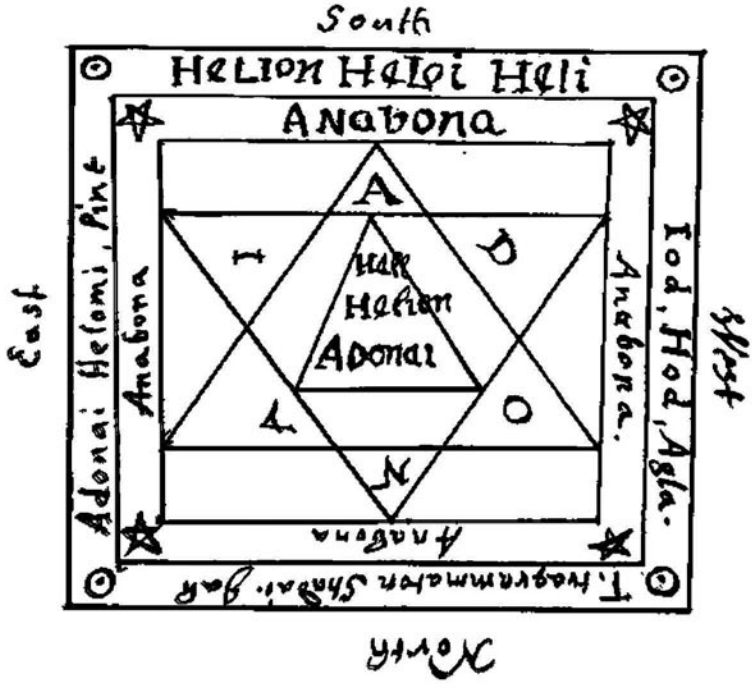
140 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, pp. 70-71.

SYMBOLS ON THE TABLE

The main shape of the Table is similar to the Almadel in the *Ars Almadel*, a Solomonic magical text. This contained a hexagram, two borders, and a triangle in the centre, with many names adorning it. The Table of Practice contains a hexagram, a single border, and a square table in the centre, with many letters or names adorning it.



Ilemese told Dee to make the border an inch in broadness and half an inch in height. The central square should be six inches square. No dimensions were given for the hexagram, but Dee's diagrams display it with thin lines. It should also encompass the entirety of the inner part of the Table, touching against the border, which means that the top and bottom points will be smaller in proportion than the rest.

According to Elias Ashmole, Dee coloured his Table. There are no instructions for this by the angels, suggesting that it was either an invention by Dee, or, more likely, that the diaries containing the instructions failed to survive. Ashmole described the colours as

follows: The background of the letters in the central table and the lines of the border were blue. The letters of the border were red. The hexagram, letters in the middle, and the background of the letters in each of the four corners were gold.

The colours for the letters in the border contradict Uriel's instruction that they should be drawn in yellow oil. This might mean that Uriel really only meant the central letters or that the figures are drawn first in a light yellow before being painted over in red.

Ashmole also records colours for "the 7 scutcheons," noting that the lines of these were blue and the letters and figures within them were red. It is not clear what is meant by "scutcheon," but the word generally refers to a round or shield-shaped object. It is most likely that these refer to the Seven Ensigns of Creation, which were laid upon the Table. Dee himself refers to these as "scotcheons."[141]

THE SECOND TABLE OF THE BONORUM

The symbols that adorn the Table were actually delivered over a year after Dee was first instructed to create the Table. The reason for this was largely because the manner of finding these letters required other information, such as the Bonorum and Enochian script, to be delivered first.

I have decided to cover the Bonorum in a later chapter, as the material on them is extensive, so for now it is simply important to note that there are 49 seven-letter angelic names that Dee was given, 14 of which are compiled into tables that are needed to construct the Table of Practice (and also the Lamen, which is covered in the next chapter).

To derive the letters for the border and central table we first need to construct what is known as the Second Table of the Bonorum, which places the Kings and Princes as they are found in the Tabula Collecta Bonorum (see Chapter IX). First Dee was told to make a 12x7 table, into which must be inserted the names of the Kings and Princes of the Bonorum, without their initial B. To illustrate this I have given a chart with their full names and then the chart Dee constructed with the first letters omitted.

141 Ibid., p. 153.

KINGS

B	A	L	I	G	O	N	
B	O	B	O	G	E	L	
B	A	B	A	L	E	L	
B	Y	N	E	P	O	R	
B	N	A	S	P	O	L	
B	N	A	P	S	E	N	
B	L	U	M	A	Z	A	

PRINCES

B	L	E	G	O	B	O
B	L	E	L	A	B	A
B	R	O	P	E	N	Y
B	L	I	S	D	A	N
B	R	O	R	G	E	S
B	R	A	L	G	E	S
B	A	G	E	N	O	L

A	L	I	G	O	N	O	R	N	O	G	O
O	B	O	G	E	L	E	F	A	F	E	S
A	B	A	L	E	L	U	T	M	O	N	O
Y	N	E	P	O	R	L	I	S	D	O	N
N	A	S	P	O	L	R	O	R	G	E	S
N	A	P	S	E	N	R	A	L	G	E	S
L	U	M	A	Z	A	A	G	E	N	O	L

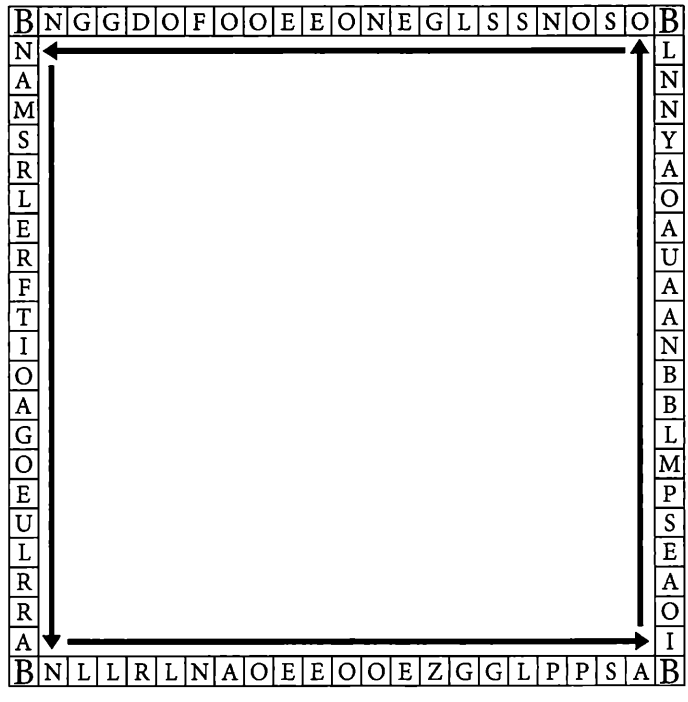
THE BORDER

Ilemese told Dee that each side of the border should have 21 letters (which is the number of letters in the Enochian alphabet), but that before these are entered he must put a large B in every corner, which Dee drew facing inwards.

Kelley then saw a series of letters in Enochian, which were to be drawn upon the border starting with the top line, from right to left. These, it turns out, were drawn from the table we previously constructed, which is divided into four sets of three columns. Each column is attributed to one side of the Table, starting with the right-hand column and the top line.

right			bottom			left			top		
A	L	I	G	O	N	O	R	N	O	G	O
O	B	O	G	E	L	E	F	A	F	E	S
A	B	A	L	E	L	U	T	M	O	N	O
Y	N	E	P	O	R	L	I	S	D	O	N
N	A	S	P	O	L	R	O	R	G	E	S
N	A	P	S	E	N	R	A	L	G	E	S
L	U	M	A	Z	A	A	G	E	N	O	L

We then take each column and read downwards, starting at the right. For the one assigned to the top this would give us OSONSSL, followed by GENOEEO, and finally OFODGGN. This is entered into the border of the Table, beginning at the top right and going anti-clockwise. The same method applies to the other sides, until we are left with the following:



In the finished form of the Table these letters should be written so that they can be read from the outside, so that if the table is turned in any direction the line closest to the magician shows the letters the right way up. The corner Bs are also to be read in this way, being diagonally positioned so that they may serve both lines on either side of them. The letters should also be converted into Enochian script.

THE CENTRAL TABLE

The central table also employed the Second Table of the Bonorum, but with a much simpler method. The central squares, which form a 4x3 table known as "the Heart," are taken out and then rotated 90 degress to the left, resulting in the appropriate letters for the central table, which should then be converted into Enochian.

A	L	I	G	O	N	O	R	N	O	G	O
O	B	O	G	E	L	E	F	A	F	E	S
A	B	A	L	E	L	U	T	M	O	N	O
Y	N	E	P	O	R	L	I	S	D	O	N
N	A	S	P	O	L	R	O	R	G	E	S
N	A	P	S	E	N	R	A	L	G	E	S
L	U	M	A	Z	A	A	G	E	N	O	L

T	I	O
U	L	R
L	R	L
E	O	O

THE ENSIGNS OF CREATION

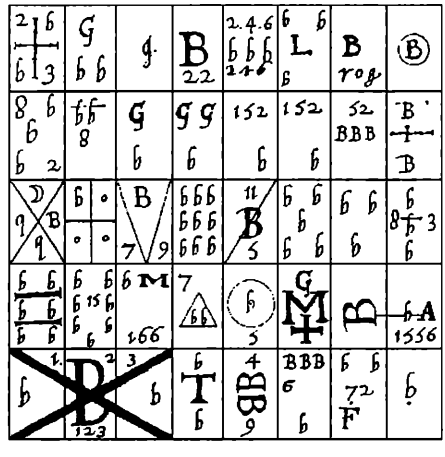
The final piece of the puzzle for the Table of Practice is a series of purified tin talismans that bear a number of strange figures, the most dominant of which is the letter B. These were delivered by some of the Daughters of Light and Daughters of the Daughters of Light.

Uriel gave some insight to them as follows:

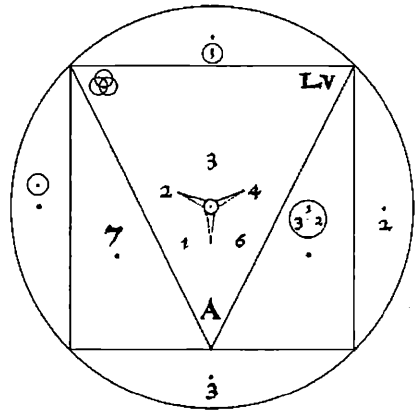
> "They are the ensigns of the Creation, wherewithall they were created by God known only by their acquaintance, and the manner of their doings."[142]

Uriel also commanded that the letters in them be changed into Enochian characters, a command that Dee evidently was not happy with, because he asked if he could leave them as they were. Silence followed from Uriel, which speaks volumes at how little he liked Dee's laziness.

Little is known of these or their purpose, but study and meditation will reveal some insight. For example, the upper left-hand corner of the first talisman bears a symbol like that assigned to one of the Watchtowers, while Dee noted that this exact symbol can be found on the fifth talisman in the second square from the bottom left-hand corner. The L and V that is employed on the Ring is found in the upper right-hand corner of the second talisman. Undoubtedly there are many other mysteries in these.

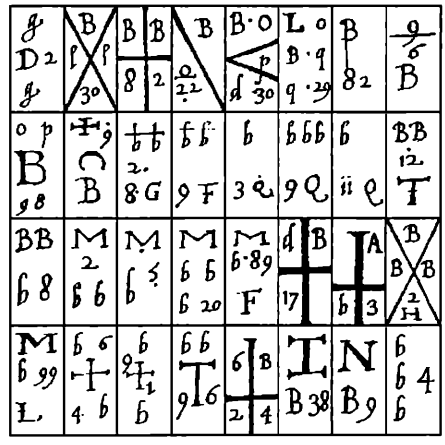


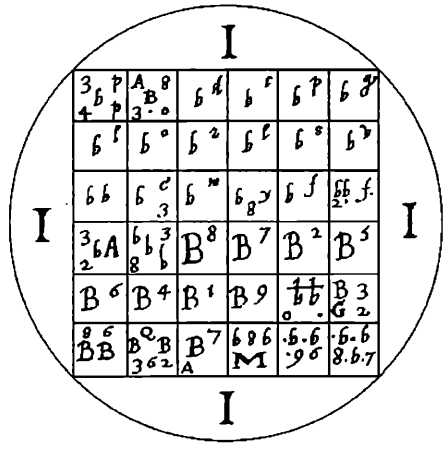
142 Ibid., p. 399.



G B 23	m · 30 q B · 9 · d · 4 ·	q · q · q Q B o · g og
J B 30 G 33 · A	B A 9 O	E B get h go
S C b	d 2 id b d 2 A	L b 30 pp
V H b 9 22	q · q · q Q b og a	L b 25 d

2 bb 2	b b o	5 3 7 b b b	b B G n	T · 13 b b b	b g
v · 2 B	o 4 B B	B 14 n	b b b P · 3 ·	b GO	b b C : V 3
8 c b	Q · o b 7 b	5	q q b 3	q · 9 B	L b · 8
go 30 B	9 · 3 b b	q q 5 · b b	d b b A	7 · 2 b · B	B B · Λ · 8 3

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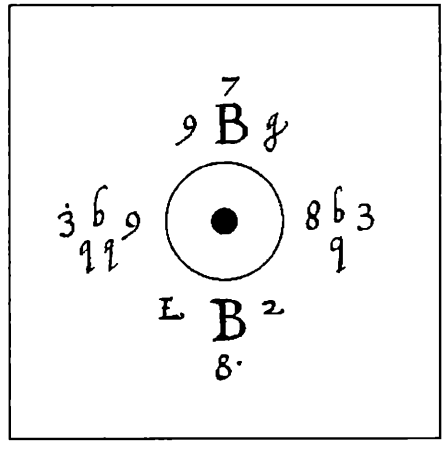
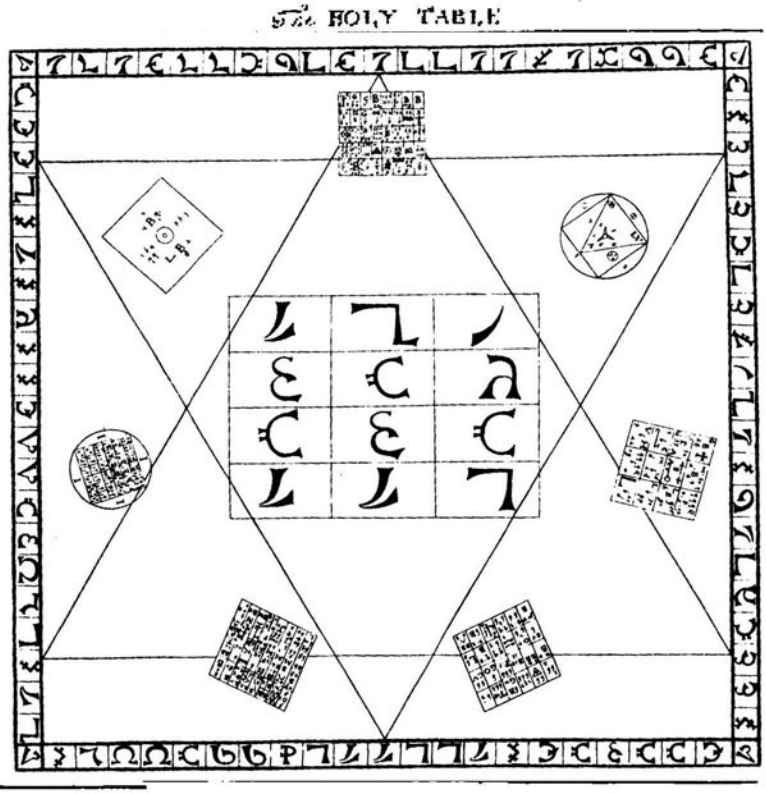


Uriel commanded that they be placed about the Table or Sigillum Dei Aemeth:

> "To be laid before thee upon the Table. Or thou mayest place them, (if thou wilt,) continually at the 7 angles of the Holy Seal laying them besides, and against the points or Angles of the Holy Seal: 7 inches from the utter border of the holy Seal, all at once: Or else they may be painted on the Table."[143]

There is some room for flexibility here, allowing for the talismans to be placed in a pattern upon the Table or else painted directly upon it, which eliminates the requirement that they be made of purified tin. However, painting them on makes it impossible for them to be used in another manner later on, such as being held during ritual.

Casaubon included a picture of how the Holy Table would look with the Ensigns of Creation upon it in *A True & Faithful Relation*.



143 Ibid., p. 400.

It is important to note that Casaubon's image appears to be flipped horizontally, an assertion first made by Robert Turner, but denied by Donald Tyson. I am inclined to agree with Turner, as Dee's own diagrams do not show this layout used by Casaubon. Interestingly, however, the placement of the Ensigns of Creation are correct, which lends some weight to Tyson's claims.

While little is documented on these in Dee's diaries, Dr. Thomas Rudd's Seventeenth Century CE text *A Treatise on Angel Magic* gives planetary assignments for them in order as follows: Luna, Saturn, Jupiter, Mars, Sol Venus, and Mercury.[144] He also assigns the names of Goetic demons to them, such as Belial and Buer, so those who want to use the system in its original format with its original intent should take Rudd's insights with a large grain of salt.

THE USE OF THE TABLE

Like many other parts of the Enochian system, Dee was given little instruction on the actual use of the Table of Practice. However, Uriel did tell him that "one month is all, for the use thereof," which Dee expanded upon in a footnote: "The use of the Table of Practice is only for one month."[145]

This instruction is rather emphatic, and while we are not entirely sure how to use the Table, we know that it was only intended for a month-long operation. This has not, of course, stopped modern magicians from using the Table for many months, but I would largely attribute that to the fact that so few are aware of Uriel's command.

It might be the case that the time limitation only applied to Dee, whom we are not even sure actually employed the the Table in practice at all. It could also be that this restriction relates to the use of the Table with Liber Loagaeth, which Uriel spoke about in detail directly beforehand.

One potential answer to this mystery is that each magician is supposed to make their own unique Table. I had not considered this possibility until one of my teachers showed me the one he was instructed by the angels to make. It was significantly different to that

144 Adam McLean, ed. *A Treatise on Angel Magic*, pp. 34-40.

145 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 396.

used by Dee, and it opened a world of possibility for this Table.

The large letter B, or Enochian Pa, in each corner of the Table is significant, not least of all because this letter appears to hold a special place within the system, being the first of the Enochian alphabet, the most common letter on tables belonging to the Ensigns of Creation, and the initial letter of all of the Bonorum angels.

In one working with the angels I saw the four corner squares becoming pillars, which fed light towards the centre of the table, suggesting that the placement of the letter Bs there is not accidental. Using Qabalistic principles we would therefore equate the central 3x4 table with the Middle Pillar, with the large hexagram representing the powers of Tiphareth focusing on the Table.

At one point Dee refers to this Table as *Mensa Foederis*,[146] which is Latin for "the table of the covenant." This is interesting, as it relates the Table of Practice with the tablets of the Ten Commandments and other items placed within the Ark of the Covenant:

> "For a tabernacle was constructed, the first one, in which were the lampstand, the table, and the bread of the Presence; this is called the Holy Place. Behind the second curtain was a tabernacle called the Holy of Holies. In it stood the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which there were a golden urn holding the manna, and Aaron's rod that budded, and the tablets of the covenant; above it were the cherubim of glory overshadowing the mercy-seat."[147]

The term "tablets of the covenant" is given as "tables of the covenant" in other translations of this passage, and it is likely that the words "table" and "tablet" were used interchangeably in Dee's time, just as they are for the various tables and tablets used within the Enochian system.

The significance of this reference is that the Table of Practice could potentially have been given to humanity before as part of the collection of items included in the Ark. It might even be that the Ten

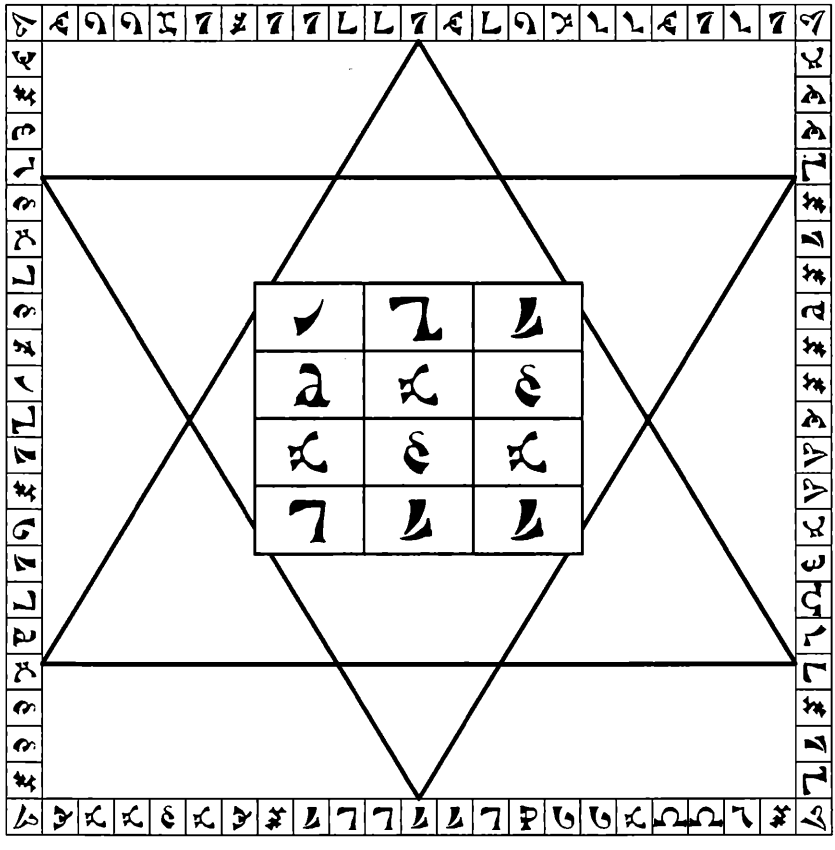
146 Ibid., p. 385. Peterson records this as *Mensa Faederis*, but *Faederis* appears to either be a typographical error or a corruption of *Foederis*.

147 Hebrews 9:2-5 (NRSV).

Commandments are in some way recorded upon the Table, perhaps in the letters upon the border. This is speculation, of course, but it gives us some additional material to work with when trying to figure out what exactly the Table of Practice is.

The use of the Bonorum names to create the border and the central table suggests that these "good angels" work to provide a protective barrier around the edge, and that they instil the heart of the Table, upon which the Sigillum Dei Aemeth rests, with their holy energy.

The direction in which the letters are placed upon the border suggests an anti-clockwise flow of energy around the Table. Lon Milo DuQuette uses this flow in his *Enochian Vision Magick* to facilitate entering an alternate form of consciousness by reciting the letters in the same order that they were received.



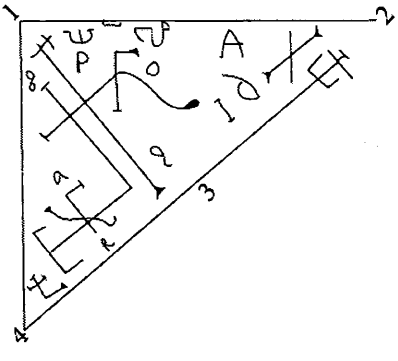
VIII

THE LAMEN

The lamen is a small table that is to be worn upon the chest, much like the *Choshen*, a breastplate worn by the High Priest in Jewish tradition, and what was most likely the source of the magical lamens required in Solomonic magic.

THE FALSE LAMEN

During Kelley's first session as skryer for Dee an illuding spirit pretending to be Uriel delivered a lamen that is somewhat Goetic in form and very unlike everything else that followed.

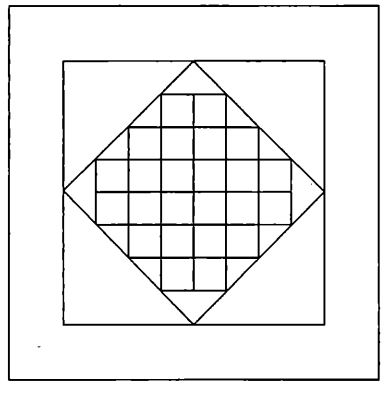


The fake Uriel told Dee that this must be made of gold and worn upon the chest, and that it will protect the body in all places, during all times, and on all occasions. Considering this was an evil spirit, however, we can only imagine what the true intent of this lamen is, but it likely contains the name of the spirit in question (revealed later by the true Uriel as Lundrumguffa).

The revelation that this lamen was "false and devilish" came from the angel Ilemese over a year after it was delivered. Dee was understandably perplexed why it had taken so long for the angels to tell him that the lamen was false, but Ilemese assured him that they would have warned him immediately had he tried to make it, yet since he had failed to do so, they so no reason to inform him. This suggests a kind of punishment of withholding knowledge from Dee since he had so far failed to create a number of the tools the angels had bade him make.

This was not the end of the demonic intrusion on the reception of the Lamen, however, as Dee records that Kelley found a slip of paper that contained forgery of his handwriting in a prayer book. This fake was a version of the true lamen, but with numerous mistakes, and when they questioned Uriel about it he said that it was drawn by Belmagel, a wicked angel belonging to Kelley. A sceptic might wonder if this was simply Kelley's explanation for a butchered attempt at designing the lamen, but Dee evidently did not consider this a possibility, believing instead that wicked spirits were trying to cast doubt into their minds.

THE TRUE LAMEN



Ilemese delivered the true Lamen after his revelation about the fallacious nature of the former one. He told Dee to make a square that is four inches on either side. Kelley then saw letters that were inserted upon the square, which, it turns out, were derived from another Table of the Bonorum.

THE FIRST TABLE OF THE BONORUM

To obtain the lettering given within the real Lamen, firstly we must construct another table of the Bonorum names, this one commonly known as the First Table of the Bonorum (because it was technically delivered before the other one relating to the Holy Table). To do so we take the names of the Kings and Princes, but this time we put them backwards, Kings on the right and Princes on the left. We also assign the proper Princes with their Kings, rather than using the planetary groupings found on the Tabula Bonorum. Additionally, like the Second Table, we omit the initial Bs.

PRINCES							KINGS						
O	G	O	N	R	O	B	L	E	G	O	B	O	B
S	E	F	A	F	E	B	L	E	L	A	B	A	B
O	N	O	M	T	U	B	R	O	P	E	N	Y	B
N	O	D	S	I	L	B	L	O	P	S	A	N	B
S	E	G	R	O	R	B	N	E	S	P	A	N	B
S	E	G	L	A	R	B	A	Z	A	M	U	L	B
L	O	N	E	G	A	B	N	O	G	I	L	A	B

Thus, the first pairing is Bobogel and Bornogo. When the Bs are dropped and the table is compiled as one, we have as follows:

O	G	O	N	R	O	L	E	G	O	B	O
S	E	F	A	F	E	L	E	L	A	B	A
O	N	O	M	T	U	R	O	P	E	N	Y
N	O	D	S	I	L	L	O	P	S	A	N
S	E	G	R	O	R	N	E	S	P	A	N
S	E	G	L	A	R	A	Z	A	M	U	L
L	O	N	E	G	A	N	O	G	I	L	A

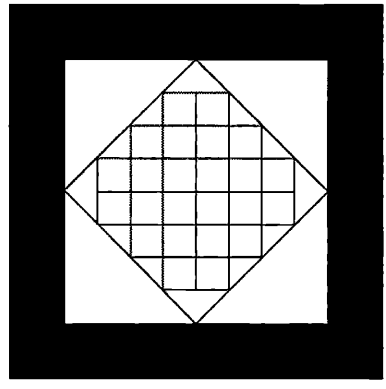
THE HEART, THE SKIN & THE FLESH

We then divide this table up into segments, taking 12 squares in the middle, known as "The Heart," and taking two columns on either side, known as "The Skin." The remaining squares, surrounding The Heart, are known as "The Flesh."

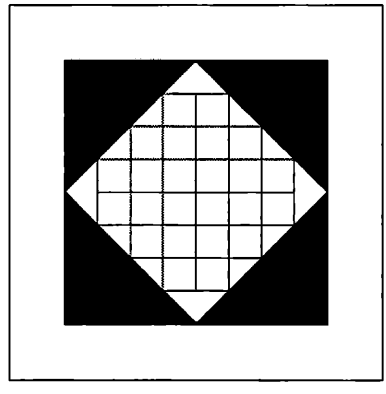
This terminology is significant, not only because it tells us how to assign the various letters to the Lamen, but because it hints that the Lamen is a *living* thing, not just a magical implement. Of course, all of the Enochian tables are living in a sense, as they contain the names and powers of various angels, but this reality appears to apply doubly so for the Lamen, which I have felt pulsating or vibrating when worn, working in an integral way to activate the heart centre.

O	G	O	N	R	O	L	E	G	O	B	O
S	E	F	A	F	E	L	E	L	A	B	A
O	N	O	M	T	U	R	O	P	E	N	Y
N	O	D	S	I	L	L	O	P	S	A	N
S	E	G	R	O	R	N	E	S	P	A	N
S	E	G	L	A	R	A	Z	A	M	U	L
L	O	N	E	G	A	N	O	G	I	L	A

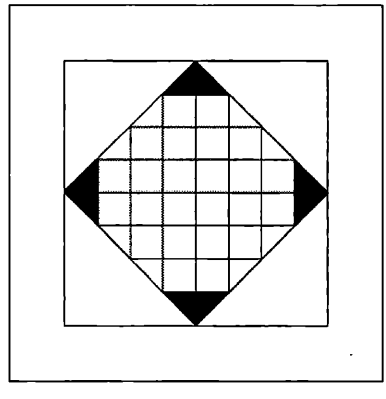
These letters are inserted upon the Lamen, with the Flesh segment becoming the border.



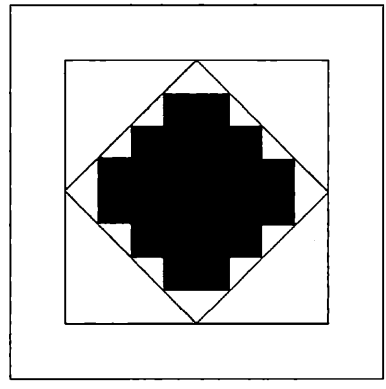
Each column of the Heart is attributed to one of the four triangular corners adjacent to the border.



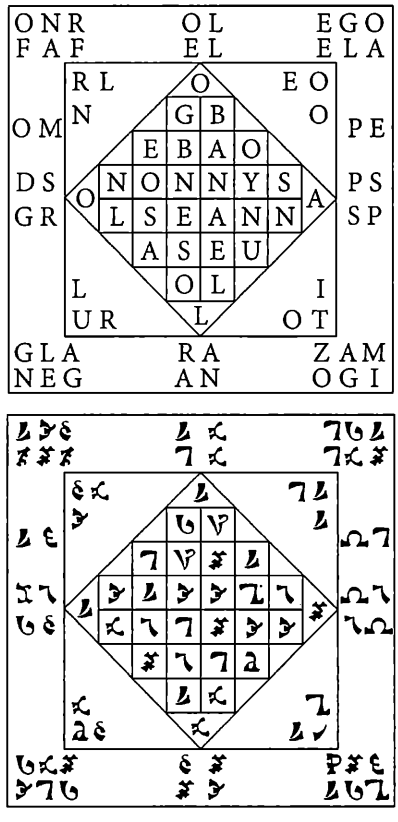
Each of the four corners of the table (part of the Skin) are attributed to the four corners of the diamoned-shaped figure in the centre of the Lamen.



Finally, the remaining letters of the Skin are inserted into the central squares upon the Lamen.



Dee was also told to convert the finished form into Enochian script. Many modern magicians use both the English and Enochian, with one on each side of the Lamen.



A PERSONAL LAMEN

On 17 November 1582 the angel Hagonel, a Son of the Sons of Light and a Prince who leads the Bonorum, told Dee:

> "... the Lamen comprehending the form of thy own name: which is to be made in perfect gold, as is affore said."[148]

By this stage Dee did not know the initial lamen was false, nor had he received the true version. Thus, the instruction to make it of gold came from an illuding spirit, yet appears to be verified by a true spirit. This suggests that the material, at least, is real, even if the characters upon it are not.

The big question, however, is how exactly the lamen represents Dee's name. It is generally accepted that the shape of it is akin to the shape of the Greek letter Delta (Δ), which Dee used as a symbol for himself throughout his diaries.

When the true form of the lamen was delivered, Dee unsurprisingly wondered where his name might be found.

> "The Character or Lamen for me was noted ... that it should contain some token of my name: and now, in this, (accounted the true Character of Dignification) I perceive no peculiar mark, or letters of my name."[149]

Uriel responded by telling him that the triangular shape in every corner represented Delta and thus his name, which is akin to the reasoning for the false lamen. Indeed, there are numerous triangles hidden within the true Lamen and Dee seemed satisfied with this answer.

However, this raises significant questions for subsequent magicians, because if the lamen includes Dee's name it suggests the lamen is for his use alone. This means that all of the magicians who have worn it afterwards are wearing it improperly. Indeed, the angels might have intended that each magician create their own unique

148 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 214.
149 Ibid., p. 398.

lamen.

Aleister Crowley supported the idea that the Lamen was intended to represent the individual:

> "The Lamen is a sort of Coat of Arms. It expresses the character and powers of the wearer."[150]

Personally I believe there is no representation of Dee's name in the lamen, as triangles are a general symbol that crop up everywhere and cannot always be taken to honour Dee. I think the promise of Dee's name within the lamen was designed to play on his ego, which evidently worked, as he likely would not have asked about it again many months later were he not eager to see his earthly name upon it.

The derivation of the letters on the Lamen from the names of the Bonorum also suggests that this is an impersonal tool that employs divine energy that is not restricted to one person.

Ilemese also gives us some insight:

> "Never since the beginning of the world was this secret delivered, nor this holy mystery set open, before the Weaklings of the world."[151]

Clearly this means that the Lamen had been used before, possibly by Adam, and can therefore not be taken to represent Dee alone.

The proof is in the pudding, of course, and I have not had any adverse effects from employing the Lamen, nor heard of any from fellow magicians.

THE USE OF THE LAMEN

When speaking of the false lamen the fake Uriel said that it was to protect the body. There was little else said about the use of the lamen, and considering this advice came from an illuding spirit we cannot necessarily accept it as true.

However, lamens were generally used for protective purposes in

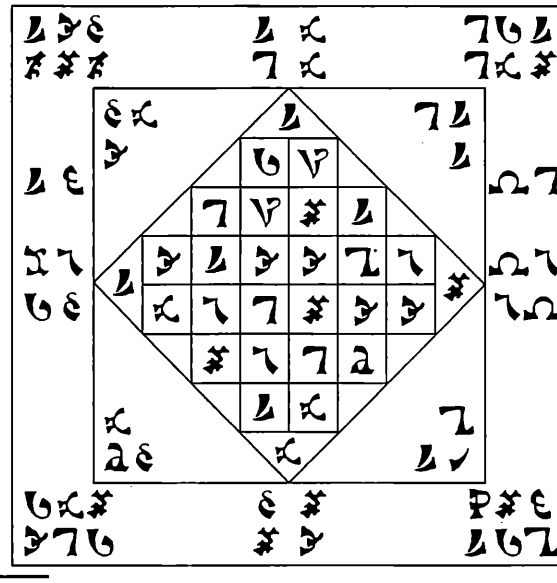
150 Aleister Crowley, *Magick Without Tears*, Chapter XX.

151 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 383.

magical work, so there is little reason to believe that this is not used for the same reason. It could also be used to identify the magician with certain forces. For example, in the Golden Dawn each officer wears a lamen that contains a symbol representing his or her office.

Regarding how the Lamen should be worn, Michael said: "It must be hanged unseen, in some skarf."[152] Of course, when Dee asked about this he was referring to the false lamen he had received, and thus Michael could have been hinting that it was to be discarded, and thus "unseen." If, however, this rule applies to the genuine Lamen then it should be worn about the neck, beneath one's clothes. This is generally how modern magicians employ it, though some like to wear it over the clothes so that it can be seen during ritual.

Ilemese described the lamen as "an Instrument of Conciliation,"[153] which means to bring together. Exactly what is being brought together is unclear, but DuQuette suggests that this is the Lamen and Holy Table, both of which are derived from the same angelic names.[154] This is likely to be the case, as there is also another link between the two in the fact that in occult tradition a protective lamen generally includes a hexagram upon it, which can instead be found upon the Table.



152 Ibid., p. 151.

153 Ibid., p. 381.

154 Lon Milo DuQuette, *Enochian Vision Magick*, p. 51.

IX

THE BONORUM

The Bonorum (Latin for "good angels") are a collective of 49 planetary entities that make up the heart of the Heptarchic system. They are divided into seven groups of seven, with each group consisting of a King, Prince, and five unnamed and undescribed angels whom we shall call Governors. These latter are often confused with the Ministers, but we will explore the true Ministers, of which there are 42 per pairing of King and Prince, later in this chapter.

One interesting thing that a reader will note quite quickly is that all of the names of the Bonorum begin with the letter B, and all 49 contain seven letters, further reinforcing their planetary link. The significance of the letter B is that it is the first letter of the Enochian alphabet, *Pa*, and appears to hold some special place within the system.

THE DELIVERY OF THE BONORUM NAMES

The names of the Bonorum were delivered in seven tables of 49 squares, which contained both letters and numbers. The tables

appeared to burn in fire and stand in fire.

1 B	2 B	3 B	4 B	5 B	6 B	7 B
8 B	9 B	10 B	11 B	12 B	13 B	14 B
15 B	16 B	17 B	18 B	19 B	20 B	21 B
22 B	23 B	24 B	25 B	26 B	27 B	28 B
29 B	30 B	31 B	32 B	33 B	34 B	35 B
36 B	37 B	38 B	39 B	40 B	41 B	42 B
43 B	44 B	45 B	46 B	47 B	48 B	49 B

7 A	21 O	1 A	26 E	48 A	24 A	13 R
34 I	8 O	29 N	2 O	33 A	6 M	25 E
49 A	4 E	35 A	40 M	18 L	28 M	23 L
39 V	47 L	3 A	5 L	15 A	35 N	30 R
20 E	19 R	35 A	37 R	32 I	17 A	41 A
10 A	38 O	16 V	27 A	12 R	43 R	22 Y
9 E	44 A	11 E	42 L	31 A	14 N	46 V

6 A	7 S	29 A	15 B	23 I	8 B	17 Z
36 A	39 S	12 A	30 O	1 L	10 S	21 N
5 V	31 S	25 L	45 B	26 N	32 N	3 P
18 I	19 A	48 R	4 S	27 R	34 N	24 L
38 R	44 G	37 A	20 R	16 T	2 R	22 N
49 M	43 V	35 R	47 I	9 F	33 R	42 I
13 I	46 S	11 R	41 R	40 I	28 I	14 A

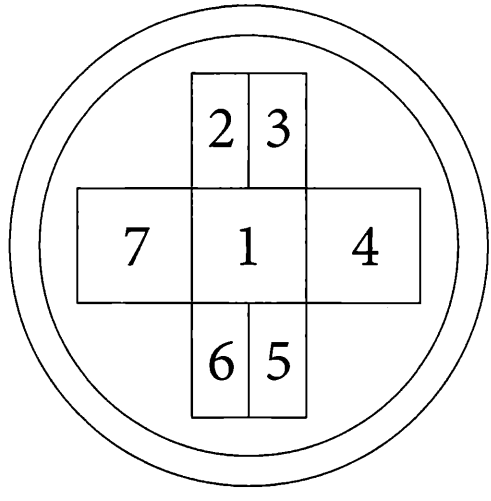
6 M	41 T	39 C	19 G	49 N	45 L	14 G
31 P	25 M	2 N	18 N	44 E	8 O	30 R
7 L	15 A	38 M	32 O	43 M	29 S	28 L
35 D	37 L	3 N	13 S	42 I	12 N	33 I
1 I	17 P	16 M	46 D	5 M	40 N	21 E
27 N	23 S	4 G	36 P	26 P	47 N	20 M
9 A	10 M	24 C	22 E	34 O	11 N	48 F

8 G	41 I	16 O	48 O	43 A	17 A	49 O
32 D	19 I	44 N	13 F	47 G	38 I	3 I
7 E	35 A	2 O	27 A	42 G	10 E	18 T
31 A	12 G	25 A	20 A	40 P	15 L	29 P
6 G	23 D	22 P	1 G	30 G	5 A	46 V
37 G	9 F	4 E	24 E	34 F	33 G	21 F
36 S	45 I	26 A	14 O	39 N	11 O	28 G

36 E	47 E	14 L	27 F	49 D	13 L	16 N
12 L	32 A	26 G	24 O	41 R	31 L	19 O
22 O	29 O	2 G	7 D	25 R	1 O	5 P
6 A	15 E	34 O	4 M	33 E	30 E	20 L
37 E	9 E	18 O	10 L	21 O	28 E	3 D
17 M	39 A	35 G	38 L	8 E	11 L	28 O
44 O	43 Z	48 R	40 O	45 B	42 A	46 N

14 E	19 E	7 F	25 A	13 I	47 F	16 O
46 A	36 N	44 L	42 N	18 M	45 O	6 L
12 O	41 O	26 I	43 A	29 L	39 B	33 S
48 T	31 O	2 O	32 B	9 S	38 A	8 L
28 S	15 L	17 A	10 O	3 O	30 S	20 E
40 L	34 N	37 S	19 P	4 E	5 O	22 R
24 R	1 N	35 O	23 N	11 E	21 N	27 A

These tables were arranged in a cross, with the first table in the centre, the second and third squashed together to form the top, the fourth to the right, the fifth and sixth squashing together at the bottom, and the seventh to the left, effectively forming a clockwise spiral.



Michael ascribed each of these an aspect of rulership. The first was linked with wit and wisdom, the second with the exaltation and government of princes, the third with council and nobility, the fourth with gain and trade of merchandise, the fifth with the quality of the earth and waters, the sixth with the air and all that fly in it, and seventh with fire and wisdom. Interestingly, Dee wrote in a footnote that he "marveled" that the earth and waters would be assigned to

one, but regardless of where they are placed, all four elements are explicitly mentioned here.

These assignments were further emphasised in a later passage where the first table was linked with books, the second with kings and a crown, the third with nobility and robes, the fourth with merchants, water and a multicoloured animal, the fifth with earth and herbs, the sixth with air and a fan, and the seventh with fire and a flame of fire. Here we can see that the four elements are given a separate assignment.

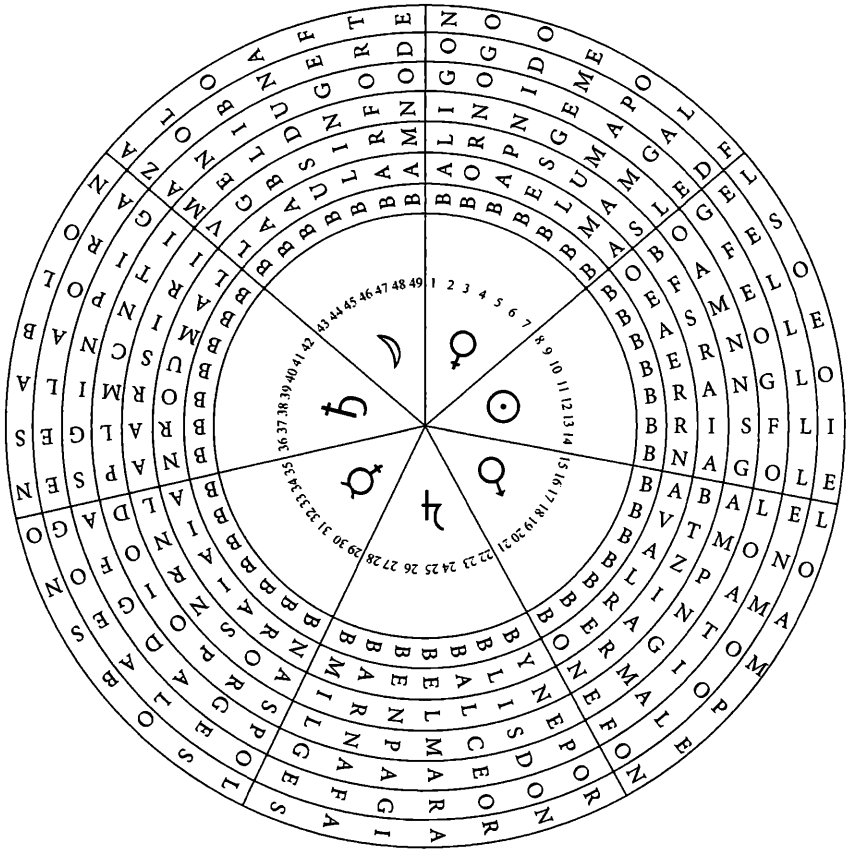
To get the names Dee was commanded to draw a letter from each of the seven tables, starting with the first one filled with Bs. The numbers are the key to the pattern, with every square numbered 1 giving a letter to the first angel. Likewise for the rest until Dee was left with 49 seven-letter names, as follows:

1. BALIGON
2. BORNOGO
3. Bapnido
4. Besgeme
5. Blumapo
6. Bmamgal
7. Basledf
8. BOBOGEL
9. BEFAFES
10. Basmelo
11. Bernole
12. Branglo
13. Brisfli
14. Bnagole
15. BABALEL
16. BVTMONO
17. Bazpama
18. Blintom
19. Bragiop
20. Bermale
21. Bonefon
22. BYNEPOR

23. BLISDON
24. Balceor
25. Belmara
26. Benpagi
27. Barnafa
28. Bmilges
29. BNASPOL
30. BRORGES
31. Baspalo
32. Binodab
33. Bariges
34. Binofon
35. Baldago
36. BNAPSEN
37. BRALGES
38. Bormila
39. Buscnab
40. Bminpol
41. Bartiro
42. Bliigan
43. BLVMAZA
44. BAGENOL
45. Bablibo
46. Busduna
47. Blingef
48. Barfort
49. Bamnode

TABULA COLLECTA

The Bonorum names were then collected into a circular table known as the Tabula Collecta or Tabula Angelorum Bonorum, a circular table of all 49 names divided by planet. The King is listed, then the Prince, and then the five Governors. For example, for the Venus segment we have Baligon as the King, Bornogo for the Prince, and then Bapnido, Besgeme, Blumapo, Bmamgal and Basledf as the Governors.



What is interesting about this is that the Prince of Venus does not actually serve the King of Venus—he serves the King of Sol instead.

In the Tabula Angelorum Bonorum Dee draws a dotted line from King Bobogel (ruling over Sol) to Prince Bornogo (ruling over Venus) and writes *iste est caeteris*, which means "and so on."[155] This clearly meant that the same rules apply to the remaining Bonorum, applying the Prince of one section with the King of the previous one.

Dee was also given the correct match of the Kings and Princes in a description of them and their seals, which acts as a kind of grimoire for Heptarchical work.

The Golden Dawn does not seem to have noticed this command, or more likely noticed it but wanted to keep the Kings and Princes together on the basis of their assigned planet. This is understandable

155 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 173.

and logical, particularly when trying to keep the planetary correspondences neat, but Dee's material was clear that they do not work like this.

I have personally worked with both the Golden Dawn's pairing and Dee's original and found there to be a definite and marked improvement both in the working itself and the subsequent results while using Dee's pairing. This is one area where I believe the Golden Dawn got it very wrong and needs to change things back to the original format, even if it means the planets do not match up, because many of the Princes are not exactly happy to serve the wrong King, and this will be reflected in the results of such workings.

THE NATURE OF THE BONORUM

The Bonorum are essentially the planetary powers that govern the Earth, as Michael revealed to Dee after the reception of their names:

> "Herein lay their names that work under God upon earth. [...] The whole government doth consist in the hands of 49."[156]

Uriel revealed to Dee the nature of the entities, supporting the view that they are not merely in charge of the other planets, but more specifically have power over the earth:

> "Now you touch the world, and the doings upon earth. Now we show you the lower world: The Governors that work and rule under God."[157]

Uriel made their role somewhat more explicit in another passage:

> "Behold; I teach. There are 49 Angels glorious and excellent, appointed for the government of all earthly actions: Which 49 do work and dispose the will of the Creator: limited from the beginning in strength, power, and glory."[158]

156 Ibid., p. 166-167.
157 Ibid., p. 166.
158 Ibid., p. 170.

Uriel continues by saying:

> "By them shall you work, in the quieting of the estates, in learning of wisdom: pacifying of the Nobilities, judgement in the rest, as well as in the depth of waters, Secrets of the Air, as in the bowels and entrails of the Earth."[159]

What is interesting about this is that it further supports the idea of these planetary powers working for terrestrial gain, particularly in the mention of three of the elements. One could even argue that the pacifying of the nobles might be considered an act related to the element of fire, completing the elemental makeup of the earthly board upon which the Bonorum play.

Directly before the reception of the names Michael also commented that Dee and Kelly were about to now "touch [the] world, and the doings upon earth."[160] Likewise, Carmara says that "the Operation of the Earth is subject to my power" and Dee adds a footnote that says: "Kings of the earth, etc."[161]

All of this is important, as it gives us some insight into how to employ these entities. Because they govern all earthly actions they can be employed for what we, as magicians, might call "low magic;" i.e. magic designed to enhance our earthly existence, such as in securing work, improving our health, gaining fame and riches, and so on.

This view is held by author and magician Nick Farrell, who wrote in *Hermetic Virtues*[162] that the Bonorum are linked to the Seven-branched Candlestick employed in the Zelator grade of the Golden Dawn. This grade relates to the element of Earth and Farrell argues that the entities are useful for low magic. While this Golden Dawn link will be of little significance to Dee purists, it is interesting to note how both the original system and the more modern Golden Dawn application of it came to pretty much the same conclusions about the use of the Bonorum.

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159 Ibid., pp. 170-171.

160 Ibid., p. 166.

161 Ibid., p. 188.

162 Nick Farrell, *The Seven-Branched Candlestick and the Angels of the Heptarchia*, *Hermetic Virtues*, Volume III, No. 11.

Michael concluded these assignments by saying that "the state of the whole earth is known, and all that is thereon,"[163] suggesting that the Bonorum could not only be employed for changes here, but to find out more about our earthly existence, the planet we live on, and so forth.

There also appears to be potential for using these angels in politics, since the nobilities are clearly in positions of political power. Even the fact that these angels are called governors implies they have significant control over the power plays here on Earth. This would have been of significant interest to Dee, who was very keen to use magic to aid his Queen and country as much as possible, as seen in Chapter I.

It is also important to take a closer look at one of Uriel's lines about the Bonorum. The angels will do the will of the Creator, but they are "limited from the beginning." This is an interesting phrase, as I take it to mean that the entities cannot do whatever they like, or, indeed, whatever we ask them to do. Whatever requests we make of them must be within their remit and in accordance with the will of God.

This point is even emphasised in their name as the "good angels." Unlike their counterparts in the Watchtowers, the Bonorum are restricted in their nature in that they can only do "good." Of course, we can debate exactly what is meant by this, and they have a very different view of morality than us humans do, but essentially it means they will not do something like cause someone to become ill, which certain of the entities in the Watchtowers would have no real problem with.

Michael also supported this view of the Bonorum, telling Dee that that the names received were "not of the wicked, but the Angels of light."[164]

Carmara told Dee to "open your eyes, and you shall see from the Highest to the lowest,"[165] which he took to mean the ranks of the angels within the Tabula Collecta. This suggests we could perhaps work with all 49 in a single long operation, from the first to the last, in order to better understand the mysteries of God.

163 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 169.
164 Ibid., p. 166.
165 Ibid., p. 200.

Raphael also provides some insight into how we can employ the Bonorum, saying that we can call them to speak at any time, but that they will only cause effects at their proper times. This likely relates primarily to the Ministers, who are assigned to specific parts of the day, as the Kings and Princes were said to rule the entirety of the day.

> "All those before spoken of are subject to thy call. This vessel at all times they greatly accept. Yet have they times and seasons: When order breaketh in herself, the labour is in vain. Every thing is for and to an end. Of friendship, at any time thou mayest see them, and Know what they wilt. [...] Every one, (to be short) shall at all times and seasons, show thee direction in any thing. But, SO, thou canst not use them, in the determination and full end of every practice. It is one thing to affectionate; and another to effect."[166]

We might think we have a good idea of what the Bonorum are by now, but Uriel presented a mystery about their nature, telling Dee that "the first 29 are more excellent than the rest."[167] The significance of these 29 was never explained, but it would mean that the angels assigned to the segments of the Venus, the Sun, Mars, Jupiter, and the King from Mercury have a higher place in the system than the remaining Mercurial angels and those relating to Saturn and the Moon.

KING CARMARA AND PRINCE HAGONEL

While the 49 Good Angels all had names beginning with B, Dee also received the names of two other entities who appear to rule over the Bonorum. These are King Carmara and Prince Hagonel.

Carmara appeared as a well proportioned man wearing a long purple robe and a triple crown of gold. Uriel handed Carmara a rod of two parts black and one part red, which Carmara held by the red part, most likely in the middle, as the red parts would merge into one otherwise.

166 Ibid., p. 266.
167 Ibid., p.170.

Dee describes Carmara as follows:

> "This king only, is the orderer, or disposer, of all the doctrine, which I term Heptarchical, as first, by calling the 7 Princes and after that, the 7 kings: and by giving instructions for use and Practice of the whole doctrine Heptrachical for the first purpose, and fruit thereof to be enjoyed by me: of two other there was only mention made."[168]

Carmara gives us some insight into his own office:

> "My Charge is not of my self, neither do I speak darkly, obscurely or without a truth, in affirming that I taught thee those Tables: For they are from him, which made and created all things: I am from them in power and message, under whom I here rule and shall do, till the end of all things be. [...] I am the disposer though not the Composer of God's medicines. [...] I minister under thee the strength of God."[169]

Carmara initially seems like a bit of an enigma, as at times he appears to be a separate entity, while at other times he is specifically called by the name of one of the other Bonorum. For example, on one occasion, 15 November 1582, Dee wrote a note saying: "Carmara, otherwise Baligon."[170] He does this again later on several occasions, and Carmara himself said that his name is Baligon to Man, but Carmara to the angels. He said he also goes by the name Marmara, but that the M was not to be expressed. He never explained why.

Carmara appears to answer to Michael and Uriel, and perhaps also Raphael, all of whom were present at the beginning and end of the delivery of the material on the Bonorum.

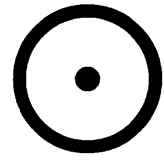
Prince Hagonel is paired with King Carmara, called by the King "his Minister."

Hagonel called himself *Primus et Quartus*, the First and the Fourth, and Dee calls him at one stage the "fourth Prince." To explain

168 Ibid., p. 184.
169 Ibid., p. 209.
170 Ibid., p. 187.

this mystery, Hagonel said that there are three other Hagonels which he governs, so he is the last of the four, but the first governor.

Prince Hagonel bore a seal that looked like a ring with a dot in the centre (often emblematic of the Sun), which appeared to hang over his middle finger. Unlike the symbols of the other Bonorum, this one had a name, which he called *Barees*. He showed this symbol to "the Multitudes," some of which flourished, others of which stood, and other still fell. Dee underlined the part about some falling, suggesting that this might mean "death" over literal falling over.



It is interesting to note that the seal of Bnaspen includes the name Hagonel (see page 176). It is not clear why this is, but it may suggest a relationship similar to that of Carmara and Baligon. The problem is that Bnaspen is a King, while Hagonel is a Prince, so they cannot be one and the same, as Carmara and Baligon appear to be, but Hagonel may in some way serve Bnaspen and share the same day and/or planet.

Hagonel is one of the Sons of the Sons that make up the Sigillum Dei Aemeth. All of the seals of the Kings of the Bonorum contain the name of one of the Sons of the Sons. Hagonel is the only one of these, however, to be afforded a special place in the hierarchy of the Bonorum.

A footnote from Dee says:

> "Perhaps Bagenol / Hagonel, if H be for B. Then Bagenol contained Bagenol."[171]

This seems to suggest that Hagonel is an alternative name for Bagenol, just as Carmara is for Baligon.

171 Ibid., p. 194.

THE BONORUM AND THEIR SEALS

In Dee's Fourth Book of Mystery, *Quartus Liber Mysteriorum*, the angels gave a detailed list of the Bonorum, their appearance and duties, and their seals, opening the doors for their potential evocation.

Dee wrote that all the Princes had red robes and golden circlets upon their heads, clearly emblematic of royalty, although Prince Hagonel, who does not have a place upon the Tabula Angelorum Bonorum, had a shorter robe than the others. Dee was also very emphatic that they wore circlets, "not crowns [or] coronets."[172]

The information given for some of the Bonorum is extensive, while for others there is next to nothing, which makes it difficult for us to know their offices. Even Dee was confused at why some of the Princes (namely Butmono and Blisdon) were set over multiple fields of interest, while the others had such a limited range of powers.

One will recognise the names of some of the Sons of the Sons of Light within the seals for the Kings: An, Ave, Liba, Rocle, Hagonel, and Ilemese. We can probably assume that they serve the Kings in question, or perhaps the other way around.

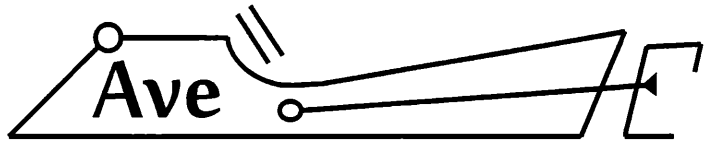
KING BOBOGEL

Bobogel had a long beard and wore a black velvet coat and trousers, a velvet cap bearing a black feather, velvet stockings with gold lace, slippers, gloves, and a cape hanging from one shoulder. He also wore a purse around his neck and from his girdle hung a gold rapier.

Bobogel spoke the following words:

> "I wear these robes, not in respect of my self, but of my Government. I am the Prince, Chief; yea the only distributor, giver, and bestower of Wisdom and Science. I wear this apparel, for that indeed, being a Prince I am a Counselor to estate and dignity. All Dignity and government that is not counseled by me, and my subjects, is frustrate, void, and clean without firm ground."[173]

172 Ibid., p. 188.
173 Ibid., p. 222-3.



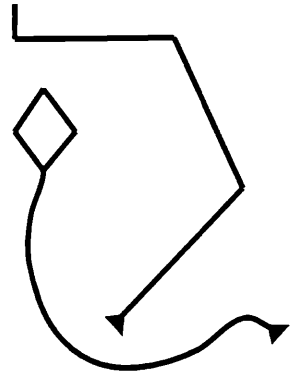
PRINCE BORNOGO

Bornogo wore a red robe and a gold circlet. He described his purpose as follows:

> "I am he which have power to alter the Incorruption of NATURE. With my seal, I seal her and she is become perfect. I prevail in Metals: in the knowledge of them. I have been in Power with many, but Actually with few. I am of the first of the twelve, the Second of the Seven."[174]

When Bornogo showed his seal, he said:

> "This is it."



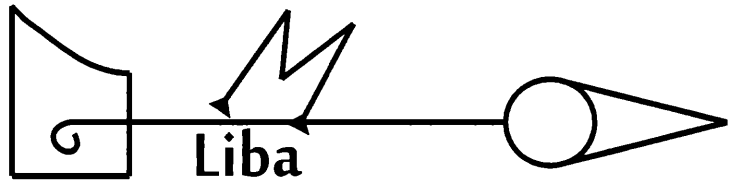
KING BABALEL

Babalel wore a long white robe and seemed to stand upon water. His left arm was white and his right arm was black. His name was written upon his forehead.

As for his purpose, Carmara called him *Rex Aquarum*, Latin for "King of the Waters," which ties in with the description of the prince

174 Ibid., p. 195.

who serves him.

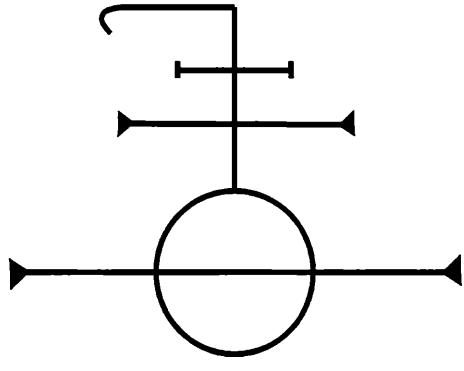


PRINCE BEFAFES

Befafes was a lean figure who wore a red robe under which appeared to be feathers. He also wore a gold circlet and a golden girdle which bore his name.

Befafes described his purpose as follows:

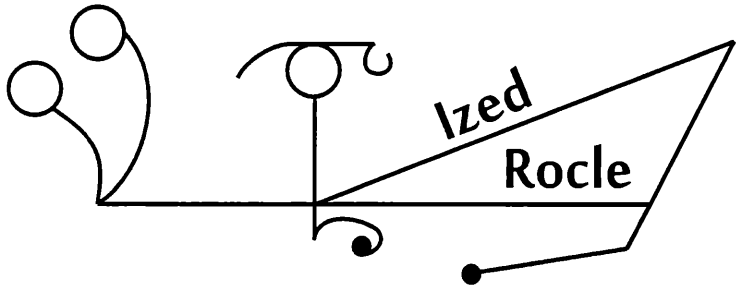
> "I am the Prince of the Seas: My power is upon the waters. I drowned Pharaoh: and have destroyed the wicked I gave life unto the seas: and by me the Waters move. My name was known to Moses. I lived in Israel: Behold the time of God's visitation. I have measured, and it is '8'. [...] I will manifest the works of the seas, and the miracles of the deep shall be known."[175]



KING BYNEPOR

There is no description of Bynepor, but the previous description of the Bonorum suggests he wore a red robe and a gold circlet. We know nothing of his office.

175 Ibid.



PRINCE BUTMONO

Butmono wore a red robe and gold circlet. Kelley described him as speaking with a hollow voice which he could not make out, since they were the words of his creation, which Kelley was not worthy to understand. Then Butmono described his nature as warden of the dead:

> "My power is in Earth: and I keep the bodies of the Dead. Their numbers are in my books. I have the key of Dissolution. Behold, Behold, All, yea All things, have their workmanship with me. For I am the end of working. [...] I have the light of his anger, and I will destroy it. O, O, Behold, It is a light left within the bottomless pit. It is the end of the Last. [...] It grieveth me to register the bones of the Wicked."[176]

Speaking of his name he said: "It is the end of all things."

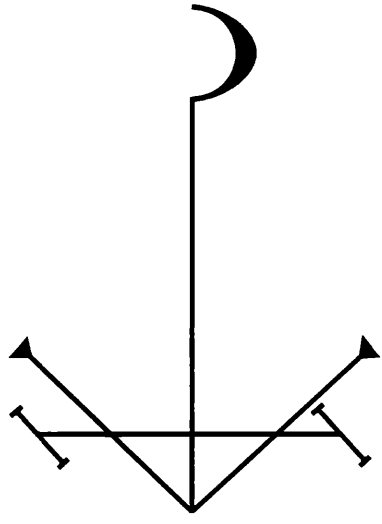
The mention of buried things prompted Dee to ask Butmono about hidden treasure, to which he said:

> "Behold, the bowels of the earth are at my opening. [...] O worlding thou shalt be satisfied with wealth of this world. [...] I have hoarded treasure, for the son of perdition, the first Instrument of his destruction. But, lo these Caverns. Mark this, All spirits, inhabiting within the earth, where, their habitation is, of force, not of will, (except the middest of my self, which I know not), are subject to the power hereof. With this you shall govern, with this you shall

176 Ibid., pp. 196-197.

> unlock. With this (in his name who reigneth) you shall discover her entrails."[177]

He showed the caverns to Kelley, but they are likely only symbolic. The object he refers to as granting power over the spirits of the earth and unlocking her mysteries is his seal.

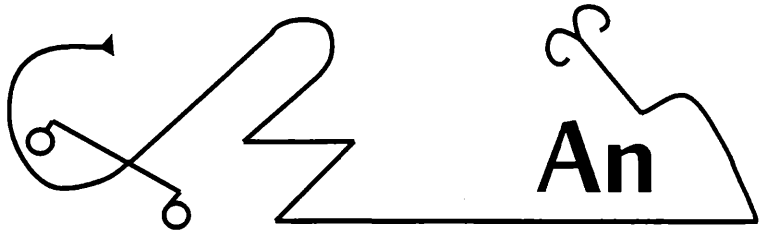


KING BNASPOL

Bnaspol wore a red robe and a crown, presumably of gold.

Of his office he said:

> "All the Earth with her bowels and secrets whatsoever are delivered unto me. And what I am there thou mayest know. I am great, but he, in whom I am, is greater than I."[178]



177 Ibid., pp. 197-198.
178 Ibid., p. 240.

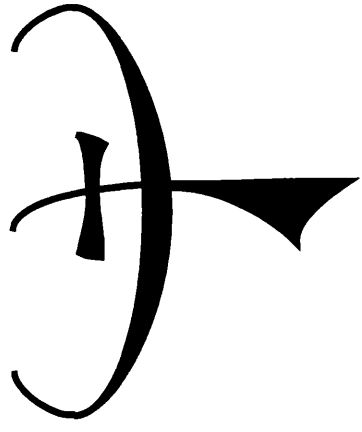
PRINCE BLISDON

Blisdon wore a robe of many colours and a gold circlet. Within his bosom is hidden a viol with five or six spoonfuls of oil in it, which he calls "a mystery."

Blisdon described his office as:

> "I am life and breath in Living Creatures. All things live by me, the Image of One excepted. Behold the face of the Earth. Lo, all these, do I endue with life: my seal is their Glory. Of God I am Sanctified: I rejoice: (1) the Living, (2) The end, and (3) beginning of these things are known unto me: and by sufferance I do dispose them until my Viol be run."[179]

Bnaspol said that unto Blisdon "are delivered the keys of the Mysteries of the Earth."[180]



KING BNAPSEN

Bnapsen wore a crown upon his head and likely also a red robe.

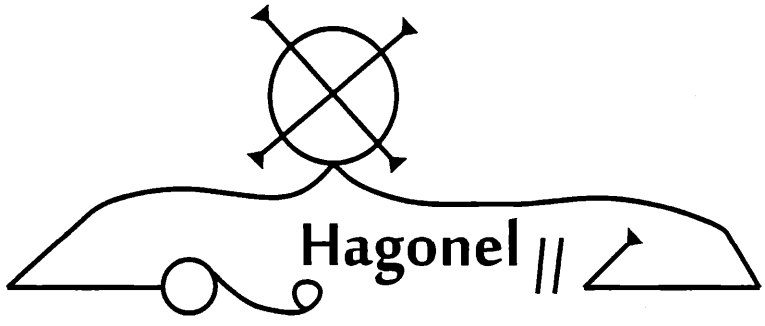
Speaking of his office, he indicated that he is in charge of exorcisms:

> "All enchanters, Conjurors, witches, & Wicked spirits that

179 Ibid., p. 198.

180 Ibid., p. 240.

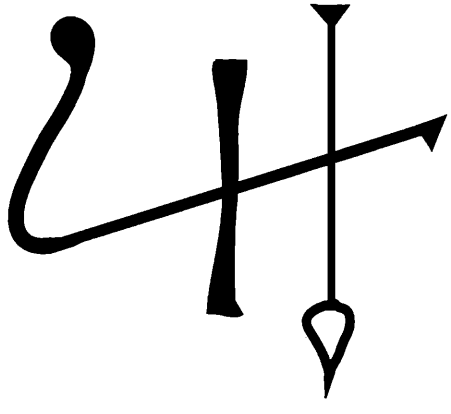
> are hated of God, and included forever in outward darkness. [...] are all at my government. By me, thou shalt cast out the power of all wicked spirits. By me thou shalt know the doings and practices of evil men, and more than may be spoken or uttered to man."



PRINCE BRORGES

Brorges wore red apparel under which burned a terrible fire which "no mortal ever could abide to look upon any long while."[181] Speaking of this unsightly fire, he said:

> "O I would show thee, but flesh and blood cannot see. [...] I have known the Gate of Death. [...] O, Muse note, My words are dark; but with those that see, light enough. And the Glory of God has struck the walls of the wicked. I have spoken."[182]

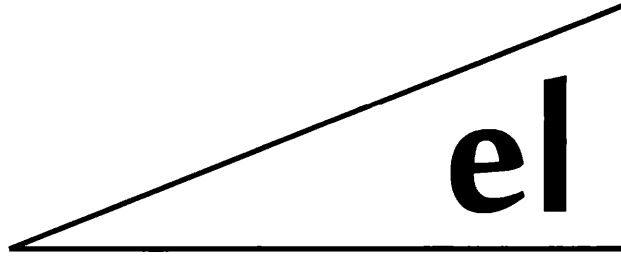


181 Ibid., p. 186.
182 Ibid., p. 199.

KING BALIGON

Baligon is Caramara and thusly attired. Speaking of his office, he said:

> "Behold I am of time present. I am of the last Ternary. Look what may be wrought, in all aeriel actions, I can distribute and bestow at my pleasure: my time and day, is Friday."[183]



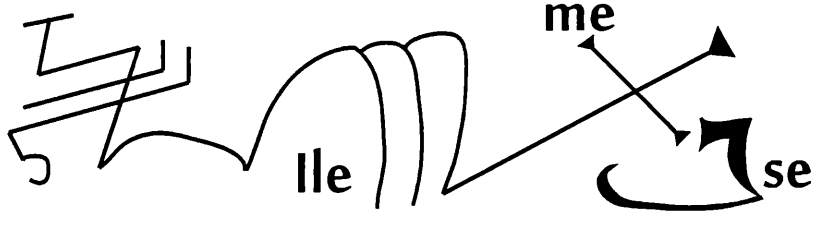
PRINCE BAGENOL

Bagenol's description and seal are omitted, which Dee also noted. However, Dee thought him to be Hagonel, or at least a higher version of him, which seems likely, and thus the description of him and his office applies here.

Prince Bagenol's seal is that of Prince Hagonel (the ring called *Barees*). See page 169.

KING BLVMAZA

There is no description of Blumaza, but the previous description of the Bonorum suggests he wore a red robe and a gold circlet. We know nothing of his office.



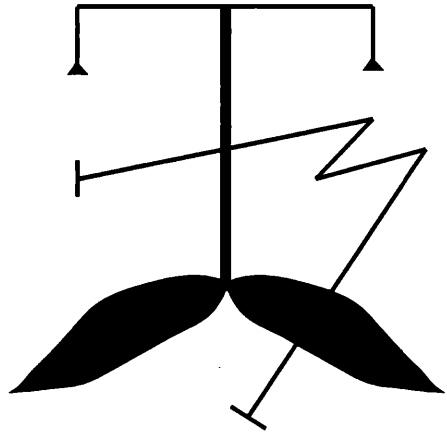
183 Ibid., p. 243.

PRINCES BRALGES

Bralges wore a red robe and a circlet. He spoke of his office:

> "The Creatures living in my Dominion are subject to my power. [...] The powers under my subjection are Invisible. [...] I will teach the names without Numbers. The Creatures subject unto me shall be known unto you."[184]

Kelley saw many little smokes without form, and Dee noted that Bralges must be a ruler of the element of Air.



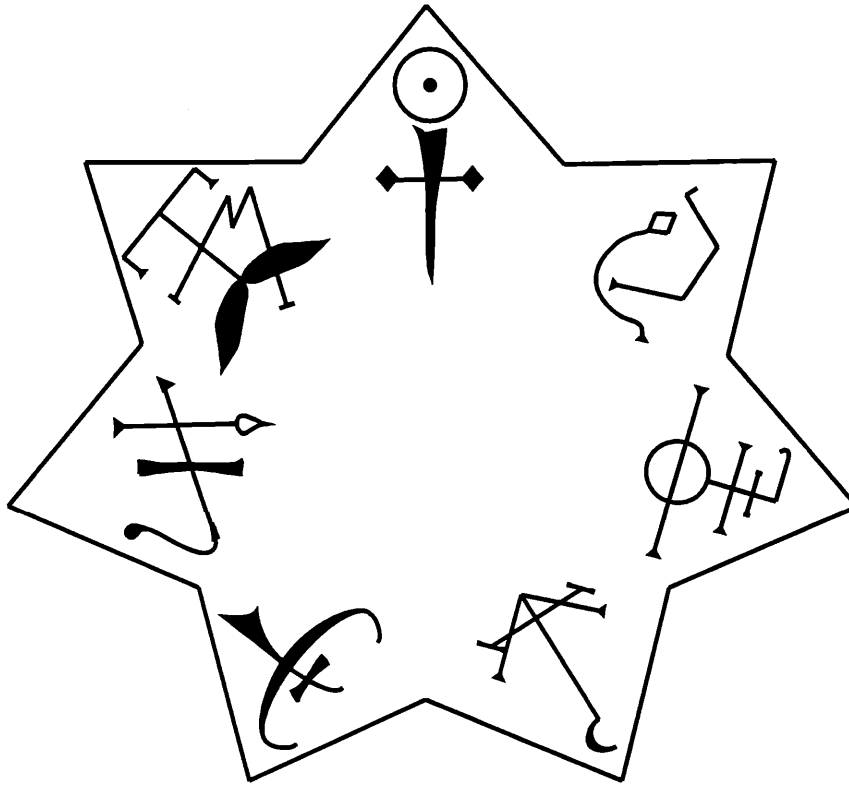
HAPTAGONUM STELLARE

The seals of the seven Princes were collected into a unified seal or talisman called the *Heptagonum Stellare*, or Star Heptagon.

We do not know much about this seal or its intended use, but Kelley thought it was made of copper, which Dee noted as appertaining to Venus. Interestingly, Venus is also attributed to the first section of the Tabula Collecta, which might suggest it is somehow of great importance to Bonorum work.

It also gives us something to work with in terms of constructing the seal physically and employing it within ritual. It was possibly intended to be held during an evocation, with the magician holding the point relevant to the Prince in question, or perhaps it was to be rotated so that the seal of the applicable angel was on top.

184 Ibid., pp. 199-200.



Note how the seal for Bagenol/Hagonel now has what looks like a cross that could be used to slay vampires. Unfortunately, we do not know why this was appended, as Dee recorded: "I have forgotten how I came by this Cross annexed to it."[185] We can only assume that it was a correction given by the angels or made by Kelley, either with or without Dee's knowledge. It is interesting how this altered form has a marked resemblance to the glyph for Venus (♀).

THE MINISTERS

Under each Prince are 42 "ministers of God his wrath,"[186] making 294 Ministers in total. They carry out the duties associated with the office of each Prince and his King.

The process of the delivery of the Ministers' names was ex-

185 Ibid., p. 201.
186 Ibid., p. 211.

tremely complex and contradictory, with so much confusion over the counting of six or seven letters that Dee frequently asked for it to be simplified.

Dee was also told that these ministers rule over parts of the day, with each of the primary six ruling four hours each. We can likely assume that the remaining ministers also rule these same divisions of the day, or rather best serve during these time periods. The Kings and Princes rule the entire day relevant to their associated planet.

THE DELIVERY OF THE NAMES

The manner in which the names of the Ministers were derived is perhaps the most obscure part of the Heptarchic system, so obscure, in fact, that Dee only discovered it after long pleading that it be "made somewhat plainer" to him.

Carmara constantly harked on about the relation of these tables to the Tabula Collecta and the cross-shaped collection of the seven 49x49 tables. The pattern does indeed employ the names of the Bonorum from the Tabula Collecta, but in an odd manner for each group of Ministers.

Firstly, the first five groups took the names from each section of the Tabula Collecta, barring the first, which contains Baligon. This is likely because Baligon is Carmara and the ruler of this system, and thus his section holds a special use. The patterns used for these are simple, going either completely diagonally or two up or down and then diagonally across.

The sixth group took the names of each of the Kings in turn, but axed Baligon. The name of the final angel on the Tabula Collecta, Bamnode, was used in his place, but instead of going first it came last, in respect to the kingly rank of the other six names. The pattern is diagonally downwards for the first name, with the second one beginning one letter down. Unfortunately, this meant that only part of the name, getting progressively smaller, was found in this way, leaving us to find the letters in somewhat random places elsewhere.

The seventh and final group belongs to Baligon or Carmara himself and thus can employ the full list of the Kings, with Baligon in its proper place at the start. The pattern is a simple line downwards

in each row starting with the second.

Diagrams showing these patterns can be seen with their respective Ministers.

THE MINISTERS OF KING BLVMAZA & PRINCE BRALGES

Of these Ministers, the first six carried whole crowns, the second six carried three quarter crowns, the third six carried robes, and the remaining three groups of six carried gold balls, which they cast to each other like balloons.

The first six are the primary authority, which Dee records as being "more glorious than the rest," wearing longer robes and gold circlets upon their heads. Carmara told Dee that for positive purposes he should only work with the first six:

> "In all good causes thou shalt work by six in general. The rest are for Deprivation: I mean the next six."[187]

The remainder serve the intent and purposes of the King. This likely has something to do with the symbolism of the crown versus three quarters of a crown, as the second group appears not to have the full authority of the Prince. The rest appear to have no authority at all, acting entirely as servants, as it were.

It is interesting that for these Ministers the language began with references to six, then shifted to seven. Dee was confused by this, but it seems that the intent was that they were first organised as six rows, and then reckoned as seven columns. This would make the first six OAYNNL, rather than OESNGLE.

Carmara explained the purpose of these Ministers as such:

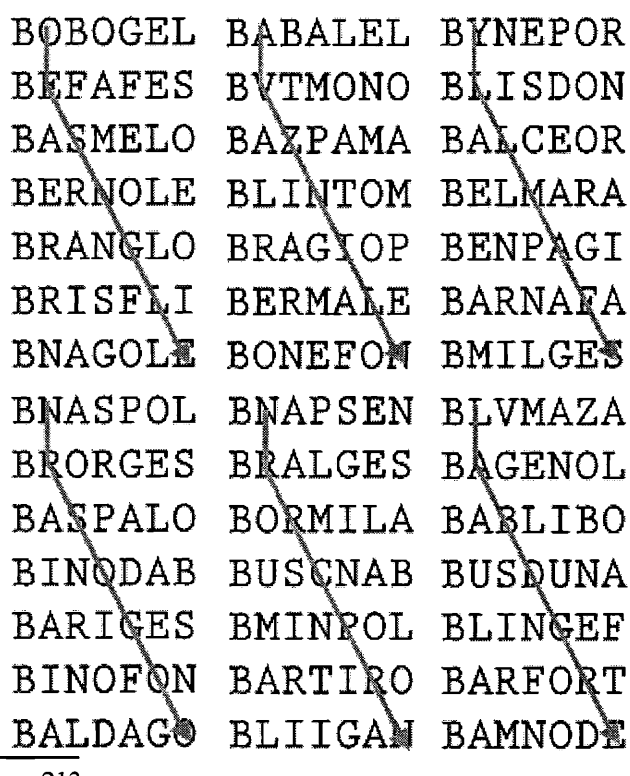
> "... 42, in generally, or one of them do and can work the destruction, hindrance or annoyance of the estate, condition or degree, as well for body as government, of any wicked or ill living Prince."[188]

187 Ibid., p. 206.
188 Ibid., p. 212.

This clearly means that the Ministers work to control the politics of those in power on Earth, and so the magician can employ them to affect the course of government. Dee was obviously intrigued by this notion and immediately asked how he could put it to use to "have the King of Spain his heart to be inclined to the purpose I have in hand."[189] The angels gave a formula for this work which can be found in the follow-up to this book, *Enochian Magic In Practice*.

OESNGLE[190]
AVZNILN
YLLMAFS
NRSOGOO
NRRCPRN
LABDGRE

The names are derived from the charts of the Bonorum as follows:



189 Ibid., p. 213.

190 Dee originally records this as OFSNGLE.

THE MINISTERS OF KING BOBOGEL & PRINCE BORNOGO

The first seven wore similar attire to Bobogel, but the remaining number wore rough clothes. The final seven wore gowns that seemed to belong to women at the front and men at the back. All of the Ministers danced, leapt about, and kissed.

The first group of seven disappeared in a flame of fire. The second group fell down like dross of metal. The third collapsed in a thick smoke. The fourth vanished like drops of water. The fifth fell like a storm of hail. The last group simply vanished away. These associations could be employed to attribute elemental correspondences to each group of Ministers, with the fifth group representing a mixture of the elements and the sixth representing Spirit.

These were also broken up into four groups of three, with the first and third groups (LEE and BLN) being accepted by Bobogel, while the second and fourth groups (NAR and ANA) are rejected by him. The remainder sat between Bobogel and the rejected. The first group appears to be related to nature, the second to Adam, the third to a pyramid, and the fourth to chaos.

LEENARB
LNANAEB
ROEMNAB
LEAORIB
NEICIAB
AOIDIAB

The names are derived from the charts of the Bonorum as follows:

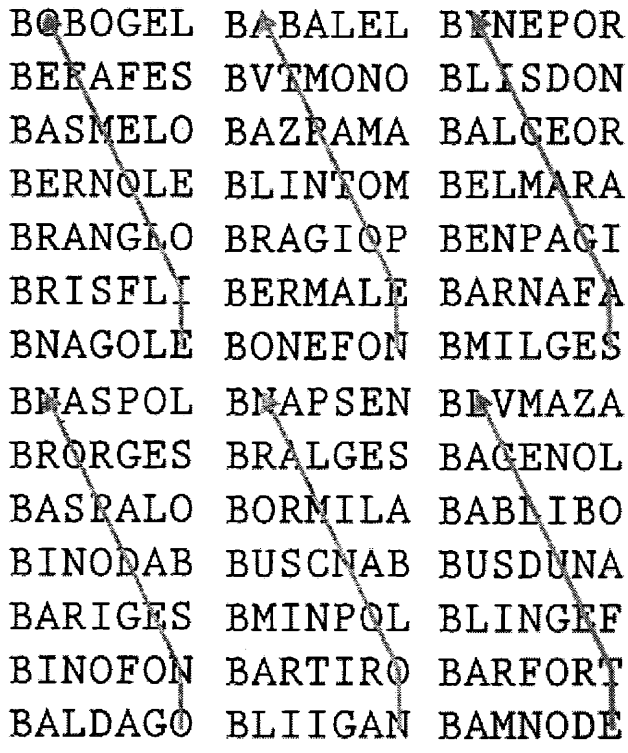
BOBOGEL BABALEL BYNEPOR
BEFAFES BVTMONO BLISDON
BASMELO BAZPAMA BALCEOR
BERNOLE BLINTOM BELMARA
BRANGLO BRAGIOP BENPAGI
BRISFLI BERMALE BARNAFA
BNAGOLE BONEFON BMILGES
BNASPOL BNAPSEN BLVMAZA
BRORGES BRALGES BAGENOL
BASPALO BORMILA BABLIBO
BINODAB BUSCNAB BUSDUNA
BARIGES BMINPOL BLINGEF
BINOFON BARTIRO BARFORT
BALDAGO BLIIGAN BAMNODE

THE MINISTERS OF KING BABALEL & PRINCE BEFAFES

All of these Ministers appear to relate to water, like their Prince and King. The first group took water and threw it up into the air, so that it became clouds. The second group threw it up so that it became hail and snow, and they know all about fishes and monsters of the sea and they are the distributers of God's judgements upon the waters. The third group conduct the waters through the Earth and beautify nature in her composition. The remaining three groups distribute and deliver the treasures and unknown substances of the sea.

EILOMFO
NEOTPTA
SAGACIY
ONEDPON
NOONMAN
ETEVLGL

The names are derived from the charts of the Bonorum as follows:

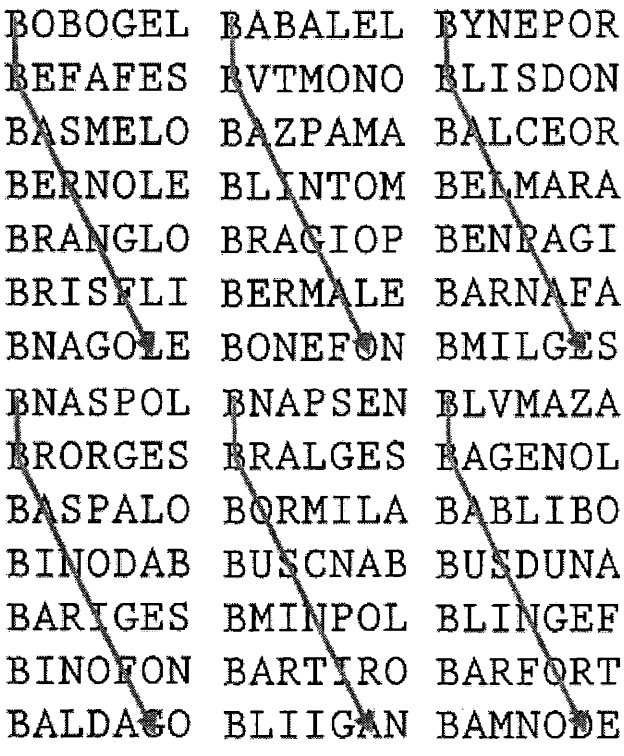


THE MINISTERS OF KING BYNEPOR & PRINCE BUTMONO

The Ministers looked like ghosts or smokes without form, in which was a little glittering spark of fire that contained a letter within them, stronger in the first three groups that the last three. The first group was coloured like blood red, the second group "not so red" (a lighter shade or perhaps pink), and the third group were white. The remaining three groups were of many colours.

BBARNFL
BBAIGAO
BBALPAE
BBANIFG
BBOSNIA
BBASNOD

The names are derived from the charts of the Bonorum as follows:



THE MINISTERS OF KING BNASPOL & PRINCE BLISDON

These Ministers stood around a little hill made of clay and behind them were an innumerable number of ugly creatures, which were evil spirits that hid treasure in the earth.

ELGNSEB
NLINZVB
SFAMLLB
OOGOSRB[191]
NRPCRRB
ERGDBAB

191 Dee initially records this as OOGOSRS.

The names are derived from the charts of the Bonorum as follows:

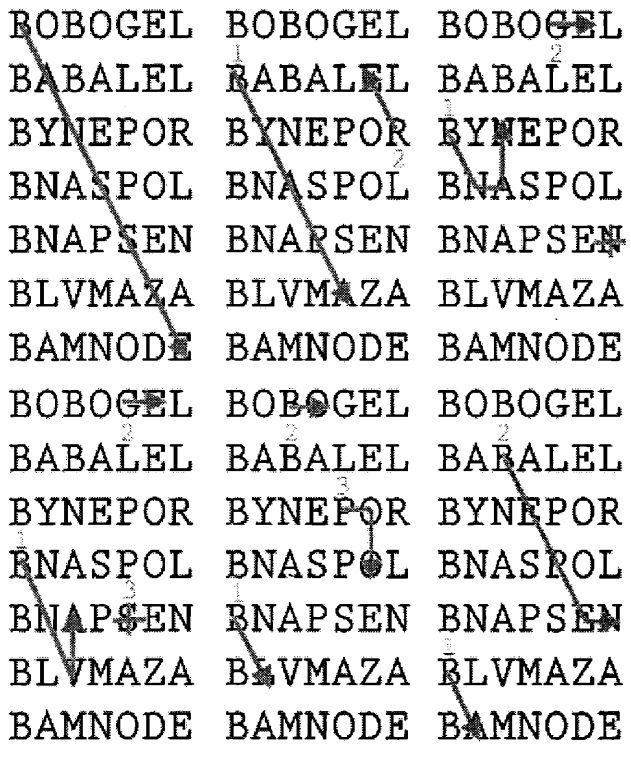
BOBOGEL	BABALEL	BYNEPOR
BEFAFES	BVTMONO	BLISDON
BASMELO	BAZPAMA	BALCEOR
BERNOLE	BLINTOM	BELMARA
BRANGLO	BRAGIOP	BENPAGI
BRISFLI	BERMALE	BARNAFA
BNAGOLE	BONEFON	BMILGES
BNASPOL	BNAPSEN	BLVMAZA
BRORGES	BRALGES	BAGENOL
BASPALO	BORMILA	BABLIBO
BINODAB	BUSGNAB	BUSDUNA
BARIGES	BMINROL	BLINGEF
BINOFON	BARTIRO	BARFORT
BALDAGO	BLIIGAN	BAMNODE

THE MINISTERS OF KING BNAPSEN & PRINCE BRORGES

These Ministers hold a round table and toss about in flames, a sight that Kelley could barely behold.

BANSSZE
BYAPARE
BNANGEN
BNVAGES
BLBOPOO
BABEPEN

The names are derived from the charts of the Bonorum as follows:



Note: All of these but the first are based on guesswork, since Carmara failed to fully explain the derivation on these names, and using the same pattern as the first does not give us the right letters. As one can see, it is inelegant. This is either a huge mistake in the system, in the delivery from the angels, Kelley's astral sight, or Dee's documentation, or it is a great mystery that has yet to be unlocked.

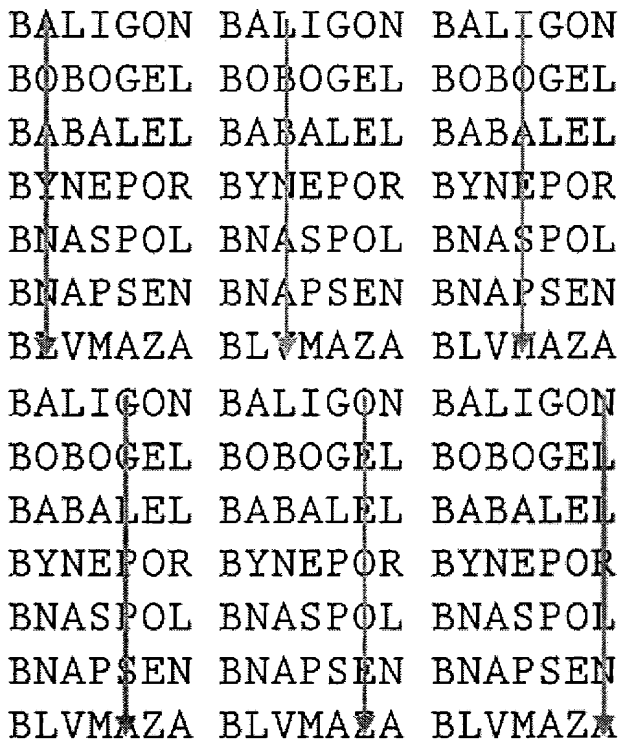
THE MINISTERS OF KING BALIGON & PRINCE BAGENOL

These Ministers glowed brightly and stood in a circle. Around them were many creatures swarming in the air.

AOAYNNL
LBBNAAV
IOAESPM

GGLPPSA
OEEOOEZ
NLLRLNA

The names are derived from the charts of the Bonorum as follows:



TRANSMUTATION

Donald Tyson suggests that the names of the 42 Ministers are obtained through a process of transmutation,[192] which Dee would have been familiar with from his Qabalistic studies. The impetus for this likely comes from a comment by Carmara:

> "I have told thee, that their workmanship is together. Their names are upon these tables. The first letter, is the Second letter, of the first name of the Table."[193]

192 Donald Tyson, *Enochian Magic for Beginners*, p. 106.
193 Joseph H. Peterson, *John Dee's Five Books of Mystery*, p. 207.

This is undoubtedly a misreading of the text, as Carmara was really talking about how to derive the names from the tables of the Bonorum. Carmara's comments elsewhere suggest that each letter on its own is considered one of the 42 Ministers, not the 7 letters across as Tyson assumes.

However, if we accept Tyson's approach we would begin the name of each Minister with one of the letters and then rotate the remaining letters around it. This sounds more complicated than it really is. It simply means that we take each letter in turn to begin a name, with the previous letters rotating around to the back of the name. Thus in OESNGLE we take the second letter, E, and read onwards, moving the previous first letter, O, to the end of the name, giving FENGLEO. The same pattern is used for the rest, making SNGLEOE, etc.

I do not believe this method was instructed to Dee at all, but it might be a good way to come up with a longer and more usable name for each of the Ministers.

THE MEANING OF THE BONORUM NAMES

We do not know the exact translation of the names of the Bonorum, but there are several recognisable elements to their names, which can be found in the Calls.

For example, we encounter the word BUTMON in the Seventh Call, which translates as "hath opened his mouth." This means that the name of the angel BUTMONO most likely means something along the lines of "he who hath opened his mouth," making him potentially very good with issues of communication in addition to his other roles over the dead and treasure.

Likewise the name of the angel BEFAFES is most likely related to the word FAFEN from the Third Call, which means "to the intent that." The angel's name may mean something like "He who intends" or "He who has intent." This gives us an inkling into one of his potential areas of expertise, which could be to help find direction and come up with actionable goals.

Unfortunately similar links cannot be found with all of the names of the Bonorum, leaving us to rely on the sometimes scant descriptions of them and their duties, the possible application of

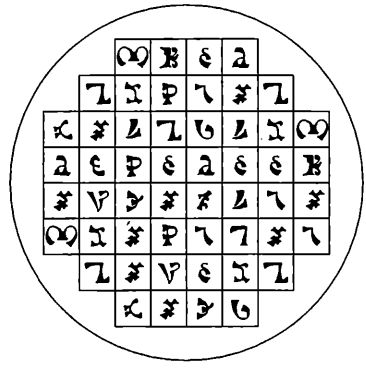
them on what we know from each planet's associations, and our own personal dialogues with them about their nature and role.

X

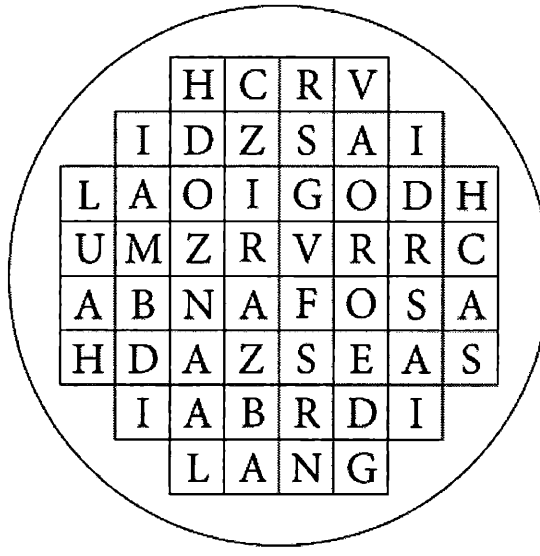
THE TABLET OF NALVAGE

The Tablet of Nalvage, also known as the Tablet of God, Round Table of Nalvage, or Corpus Omnium,[194] is a small table that was delivered directly before the Calls, making it, perhaps, one of the first parts of Enochian proper, or maybe a bridge between the Heptarchical system and what we traditionally consider as Enochian magic.

This table was delivered in a skrying session on 10 April 1584, displayed first as a round table made of mother of pearl, in the centre of which stood the angel Nalvage.

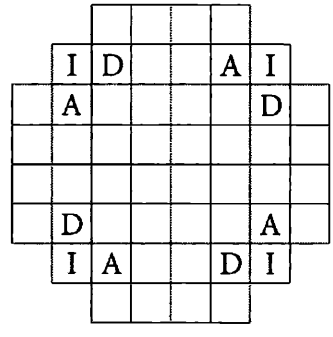


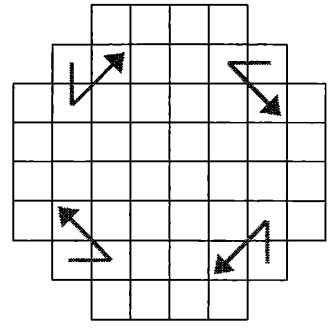
194 "Body of All;" see Aaron Leitch, *The Angelic Language, Volume I,* p. 117.



THE NAME OF GOD

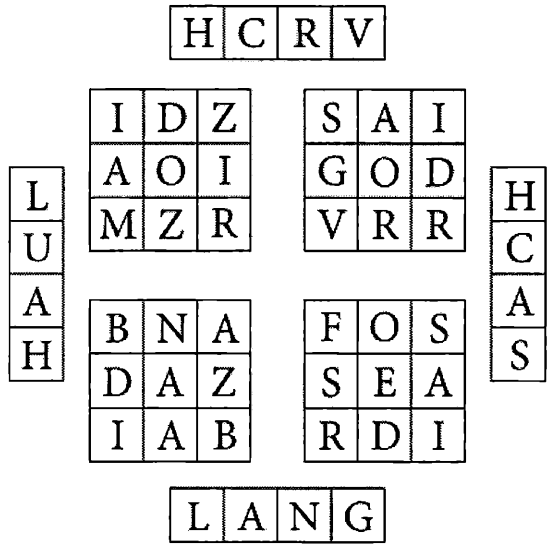
The name IAD, Enochian for "God", can be read in the four corners of the Tablet:



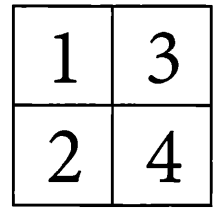


THE CONTINENTS

The entire Tablet is broken up into four 3x3 Tables called Continents and four four-letter names attached to each side (one four-letter name per Continent), as follows:



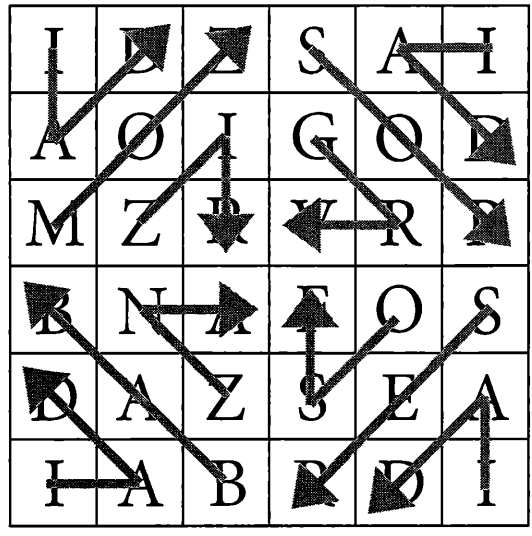
The Continents are enumerated as follows, in distinct contrast with the enumeration of the Watchtowers on the Great Table (see Chapter XI):



Dee was told that the first two of these divisions were dignified, the third was not dignified but would be, and the last was without dignification entirely. This is clear in the names assigned, with the third group named after what Qabalists would call the World of Action or Form, and the final group carrying names of death and despair.

Within each of the Continents can be read three names, begin-

ning with the IAD we previously noted:



In addition to a Latin name for a "Life" assigned to each IAD, three Latin words were given for each section, the first two corresponding to the remaining three-letter words within the Continents, and a final word commonly seen as representing a choir of angels corresponding to the four-letter words around the perimeter of the Tablet, as follows:

First:

Vita Suprema	-	Supreme Life	-	IAD
Gaudium	-	Joy	-	MOZ
Praesentia	-	Presence	-	ZIR
Laudantes or Triumphantes	-	Praisers [Choir]	-	LVAH

Second:

Vita Secunda	-	Second Life	-	IAD
Potestas	-	Power	-	BAB
Motio	-	Motion	-	ZNA
Ministrantes	-	Ministers [Choir]	-	LANG

Third:

Vita Tertia	-	Third Life	-	IAD
Actio	-	Action	-	SOR
Factum	-	Fact	-	GRV
Confirmantes	-	Confirmers [Choir]	-	SACH

Fourth:

Vita, quae etiam est mors	-	Life, which is also Death	-	IAD
Luctus	-	Mourning	-	SER
Discordia	-	Discord	-	OSF
Confundantes	-	Confounders [Choir]	-	VRCH

These words are generally accepted by modern magicians as representing a phrase, with the meanings loosely derived from the translation of the Latin when the meaning of the Enochian is not clear (which is the case for most of them). We would therefore have:

ZIR MOZ IAD -	"I am the Joy of God" or "The Presence of the Joy of God"
ZNA BAB IAD -	"The Power of Motion of God"
GRV SOR IAD -	Action and Fact of God"
OSF SER IAD -	"Mourning and Discord of God"

Different authors have given slightly different variations of this based on alternate translations of the Latin, or to make the phrase sound better in English. See Rowe's *Enochian Magick Reference*, Leitch's *The Angelical Language, Volume II,* and DuQuette's *Enochian Vision Magick* for their translations.

THE HOLY TRINITY

Dee was also informed about the "make-up" of the entire Tablet in relation to the Christian Trinity:

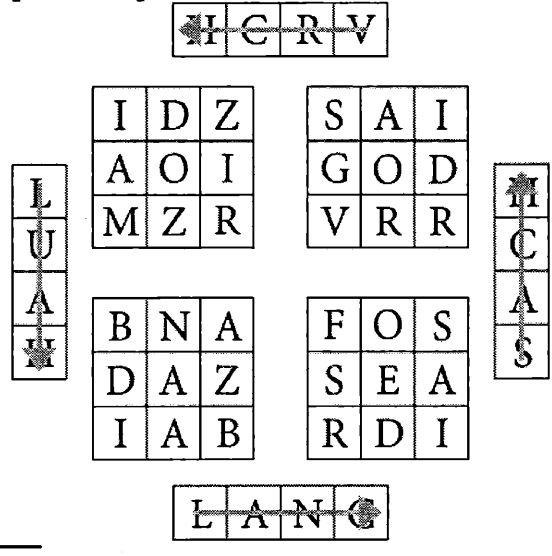
Substance -	The Father
Circumference -	The Son (called also "the first circular mover" and "the finger of the Father, and mover of all things"[195])
Framework[196] -	Holy Spirit (called also "the beginning and end of all things"[197])

MOTION ON THE TABLET

The direction in which the various names are derived from the Tablet suggests an element of motion, which is supported by the fact that "Motion" is one of the names or powers within the Tablet itself.

When we take all of the IADs together they form clockwise pattern around the Tablet. This pattern can also be found in the second set of three-letter names, starting with MOZ.

When we look at the direction in which the names of the Choirs are derived, it is anti-clockwise, as are the remaining three-letter names towards the centre of the Tablet. This suggests that the circumference and centre of the Tablet direct energies in one way, while the main body of the tablet directs it in the opposite, creating an energetic push and pull effect.

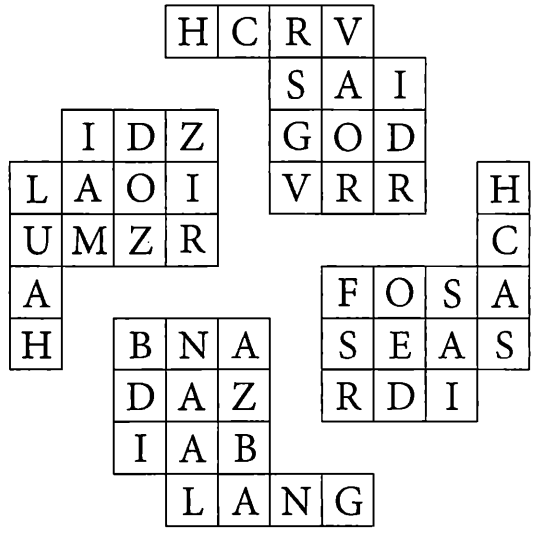


195 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, p. 230.

196 "The order and knitting together of the parts in their due and perfect proportion;" ibid.

197 Ibid.

When we take the names of the Choirs as attached to their relevant Continent and divide them appropriately to illustrate how they are attached, we have something like the following:

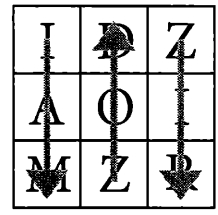


This is indicative of the Swastika or Fylfot Cross (rotating anti-clockwise, so perhaps signifying a return to the Source, the destruction of something, or the return to a state of Unmanifest). It also hints at both the Hebrew letter Aleph and the Primum Mobile, the First Swirlings attributed to Kether (and so may hint at the relation of this Tablet to the Supernals in the Qabalah).

HIDDEN NAMES

During some of my work on the Tablet of Nalvage I recognised some words in the first Continent.

When we read both outside lines downwards and the middle line upwards, we see some interesting things:



IAM
ZOD
ZIR

Firstly, "ZIR" is Enochian, meaning "I am." This could be clearly seen to tie in with the literal English "IAM" on the other side, read in the same manner.

Secondly, the "ZOD" in the middle is notable, given there was mention of "Z extended" (as Zod) in this particular working, extending MOZ ("Joy") to "Mozod" ("Joy of God").

It is possible, therefore, and quite likely, that there are more names of God, angels and choirs hidden within this Tablet when read in different ways.

THE USE OF THE TABLET

The Table of Nalvage is even more mysterious than many of the other tables or tools delivered to Dee and Kelley, with absolutely no instructions for use and very little description to give us an inkling of its intended purpose.

One possible clue lies in the words of Nalvage after he finished the delivery:

> "Bear with me, for it is easy for you, but hard for me. [...] Thus I have made plain this body generally: The particulars are long, hard and tedious. Thy name be blessed, O God, which canst open a means, whereby thy powers immediate may be opened unto man."[198]

If Nalvage, who would later deliver the Calls, found it difficult to

198 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, pp. 234-235.

provide this Tablet it must carry a potency that is well beyond most other elements of the system. Nalvage's words suggest it can grant humanity great powers, the nature of which we can only speculate.

Leitch gives a possible explanation by linking the four Continents with four Christian Ages:

> "The first portion, which is dignified, would relate to the time period from Genesis 1:1 to the point of the Deluge. The second portion, also dignified, would follow the Deluge and represent history up to the time of the Crucifixion of Jesus. The third portion, not yet dignified, represents the present—which has not yet been fulfilled. Finally, the fourth portion, without glory or dignity, represents the End Times (Tribulation) and the reign of the Antichrist. Therefore the Table of Nalvage ... encompasses the entire Universe from the beginning of time to the end."[199]

This view would certainly fall in line with what Nalvage described, and would represent the power of Life and Death, the rise and fall of civilisation. The Continents could be seen as the phases of the Earth, surrounded by the choirs of angels, always in a state of motion.

Rowe notes that the Tablet's "size and described nature suggests that it might be a lamen to be used with the magick that follows it."[200] This is a strong possibility, particularly since it shares a very similar shape to the inner section of the Lamen. Indeed, this tablet might be intended to replace the Lamen used with the Heptarchic system (which contains the names of the Bonorum) and instead align the magician to the Great Table, which is, like this tablet, divided into four sections.

Another possibility is that since Nalvage was seen standing upon the tablet then it is to be inscribed upon the floor, with the magician in the centre. This seems unlikely to me, however, and I imagine Nalvage would have instructed Dee to do so were it the case.

Since so little is known about this Tablet I can only recommend that an inquiring magician seek out the counsel of Nalvage himself, to whom the Tablet is usually attributed.

199 Aaron Leitch, *The Angelical Language, Volume I*, pp. 120-121.

200 Benjamin Rowe, *Enochian Magick Reference*, p. 19.

XI

THE GREAT TABLE & THE WATCHTOWERS

The Great Table, the Watchtowers, or the Elemental Tablets in the Golden Dawn tradition, are perhaps the most well-known aspect of Enochian magic, and, perhaps because of this, one of the most misunderstood.

On the surface these tables appear to show a random string of letters, and some who have delved into the derivation of the angelic names therein have found it immensely confusing, but the reality is that the Great Table appears outwardly complex, while carrying an inner simplicity.

Speaking of the depth and volume contained within the Great Table, Dee said:

> "I do know assuredly that there is very much matter in this Table."[201]

201 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, p. 346.

THE TABLES OF ENOCH

The nature of these tables can be found in a long speech given by Ave directly before their reception, where he links them with the books of Enoch, which he wrote in 50 days.

Ave explained that God was merciful to Enoch, appearing to him and showing him "the use of the earth." Enoch pleaded with God to show these mysteries to others that followed, that they might not be forgotten.

But the kings of the Earth grew arrogant, thinking themselves invincible because of the powers that were like unto God granted by these books. They began to counterfeit the workings of God, which angered him, and the memory of Enoch was but a whisper in their minds.

So God sent 150 lions, and spirits of wickedness, error and deceit, and they taught the kings false doctrines, which have still survived unto this day. Dee labelled these "wicked magicians," whom Ave said are in league with demons.

Yet despite this history of dark deeds past, Ave said:

> "Now hath it pleased God to deliver this Doctrine again out of darkness: and to fulfil his promise with thee, for the books of Enoch: To whom he sayeth as he said unto Enoch. Let those that are worthy understand this, by thee, that it may be one witness of my promise toward thee. Come therefore, O thou Cloud, and wretched darkness, Come forth I say out of this Table: for the Lord again hath opened the earth: and she shall become known to the worthy."[202]

A dark smoke then left the table, leaving behind a golden slime. The Cloud clearly symbolises ignorance, which befuddled the minds of Man and stopped us from understanding these mysteries. The golden slime was landed upon by small black flying creatures like moths, and the table itself was filled with little glowing worms with heads, which slithered up and down. I consider these, and the gold slime, to be "angelic larvae," a primitive form from which the angels grow

202 Ibid., p. 341.

and become larger. These same creatures are also, in my view, the Cacodaemons of the system, which are expounded upon in *Enochian Magic In Practice*.

The overall gist of Ave's message is that God previously granted these mysteries of power over God's creatures to Enoch, but due to Man's sin they were taken away, only to now be revealed again to pious worshippers like Dee and Kelley.

This passage is one of the primary sources for the name "Enochian" when applied to this system of magic, and given the powerful imagery involved and the proposed link back to such an iconic biblical figure, it is easy to see why.

KELLEY'S DREAM & THE GOLDEN TALISMAN

On Wednesday, 20 June 1584, Kelley received a vision while lying awake in bed of a procession of angels marching out from the Watchtowers. He seemed to be alerted to this vision by an angel adorned in feathers, who patted him on the head.

This is generally called a "dream" by commentators, but is actually more of a daydream or a straightforward vision. The distinction is important, as most of Kelley's interactions with the angels occurred in the waking world.

Kelley saw four castles at the four parts of the world. A trumpet sounded within them and a coloured cloth was thrown out of each castle upon the ground. The cloth in the East was red, in the South white, in the West green with large knobs upon it, and in the North black.

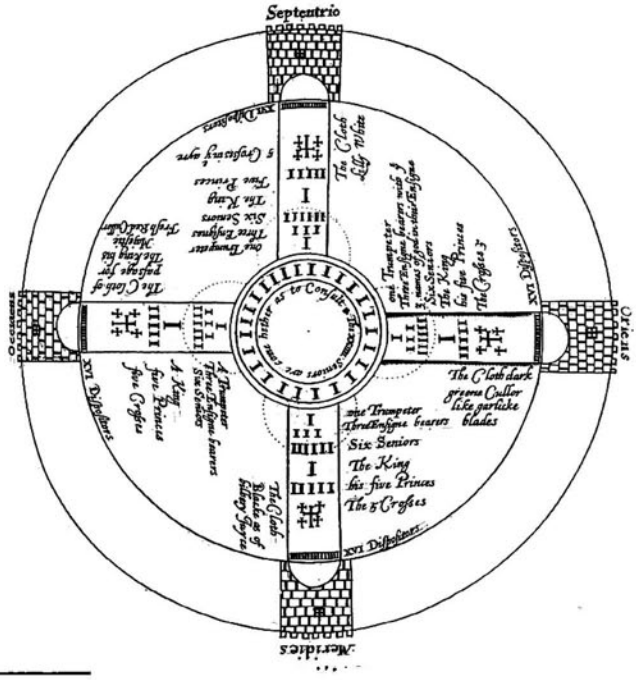
Then a trumpeter emerged from the gate of each Castle, carrying a strange wreathed trumpet that grew larger towards the end. After him came three ensign bearers, followed by six ancient men with white heads carrying staves. Then appeared a "comely man" wearing a robe that flowed long behind him, and five men carrying up his train. Then came a great cross surrounded by four smaller crosses, all floating in the air in a white cloud, with the larger appearing like a rainbow. On each part of the cross was the face of a man. After them came 16 white creatures, followed by "an infinite number," who spread themselves out orderly.

The angel Ave then appeared (possibly being the feathered angel of before) and said:

> "The number 16 is a perfect number, consisting of 1.3.6.1. and 5."[203]

This refers to the one trumpeter, three ensign bearers, six ancient men, one king, and five who carried his train. Added together they make 16, the number of white creatures, and if we add the numbers 1 and 6 together we get 7, the number that was deemed of great importance to the Heptarchical system.

The contents of this vision were collected into an image generally known as the Golden Talisman, which gives an amazingly concise overview of the contents of the Great Table that would follow. This image gets it names from the fact that Dee constructed this into a golden disc, which has survived to this day and is on display in the British Museum. As an aside, it is interesting that the Golden Talisman has a little hole in it, suggesting it might have been worn as a lamen.



203 Ibid., p. 333.

The contents of this dream were later explained by Ave as relating to the Great Table, the manner in which we will now explore.

THE RECEPTION OF THE GREAT TABLE

Kelley saw a table that was eight yards square and consisted of a grid of 13x12 squares within it. Within the centre of each square was a dot. Then letters appeared, which Kelley found difficult to draw at first until a fire flashed in his face and he was granted an astral sight. This is similar to what happened when he first recorded the letters.

Kelley continued documenting these until he was left with four tables:

r	Z	i	l	a	f	A	u	t	l	p	A
a	r	d	Z	a	i	d	p	a	L	a	M
c	Z	o	n	s	a	v	o	Y	a	u	b
T	o	i	T	t	X	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	Z	p	i
C	n	a	b	r	V	i	x	g	a	z	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	v	c	a
N	a	o	c	O	T	t	n	p	r	a	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

ORO/Air

b	O	a	Z	a	R	o	p	h	a	R	a
u	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	n	M	h	I
m	o	r	d	i	a	l	h	C	t	G	a
A	O	c	a	n	c	h	i	a	s	o	m
A	r	b	i	z	m	i	i	l	p	i	z
O	p	a	n	a	l	a	m	S	m	a	L
d	O	l	o	p	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

MOR/Earth

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	i
O	P	a	m	n	o	O	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	d	o	c	e
p	s	u	a	c	n	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	Q	A	C	r	a	r

OIP/Fire

T	a	O	A	d	u	p	t	D	n	I	m
a	a	b	c	o	o	r	o	m	e	b	b
T	o	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	N
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	a	s	p	i
x	r	i	n	h	t	a	r	n	d	i	l

MPH/Water

Since it is necessary to refer to these tables individually I have assigned the names usually employed by both the Golden Dawn and Dee purists, with the latter taking the first Holy Name of God that was born by one of the ensign bearers. Note that each table, or Watchtower, did not have an official individual name.

These tables were then collected together into what is known as the Great Table, adding an extra line of squares between the tables so that there was a cross that effectively "glued" them together. This was known as the Black Cross and will be covered later in this chapter.

ORIGINAL TABLE VERSUS REFORMED TABLE

One of the big debates in Enochian circles is which of the two Great Tables to use, the original or the reformed. Both versions are very similar, but some letters are different and the placement of each Watchtower is changed.

On 24 June 1584 Ave delivered what has since become known as the Original Great Table.

r	Z	i	l	a	f	A	u	t	l	p	A	e	b	O	a	Z	a	R	o	p	h	a	R	a
a	r	d	Z	a	i	d	p	a	L	a	M		u	N	n	a	x	o	P	S	o	n	d	n
c	Z	o	n	s	a	v	o	Y	a	u	b	x	a	i	g	r	a	n	o	o	m	a	g	g
T	o	i	T	t	X	o	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	l
S	i	g	a	s	o	m	r	b	z	n	h	r	r	s	O	n	i	z	i	r	l	e	m	u
f	m	o	n	d	a	T	d	i	a	r	i	p	i	z	i	n	r	C	z	i	n	M	h	I
o	r	o	i	b	A	h	a	o	Z	p	i		m	o	r	d	i	a	l	h	C	t	G	a
C	n	a	b	r	V	i	x	g	a	z	d	h	A	O	c	a	n	c	h	i	a	s	o	m
O	i	i	i	t	T	p	a	l	O	a	i		A	r	b	i	z	m	i	i	l	p	i	z
A	b	a	m	o	o	o	a	C	v	c	a	C	O	p	a	n	a	l	a	m	S	m	a	L
N	a	o	c	O	T	t	n	p	r	a	T	o	d	O	l	o	p	i	n	i	a	n	b	a
o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	x	p
S	h	i	a	l	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
d	o	n	p	a	T	d	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	I	m
o	l	o	a	G	e	o	o	b	a	u	i		a	a	b	c	o	o	r	o	m	e	b	b
O	P	a	m	n	o	O	G	m	d	n	m	m	T	o	g	c	o	n	x	m	a	l	G	m
a	p	l	s	T	e	d	e	c	a	o	p	o	n	h	o	d	D	i	a	l	e	a	o	c
s	c	m	i	o	o	n	A	m	l	o	x	C	p	a	t	A	x	i	o	V	s	P	s	N
V	a	r	s	G	d	L	b	r	i	a	p	h	S	a	a	i	x	a	a	r	V	r	o	i
o	i	P	t	e	a	a	p	d	o	c	e		m	p	h	a	r	s	l	g	a	i	o	l
p	s	u	a	c	n	r	Z	i	r	Z	a	p	M	a	m	g	l	o	i	n	L	i	r	x
S	i	o	d	a	o	i	n	r	z	f	m		o	l	a	a	D	n	g	a	T	a	p	a
d	a	l	t	T	d	n	a	d	i	r	e	r	p	a	L	c	o	i	d	x	P	a	c	n
d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	z	N	z	i	V	a	a	s	a
O	o	D	p	z	i	A	p	a	n	l	i	x	i	i	d	P	o	n	s	d	a	s	p	i
r	g	o	a	n	n	Q	A	C	r	a	r	e	x	r	i	n	h	t	a	r	n	d	i	l

Original Great Table

On 20 April 1587 the Reformed Great Table was delivered by Raphael, not long before the angelic workings came to a close and Dee and Kelley parted ways.

r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	o	r	o	m	e	b	b
c	Z	o	n	s	a	r	e	Y	a	v	b	x	T	o	g	c	o	n	x	m	a	l	G	m
T	o	i	T	t	z	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	e	a	o	c
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	P	s	N
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l
t	N	a	b	r	V	i	x	g	a	z	d	h	M	a	m	g	l	o	i	n	L	i	r	x
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	n	g	a	T	a	p	a
A	b	a	m	o	o	o	a	C	v	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n
N	a	o	c	O	T	t	n	p	r	n	T	o	n	d	a	z	N	z	i	V	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	a	s	p	i
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	L
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	v	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	Z	i	r	l	e	m	u	C	s	c	m	i	o	a	n	A	m	l	o	x
i	z	i	n	r	C	Z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p
M	o	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e
O	c	a	n	c	h	i	a	s	o	m	t	p	P	s	u	a	c	n	r	Z	i	r	z	a
A	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	l	a	m	S	m	a	P	r	d	a	l	t	T	d	n	a	d	i	r	e
d	o	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i
a	x	t	i	r	v	a	s	t	r	i	m	e	r	g	o	a	n	n	Q	A	C	r	a	r

Reformed Great Table

Many dismiss the legitimacy of the Reformed Table on the basis that it appears that Kelley went off to correct the mistakes he noticed in it, particularly with the fact that the names of the Governors did not match up with those found in the Table.

The thing is, the idea of the angels correcting things that were previously delivered is not something that is limited to the Great Table. The Lamen, for example, was replaced entirely with a new version, while several other parts of the system received minor corrections throughout the entire process. Those who employ the

Original Table generally do not employ the other uncorrected material, which shows up some of the holes in this line of reasoning.

The fact that Kelley received the Reformed Table on his own means that Dee was not there to verify the visions, but if Kelley was faking the entire thing then he could have just as easily done so within Dee's presence, as per the countless sessions they had for many years before. Dee documents that Kelley returned "within an hour or somewhat more,"[204] which does not seem to me to be long enough for someone to attempt to work out any discrepencies within the Table and correct all of them.

One strong argument against the use of the Reformed Table, however, can be found in a note written by Dee on the same night the revised version was delivered:

> "Because I have found so much halting and untruth in E[dward] K[elley] his reports to me made, of the spiritual Creatures, where I have not been present at an Action: and because his memory may fail him, and because he was subject to ill tempers, I believe so much hereof as shall by better trial be found true, or conformable to truth."[205]

This suggests that Dee had some doubts about Kelley's reliability when conducting workings alone, not necessarily because he thought he was a fraud, but more that he thought Kelley was liable to alter things he heard from the angels ("in his purpose of utterly discrediting those Creatures," as Dee records in a note directly after the one above) or forget things that were reported, which Dee would have otherwise meticulously documented.

While it is clear that Dee questioned the material delivered to Kelley on his own, he still wrote on the same day that he "greatly rejoiced in spirit" when Kelley brought him the tables, suggesting that the Reformed Table, at least, was not one of the things he doubted.

Another criticism levelled against the Reformed Table is the fact that it was delivered directly after the angels asked Dee and Kelley to perform the wife-swap. There are two possible reasons for this timing: Kelley wanted to placate Dee by giving him something he

204 Ibid., p. 589.
205 Ibid., p. 587.

wanted in return for something Kelley wanted, or the angels wanted to placate Dee for the same reasons. It is difficult to say which is more likely.

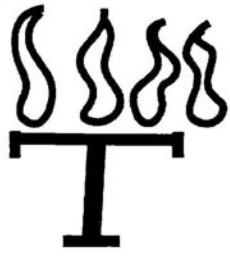
The original Golden Dawn, and most modern Golden Dawn magicians, use the Reformed Table, primarily due to tradition, but also because it is the most logical of the two transmitted.

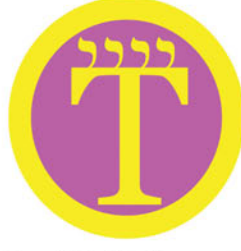
Note that for the purposes of this book I will be using the Reformed Great Table.

THE FOUR SEALS

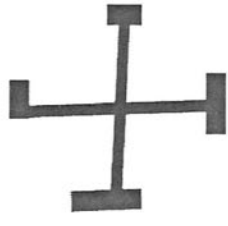
Before the letters of the Great Table appeared, Kelley was shown four seals. The Golden Dawn employed these with each Watchtower, stylising them a little and adding colour based on their elemental associations. The only colour Kelley saw for them was a "dim dunnish, or ashy colour."[206]

The first was of a letter T, on top of which appeared four beams of "clear colour bright." The Golden Dawn interpreted these as a Hebrew letter Yod. Ave linked this with the T with the letter 4 above it that began the circumference of the Sigillum Dei Aemeth.



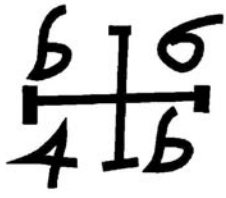


The second was a cross (+). Ave relates this to the cross found in the final square on the table that contained the names of the seven archangels who stand before the presence of God.

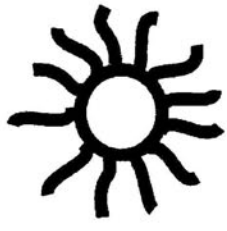


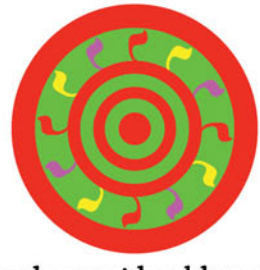
206 Ibid., p. 340.

The third was another cross, but this time containing a lowercase B in the upper left, another lowercase B in the lower right, a 6 in the upper right, and a 4 in the lower left. Ave said that it can be found in "that table which consisteth of 4 and 8,"[207] which is probably a reference to one of the Ensigns of Creation, where this seal, and another like it, can be found.



The final seal took the form of a "little round smoke, as big as a pin's head."[208] Dee stylised this into a circle surrounded by 12 rays, which the Golden Dawn interpreted as 12 small Yods.



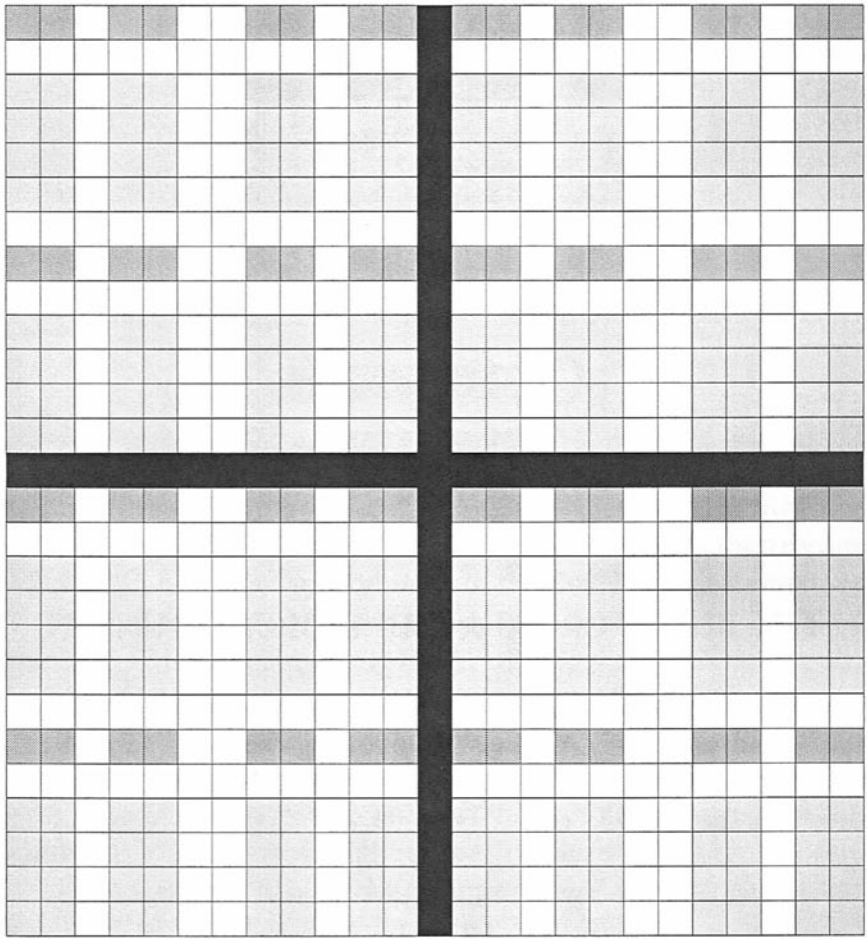


The Golden Dawn versions are obviously considerably more artistic, while Dee's versions are rather crude, but they are essentially the same thing. The Golden Dawn also employed colour for their versions of the seals, which gives them a bit more power and makes them that little bit more pleasant to look upon.

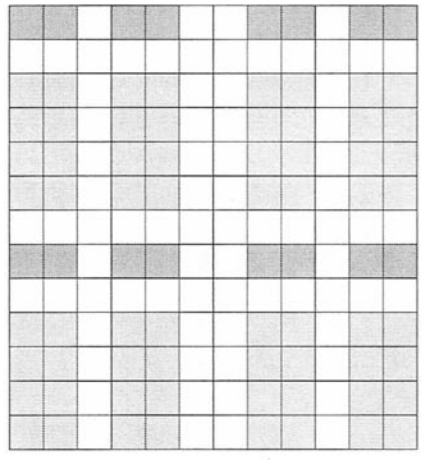
207 Ibid.
208 Ibid.

THE BASIC LAYOUT

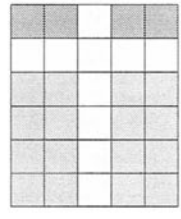
The basic layout of the Great Table is as follows, featuring four Watchtower Tablets and a Black Cross dividing (or uniting) them:



Each Watchtower on its own is a quarter of the above, as follows:



Each Watchtower also divides into four sub-angles, as follows:



THE BLACK CROSS & THE TABLET OF UNION

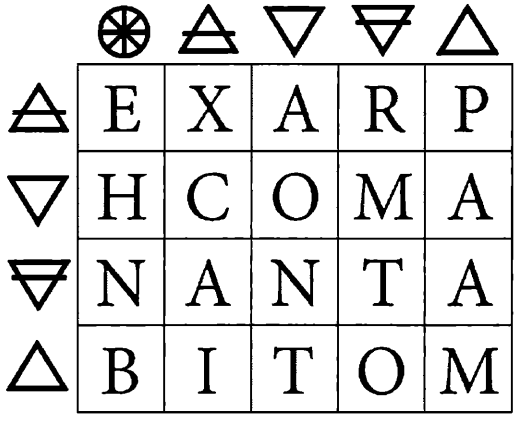
Ave told Dee to take the names of the three Governors who rule the Tenth Aethyr of ZAX (see the following chapters), LEXARPH, COMANAN, and TABITOM, and arrange them into a 4x5 table, dropping the initial L.

EXARP
HCOMA
NANTA
BITOM

This table is what the Golden Dawn would use and refer to as the Tablet of Union. Dee recorded this table in his diaries, but it was used as a means to an end to form the Black Cross and clearly was not intended to become a table of its own. However, it is certainly

functional and works well with a Golden Dawn approach to the Enochian system.

The Golden Dawn attributed the elements, including spirit, to each square, and then each name to one of the Elemental Tablets (EXARP to the Air Tablet, etc.).



The names can be read across in their existing form, or downwards to make five four-lettered names: EHNB, XCAI, ONTA, TORM, and MPAA, beginning each with the letter that intersects the relevant element in both row and column. In the OSDL we also employed transmutation to derive three other names from each of these. For example, EHNB would grant HNBE, NBEH, and BEHN.

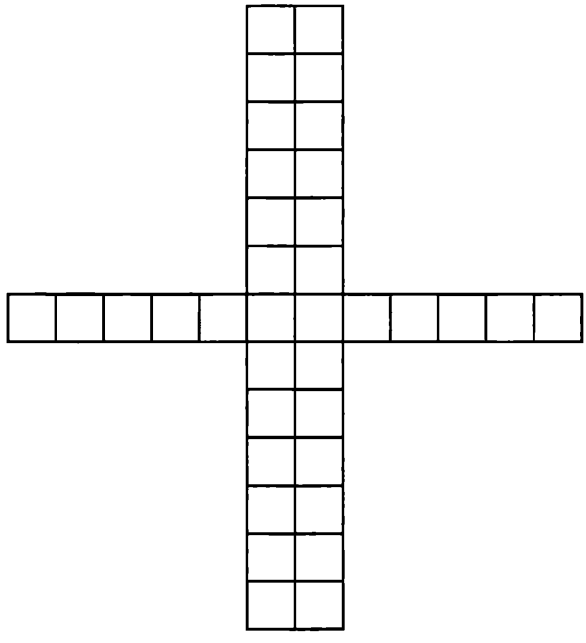
The first of these vertical names is given considerable prominence in the tradition by modern magicians, being considered the "Secret King" in the OSDL, "the archangel of archangels of the elements" by Lon Milo DuQuette,[209] and various other epithets that suggest this entity has a considerably high rank, acting, as it were, as ruler of the Tablet of Union, or the Black Cross, and thereby the Great Table as a whole.

THE TRINITY IN THE GREAT CROSS

Each Watchtower is divided into four, like the division of the Great Table itself. This division led to the Watchtowers sometimes being called angles, with their four divisions considered sub-angles. The

209 Lon Milo DuQuette, *Enochian Vision Magick*, p. 170.

dividing section for each Watchtower is a large cross made up of two collums and one row, again mirroring the divider of the Black Cross on the Great Table, though this latter only employs one column. This large cross is known in both Dee and Golden Dawn material as the Great Cross.



The Great Cross is divided into three sections, each of which is attributed to a member of the Holy Trinity.

The horizontal line is assigned to the Holy Spirit, called the *Linea Spiritus Sancti.*

The two vertical lines are assigned to God the Father and God the Son. Ave said that "God the Father is a standing Pillar,"[210] but commanded Dee to divide this pillar in two to get the Father and the Son. It is important to note that Ave stated that God the Father is the pillar without the dividing line, meaning that the two columns must be taken together.

The Golden Dawn calls this pillar *Linea Dei Patris et Filiique*, which translates as "the line of God the Father and the Son". However, Regardie at one point calls them the *Linea Dei Patris* (Line of the Father) and *Linea Dei Filiique* (Line of the Son) for the left and right

210 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, p. 333.

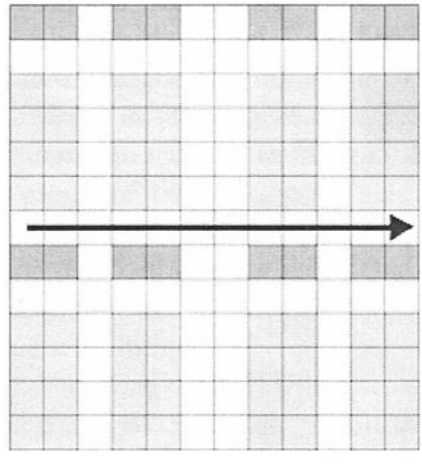
lines respectively, ignoring Ave's original instructions. Since they were not divided like this in Mathers' paper, we can only assume that it was an error on Regardie's part or that of one of his teachers.

THE NAMES UPON THE TABLE

Hidden in the apparent chaos of letters upon the Table is a very orderly system for deriving the names of many angelic entities, in addition to some names for God. All of them follow a pattern, which is replicated in the same manner throughout each Watchtower.

THREE NAMES OF GOD

In the very central horizontal line of each Watchtower are three names of God, one of three letters, one of four letters, and one of five letters. These are called the Three Great Secret Holy Names of God in the Golden Dawn.



For example, on the ORO or Air Table we have the names ORO, IBAH, and AOZPI. These are usually taken together and were called the Three-fold Holy Name in the OSDL, but they are technically three different names of increasing power and potency.

In Kelley's vision these are the names carried upon banners carried by the ensign bearers. They are therefore sometimes called the Banner Names. Ave's explanation of the vision describes 12 banners

and 12 names of God, so we can also take each letter individually as a name.

The significance of the division into three, four, and five could be seen to represent the elements in their three different distinctions: 1) the three primary elements (Air, Water, Fire); 2) the four traditional elements (Air, Water, Fire, Earth); and 3) the five elements pertaining to the pentagram (Air, Water, Fire, Earth, Spirit). Other possibilities, which are not mutually exclusive, include alchemical, planetary and zodiacal correspondences.

In my studies I also came across the following passage which provides an interesting potential Qabalistic source for this division of God's names:

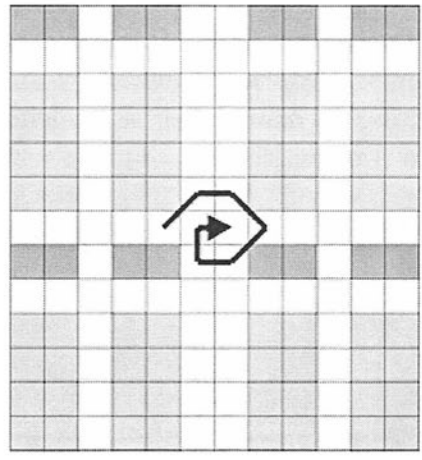
> "Pico inspired the work of Johannes Reuchlin, the first non-Jew ever to write on the Qabalah. His premise was that the history of mankind is based on three periods. In the first period God revealed himself to the Jewish patriarchs through the three-fold name שדי, Shaddai. The second period was that of Moses and the Talmud, when God appeared as the four-lettered name, יהוה (the Tetragrammaton). Finally, came the period of man's redemption through Christ, when God revealed himself as the five-lettered name יהשוה, Jeheshua."[211]

Dee was also told that the line across which these names can be found is called the *Linea Spiritus Sancti*, or the Line of the Holy Spirit.

THE KING

The name of the King begins in the fifth square from the left of the *Linea Spiritus Sancti*, and goes in a clockwise spiral, taking one of the two central letters at the end, or, in the Golden Dawn system, taking both. In the Golden Dawn he was known as the Elemental King, while in the OSDL we called him the Solar King to avoid confusion with the Great or Supreme Elemental King (see pages 233-239).

211 Robert Wang, *The Qabalistic Tarot*, p. 24.



Dee was told to employ the left-hand central square for *comiter*[212] (Latin for "friendly") and the right-hand central square for *in extremis Judiciis* (Latin for "in extreme Judgement"). For example, in the ORO or Air Tablet we have BATAIVA in his merciful side and BATAIVH in his severe side.

The Golden Dawn employed both letters, making BATAIVAH, which many critics have labelled as an example of the Order's ignorance. As pointed out in Chapter II, however, the Golden Dawn leaders were well aware of this distinction and clearly chose to employ both letters to retain balance, a fundamental principle in the Order's teachings.

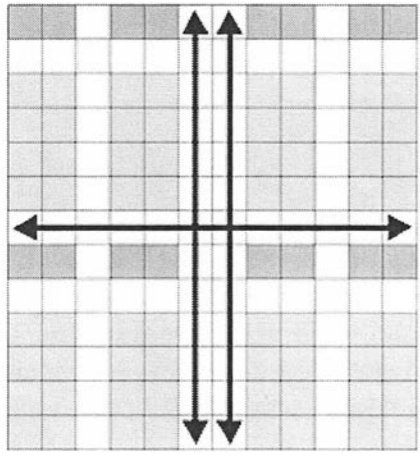
The Golden Dawn assigned the King to the Sun, which is where the OSDL got its name for him.

Ave said that the King calls forth the Seniors, which is understandable given that he essentially begins their names. Based on the use of the merciful or severe letter of his name we can postulate which form of him rules which Senior, but this is conjecture.

212 Skinner gives this as *comuniter*, which is Latin for "commonalty," a word which generally refers to those without rank in a group. This offers a potentially very different meaning from Casaubon, but we can also perhaps take it that the King in this form is "one of the people," as it were, and thus easier to approach than his severe counterpart.

THE SENIORS

The names of the Seniors are drawn from the Great Cross, reading from one of the central two squares either upwards, downwards, or to either side, granting the names of six seven-lettered angels or four of seven letters and two of six letters.



For example, in the ORO or Air Tablet we have two names that read upwards: AAOZAIF and HTMORDA; two that read downwards: AVTOTAR and HIPOTGA; and two that read to the left or right, making up six or seven letters (the latter employing both central squares instead of just one): ABIORO or HABIORO and HAOZPI or AHAOZPI. Ave said to employ the extra letter "when the wrath of God is to be increased."[213] Most magicians employ these all with seven letters for consistency.

In Ave's expounding of Kelley's vision he referred the 24 Seniors, or "old men," to the Elders that St. John the Divine wrote of in his *Book of the Revelation*. The passage in question reads:

> "Around the throne are twenty-four thrones, and seated on the thrones are twenty-four elders, dressed in white robes, with golden crowns on their heads."[214]

213 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, p. 356-7.
214 Revelation 4:4 (NRSV).

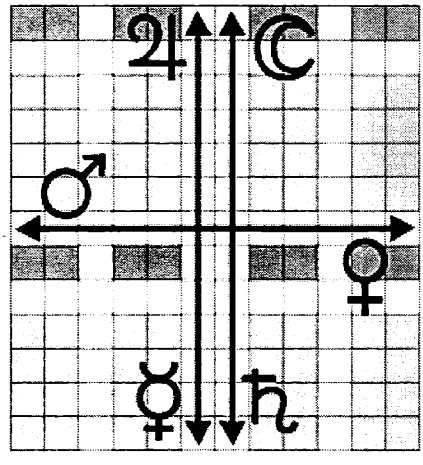
Since the Seniors gathered in a circle in Kelley's vision we can presume that God's throne lies within that circle. This reference to the final book of the Bible could also be taken as a hint that the entire schema of the Great Table in some way relates to what St. John saw in his own vision.

Describing their purpose, Ave said:

> "These judge the government of the Castles, and fulfil the will of God, as it is written."[215]

Ave also said that their "judgement is of God the Father, the Son, and the Holy Ghost."[216] This is clearly a reference to the three lines from which they are drawn, and it seems that these are not arbitrary assignments, but reflect the actual nature of the entities themselves.

The Golden Dawn assigned the Seniors to the planets in the following pattern:



My experience with these entities has shown that they are mostly concerned with "higher affairs," the teaching of history, the making and breaking of the world, the nature of Man and angel, and similar philosophical discussion.

This is supported by a comment by Ave, where he describes them as giving "*scientiam rerum humanarum et judicum*," which is Latin for "knowledge of human affairs and judges." He expanded this

215 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, p. 335.

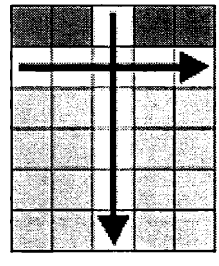
216 Ibid., p. 346.

by saying that this knowledge is giving out according to their parts, being different for the Seniors of the East than the Seniors of the West, and so forth.

They are not to be employed for purposes of material gain, requests for which they will respond fairly negatively to. Other angels that are lower in the ranks, in addition to the Bonorum, are more appropriate for these requests.

THE CALL AND COMMAND ANGELS

To get the names of these angels we take the Calvary Crosses (or what Dee called the Transversary) in each sub-angle and read downwards for the name of the one who calls or summons and across for the one who commands. In the Golden Dawn these were known as the Calvary Cross or Sephirothic Cross names, based on the shape of the cross and the Order's attribution of the Sephiroth to the squares.



For example, in the ORO or Air Tablet we have IDOIGO and ARDZA.

In Kelley's vision these relate to the four little crosses that surrounded the Great Cross. Ave said that the crosses "have ten faces," which means that they are compromised of ten squares, each of which can be considered an angel in its own right. My own experience shows the central letter of this cross, which is employed in both names, to be more powerful than the rest.

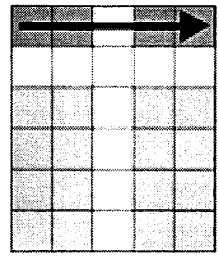
In the OSDL we employed the name Call and Command Angels, based on Ave's description of their use as follows:

> "That one [Idoigo] is to call them, the other [Ardza] is to command them."[217]

217 Ibid., p. 350.

KERUBIC ANGELS

The four squares above the Calvary Cross, two on either side, become the name of a Kerubic Angel. This name is drawn from the Golden Dawn, based on its attribution of the Kerubic astrological signs to these squares. Dee was never provided a name for these entities.



For example, in the ORO or Air Tablet we have RZLA.

There are also three more names hidden within this by way of permutation. We begin the second name with the second letter of RZLA and rotate the first around to the end, making ZLAR. By this same process we get the remaining two, LARZ, and ARZL, so that each letter begins the name of an angel in turn.

Dee was also instructed to employ the instructions for prefixing names (see later in this chapter) to these angels to derive a superior form of the angel, which in the OSDL we called the Archkerubs or Kerubic Archangels and what Lon Milo DuQuette calls the Super Kerubs. An example of an Archkerub would be ERZLA (RZLA with the prefix E drawn from the Black Cross, per Dee, or Tablet of Union, per the Golden Dawn). Ave said that ERZLA rules RZLA, and thus my advice is that one should call the prefixed form first.

Ave referred to the prefixed variant as "the name of God which governeth" the unprefixed one. This terminology is important, as it suggests that these names are attributed to God and therefore are not really angels at all. It is not entirely clear if this is the case, but regardless, it does not make a whole lot of difference in practice.

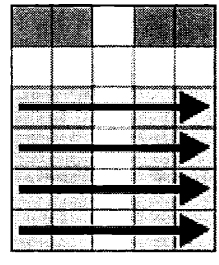
Ave related these squares to the the name INRI, which Pontius Pilate hung above the cross upon which Jesus was crucified. It is believed to be Latin for *Iesus Nazarenus, Rex Iudaeorum*, which translates as "Jesus the Nazarene, King of the Jews." Ave appears to

suggest that Pilate employed this name of four-letters above the cross in honour, unknown to him, of this form employed in the Great Table.

Ave assigned a purpose to the Kerubic angels on the basis of which sub-angle they were in. Those in the upper left-hand sub-angle were in charge of "the knitting together of natures," those in the upper right-hand to "carrying [from] place to place," those in the lower left-hand to "hand-crafts or arts," and those in the lower right-hand to "the secrets of kings." The same assignments apply to all four Watchtowers.

DISPOSITORS

The names of the 16 Dispositors can be found in the 16 squares beneath the Calvary Cross in the same manner as the Kerubic Angels. The name "Dispositor" comes from the Golden Talisman, but they are called Servient Angels in the Golden Dawn.



For example, in the ORO or Air Tablet we have CZNS as the first Dispositor.

Ave did not tell Dee to employ transmutation for these angels, but the Golden Dawn adopted the process from that used for the Kerubic Angels. Thus for CZNS we have ZNSC, NSCZ, and SCZN.

In Ave's expounding of Kelley's dream these are the 16 white creatures.

The Golden Dawn's name for these angels is derived from Ave's explanation of their purpose as the "angels who serve to that cross."

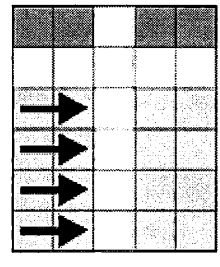
Ave assigned a purpose to the Dispositors on the basis of which sub-angle they were in. Those in the upper left-hand sub-angle are in charge of medicine, those in the upper right-hand "have power

over Metals," those in the lower left-hand rule transformation, and those in the lower right-hand relate to the four elements. The same assignments apply to all four Watchtowers.

DuQuette postulates that the Dispositors might actually be the Kerubic Angels, but then we would be left with no name for these entities, and thus no better off than before. His theory largely centres on the fact that there are, by way of transmutation, 16 Kerubic Angels in each Watchtower. However, since transmutation was not overtly stated for the Dispositors, with Ave instead referring to only four angels of this rank per sub-angle, there are only 16 of these per Watchtower too. The name Dispositor signifies angelic entities who dispose of, or carry out, both God's and the magician's will. Based on experience with both the Kerubic Angels and the Servient Angels, I can state emphatically that the latter are more deserving of this title.

CACODAEMONS

These "evil spirits" (the literal translation of their Greek title) are derived from the squares that make up the names of the Dispositors or Servient Angels. However, only two of these letters are taken, and are then prefixed from the Black Cross.



Note that only the squares below the horizontal arm of the cross can make up Cacodaemon names, as the squares belonging to the Kerubic Angels "have no participation with Devils."[218]

Ave was clear that they were not to be summoned, but rather bound. The Cacodaemons are treated in more detail in the follow up to this book, *Enochian Magic In Practice*, which also shows how to work with them.

218 Ibid., p. 349.

HIDDEN ANGELS

Dee was given a large number of angelic ranks to work with, but we can find additional ones hidden within the framework of the Table using the same methods of derivation. These are not canon, of course, and would upset the overall layout employed in Kelley's vision, but they have been shown to work, so I share them here in the hopes that some magicians find them useful.

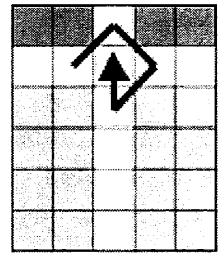
The first two sets of angels below were mentioned in Dee's diaries, but the method of finding their names was left out. The second two sets were never mentioned, but are the logical extension of the system.

THE PRINCES

The Princes, who answer to the King, are a set of angels who were mentioned in Dee's material, yet their names or method of derivation was never given. The first hint of them came in Kelley's vision:

> "Then followed a comely man, with very much apparel on his back, his robe having a long train. After him came five men carrying up of his train."[219]

One possibility is that their names could be derived using a similar spiral technique to that employed for the King, giving us four Princes per tablet.



But what of the fifth Prince? On first glance, while the above suggestion seems like a nice one, fitting logically into the system, the figures simply do not add up. However, there is a potential solution to this

219 Ibid., p. 333.

missing fifth Prince.

Ave calls the King on two occasions a "Prince," which suggests to me that he likely doubles as one of these Princes. This could perhaps be seen in the way originally two forms of the King's name can be derived from the tablets (BATAIVA and BATAIVH, for example).

Let us look at Ave's exact words to better understand what I have proposed above:

> "In each of these Houses, the Chief Watchman is a mighty Prince, a mighty Angel of the Lord: which hath under him 5 Princes."[220]

This might seem ambiguous at first, but I believe it is quite clear in light of my above suggestion. The King, who is confirmed in a footnote by Dee as the Chief Watchman, is also a mighty Prince. But there are effectively two Kings (depending on the severe or merciful aspect), and only one can be in power at a time, relegating the other to the role of Prince. Thus there is the King who has under him five Princes, one of them being the heir to the throne.

In light of this, my proposal for the Princes is as follows:

The Five Princes of the ORO or Air Tablet are:

BATAIVH or BATAIVA (depending on who is actively King)
RIZOD
ALAAL
IAIAI
IAAUO

And for the MPH or Water Tablet:

RAAGIOS or RAAGIOL
AOCGB
MABLE
LMALA
TIPAA

220 Ibid., p. 335.

And for the MOR or Earth Tablet:

ICZHIHA or ICZHIHL
NAAGN
EADAN
RAIAB
LOIMP

And for the OIP or Fire Tablet:

- EDLPRNA or EDLPRNA (some switch letters here to differentiate the names)
- LNAAO
- BVUDA
- IUDLO
- RRFIZ

THE TRUMPETERS

Another enigma is the Trumpeters, who also feature in Kelley's dream, but whom are suspiciously absent from the Great Table. Dee described what Kelley saw:

> "There appeared to him [Edward Kelley] four very fair Castles, standing in the four parts of the world: out of which he heard the sound of a Trumpet. [...] Out of every Gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end."[221]

More details, albeit minimal and vague, were given by Ave as follows:

> "The Trumpets sound once. The Gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramis, six cones, wreathed."[222]

221 Ibid., p. 333.
222 Ibid., p. 335.

Unfortunately, we were never told *who* the Trumpeters are, nor were we given a method to derive their names from the Tablets (assuming they are even to be found there). However, since all the other members of the procession belong to the Tablets, and since, indeed, they all proceed *from* the Castles, which are the Watchtowers themselves, it follows that the Trumpeters are to be found there also.

My proposal is that the Trumpeters are the two central letters of the Watchtowers, based on several factors, the reasoning for which I will explain below. Firstly, let us note the names in question:

Trumpeter of the ORO or Air Watchtower: AH
Trumpeter of the MPH or Water Watchtower: SL
Trumpeter of the MOR or Earth Watchtower: AL
Trumpeter of the OIP or Fire Watchtower: AA

During my research into the Trumpeters, and after having come to the above conclusion, I was pointed to a work entitled *The Key of It All* by David Allen Hulse, who seems to have come to the exact same conclusion as me, albeit independently and long before I began working with Enochian magic (his book was published in 1996). On his website, Hulse explained the purpose of the Trumpeters as follows:

> "The trumpeter announces the entrance of the King into the center of the watchtower. As such, he is the two lettered mantra that appears at the center of the watchtower. Since the trumpeter is connected to sound, this two lettered formula, when chanted, opens up the watchtower's power from the exact center of each magic square of 156 letters. The two lettered formula should be chanted as two separate letters. Its sounding announces the entrance of the King who spirals at the center of the Watchtower."[223]

The problem with Hulse's explanation is that the two letters at the centre of the tablet do not *begin* the name of the King (thereby announcing it), but *end* it (thus the King would have entered before the Trumpeter, which is illogical if the Trumpeter was designed to

223 http://www.geocities.com/d_a_hulse/multques-2.html

directly announce the King). The traditional instructions also call for only one of those two letters to be used, depending on the desired aspect of the King, either severe or merciful. The two-letter name at the centre of the Watchtower Tablet does, however, still serve as an annunciary, in that it begins (and thus announces) the names of all 6 Seniors, as outlined above. The relationship with the Seniors is further strengthened by the fact that their trumpets were made of six cones.

While we might assume that the King came first, this is not so, as shown below:

> "There issueth 4 Trumpeters [...]. There followeth out of every Castle 3, holding up three Banners displayed, with ensigne, the names of God. There follow Seniors six, alike from the 4 Gates. After them cometh from every part a King."[224]

The Seniors followed the 3 Ensigns who carried the Banners containing the Three Holy Names of God (ORO IBAH AOZPI, etc.), who in turn followed the Trumpeters. It was not until the Seniors went forth that the King followed. Thus, the Trumpeters do not directly announce the King, but moreso the Ensigns and the Seniors. It is interesting to note that the Trumpter names I suggested also play a huge role in the Three Holy Names of God, since they are the central squares of the *Linea Spiritus Sancti* from which the Three Holy Names are derived (i.e. the AH of ORO IBAH AOZPI).

Dee asked Ave for more details on the Trumpeters on 2 July 1584:

> "Ave. ... What will you?
> Δ. If it please you, the solution of the former 8 questions first.
> Δ. 1. As of the five Princes, what held up the train of the King.
> Ave. ..... The knowledge of them helpeth not now.
> Δ. 2. Secondly of the Trumpeter, what it betokened.

224 *A True & Faithful Relation*, p. 171.

Ave. ..... It hath no relation to these Tables.
Δ. 3. Of the letters of the Transversary, I would know your will.
Ave. ..... They are, as the other, but for a peculiar practice."[225]

Some people argue that Ave's statement that "it hath no relation to these Tables" equals a definitive dismissal of any way of deriving the Trumpeters' names from the Great Table, but the context of his statement seems to indicate otherwise. The problem here seems to be a matter of interpretation. Reading Dee's diaries clearly reveals how contradictory the angels are, and how much they evade giving direct answers (a tactic frequently used by entities in many magical systems, including the Qabalah and Goetia). Many of the things the angels say are open-ended or open to interpretation, or, indeed, completely contradictory and confusing.

So, what does Ave really tell us in the above passage? Almost nothing. He gives no straight answers. We find out nothing about the Princes, the Trumpeter, or the Transversary. He basically says, in the vein of a magic 8-ball, "Ask again later."

As for his exact words regarding the Trumpeter, Dee asked "what it betokened," which is, effectively, "what it indicates" or "what it means." Note he did not ask specifically what the names of the Trumpeters were, so Ave's answer is not "they are not in the Tables," but rather "it has no importance to the Tables I am giving to you." By my theories and experience, the two-letter named Trumpeters are of little true importance, since they do not really do much (due to the limits of their office and nature), and I think this fits with what Ave said.

Now let us address the concern of whether or not these two-letter names are similar to the two-letter names of the Cacodaemons, one of the possible criticisms of my theory. Some believe that all two-letter names in this system signify an evil or negative force, but this is an erroneous view. The Cacodaemons are *base energies*, equivalent to the idea of "angelic larvae," a term employed by one of my teachers. They are extremely myopic, and therefore cannot see or do anything beyond their limited scope of office.

225 Ibid., p. 360.

Since the squares within the Great Cross of each Watchtower are attributed (by the Golden Dawn) to Spirit, a two-letter name here is not equivalent to a Cacodaemon (which in the Golden Dawn system would be attributed to one of the four elements), but rather the base level of Spirit.

Lon Milo DuQuette wrote the following on the Trumpeters:

> "The first character to issue from each of the castles was the trumpeter. The trumpeters are the Great Seals of the tablets. In our example (the Elemental Tablet of Fire), the seal is the image of the sun emitting rays."[226]

While this is just as viable a theory on the Trumpeters as mine, this is never stated in the original material, nor have I found anything to suggest that this is the case. Even Dee was still unsure of what these entities were, and where to find them on the Table, as can be seen in the following query he made on 27 June 1584:

> "1. Remember, I have not yet heard any thing of the 5 Princes which held up the train of the chief King.
> 2. Neither any thing of the Trumpeter which went before all."[227]

He went on to list a number of other things he wished some clarity on, but they were all ignored. Therefore, we cannot say for certain what is and is not in relation to the Princes and Trumpeters.

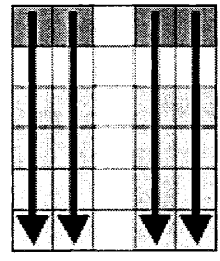
However, there are other issues with DuQuette's suggestion, as firstly the Trumpeters came out from the castles themselves, and therefore must reside in them. They came after the coloured cloths were thrown out, and before the Seniors, which reside in the Tablets. It is only logical to assume that they too must reside in the Tablets.

The Seal is indicative of a name (a procedure explored in the Golden Dawn and outlined later in this chapter), but is the Seal of the entire Tablet as a whole. It is my experience that this Seal and the name that can be derived from it is representative of the entire Watchtower.

226 Lon Milo DuQuette, *Enochian Vision Magick*, p. 141
227 *A True & Faithful Relation*, p. 185.

RULING ANGELS

These names are derived in the same manner as the Call Angel, but starting in one of the two squares on either side of the Calvary Cross, and reading downwards.



These names can be taken in six letters or five letters (omitting the letter from the Cross). Both are effective, but the five-letter variant is more logical with the rest of the system (see page 246 for more on this). All of them derive their power and authority from the Kerubic angels, to which they serve, drawing their energy downwards from their respective square.

These six-letter names rule over the Servient Angels and can thus be called Ruling Angels, a name we employed in the OSDL. The first rules over the four Servient Angels found as is in the sub-angles, while the second rules over the four transmuted names that begin with the second letter of the original, and so on for the others.

THE GREAT OR SUPREME ELEMENTAL KINGS

The Great Elemental Kings (or Supreme Elemental Kings in the Golden Dawn) are never mentioned in the original material, and are, therefore, a matter of speculation, experimentation, and the ability of new magicians to expand upon the system that Dee and Kelley received. Their addition to the system comes from the work of the Golden Dawn, where the names of these beings were drawn from the Seals attributed to each of the Watchtowers:

> "Thou shalt know that these four seals be taken from the *Sigillum Dei Aemeth*, after and according unto a certain

guidance of letters which is there set forth."[228]

The original document, written by Mathers, gave the following warning: "These names are not to be lightly pronounced."[229]

Expanding upon this, Regardie gave the following distinction between the Kings (BATAVIA/H, etc.) and the Great Elemental Kings:

> "The King of the Quarter bearing the Banners of the Names of God is planetary in nature, representing rather the operation of the divine spirit through the Element and its four sub-elements. Whereas, the King whose name is derived from the Sigil is a powerful elemental force. His operation is essentially elemental, and his nature is elemental, and he does not represent in any way the operation of the Spirit. That is not to say that he is an evil force. On the contrary; but it is purely and intrinsically an elemental force and as such should be handled by invocation with great care."[230]

My limited exposure to the Great Elemental Kings supports Regardie's experience. They are, in essence, the primal forces from which the Watchtowers derive their power, but they are impossible to communicate with (any more than one can communicate with lightning or a sandstorm) and are chaotic and difficult to control. In the OSDL our highest ranking officers were required to work with these, but I can honestly say that their sheer force is more detrimental to the magician than good. It is like working with the entire Watchtower in one go.

In Kelley's vision the Watchtowers were described as follows:

> "The 4 houses, are the 4 Angels of the Earth, which are the 4 Overseers, and Watch-towers, that the eternal God in his providence hath placed, against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil. To the intent that being put out to the Earth, his

228 Israel Regardie, *The Golden Dawn*, p. 657.
229 Ibid., p. 658.
230 Ibid., p. 659.

> envious will might let bridled, the determinations of God fulfilled, and his creatures kept and preserved, within the compass and measure of order."[231]

This passage clearly equates the Watchtowers (or Castles or Houses) with four mighty angels, who appear to be separate to all of those contained within. My experience has shown that these forces are both places and beings, powerful beyond measure, and even if the Golden Dawn got it wrong in naming them, they certainly exist within the schema of the system.

One might think that the Golden Dawn pulled the names for these entities from thin air, but there are at least two occasions in the diaries that suggest we can derive more names from the circumference of the Sigillum Dei Aemeth.

In the instructions for generating names from this outer circle, Michael said that Dee would find "the 7 principle Names known with us, and appliable to thy practice."[232] This is significant, as it means that there are definitely more names that can be drawn from the Seal in this manner, though they are deemed of a lower rank than the seven "principle" ones employed by Dee.

A more explicit reference to the Seals of the Watchtowers and their relation to this process can be found in a note made by Dee:

> "The T of Enoch's Tables seemeth to answer with the T first in the Seal of Aemeth, and the cross also."[233]

One major problem with these names, however, is that they do not entirely follow the rule. Aside from the apparent mistakes in the calculations, Michael stipulated that any cases where there was a double A should result in one of the As being dropped. This means that THAHEBYOBEAATANUN should become THAHEBYOBEATANUN, THAHAAOTHE should become THAHAOTHE, and OHOOOHAATAN should become OHOOOHATAN. The multitude of Os might also be condensed, but since such an occurrence never appeared in the names being derived from the Seal a rule in

231 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, p. 335.

232 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery*, p. 110.

233 Ibid., p. 162.

this regard was never employed, and we can therefore not assume that it must take place.

The Golden Dawn employed these names with its pronunciation notes, which I have used above. In the following instructions I give both the original names and their pronunciation guides in brackets.

THAOLOG
(TAHAOELOG)
Great Elemental King of Air

To obtain the name of the Great Elemental King of Air, we must look upon the outer circle of the Sigillum Dei Aemeth as we would to obtain the various other names upon that device. Given the Seal of the Great Elemental King in question, we have four Yods above a large letter T, effectively the number 4 above T. This, as seen by the strip representing the outer "wheel" of the Sigillum Dei Aemeth, is the first letter and number combination, giving us our first letter for this name. We then follow suit by moving rightwards by four spaces (not by the number shown above or beneath each given letter, as we would for the names upon the Sigillum Dei Aemeth), until we get to a letter that has a blank space in place of a number. This gives us the following:

4	22	20	18	l	
T	h	a	o	8	og

THHBYBAATNN
(THAHEBYOBEAATANUN)
Great Elemental King of Water

To obtain the name of the Great Elemental King of Water, we must look upon the outer wheel of the Sigillum Dei Aemeth as we would to obtain the various other names upon that device. Given the Seal of the Great Elemental King in question, we have a Cross Potent (Tau), with the numbers and letters b.4.6.b. Obtaining this name is a little more difficult and messy than the one above, but we start in a similar way. The Cross is a Tav in Hebrew, which is generally transliterated by Hermeticists as "Th," so while we start at 4.T. at the beginning of the wheel, this is actually written as Tav (Th) in the name of the Great Elemental King itself (as shown below). From there we move four places to the right, as per the number given. Then we insert the first Special, which is shown in the Seal itself (b.4.). Now we must go back to the previous letter and number combination (22.h.), but instead of going 22 places to the right from there, we go 22 places from the beginning of the strip, coming to y.14. After this we must insert our second Special, which also seems to tie in with the first Special in that a bastardised version is given four spaces to the right (10.b. – but the Special is 6.b.). From here we simply move 6 places to the right for every subsequent number until we get to a blank (n), giving us the following:

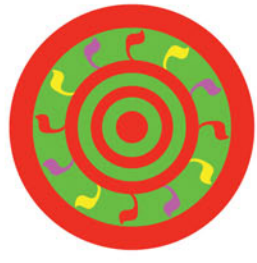
4	22	b	y	6	6	a	t	14	
Th	h	4	14	b	A	5	9	n	n

THHAAOTH
(THAHAAOTHE)
Great Elemental King of Earth

To obtain the name of the Great Elemental King of Water, we must look upon the outer wheel of the Sigillum Dei Aemeth as we would to obtain the various other names upon that device. Given the Seal of the Great Elemental King in question, we have a Cross Potent (Tav), which, as above, suggests we start with the first combination on the strip (4.T.), albeit spelled as Hebrew Tav (Th). We would then use the normal way of obtaining names from the Sigillum Dei Aemeth, going right for the upper numbers and left for the lower until we get to the first blank (h), giving us the following:

4	22	11	a	o	t	
Th	h	A	5	10	11	h

ωHOOOHATN
(OHOOOHAATAN)
Great Elemental King of Fire



To obtain the name of the Great Elemental King of Water, we must

look upon the outer wheel of the Sigillum Dei Aemeth as we would to obtain the various other names upon that device. Given the Seal of the Great Elemental King in question, we have a series of circles and 12 Yods. The circle suggests we start with 6.ω. (Omega - long O), and then we move 12 places to the right for each subsequent number until we get to the second (not first, which is another irregularity) blank, giving us the following:

6		o	o	22	H	6	t	
ω	h	8	17	o	12	A	9	n

The major flaw with this one is that Kelley did not see a circle with 12 Yods, but rather a "little round smoke." This could definitely give us the O, but it would not give us the number to move 12 spaces. A more appropriate number, drawn from the lower-case Omega, is 6, which would give a different name entirely. However, to counter this, Dee did record 12 rays around the circle in his diagram, so the Golden Dawn did not pull this number out of nowhere. It is not clear if Dee was simply doodling a figure to represent smoke or if there was supposed to be significance in the choice of the number 12.

PREFIXING NAMES

Dee was instructed by Ave to prefix names to make them stronger. At one point Ave states:

> "If it be an incurable disease (in the judgement of man) then add the letter that standeth against the name, and make him up five: then he cureth miraculously."[234]

In a sense, prefixing makes the angel stronger. The instructions for prefixing these names were given by Ave:

> "[Ave:] ..... The letters that join those names, which may be put before the names of the four Angels of the four crosses

234 Ibid., p. 350.

in every angle, (as well from the right, as the left), is the name of God, whereby these Angels, are called and do appear.

Δ. An example (I pray you) give of this rule.

[Ave:] ..... As in the first of the black crosses thou hast, 'e'.

Δ. So it is.

[Ave:] In the first four of the right side thou hast 'r' beginning the name of the Angel Urzla: put 'e' to it, and it changeth the sound, into Erzla. Erzla is the name of God that governeth, Urzla.

Δ. And likewise the other three above the cross are governed by that name of God, Erzla.

[Ave:] ..... Take* X which is the next letter: look under the Cross in the first angle; thou hast 'C z' (then o, in the cross:) then 'n s'. Call it 'C zod-en es:'

* In the cross of union, or the black cross."[235]

These instructions led to two very different methods of prefixing, one developed by the Golden Dawn based on the Table of Union, and the other used by Dee from the Black Cross. I will explain both of these methods, but first I want to highlight what exactly prefixing actually *does*.

Most people have a hard time understanding the purpose of prefixing names, of whether or not it really changes anything, and if a prefixed and un-prefixed Angel are the same or different. I will (like Ave to Dee) give the example of the Kerubic Angel of the upper left-hand (Air of Air in the Golden Dawn) sub-angle: RZLA. If we prefix this (by either the Golden Dawn or Dee method) we get ERZLA. This is the Archkerub. Likewise, a prefixed Servient Angel would be called a Servient Archangel.

It is the same base spirit, but ERZLA is more "intelligent," as it were, and much more likely to be of help than his un-prefixed variant. Ave informed Dee to prefix the name to give it more power, if, for example, a cure for an incurable disease (in the estimation of man) was sought. By adding the prefix one is, in essence, adding the

235 *A True & Faithful Relation*, p. 180.

weight of the Tablet of Union or the Black Cross to the mix, making the energy much more potent.

Generally-speaking (though, it must be noted, not always), the more letters in the name, the more "intelligent," higher ranking or powerful the Enochian angel is, barring a few exceptions (such as a four or five-letter Kerub being higher in scale than a four or five-letter Dispositor or Servient Angel, given it is spiritual, not elemental, in focus). Likewise, the less letters there are in an Enochian name, the more "wicked" or "base" it is (i.e. elemental, dense, dross, etc.).

To illustrate this:

2 Letters: Cacodaemons (without the prefix)

3 Letters: Cacodaemons (with the prefix)

4 Letters: Dispositors or Servient Angels & Kerubim (without prefix - Kerubim, however, always comprise a higher level of authority and spiritual potency, despite them having the same amount of letters as Servient Angels)

5 Letters: Dispositors or Servient Angels & Archkerubim (with prefix), Command Angels (having more authority than the others)

6 Letters: Call Angels, Ruling Angels

7 Letters: Seniors, Kings (when choosing only one final letter)

8 Letters: Kings (when choosing both final letters)

12 Letters: Three Names of God

X Letters: Great Elemental Kings (having substantially more letters than the rest)

The above should give a general indication of how this works, with the more letters increasing the potency and authority of the being in question (just as adding a spiritual aspect to our previous makeup of mental, emotional, and physical aspects would do for us).

This is not a steadfast rule, however, and should only be utilised for grasping the basic concept, not for rigidly defining a being by the number of letters in its name. An example of how this does not apply is the Tablet of Union, which has both four letter and five letter names, yet these are higher in status than the four and five letter names of the individual Watchtowers. To understand this we need to recognise that the Tablet of Union is a spiritual table, with the Black

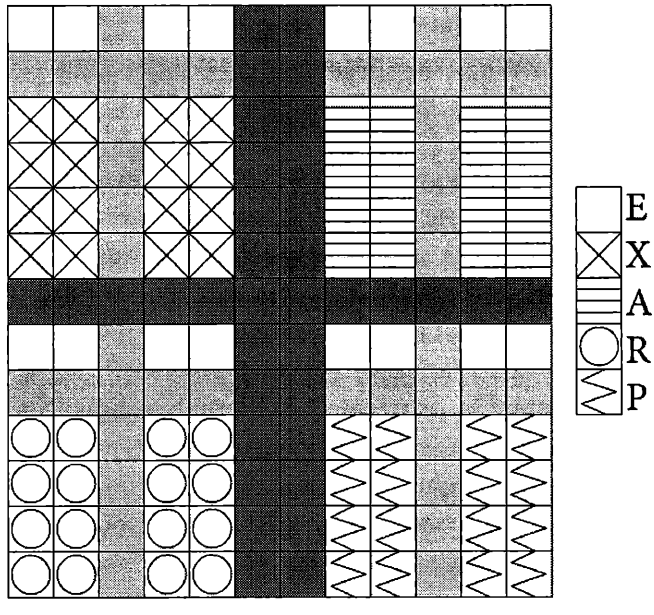
Cross that unifies the four Watchtowers representing the four rivers of Eden, being, therefore, highly spiritual in quality. Likewise, the Kerubim lie above each Calvary Cross, being spiritual in essence, whereas the Dispositors or Servient Angels, lying below the cross, would coincide with the four elements of physical creation. This explains why these beings retain the same number of letters, yet differ in potency and authority in the Enochian system.

As a general rule of thumb, it is best to use the prefix. I have found this particularly notable when working with Cacodaemons, as the prefixed variant is much easier to "handle."

THE GOLDEN DAWN METHOD

In Golden Dawn Enochian, a name from an elemental portion of the Tablets is often prefixed by a letter from the Tablet of Union, which, in a sense, puts it under the rulership of Spirit. This takes the "edge" off certain elemental energies, making them less chaotic or basal.

Prefixing names is often a confusing business, but I do not believe it has to be. Thus, here are my simplified instructions for prefixing names using the Golden Dawn method in a given Watchtower, using that of ORO or Air as an example:



So, firstly we take the horizontal Elemental Name of Air from the Tablet of Union: EXARP. This is the only name we use for prefixing on the Air tablet. The Kerubic Angels, whose names are above the Calvary Cross in each sub-angle are Spirit beings (however elementally biased they may be) and thus always take the Spirit letter of the Elemental Name—i.e. E in this case. Then the rest of the letters are taken in order and attributed to the Servient Angels of each sub-angle in the order of Air, Water, Earth, and Fire.

E is Spirit of Air
X is Air of Air
A is Water of Air
R is Earth of Air
P is Fire of Air

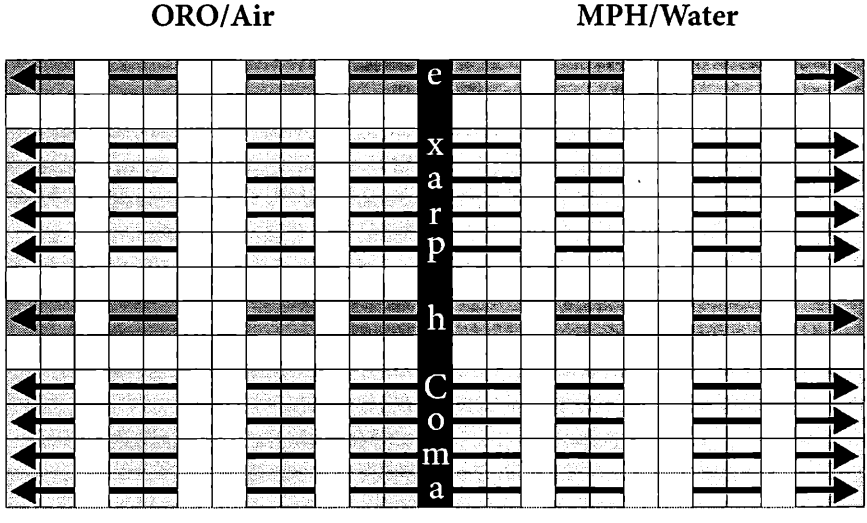
If we take the Kerubic Angel of the Air of Air sub-angle, RZLA, we would prefix it with E—thus, ERZLA. If we take the Servient Angel of CZNS in the Air of Air sub-angle, we would prefix it with X, thus giving us XCZNS. This likewise applies for all the other Servient Angels in this sub-angle, and even the permutations of them (i.e. XZNSC, etc.).

If we use the Watchtower of Water (MPH), we would use the name HCOMA to prefix. If we use the Watchtower of Earth (MOR), we would use the name NANTA to prefix. And finally, if we use the Watchtower of Fire (OIP), we would use the name BITOM to prefix. The first letter is always the Spirit letter, and always used, in the Golden Dawn method, to prefix the Kerubim. The remaining four letters are elemental and thus used to prefix the Servient Angels.

THE ORIGINAL DEE METHOD

An astute student may notice that many hierarchies of Enochian angels do not seem to follow the prefixing method given above. These follow a different method, originally dictated to Dee, as seen in the quotation at the beginning of this section. This seems confusing at first, even more so than the Golden Dawn method, but it is actually quite simple.

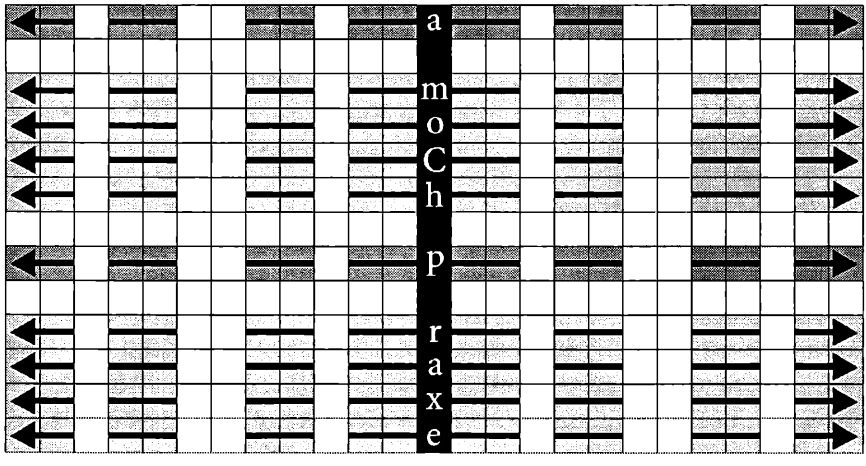
If one looks at a copy of the Great Table, one will note how the Tablet of Union names are provided in the Black Cross that divides the four Watchtowers. Effectively the student simply takes the name that he or she wants to prefix and then traces his or her finger across until it reaches the Black Cross, where there will be a letter. If one were looking for the prefix of the Kerubim of the Air and Water sub-angles of the Air and Water Watchtowers, one would find that the letter horizontal to them is E from EXARP. Likewise, if one were looking for the prefix of the Kerubim of the Earth and Fire sub-angles of the Air and Water Watchtowers, one would find that the letter horizontal to them is H. This is the prefix to be employed using Dee's method. If the magician is looking to prefix any of the Servient angels immediately under the beam of the cross in each of the Air and Water sub-angles of these two Watchtowers, then he or she would prefix them with X. The next is A, and so forth. The Earth and Fire sub-angles would use the letters C, O, M, and A for prefixing the Servient angels of these two Watchtowers.



This system applies likewise for the Earth (MOR) and Fire (OIP) Watchtowers, although the letters are reversed in order, as the two Tablet of Union names are reflected (via a *lake reflection*) from those in the two Watchtowers above. As one can see from the image on

this page, the prefix for the Kerubim of the Air and Water sub-angles of the Earth and Fire Watchtowers is A (the final letter of HCOMA now, not the first letter of EXARP), and the prefix for the Kerubim of the Earth and Fire sub-angles of the Earth and Fire Watchtowers is P (the final letter of EXARP now, not the first letter of HCOMA). Again, the easiest way to approach this is to simply trace one's finger horizontally across from the name one wants to prefix. This must be on the Great Table, however, as the Black Cross, containing the Tablet of Union names, is omitted when the Table is broken into individual Tablets/Watchtowers, as utilised in the Golden Dawn system (perhaps explaining their unique approach to prefixing).

MOR/Earth **OIP/Fire**



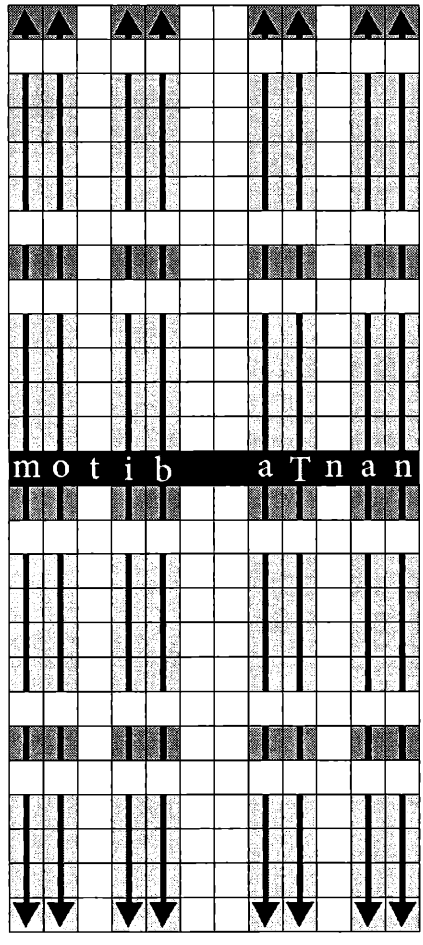
POTENTIAL EXPANSION & IRREGULARITIES

Before I address some of the potential ways we can expand the use of prefixing using the Dee method, and some of the irregularities that are created by this method, I want to stress the following: I do not believe Ave was specific enough to actually rule out the Golden Dawn method entirely. He only gave examples of the Air (ORO) Tablet, and both the Golden Dawn and Dee employ methods that agree with Ave's example, but disagree elsewhere. I am inclined to go with Dee for authority, but I am also inclined to go with the Golden

Dawn for logic, as their system is much more streamlined, and it means that all four Tablet of Union names are employed, one per Tablet, whereas Dee's method only uses EXARP and NANTA for prefixing.

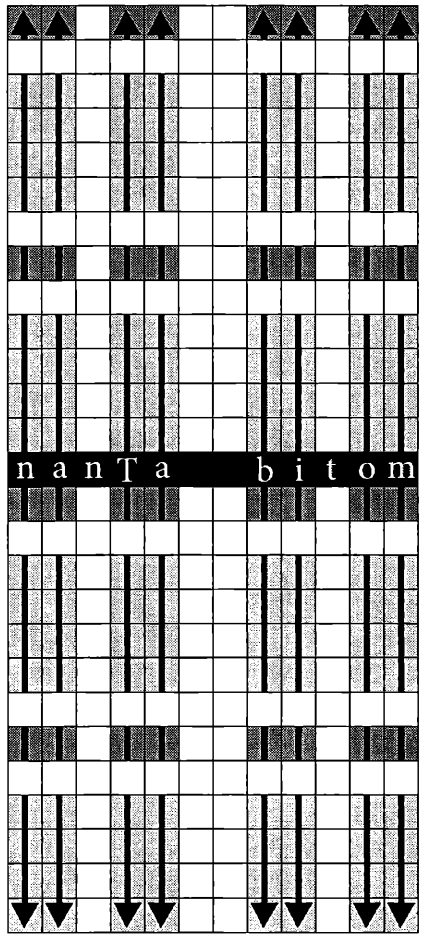
However, if we use Ruling Angels (the horizontal equivalent of the Servient Angels, two on each side of the Call Angel), we can actually address this issue to some degree by employing the names NANTA and BITOM on the horizontal line of the Black Cross to prefix these. I should stress that the Ruling Angels are not originally part of Dee's material, but they are a logical extension (see earlier in this chapter), and their addition helps to resolve the structural imbalance of Dee's prefixing method.

First we take the Air (ORO) and Earth (MOR) Watchtowers together, as they will both employ the names NANTA and BITOM to prefix the Ruling Angels (for these two the names are reversed, using a *mirror reflection* of the names used across the way for the other two Tablets). An example of a Ruling Angel is RCTSF in the Air of Air sub-angle. I was taught by one teacher to employ the letter from the cross: i.e. RACTSF, and this is, I believe, also employed (by conjecture) by Donald Tyson. However, I have personally found fault with this, as I do not believe any of the letters of the Cross should be employed by any Angels other than the Call and Command angels. Thus, the Ruling Angel should be RCTSF (i.e. without the A). If we employ the system of prefixing, which I believe *definitely* applies to these too, we have the Ruling Archangel as MRCTSF. This prefix fits with the system much better than employing the A from the Cross.



Thus, the first Ruling Angel of the Air and Earth sub-angles of the Air and Earth Watchtowers employ M as a prefix. The second Ruling Angel from both of these employs O. Then I, then B, etc. A, T, A, and N are employed for the Water and Fire sub-angles of these two Tablets.

Likewise, for the Water and Fire Tablets we employ N for the first Ruling Angel of the Water and Fire sub-angles, and B for the Water and Fire sub-angles. And so forth for the rest. Again, the simplest approach is to trace one's finger vertically down the name of the angel in use (if it is a vertical name, that is) until one comes to a letter on the Black Cross.



The astute student will immediately notice a flaw with this. There are only four Ruling Angels, and yet we have five letters in the Black Cross to prefix with. Unlike the horizontal names, where we have four Servient Angels and one Kerub, we have no fifth angel to utilise the fifth prefix letter. The central N and T of NANTA and BITOM lay under and above the Call Angel, so potentially we may be able to prefix that. This would be illogical, however, as we do not have a letter to prefix the Command Angel. Again, I do not believe either of these names should be prefixed. My only "solution" at present is to completely ignore the central letters. This makes for a somewhat cumbersome system. However, if one wants to prefix the Ruling Angels, Dee's method makes sense. One could also potentially use

the elemental letters that the Golden Dawn uses (i.e. XARP for all the Air tablet, COMA for all the Water one, etc.).

THE ELEMENTS, DIRECTIONS & ALCHEMY

Perhaps one of the biggest controversies surrounding the Great Table, and the one that has resulted in the most criticism of the Golden Dawn's approach, is the assignment of the elements to each of the Watchtowers.

Dee was told to arrange the four Watchtower tablets in the following manner, joining them together with the Black Cross. The Golden Dawn attributed the elements to these in the order of Air, Water, Earth and Fire, in distinct contrast to its traditional order of Fire, Water, Air, and Earth (representing the Tetragrammaton).

1	2
3	4

Many have assumed that this was on error on the Golden Dawn's part, or simply another of its attempts to mesh the Enochian system into the other traditions it employed. But that would fail to explain the unusual order of the elements employed, which is completely at odds with what the Golden Dawn uses for the rest of its system.

The answer is found in Dee's material, where it is evident that there is at least a snippet of information given by Ave that would suggest an elemental arrangement to the tablets:

> "The knowledge of all elemental Creatures, amongst you. How many kinds there are, and for what use they were created. Those that live in the air, by themselves. Those that live in the waters, by themselves. Those that dwell in the earth, by themselves. The property of fire, which is the secret life of all things."[236]

236 Ibid., p. 348.

Here we clearly see the elements given in the order that the Golden Dawn would come to use hundreds of years later. For anyone who thinks that it might just be a random order, Ave repeated it later that day:

> "The fourth is the Cross of those Creatures that live in the four Elements, as you call them.
> The first Angel – the air.
> The second – the water.
> The third – the earth.
> The fourth – the life, or fire of things that live."[237]

However, the thing that the Golden Dawn failed to note, or likely noted and ignored, is that this assignment is only for one of the sub-angles of each Watchtower, not the Great Table as a whole. The lower left-hand sub-angle of each Watchtower has these elemental correspondences attached to its Dispositors or Servient Angels, but those of the other sub-angles have different assignments, relating to medicine, metals and transportation.

Of course, the first thing we must consider is that the Cipher Manuscript, upon which the Golden Dawn's Outer Order grades are based, was created by someone else, likely Kenneth Mckenzie, before the founding of the Golden Dawn. While this document only contained snippets of the Enochian system, it detailed the elemental layout of the Watchtower Tablets that the Order would later adopt.

My personal belief is that Mathers and Westcott, who both researched and wrote about the Enochian system in detail, knew that Ave's elemental instructions only applied to one sub-angle, but decided to adopt this assignment for the entire Watchtower system, because it fit so well into their own system and provided a handy way for cataloguing each square upon the Great Table. Indeed, in Westcott's *Clavicula Tabularum Enochi*, or Book H, he specifically notes the different duties of the angels in each sub-angle. The elemental attribution, therefore, is not wholly a product of the angels' instructions to Dee, nor is it wholly a product of these magicians' imaginations.

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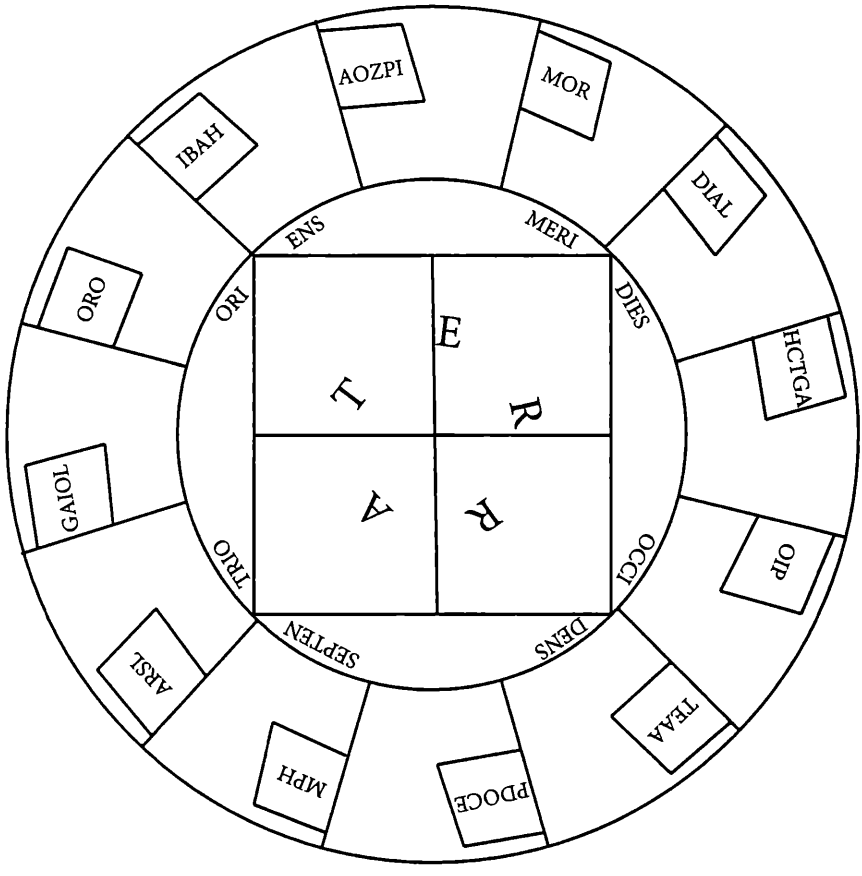
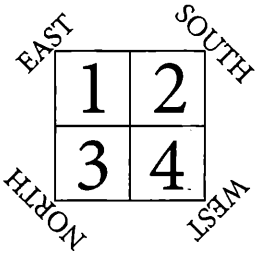
237 Ibid., p. 351.

The question, of course, is whether or not we should employ such associations when attempting to approach the Enochian system in the way it was intended. Apart from this one sub-angle of each Watchtower, I think the answer is "no." This is not to denigrate what the Golden Dawn has achieved with its correspondences, as they are an extremely useful way of looking at the Great Table, but clearly we need to look at things in a different manner.

The first way we can do this, which is explicitly stated in Dee's diaries, is directional. The assignment of the directions is made in two diagrams in Dee's diaries, the first being the Golden Talisman and the second being another circular diagram that shows the Great Table with the twelve banners containing God's secret names upon them.



What is important to note about these is that they both give the Latin names for the directions in their four corners, *oriens* being East, *meridies* being South, *septentrio* being North, and *occidens* being West.



From an elemental perspective this is troublesome, as only the Eastern Watchtower corresponds with the elemental attributions that the Golden Dawn employed. Clearly this is no solution to the problem of the elements, but it does give us something to work with when we want to describe the Watchtowers or find some possible correspondences.

One of the other possible assignments we can employ with the Watchtowers is alchemy. Not only were Dee and Kelly both keen alchemists, but alchemical references and symbolism crop up frequently in the angelic communications. The most pivotal of these is a set of coloured cloths, called by Ave "the Cloth of Passage," which were thrown out of each of the Watchtowers in Kelley's vision. These were:

East:	Red
South:	White
West:	Green
North:	Black

Ave adds some extra information by describing the first like "new smitten blood," the second like "lilly-colour," the third like "the skins of many Dragons, green: garlic-bladed," and the fourth "hair-coloured, Bilberry juice."

Obviously these colours do not correspond with the elements, but they do correspond with the traditional phases of alchemy. In a three-fold system we have *nigredo*, blackening, *albedo*, whitening,

and *rubedo*, reddening, while in a four-fold system another colour, pale green or yellow, is added to the mix.

Of course, "transformation" is the work of the Dispositors or Servient Angels in the lower left-hand sub-angle (attributed to the North), and this is essentially the work of alchemy, so whether or not we should extend it beyond this one sector of the Watchtowers is not entirely clear. Since the lower right-hand sub-angle is attributed to the elements we can possibly find all systems hidden within each Watchtower.

What is abundantly clear, however, is that alchemy has a definite part to play in Enochian work, and if we want to follow in Dee and Kelley's footsteps, or simply just use the system that was delivered through them, then we must study and practice alchemy in one of its many guises.

THE PURPOSE OF THE GREAT TABLE

During his expounding of Kelley's vision of the Watchtowers, Ave gave some insight into the purpose and use of the Great Table:

> "Hereby may you subvert whole Countries without Armies: which you must, and shall do, for the glory of God. By these you shall get the favour of all the Princes, whom you take pity of, or wish well unto. Hereby shall you know the secret Treasures of the waters, and unknown Caves of the Earth. And it shall be a Doctrine, for you only, the instrument of the World."[238]

The purpose then can be said to control the course of human government, to gain favour with those in power, and to come into an abundance of riches. This explanation certainly addressed the needs and wants of both Dee and Kelley and could have been made to placate them for the time ahead. That said, both did gain the favour of many royalty throughout Europe, and both enjoyed immense wealth for a time, if not for all their life.

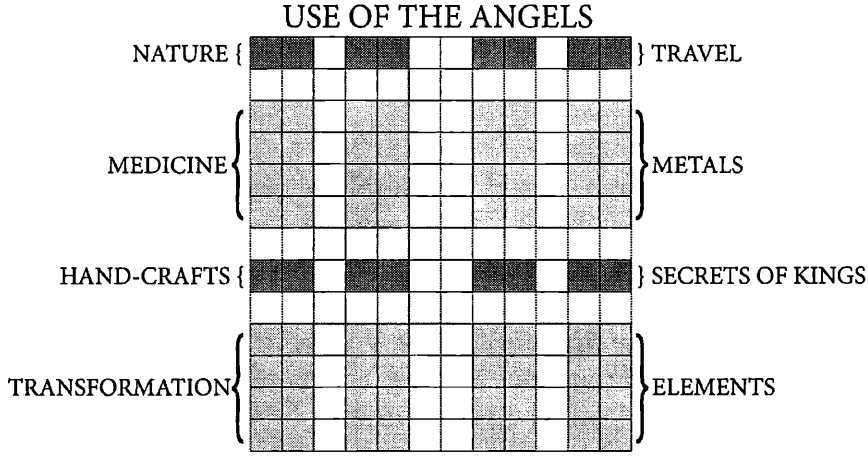
More detail can be found in Ave's comprehensive list of the

238 Ibid., p. 335.

duties of the angels contained within the Watchtowers:

> "1. All human knowledge.
> 2. Out of it springeth Physick
> 3. The knowledge of all elemental Creatures, amongst you. How many kinds there are, and for what use they were created. Those that live in the air, by themselves. Those that lives in the waters, by themselves. Those that dwell in the earth, by themselves. The property of the fire: which is the secret life of all things.
> 4. The knowledge, finding and use of Metals.
> The virtues of themselves
> The congelations, and virtues of Stones.
> 5. The conjoining and knitting together of Natures. The destruction of Nature, and of things that may perish.
> 6. Moving from place to place, as into this Country, or that Country at pleasure.
> 7. The knowledge of all crafts Mechanical.
> 8. *Transmutatio formalis, sed non essentialis.*"[239]

Ave later explained which of the angels did what, assigning most of these duties to the Kerubic Angels and the Dispositors or Servient Angels, as per the following diagram:



239 Ibid., p. 348. Physick = "Medicine;" *Transmutatio formalis, sed non essentialis* = "formal transformation, but not essential."

XII

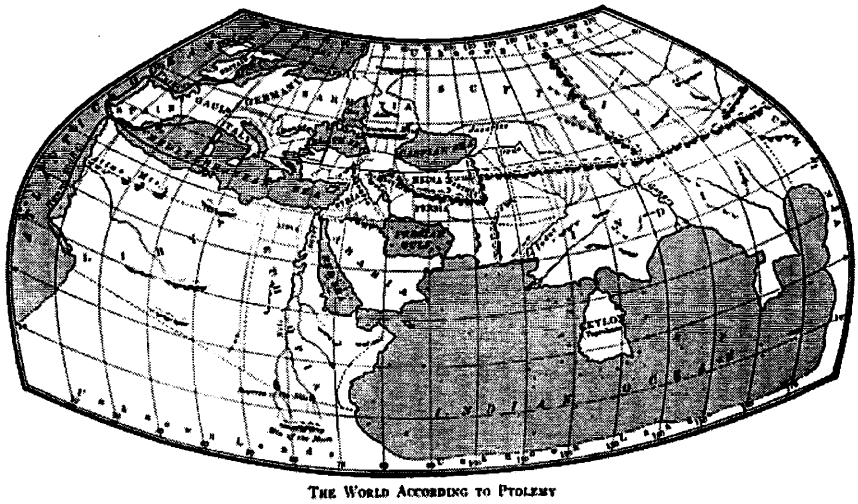
THE GOVERNORS & THE PARTS OF THE EARTH

The Parts of the Earth are 91 divisions of the planet with certain angels ruling over each of these locations. These angels, which are called at times Governors, Princes and "spirits of the Air," have many thousands of ministers.

The angels delivered a series of 91 seven-letter names, which appear at times to be both the names of the Parts of the Earth and the Governors that rule them.

THE PARTS OF THE EARTH

The Parts of the Earth were paired to the known world at the time. Dee asked Nalvage to supply the "Longitudes and Latitudes" of the various countries and regions, but Nalvage refused, saying that the angels do not mark out the world in that way. However, he did agree to supply the names of regions based on those in Ptolemy's *Geographia*, which Nalvage claimed were delivered to Ptolemy by an angel.



THE WORLD ACCORDING TO PTOLEMY

Of course, the known world at the time of Ptolemy was a lot smaller than it is today, so many regions were left off the map, including the Americas, which were only recently discovered in Dee's time. Dee questioned a number of omissions from the list, including Polonia, Moschovia, Dania, Hibernia, and Islandia, but Nalvage said that they fall under the other territories, with Polonia and Moschovia under Saromatia, and Denmark, Ireland, Frizeland and Iceland under Britania. Dee also asked about the West-Indies and the mystical realm of Atlantis. Nalvage dismissed him, saying:

> "When these 30 appear, they can each tell what they own."[240]

The "30" are clearly the Aethyrs, but Nalvage's phrasing is unusual, as it suggests that these regions are actually sentient in some way. It may be that he actually meant the Governors of those Aethyrs, which seems more likely.

THE GOVERNORS

Dee was told that the Governors answered to the angels that ruled over the Twelve Tribes of Israel. Each one is assigned a governing angel in a seemingly random pattern.

240 Stephen Skinner, ed. *Dr John Dee's Spiritual Diaries*, p. 320.

> "These are generally governed by the twelve Angels of the 12 Tribes: which are also governed by the 7 which stand before the presence of God."[241]

He was also told that they were "spirits of the Air" and resided in the Air, which is a reference to the Aethyrs, to which they are assigned in groups of three, except TEX, which has four Governors.

> "They are all spirits of the Air: not rejected, but dignified; and they dwell and have their habitation in the air diversely, and in sundry places: for their mansions are not alike, neither are their powers equal."[242]

Dee added a note to this, calling them the "91 Good Angels of the Air, or Spirits dignified." This is important, as it suggests that they are indeed angels and not just neutral, or, indeed, infernal spirits.

This also tells us that the the Parts and Governors are not equal, though we cannot be sure where each one stands in terms of rank.

Dee asked about these Governors:

> "As you gave us taste, or warning of Italia and Britania, so if it be thought good to you, we are desirous to understand of the rest, the Application to such names as we understand."[243]

However, Nalvage failed to respond, instead ending the operation. This could be taken as a sign that the angels were not keen to divulge too many details about the intimate workings of the Parts of the Earth, which could have a monumental effect on the world.

Some people claim that these are the names of the Parts of the Earth alone and that those who treat them as angelic names are doing so in error. However, on several occasions Ave refers to the names with a personal pronoun (he, his, etc.), suggesting that they are indeed entities. For example:

> "Look out Lexarph, with the two other that follow him,

241 Ibid., p. 297.
242 Ibid., p.297.
243 Ibid., p. 312.

with the names of the Earth the three last."[244]

This quote suggests that they are both entities and places, which, in my experience with them, I have found to be the case. In essence they are the animated presence of the location or the unnamed angelic guide who presides over them and answers to that name.

Another comment from Nalvage confirms that they are indeed beings. He also relates them to the 30 Calls and gives us some insight into their purpose and role:

> "Those 30 are the Calls of Ni[nety one] Princes and spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and again disposes Kings and all the Governments upon the Earth, and vary the Natures of things: with the variation of every moment; Unto whom, the Providence of the eternal Judgement, is already opened."[245]

THE ENIGMA OF PARAOAN

One must also note the enigma of the 65th Governor, which reads LAXDIZI on the Great Table, but is stated as PARAOAN by Nalvage. The latter is taken from the reversed or "spare" letters (bar the reversed L in the MPH/Water Tablet, which is attributed to LEXARPH) found within all four Tablets and is therefore attributed to the four elements.

When the Great Table is displayed in English lettering it is not always apparent that some of the letters are reversed, particularly for O and A, the latter of which features three times in the name.

If one took an entirely cynical view, each Watchtower contains a 12x13 grid, which equals 156 squares. If we want to draw multiple 7-letter names from each we can only do this 22 times, leaving two squares left over. So, from a purely mathematical perspective, these letters are simply the byproduct of an inexact equation, two per tablet.

Yet Dee was told there was more to it than that.

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244 Ibid., p. 348.
245 Ibid., p. 297.

r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	o	r	o	m	e	b	b
c	Z	o	n	s	a	r	e	Y	a	v	b	x	T	o	g	c	o	n	x	m	a	l	G	m
T	o	i	T	t	z	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	e	a	o	c
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	P	s	И
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l
t	N	a	b	r	V	i	x	g	a	z	d	h	M	a	m	g	l	o	i	n	L	i	r	x
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	n	g	a	T	a	p	a
A	b	a	m	o	o	o	a	C	v	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n
N	a	o	c	O	T	t	n	p	r	n	T	o	n	d	a	z	N	z	i	V	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	a	s	p	i
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	Ц
m	o	t	i	b		a	T	n	a	n		n	a	n	T	a		b	i	t	o	m
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	v	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	Z	i	r	l	e	m	u	C	s	c	m	i	o	a	n	A	m	l	o	x
i	z	i	n	r	C	Z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p
M	o	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e
Я	c	a	n	c	h	i	a	s	o	m	t	p	P	s	u	a	c	n	r	Z	i	r	z	a
A	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	l	a	m	S	m	a	P	r	d	a	l	t	T	d	n	a	d	i	r	e
d	o	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i
a	x	t	i	r	v	a	s	t	r	i	m	e	r	g	o	a	n	n	Ч	A	C	r	a	r

Some Enochian magicians suggest that PARAOAN be included as a 92nd Governor (attributed to LIN, as per Dee), with LAXDIZI as the 65th, so that the sigil equates. While this makes for a more orderly system, it defies the angels' specific instructions, which must have some reason.

The mystery deepens when we see a reference to this Governor when Dee was instructed to make up the Tablet of Union or Black Cross. Ave said:

> "Look out the name Paraoan. Write out Paraoan in a void paper."[246]

246 Ibid., p. 348.

The reason for this is never explained, but it could relate to the fact that the first letter of the first Governor whose name becomes part of the Black Cross is the only reversed letter not to be employed in the name Paraoan. The fact that it also does not feature on the Black Cross like the remaining letters might mean it is put aside with Paraoan.

Ave gave us some insight into the nature of this entity:

> "Every letter in Paraoan, is a living fire: but all of one quality and of one Creation: But unto 'N' is delivered a viol of Destruction, according to that part that he is of Paraoan the Governor."[247]

Firstly, this confirms that in Paraoan's case, at least, he is a Governor, not just a Place of the Earth. Secondly, it tells us that he is a destructive force, which I believe is similar to Abaddon the Destroyer, the demonic ruler of the bottomless pit in Revelation. In fact, the original Hebrew shows that Abaddon is a location, the "place of destruction," and it is likely this dual assignment as a location and a being that gives the Governor's their similar role.

Dee asked for the name of the city or country set under this letter N, but Ave evaded the question, telling him to ask Nalvage.

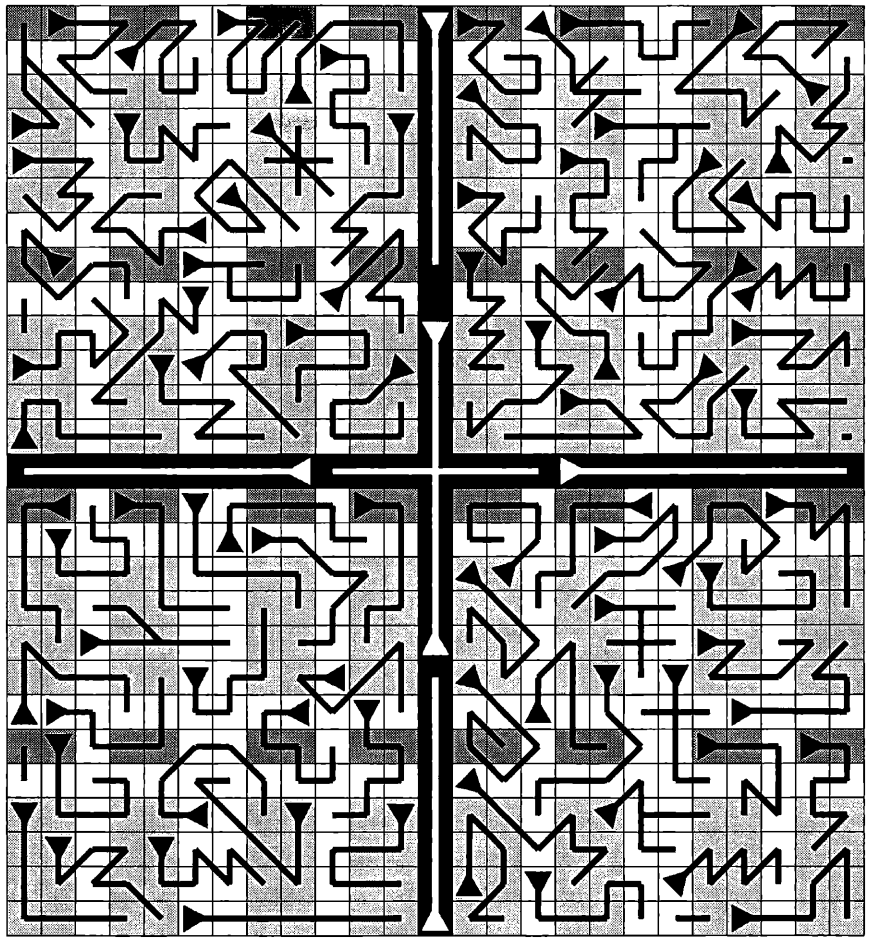
It almost would not be Enochian magic if it were not for these kinds of mysteries, which are pervasive throughout the system. This is one of those unanswered questions that has puzzled scholars and magicians for decades, and unless some new source material turns up it will likely remain a puzzle indefinitely, except perhaps to those magicians who attempt to work with this Governor.

GOVERNORS AND SIGILS

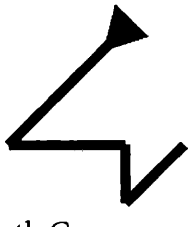
The names of the Governors are derived from the Great Table, taking each of the capitalised letters as the beginning of each name, and reading in a certain pattern that provides 91 seven-letter names, and an appropriate sigil for their evocation.

I have listed them in the order of their use with the Aethyrs.

247 Ibid., p. 361.



91. DOZINAL

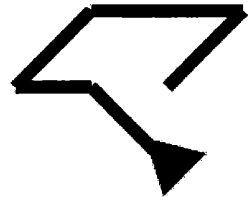


- Fourth Governor of TEX
- Tablet Location: MPH (Water)
- Number of Ministers: 5632
- Part of the Earth: Mauritania
- Tribe: Simeon

90. ADVORPT

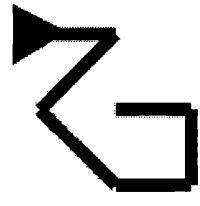
- Third Governor of TEX
- Tablet Location: MPH (Water)
- Number of Ministers: 7632
- Part of the Earth: Creta
- Tribe: Judah

89. GEMNIMB



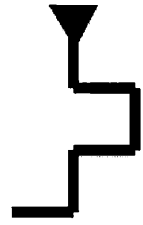
- Second Governor of TEX
- Tablet Location: MPH (Water)
- Number of Ministers: 9636
- Part of the Earth: Phrygia
- Tribe: Manasseh

88. TAOAGLA



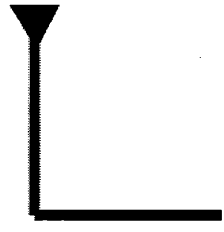
- First Governor of TEX
- Tablet Location: MPH (Water)
- Number of Ministers: 4632
- Part of the Earth: Afran
- Tribe: Ephraim

87. GOMZIAM



- Third Governor of RII
- Tablet Location: MOR (Earth)
- Number of Ministers: 7635
- Part of the Earth: Bactriani
- Tribe: Ephraim

86. ODRAXTI



- Second Governor of RII
- Tablet Location: MOR (Earth)
- Number of Ministers: 4236
- Part of the Earth: Affrica
- Tribe: Manasseh

85. VASTRIM

- First Governor of RII
- Tablet Location: MOR (Earth)
- Number of Ministers: 9632
- Part of the Earth: Assyria
- Tribe: Judah

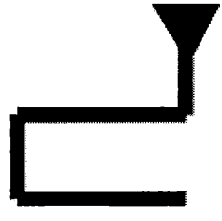
84. OXLOPAR

- Third Governor of BAG
- Tablet Location: MOR (Earth)
- Number of Ministers: 8200
- Part of the Earth: Metagonitidim
- Tribe: Simeon

83. FOCISNI

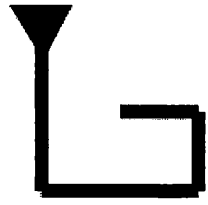
- Second Governor of BAG
- Tablet Location: MOR (Earth)
- Number of Ministers: 7236
- Part of the Earth: Felix Arabia
- Tribe: Napthali

82. LABNIXP



- First Governor of BAG
- Tablet Location: MOR (Earth)
- Number of Ministers: 2630
- Part of the Earth: Idumian
- Tribe: Gad

81. ORPANIB



- Third Governor of ZAA
- Tablet Location: MOR (Earth)
- Number of Ministers: 7263
- Part of the Earth: Median
- Tribe: Asher

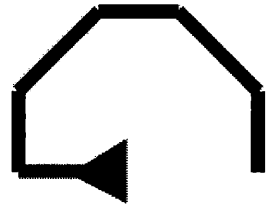
80. MATHULA

- Second Governor of ZAA
- Tablet Location: MOR (Earth)
- Number of Ministers: 7560
- Part of the Earth: Babylon
- Tribe: Manasseh

79. SAZIAMI

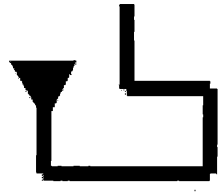
- First Governor of ZAA
- Tablet Location: MOR (Earth)
- Number of Ministers: 7220
- Part of the Earth: Oacidi
- Tribe: Reuben

78. BAZCHIM



- Third Governor of DES
- Tablet Location: MOR (Earth)
- Number of Ministers: 5637
- Part of the Earth: Pamphilia
- Tribe: Ephraim

77. NIGRANA



- Second Governor of DES
- Tablet Location: MOR (Earth)
- Number of Ministers: 3620
- Part of the Earth: Hispania
- Tribe: Benjamin

76. POPHAND

- First Governor of DES
- Tablet Location: MOR (Earth)
- Number of Ministers: 9232
- Part of the Earth: Gorsim
- Tribe: Ephraim

75. RANGLAM

- Third Governor of VTI
- Tablet Location: MOR (Earth)
- Number of Ministers: 6236
- Part of the Earth: Gongatha
- Tribe: Ephraim

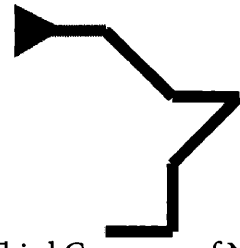
74. OBVAORS

- Second Governor of VTI
- Tablet Location: MOR (Earth)
- Number of Ministers: 6333
- Part of the Earth: Persia
- Tribe: Reuben

73. MIRZIND

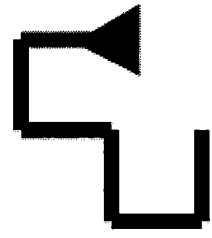
- First Governor of VTI
- Tablet Location: MOR (Earth)
- Number of Ministers: 5632
- Part of the Earth: Sericipopuli
- Tribe: Manasseh

72. SOAGEEL



- Third Governor of NIA
- Tablet Location: MOR (Earth)
- Number of Ministers: 8236
- Part of the Earth: Chaldea
- Tribe: Zabulon

71. CHIALPS

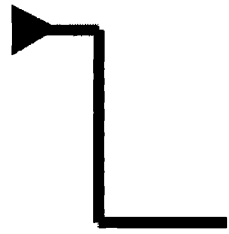


- Second Governor of NIA
- Tablet Location: MOR (Earth)
- Number Of Ministers: 8360
- Part of the Earth: Ariana
- Tribe: Gad

70. ORCAMIR

- First Governor of NIA
- Tablet Location: MOR (Earth)
- Number Of Ministers: 8200
- Part of the Earth: Media
- Tribe: Manasseh

69. ZAXANIN

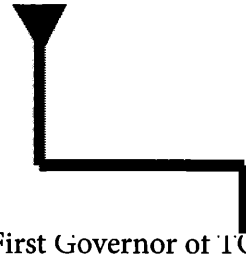


- Third Governor of TOR
- Tablet Location: MOR (Earth)
- Number of Ministers: 7333
- Part of the Earth: Idunia
- Tribe: Zabulon

68. ONIZIMP

- Second Governor of TOR
- Tablet Location: MOR (Earth)
- Number of Ministers: 7262
- Part of the Earth: Elam
- Tribe: Gad

67. RONOAMB

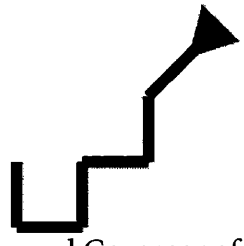


- First Governor of TOR
- Tablet Location: MOR (Earth)
- Number of Ministers: 7320
- Part of the Earth: Gebal
- Tribe: Manasseh

66. CALZIRG

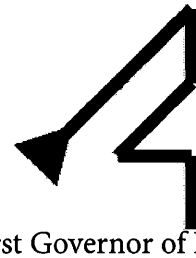
- Third Governor of LIN
- Tablet Location: MOR (Earth)
- Number of Ministers: 2367
- Part of the Earth: Concava-Syria
- Tribe: Ephraim

65. PARAOAN (LAXDIZI)



- Second Governor of LIN
- Tablet Location: MPH (Water)
- Number of Ministers: 2326
- Part of the Earth: Marmarica
- Tribe: Dan

64. OZIDAIA

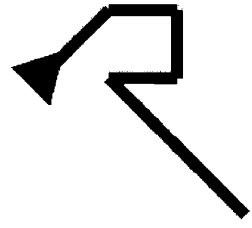


- First Governor of LIN
- Tablet Location: ORO (Air)
- Number of Ministers: 2232
- Part of the Earth: Apulia
- Tribe: Ephraim

63. VIXPALG

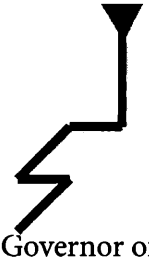
- Third Governor of ASP
- Tablet Location: ORO (Air)
- Number of Ministers: 5658
- Part of the Earth: Comaginen
- Tribe: Simeon

62. TOANTOM



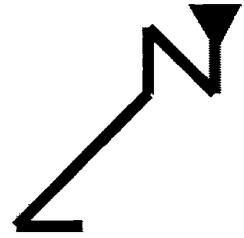
- Second Governor of ASP
- Tablet Location: ORO (Air)
- Number of Ministers: 5635
- Part of the Earth: Phenices
- Tribe: Benjamin

61. CHIRSPA



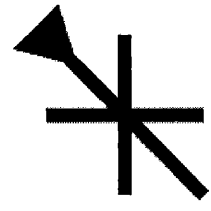
- First Governor of ASP
- Tablet Location: ORO (Air)
- Number of Ministers: 5536
- Part of the Earth: Brytania
- Tribe: Ephraim

- **60. TOTOCAN**



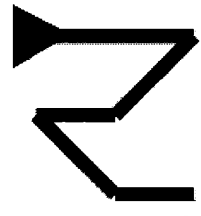
- Third Governor of CHR
- Tablet Location: ORO (Air)
- Number of Ministers: 3634
- Part of the Earth: Italia
- Tribe: Issachar

59. PARZIBA



- Second Governor of CHR
- Tablet Location: ORO (Air)
- Number of Ministers: 7629
- Part of the Earth: Carcedonia
- Tribe: Judah

58. ZILDRON

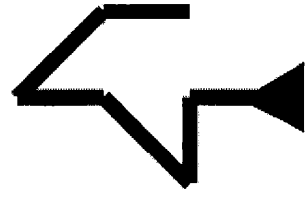


- First Governor of CHR
- Tablet Location: ORO (Air)
- Number of Ministers: 3626
- Part of the Earth: Tolpan
- Tribe: Asher

57. OMAGRAP

- Third Governor of POP
- Tablet Location: ORO (Air)
- Number of Ministers: 2388
- Part of the Earth: Vinsan
- Tribe: Zebulun

56. ABAIOND

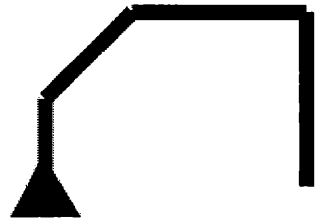


- Second Governor of POP
- Tablet Location: ORO (Air)
- Number of Ministers: 6732
- Part of the Earth: Celtica
- Tribe: Benjamin

55. TORZOXI

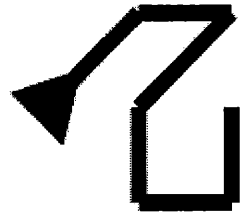
- First Governor of POP
- Tablet Location: ORO (Air)
- Number of Ministers: 6236
- Part of the Earth: Parstavia
- Tribe: Ephraim

54. YALPAMB



- Third Governor of ZEN
- Tablet Location: ORO (Air)
- Number of Ministers: 9276
- Part of the Earth: Idumea
- Tribe: Ephraim

53. ZAFASAI



- Second Governor of ZEN
- Tablet Location: ORO (Air)
- Number of Ministers: 7689
- Part of the Earth: Coxlant
- Tribe: Issachar

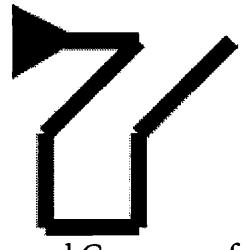
52. NABAOMI

- First Governor of ZEN
- Tablet Location: ORO (Air)
- Number of Ministers: 2346
- Part of the Earth: Carthago
- Tribe: Asher

51. TOCARZI

- Third Governor of TAN
- Tablet Location: ORO (Air)
- Number of Ministers: 2634
- Part of the Earth: Nasamonia
- Tribe: Naphtali

50. AYDROPT



- Second Governor of TAN
- Tablet Location: ORO (Air)
- Number of Ministers: 7132
- Part of the Earth: Cirenaica
- Tribe: Dan

49. SIGMORF

- First Governor of TAN
- Tablet Location: ORO (Air)
- Number of Ministers: 7623
- Part of the Earth: Colchia
- Tribe: Reuben

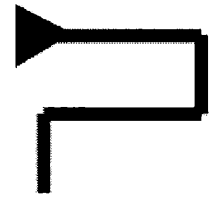
48. SOCHIAL

- Third Governor of LEA
- Tablet Location: ORO (Air)
- Number of Ministers: 9240
- Part of the Earth: Fiacim
- Tribe: Ephraim

47. LAVACON

- Second Governor of LEA
- Tablet Location: ORO (Air)
- Number of Ministers: 9230
- Part of the Earth: Aethiopia
- Tribe: Judah

46. CVCARPT

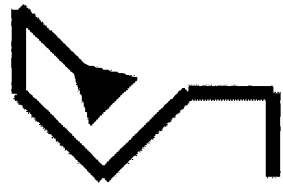


- First Governor of LEA
- Tablet Location: ORO (Air)
- Number of Ministers: 9920
- Part of the Earth: Sauromatica
- Tribe: Reuben

45. TASTOXO

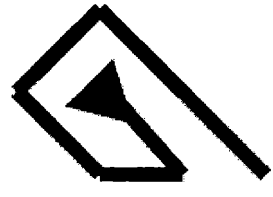
- Third Governor of OXO
- Tablet Location: ORO (Air)
- Number of Ministers: 1886
- Part of the Earth: Garamantica
- Tribe: Ephraim

44. NOCIABI



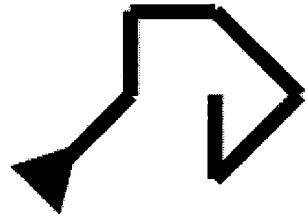
- Second Governor of OXO
- Tablet Location: ORO (Air)
- Number of Ministers: 1367
- Part of the Earth: Macedonia
- Tribe: Gad

43. TAHANDO



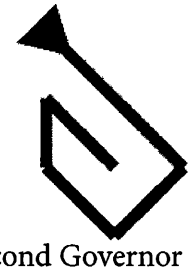
- First Governor of OXO
- Tablet Location: ORO (Air)
- Number of Ministers: 1367
- Part of the Earth: Itergi
- Tribe: Napthali

42. OOANAMB



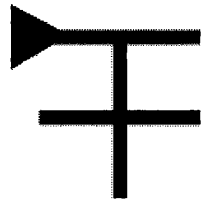
- Third Governor of VTA
- Tablet Location: OIP (Fire)
- Number of Ministers: 8230
- Part of the Earth: Chaldei
- Tribe: Ephraim

41. VIVIPOS



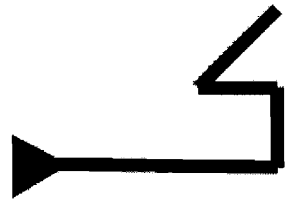
- Second Governor of VTA
- Tablet Location: OIP (Fire)
- Number of Ministers: 9236
- Part of the Earth: Phasiana
- Tribe: Issachar

40. TEDOAND



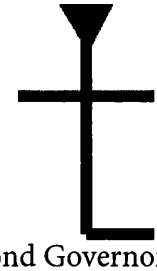
- First Governor of VTA
- Tablet Location: OIP (Fire)
- Number of Ministers: 2673
- Part of the Earth: Paphlagonia
- Tribe: Asher

39. DOCEPAX



- Third Governor of ZIM
- Tablet Location: OIP (Fire)
- Number of Ministers: 4213
- Part of the Earth: Cilicia
- Tribe: Issachar

38. LAPARIN



- Second Governor of ZIM
- Tablet Location: OIP (Fire)
- Number of Ministers: 3360
- Part of the Earth: Armenia
- Tribe: Dan

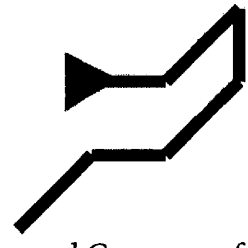
37. GECAOND

- First Governor of ZIM
- Tablet Location: OIP (Fire)
- Number of Ministers: 8111
- Part of the Earth: Achaia
- Tribe: Gad

36. AMBRIOL

- Third Governor of LOE
- Tablet Location: OIP (Fire)
- Number of Ministers: 3391
- Part of the Earth: Orcheny
- Tribe: Reuben

35. GEDOONS



- Second Governor of LOE
- Tablet Location: OIP (Fire)
- Number of Ministers: 7772
- Part of the Earth: India Major
- Tribe: Benjamin

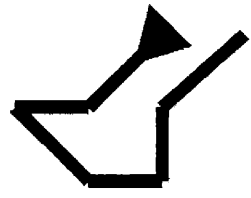
34. TAPAMAL

- First Governor of LOE
- Tablet Location: OIP (Fire)
- Number of Ministers: 2658
- Part of the Earth: Onigap
- Tribe: Simeon

33. PONODOL[248]

- Third Governor of ICH
- Tablet Location: OIP (Fire)
- Number of Ministers: 5234
- Part of the Earth: Licia
- Tribe: Judah

32. VSNARDA



- Second Governor of ICH
- Tablet Location: MPH (Water)
- Number of Ministers: 7236
- Part of the Earth: Graecia
- Tribe: Simeon

31. MOLPAND

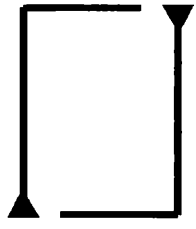
- First Governor of ICH
- Tablet Location: MPH (Water)
- Number of Ministers: 3472
- Part of the Earth: Bithynia
- Tribe: Gad

248 Dee's pronunciation notes suggest the last syllable is pronounced "del," not "dol."

30. TABITOM

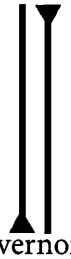
- Third Governor of ZAX
- Tablet Location: Black Cross
- Number of Ministers: 1617
- Part of the Earth: Trenam
- Tribe: Naphtali

29. COMANAN



- Second Governor of ZAX
- Tablet Location: Black Cross
- Number of Ministers: 1230
- Part of the Earth: Germania
- Tribe: Issachar

28. LEXARPH

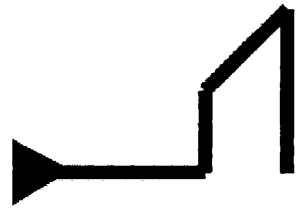


- First Governor of ZAX
- Tablet Location: Black Cross
- Number of Ministers: 8880
- Part of the Earth: Caspis
- Tribe: Zebulun

27. DOANZIN

- Third Governor of ZIP
- Tablet Location: OIP (Fire)
- Number of Ministers: 4230
- Part of the Earth: Lydia
- Tribe: Napthali

26. CRALPIR

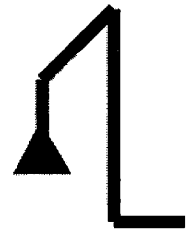


- Second Governor of ZIP
- Tablet Location: OIP (Fire)
- Number of Ministers: 3620
- Part of the Earth: Sogdiana
- Tribe: Gad

25. ODDIORG

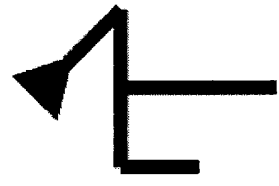
- First Governor of ZIP
- Tablet Location: OIP (Fire)
- Number of Ministers: 9996
- Part of the Earth: Illyria
- Tribe: Judah

24. PRISTAC



- Third Governor of ZID
- Tablet Location: OIP (Fire)
- Number of Ministers: 2302
- Part of the Earth: Gallia
- Tribe: Napthali

23. TODNAON



- Second Governor of ZID
- Tablet Location: OIP (Fire)
- Number of Ministers: 7236
- Part of the Earth: Soxia
- Tribe: Dan

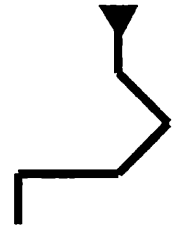
22. ZAMFRES

- First Governor of ZID
- Tablet Location: OIP (Fire)
- Number of Ministers: 4362
- Part of the Earth: Mantiana
- Tribe: Asher

21. ASPIAON

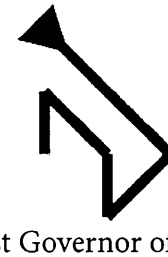
- Third Governor of DEO
- Tablet Location: OIP (Fire)
- Number of Ministers: 6320
- Part of the Earth: Phalagon
- Tribe: Zebulun

20. GENADOL



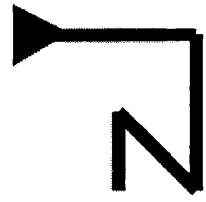
- Second Governor of DEO
- Tablet Location: OIP (Fire)
- Number of Ministers: 7706
- Part of the Earth: Arabia
- Tribe: Judah

19. OBMACAS



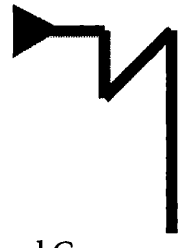
- First Governor of DEO
- Tablet Location: OIP (Fire)
- Number of Ministers: 6363
- Part of the Earth: Getulia
- Tribe: Manasseh

18. ZIRZIRD



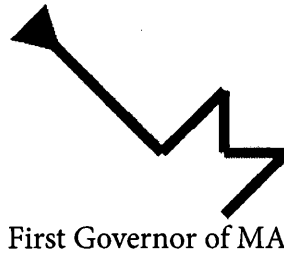
- Third Governor of MAZ
- Tablet Location: OIP (Fire)
- Number of Ministers: 7200
- Part of the Earth: Parthia
- Tribe: Asher

17. VAVAAMP



- Second Governor of MAZ
- Tablet Location: OIP (Fire)
- Number of Ministers: 9200
- Part of the Earth: Cyprus
- Tribe: Ephraim

16. SAXTOMP

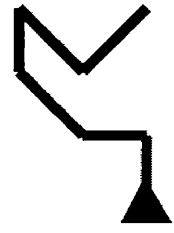


- First Governor of MAZ
- Tablet Location: OIP (Fire)
- Number of Ministers: 3620
- Part of the Earth: Numidia
- Tribe: Asher

15. TIARPAX

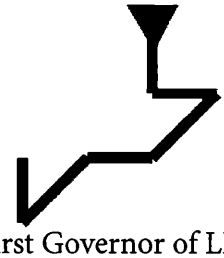
- Third Governor of LIT
- Tablet Location: MPH (Water)
- Number of Ministers: 5802
- Part of the Earth: Oxiana
- Tribe: Zebulun

14. NOCAMAL



- Second Governor of LIT
- Tablet Location: MPH (Water)
- Number of Ministers: 2360
- Part of the Earth: Cilicia
- Tribe: Issachar

13. LAZDIXI



- First Governor of LIT
- Tablet Location: MPH (Water)
- Number of Ministers: 8630
- Part of the Earth: Bactriane
- Tribe: Dan

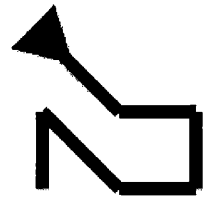
12. POTHNIR

- Third Governor of PAZ
- Tablet Location: MPH (Water)
- Number of Ministers: 6300
- Part of the Earth: India
- Tribe: Ephraim

11. AXZIARG

- Second Governor of PAZ
- Tablet Location: MPH (Water)
- Number of Ministers: 3000
- Part of the Earth: Parsadal
- Tribe: Gad

10. THOTANF



- First Governor of PAZ
- Tablet Location: MPH (Water)
- Number of Ministers: 2360
- Part of the Earth: Thebaidi
- Tribe: Gad

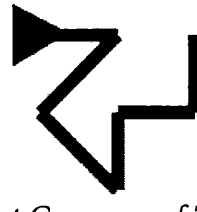
09. ANDISPI

- Third Governor of ZOM
- Tablet Location: MPH (Water)
- Number of Ministers: 9236
- Part of the Earth: Gosmam
- Tribe: Gad

08. VIROCHI

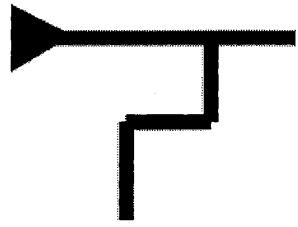
- Second Governor of ZOM
- Tablet Location: MPH (Water)
- Number of Ministers: 3660
- Part of the Earth: Thracia
- Tribe: Issachar

07. SAMAPHA



- First Governor of ZOM
- Tablet Location: MPH (Water)
- Number of Ministers: 4400
- Part of the Earth: Hyrcania
- Tribe: Naphtali

06. DIALIVA



- Third Governor of ARN
- Tablet Location: MPH (Water)
- Number of Ministers: 8962
- Part of the Earth: Parva
- Tribe: Reuben

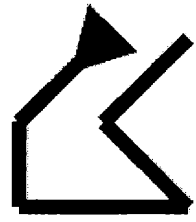
05. PACASNA

- Second Governor of ARN
- Tablet Location: MPH (Water)
- Number of Ministers: 2362
- Part of the Earth: Tuscia
- Tribe: Reuben

04. DOAGNIS

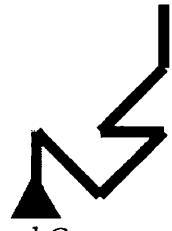
- First Governor of ARN
- Tablet Location: MPH (Water)
- Number of Ministers: 3636
- Part of the Earth: Cappadocia
- Tribe: Manasseh

03. VALGARS



- Third Governor of LIL
- Tablet Location: MPH (Water)
- Number of Ministers: 5362
- Part of the Earth: Mesopotamia
- Tribe: Issachar

02. PAXCOMB



- Second Governor of LIL
- Tablet Location: MPH (Water)
- Number of Ministers: 2360
- Part of the Earth: Syria
- Tribe: Zebulun

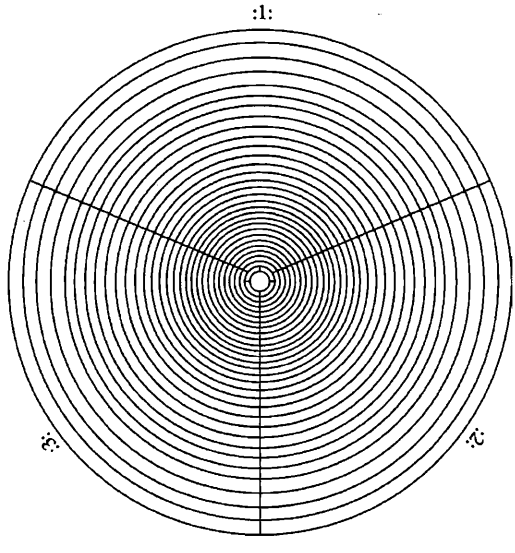
01. OCCODON

- First Governor of LIL
- Tablet Location: MPH (Water)
- Number of Ministers: 7209
- Part of the Earth: Aegyptus
- Tribe: Napthali

XIII

THE AETHYRS

The Aethyrs, or Aires, are the names of thirty astral regions seen by many magicians as surrounding the Earth. These are often likened to the layers of an onion, with the 30th Aethyr, TEX, residing closest to the Earth, and the First Aethyr, LIL, being furthest away and, therefore, closest to the heavens.



As highlighted in Chapter II there are similarities between the Aethyrs and the Aeons of Gnosticism, particularly the 30 Aeon system employed in the Valentinian tradition. There are also some parallels with the Sephiroth of the Qabalah, which the Golden Dawn attributed the Aethyrs to in its system of Enochian magic.

Speaking of the Aethyrs, Nalvage said:

> "Understand, therefore, that from the fire to the earth, there are 30 places or abidings: one above and beneath each other: wherein these aforesaid Creatures [the Governors] have their abode, for a time."[249]

There are several interesting points about this. Firstly, it confirms that the Aethyrs are actual places and that they are layered one above the other.

Secondly, they extend "from the fire" to the earth, which could mean one of several things. Dee's footnote says "the element of the fire," but it could just as well be read as Hell or the Sun, with the Aethyrs layered from the fiery pits beneath the earth until they get to the everyday world, or, as many magicians have experienced, a series of layers extending from the Earth to our star. The latter is the more likely, given that the angels that dwell in the Aethyrs are called "spirits of the Air," and thus would have to reside above, not beneath, the Earth.

Thirdly, the Governors will apparently only reside in the Aethyrs "for a time." Dee obviously saw significance in this, as he re-emphasised it in a note. It is not exactly clear when these entities will leave the Aethyrs, where they will go, or why they will do this, but it could be tied to the apocalyptic expectations that Dee and others had at the time.

The names of the Aethyrs were delivered by Ilemese on 13 July 1584 directly after the Nineteenth Call.

249 *Dr John Dee's Spiritual Diaries*, ed. Stephen Skinner, p.297.

THE THIRTY AETHYRS

30 – TEX
29 – RII
28 – BAG
27 – ZAA
26 – DES
25 – URI
24 – NIA
23 – TOR
22 – LIN
21 – ASP
20 – CHR[250]
19 – POP
18 – ZEN
17 – TAN
16 – LEA
15 – OXO
14 – UTA
13 – ZIM
12 – LOE
11 – ICH[251]
10 – ZAX
9 – ZIP
8 – ZID
7 – DEO
6 – MAZ
5 – LIT
4 – PAZ
3 – ZOM
2 – ARN
1 – LIL

250 Pronounced 'kar', as per Dee's notes.
251 Pronounced "Ik", as per Dee's notes.

THE MEANING OF THE AETHYR NAMES

It is not clear why all of the names have three letters, but it most likely holds some special significance. What is clear is that they do not represent numbers, a fact pointed out to Dee when he suggested that they translate literally as "the first," "the second," and so forth. He was told:

> "Not so, they be the substantial names of the Aires."[252]

Dee did not understand this, asking why they were translated as "the first Aire," etc. Gabriel responded with a long-winded passage about not being rash or hasty, which Dee appears not to have been happy with. He again asked, somewhat curtly, for his doubt regarding the names of the Aethyrs to be addressed, to which Gabriel berated him as acting childishly, before vanishing into the heavens in a burst of flame.

While Dee might not have been able to get much out of the angels regarding the meaning of these names, we can use what we know from the Calls to gain some insight. For example, the highest Aethyr begins and ends with the letter L, the Enochian word for "one." The Enochian word I translates as "is," which means that LIL may equate to "one is one," a rather fitting name for its lofty heights.

Unfortunately due to the lack of Enochian words at our disposal it is not possible to employ this method for all of the Aethyr names, which means we may never know what they mean unless we ask the angels ourselves.

THE AETHYRS AS INITIATIONS

The original Dee accounts say very little about the Aethyrs, so much so that their place within the system appeared to have a far less prominent role than they do today. Certainly there was no such thing mentioned as skrying or travelling to the Aethyrs, as is commonly the practice by modern magicians.

However, there is some support within Dee's diaries for the

252 Stephen Skinner, ed. *Dr. John Dee's Spiritual Diaries*, p. 385.

idea of the Aethyrs as places that can be entered. Directly after their delivery Gabriel told Dee:

> "Thus hath God kept promise with you, and hath delivered you the keys of his store-houses: wherein you shall find, (if you enter wisely, humbly, and patiently) Treasures more worth than the frames of the heavens."[253]

This is an interesting revelation, as it means that they are definite regions that can be entered, but also that they are storage places for "treasures" (likely knowledge) rather than simply empty houses.

It was Aleister Crowley, the so-called "wickedest man in the world," who popularised the Aethyrs and gave us a practical approach to employing them. The magnum opus of Aethyr work remains to this day his *The Vision and the Voice*, a collection of his diaries regarding the visions he received while exploring the Aethyrs.

He conducted the initial part of this work on 17 November 1900 in Mexico, where he explored the first two Aethyrs, TEX and RII (noting that they are technically the 30th and 29th respectively). After these visions there was a long gap of many years until he finished the rest.

He received the visions for the remaining Aethyrs in 1909 during an extensive period with his magical consort Victor Benjamin Neuburg in Algeria, where he spent a lot of time in the desert. These workings occured almost daily over a period of close to a month, from late November to late December, usually with one Aethyr per day, but sometimes, though much more rarely, two or three Aethyrs on a single day.

These visions are quite striking and poetic, but they are ultimately also very personal, and much more so as the magician approaches the Aethyr LIL. While it is interesting and worthwhile to read Crowley's accounts, I strongly recommend that the magician avoid doing so before his or her own exploration of these Aethyrs, so as not to colour their own visions. The same applies for reading the journals of other Enochian magicians.

Perhaps the most iconic of Crowley's visions was that of the

253 Ibid., p. 386.

10th Aethyr, ZAX, where he faced Coronzom,[254] the name of Satan in the language of the angels, but an entity known as the Dweller in the Abyss in Crowley's system. The remarkable account shows how Crowley entered the Triangle of Art, an absolute violation of normal magical procedure, and effectively assumed the form of Coronzom, feeling all that he felt, while Neuberg conducted a battle of wits with the entity, which Crowley had warned him to avoid. The situation ended with an almost physical battle between Coronzom and Neuberg after the former broke through the magical circle, but eventually both Neuberg and Crowley succeeded, and Crowley claimed to have crossed the Abyss.

Since Crowley effectively created this approach to the Aethyrs, we need to see what he has to say on the subject to gain further insight into exactly what the magician is supposed to do:

> "When I say I was in any Aethyr, I simply mean in the state characteristic of, and peculiar to, its nature. My senses would thus receive the subtle impressions which I had trained them to record, so becoming cognizant of the phenomena of those worlds as ordinary men are of this. I would describe what I saw and repeat what I heard and Frater O.V. [Neuburg] would write down my words and incidentally observe any phenomena which struck him as peculiar."[255]

This was a technique he learned from his time in the Golden Dawn, and while it was not something that Dee was instructed to do, it clearly works, and provides a level of initiation that is extremely potent and transformational. With so little to go on, we can only put the Aethyrs to practice, and see what kinds of results we get.

254 This name is frequently, and erroneously, written as "Choronzon" in numerous books and essays, including by Crowley himself.

255 Aleister Crowley, *On Testing Spirits*.

XIV

THE CALLS

The Calls (or Keys) are 49 invocations delivered in Enochian and English, the last 30 of which are identical save for the changing of a single word. The Calls give us most of the words in the Enochian language that we know, and act as powerful and evocative prayers for working with the angels.

THE DELIVERY OF THE CALLS

How the Calls were delivered is one of the "proofs" that the system is unlikely to have been a scam, since it would take a mind and memory beyond that which we generally afford to a human being. Initially the Calls were given to Dee backwards in an effort to prevent him from invoking the relevant forces during the transmission. This idea of writing things down backwards is a traditional method in occult practice to lessen the power of a particularly volatile or dangerous force. Clearly the angels saw it necessary at this stage and this is a good initial inkling to the potency behind these Calls.

The power of the words is clear not only in the manner in which they were delivered but in the things Kelley saw as all of this

transpired. For example, very early on in the reception of the First Call Kelley notes that the archangel Gabriel "falleth down on his face, and lieth prostrate,"[256] a rather unusual (and somewhat comical) action for such a lofty creature.

Nalvage began with what he himself described as a "tedious" method, which was to draw letters from a table, one by one, spelling words backwards, starting with the final word of the First Call. Soon, however, he appears to have abandoned this procedure and simply pointed to letters on the table, which Kelley was required to repeat. By the Fifth Call Nalvage was delivering the words forwards, which either means that the method became too time-consuming and cumbersome, that these later Calls are less potent, or that Dee and Kelley had been duly attuned to the energies of the Calls by this stage and thus could endure their forward delivery. The reality is likely a combination of the three.

All the while wicked spirits kept attempting to interrupt the sessions, so much so that there were at times great battles between Nalvage, Gabriel and some evil forces. The suggestion is that the Calls are so holy that demonic powers did not want them to be transmitted to humanity.

After the first 18 Calls are delivered Nalvage is replaced by Ilemese, one of the Sons of the Sons of Light from the Sigillum Dei Aemeth, who appears like a little boy with yellow hair and an amiable face, and it is Ilemese who delivers the Call of the Aethyrs. The fact that Nalvage did not continue with this suggests that there is a distinct separation in the angelic rulership over the first 18 Calls and this final one.

THE PURPOSE OF THE CALLS

The purpose of the Calls is explained by Nalvage as follows:

> "I am therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for One is not to be opened) Gates of

256 Ibid., p. 243.

> understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely, open unto you the secrets of their Cities, and make you understand perfectly the [knowledge] contained in the Tables."[257]

The language here is important, as it tells us that the Calls are both a key to open the Gates and a method of summoning the angels within. Nalvage also links the Calls with the Tables, but it is not clear if he is referring to the Liber Loagaeth or the Great Table. The mention of "49 Tables" suggests the former, but 30 of the Calls are known to relate to the Governors on the Great Table, which suggests that the Calls might be used for this instead. It may be that they are used for both, and that this is the missing link to answering the puzzle of the Liber Loagaeth.

The link with the Tables explains the modern adoption of using the first 18 Calls to open the Tablet of Union, EHNB, and the 16 sub-quarters of the four Watchtower Tablets, a practice first introduced by the Golden Dawn. This works by using, for example, the Third Call to open the Air of Air quarter, the Fourth Call for Water of Air, and so forth. This approach has been slated in recent times by Dee purists, who claim that the Golden Dawn simply made this up, but Nalvage's words suggest that this approach is viable and just as plausible as an application to the Liber Loagaeth.

Nalvage gives us further insight when speaking of the First Call:

> "It is the sense in your tongue of the holy and mystical Call before delivered: which followeth in practice for the moving of the second Table, the Kings and Ministers of government: The uttrance of which, is of force, and moveth them to visible apparition: moved and appeared, they are forced (by the Covenant of God delivered by his spirit) to render obedience and faithful society. Wherein, they will open the mysteries of their creation, as far as shall be necessary: and give you understanding of many thousand

257 Ibid., p. 235.

> secrets, wherein you are yet but children; for every Table hath his key: every key openeth his gate, and every gate being opened, giveth knowledge of himself of entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power, as well to speak, as to do for every [1. Palace] is above his [2. City] and every City above his [3. entrance.]"[258]

This clearly relates the First Call with the Second Table, but it is not exactly clear which Tables this is referring to. This passage does confirm the use of the Calls for summoning the angels, however, and tells us that they must obey the magician. Dee saw some significance in the numbered part towards the end, which he called "three degrees." It suggests a kind of ranking system, or a series of gates that one goes through, starting with a general entrance, then into the city, and then into the palace.

Nalvage also explained that the First Call is "the key of the first seven," which likely refers to the seven archangels that stand before the presence of God. This gives a whole new meaning to the Calls and suggests that we might be able to use it in relation to the Sigillum Dei Aemeth, which contains the names of these angels. My own personal work supports this possibility, as the Seal responds particularly well to this Call.

While exactly how the Calls relate to the Tables remains unanswered for now, experimentation with them has produced some interesting insights. The First and Second Calls, in particular, seem to produce some very strong results. Rowe wrote that these "define the poles within which the remaining Calls work." He said that the First Call "produces a generic manifestation of Spirit, a general pull towards higher levels," while the Second Call "defines a framework or overall form into which the powers of the system can be poured and contained."[259]

My own personal experience supports this view. The First Call invokes a flood of white light, giving the magician a kind of clean slate with which to work. It also enhances communication with the angels within the Watchtowers, so much so that I found it pivotal

258 Ibid., p. 248.

259 Benjamin Rowe, *Enochian Magick Reference*, p. 18.

to all my workings with them. The Second Call, however, has an altogether different feel. While the First Call pulls the magician upwards, the Second pulls the magician down. I found that I would rarely ever use this Call, but the two seem to be strongly interlinked and could be seen as a kind of equivalent to invoking and banishing. I strongly recommend that these Calls not be used in unison, as it ends up pulling the magician up and down simultaneously, creating an intense strain on the aura, which, if not dealt with, can cause illness. They could, however, be used to bookend a working, the First to elevate the magician to a spiritual level, and the Second to return him or her back to earth, as it were.

The next 16 Calls are usually associated with the 16 sub-angles of the Watchtower Tablets and are effective, in practice, at opening them, even if this was not their original purpose. These Calls are much tamer in comparison to the First and Second Calls, but it may be that the use of either of the latter helps contain the energy subsequently released by the use of these Calls.

The remaining 30 Calls, which are given as one named the Call of the Aethyrs, are linked with the 30 Aethyrs and the 91 Parts of the Earth, which are ruled by 91 Governors drawn from a series of sigils applied to the Great Table. Nalvage explained:

> "There are 30 Calls yet to come. Those 30 are the Calls of Ni[nety-one] Princes and spiritual Governors, unto whom the Earth is delivered as a portion."[260]

The Governors are assigned to the Aethyrs in groups of three for the first 29 and a final group of four for the last Aethyr, TEX. The Call of the Aethyrs is employed by changing the name of the Aethyr and its number, but everything else within the invocation remains the same.

The angel Mapsama explains more about the Calls in relation to the Parts of the Earth:

> "These Calls touch all the parts of the World. The World may be dealt withall, with her parts; Therefore you may do anything. These Calls are the keys into the Gates and Cities

260 Stephen Skinner, ed. *Dr John Dee's Spiritual Diaries*, p. 297.

> of wisdom. Which [Gates] are not able to be opened, but with visible apparition."[261]

In a marginal note Dee describes "the use of these 19 Calls" beside a passage of great significance:

> "But you shall understand, that these nineteen Calls ... are the Calls, or entrances, into the knowledge of the mystical Tables: every Table containing one whole leaf, whereunto you need no other circumstances."[262]

Dee pleads with the angel Ilemese on 11 July 1584 to give the Calls that are "fit for the 49 Gates,"[263] giving a clear link between them and the Tables, as well as the 50 Gates of Wisdom suggested by Aaron Leitch in *The Angelical Language: Volume I.*

Interestingly there is a gap between the delivery of the first 18 Calls and the Call of the Aethyrs, which makes up the remaining 30. During this period the names of the Governors and the Great Table were delivered. This timing suggests that at least some of the Calls interact with these two aspects of the system.

THE UNVOICED CALL

Dee was told that there were 49 Calls, and yet only 48 are given. The true First Call is actually never revealed, with Nalvage explaining that it is "not to be opened."

There is a possible parallel between this and the first table of Liber Loagaeth, which was, according to Raphael, not to be known. This would tend to support the idea of the remaining 48 Calls being applied to the remaining 48 tables of Liber Loagaeth, which Leitch deals extensively with in his book.

Dee linked this Unvoiced Call, as I name it, with God:

> "These four calls are the second, the [third, fourth and fifth],

261 Ibid., p. 305.

262 *A True & Faithful Relation.*, p. 199

263 Stephen Skinner, ed. *Dr John Dee's Spiritual Diaries*, p. 375.

for the first Table can have no call, it is of the Godhead."[264]

Crowley likened the Unvoiced Call with the attribution of the number 0 to the Fool card in the Tarot:

> "These first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first table hath no call, and can have no call, seeing that it is of the Godhead. Thus, then, with us hath it the number 0, though with them that of 1. (Even as the first key of the ROTA hath the number 0.)"[265]

It is likely that the angels intended that Dee and Kelly take some time to pray and contemplate God in honour of this Unvoiced Call. It is not spoken because it is an internal connection that language cannot come close to comprehending. *Gnosis*, as it were.

THE CONTENT OF THE CALLS

The Calls contain a number of references to common occult and biblical imagery, which might give us an inkling into the purpose of them.

The First Call mentions both the Sun and Moon, which are like implements in the hands of God (and thus also the magician reciting this Call). This is an obvious alchemical reference. It then speaks of trussing a person together in the palms of his hands, suggesting the creation of Man. It also mentions an Ark of Knowledge, which might be a reference to the Ark of the Covenant.

The Second Call references the four elements: the "wings of the winds" for Air, the "burning flames" for Fire, the "cups for a wedding" for Water, and the "flowers" and "barren stone" for Earth. It also refers to a "building such as is not," which could be seen as the House of God. The language employed is very earthy in general and may relate to the creation of the world.

The Third Call refers to "a Circle on whose hands stand 12 Kingdoms" and "seats 12 of government," a reference that suggests

264 Ibid, p. 261.

265 Aleister Crowley, *Liber 84 vel Chanokh*, p.32.

both the 12 Tribes of Israel and the Zodiac. It also refers to the "true ages of time" and the "fires of life and increase," which could refer to the creation of time and Man's flourishing on Earth.

The Fourth Call refers to the South, the "Thunders of Increase," and a "second beginning." This latter could refer to God's decision to "start over" with the Flood. The language also calls upon the "sons of pleasure" to arise, and suggest that one among Man might be praised, a potential reference to Christ.

The Fifth Call refers to an olive mount, which is likely a reference to the Mount of Olives in Jerusalem, which is used as a burial site. This suggests that this Call might deal with the first instance of death in the world, and so the "comforters" are sent forth to offer relief to the mourners.

The Sixth Call refers to water and fire and the angelic workmen set over the Earth, who praise God and his Creation.

The Seventh Call refers to virgins, 28 living dwellings, and the Third and Fourth Strong Towers. A continuing theme in this Call is strength, which either demonstrates the might of God or Man's belief that he is stronger than all things, which could make the towers a reference to the Tower of Babel.

The Eighth Call refers to the Elders and the "stooping dragon," which might be a reference to Satan. Death and terror also feature.

The Ninth Call refers to a guard of flaming swords, and these have wings, so are likely the Kerubim guarding the Gates of Eden. The overall language suggests the potential wrath of God against those who offend him.

The Tenth Call refers to judgement and wrath, suggesting the enactment of the potential of the last call. Scorpions, sulphur, poison and thunder all feature, along with a repetition of the word "woe" in relation to the inquity of the Earth.

The Eleventh Call refers to five thunders, an eagle, and the house of death. The eagle is the symbol of the higher aspect of Scorpio, which is attributed to the Death card in the Tarot and is generally linked with this topic.

The Twelfth Call refers to the Lanterns of Sorrow and God's wrath.

The Thirteenth Call refers to swords which have 42 eyes, perhaps

a reference to God's 42-letter name. These appear to "stir up the wrath of sin," however, and make empty people drunk, suggesting that they are the forces that lead astray.

The Fourteenth Call refers to the Sons of Fury and the Daughters of Lust, in addition to 24 seats, which could be a reference to the Seniors or Elders. There is also the Voice of God and more fury and extreme justice.

Calls Four, Five and Six refer to the second, third and fourth angles respectively, the significance of which is unknown, but it could be a possible reference to the angles of the Watchtowers, which would add some support to the Golden Dawn's assignments.

Calls Four, Twelve and Thirteen refer to the South. The Seventh and Eleventh Keys reference the East. Call Nine refers to the West. The Tenth Call refers to the North.

The Eighth Call refers to midday. The Tenth Call refers to night and day. No other times of day are mentioned.

Calls Fifteen to Seventeen are directed towards three flames, all of which appear to relate to God's righteousness and wrath.

The Eighteenth Call, which is the final Call before the Call of the Aethyrs, is directed towards the "mighty light and burning flame of comfort," continuing the fiery imagery. However, it quickly shifts to focus on the idea of joy and calls on God to be a "window of comfort unto me." It may be that this Call could be employed for times of despair, to bring happiness into one's life.

The Nineteenth Call, being the Call of the Aethyrs, provides some striking imagery where God wishes division and confusion upon Earth, and says that he regrets making Man. Dee asked if it was true that God pronounced this malediction, and Ilemese said that it was, blaming it on Adam's transgressions against God in the Garden of Eden. This is important, as it puts the First Call into the timeline of Adam and Eve's expulsion, suggesting not the creation of the world, but Man's banishment into it. It also gives us a unique insight into God's wrath over this biblical event.

It is abundantly clear that while the language of the Calls is beautiful and poetic, the content is usually quite grim, particularly after the first few Calls. There is death, fury, and lots of wrath. This is the vengeful, jealous and somewhat vindictive God of the Old Testa-

ment, one that any "God-fearing" Christian would be able to identify with, but also one that no one would particularly want to associate with. The Calls show what many Gnostics would consider the Demiurge, rather than the true nature of God, who is a power beyond even the Demiurge's conception. From a non-Gnostic perspective, as in Dee and Kelley's case, these Calls have a definite apocalyptic feel to them and clearly reference some of the events of Revelation.

The common invocation "Move and Appear" appears frequently throughout the calls, with a longer version containing an addendum, "Open the Mysteries of your Creation," emphasising the magician's role as a servant of "the Highest." The frequency with which these passages occur in the Calls suggest that this phrasing is the most suitable invocation for working with the Enochian entities.

THE CALLS AND THE GREAT TABLE

While Dee was left with little instruction on the use of the Calls, the Golden Dawn paired the Calls with the Watchtowers in the following manner:

First Call:	Tablet of Union
Second Call:	EHNB
Third Call:	Air of Air
Fourth Call:	Water of Water
Fifth Call:	Earth of Earth
Sixth Call:	Fire of Fire
Seventh Call:	Water of Air
Eighth Call:	Earth of Air
Ninth Call:	Fire of Air
Tenth Call:	Air of Water
Eleventh Call:	Earth of Water
Twelfth Call:	Fire of Water
Thirteenth Call:	Air of Earth
Fourteenth Call:	Water of Earth
Fifteenth Call:	Fire of Earth
Sixteenth Call:	Air of Fire
Seventeenth Call:	Water of Fire
Eighteenth Call:	Earth of Fire

THE FIRST CALL

OL	I
SONF	reign
VORSG	over you
GOHO	sayeth
IAD	the God
BALT	of Justice
LANSH	in power exalted
CALZ	above the firmaments
VONPHO	of wrath:
SOBRA	in Whose
ZOL	hands
ROR	the Sun
I	is
TA	as
NAZPSAD	a sword,
OD	and
GRAA	the Moon
TA	as
MALPRG	a through-thrusting fire
DS	which
HOLQ	measureth
QAA	your garments[266]
NOTHOA	in the midst
ZIMZ	of my vestures
OD	and
COMMAH	trussed you together
TA	as
NOBLOH	the palms
ZIEN	of my hands:
SOBA	Whose
THIL	seats
GNONP	I garnished

266 QAA means "of your Creation" at the end of this and numerous other Calls. It is not clear if this is a mistake or if the word has another meaning. Another word, OBOLEH, translates as "your garments" later in this Call and could possibly be used in place of QAA.

PRGE	with the fire
ALDI	of gathering
DS	and[267]
URBS	beautified
OBOLEH	your garments
GRSAM	with admiration,
CASARM	to whom
OHORELA	I made a law
CABA	to govern
PIR	the holy ones,
DS	and
ZONRENSG	delivered you
CAB	a rod
ERM	with
IADNAH	the ark of knowledge.
PILAH	Moreover
FARZM	you lifted up your voices
OD	and
ZNRZA	swore
ADNA	obedience
OD	and
GONO	faith
IADPIL	to him
DS	that
HOM	liveth
OD	and
TOH	triumpheth,
SOBA	whose
IAOD	beginning
IPAM	is not
OD	nor[268]
UL	end

267 The Enochian word for "and" is actually OD. DS means "which." I recommend replacing either the Enochian word or the English translation for accuracy.

268 OD is usually translated as "and," which means this line could also be read as "whose beginning is not and end can not be." The meaning is essentially the same, if not entirely grammatically correct.

IPAMIS	can not be
DS	which
LOHOLO	shineth
VEP	as a flame
ZOME[269]	in the midst
POAMAL	of your palace
OD	and
SONF	reigneth
AAI[270]	amongst you
TA	as
PIAP	the balance
BALTOH	of righteousness
OD	and
VAOAN	truth.
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

THE SECOND CALL

ADGT	Can
UPAAH	the wings
ZONG	of the winds

269 This was given as ZOMDVX by the angels, but Dee was told to "call it Zome." There appears to have been some difficulty over the letter X, which even Nalvage could not discern and classified as a mystery.

270 Dee was told that the first A in AAI "may be an A an O or an E." See *A True & Faithful Relation*, p. 83.

OM	understand[271]
FAAIP	your voices
SALD	of wonder
VIV	O you the second[272]
L	of the first
SOBAM	Whom
IALPRG	the burning flames
IZAZAZ	have framed
PIADPH	within the depths of my Jaws,
CASARMG	whom[273]
ABRAMG	I have prepared
TA	as
TALHO	Cups
PARACLEDA	for a wedding
Q	or
TA	as
LORSLQ	the flowers
TURBS	in their beauty
OOGE	for the Chamber
BALTOH	of righteousness
GIUI	Stronger
CHIS	are
LUSD	your feet
ORRI	than the barren stone:
OD	And
MICALP	mightier
CHIS	are
BIA	your voices
OZONGON	than the manifold winds
LAP	For

271 Dee combined ZONG and OM, teanslating them as "of the winds," with FAAIP as "understand" and SALD as "your voices of wonder." This is most likely an error, as OM is "understand" in other Calls. I have corrected them into their likely assignments above.

272 This is translated simply as "the second" elsewhere. It appears that the "O you" is extra English verbiage to add to the invocatory style.

273 SOBAM is used earlier and elsewhere for "whom." Either these are two words for the same thing or they mean a slightly different thing. It could be that one is more formal or applies only to God.

NOAN	you are become
TROF	a building
CORS	such
TA	as
GE	is not
OQ	but
MANIN	in the mind
IAIDON	of the all powerful.
TORZU	Arise
GOHEL	sayeth the First
ZACAR	Move
CA	therefore
CNOQOD	unto his Servants:
ZAMRAN	Show yourselves
MICALZO	in power:
OD	And
OZAZM	make me
VRELP	a strong Seething,
LAP	for
ZIRDO	I am
IOIAD	of him that liveth forever.

THIRD CALL

MICMA	Behold
GOHO	sayeth
IAD	your God,
ZIR	I am
COMSELH	a Circle
AZIEN	on whose hands
BIAB	stand
OS	12
LONDOH[274]	Kingdoms.
NORZ	Six
CHIS	are

274 Dee was given OS and LONDOH conjoined, but told they were separate words.

OTHIL	the Seats
GIGIPAH	of living breath,
VNDL[275]	the rest
CHIS	are
TAPVIN[276]	as sharp sickles:
Q	or
MOSPLEH[277]	the horns
TELOCH	of death;
QUIIN	wherein
TOLTORG	the Creatures of the earth
CHIS	are,
ICHISGE	to are not,
M	except
OZIEN	mine own hand,
DST[278]	which
BRGDA	sleep
OD	and
TORZUL	shall rise.
ILI	In the first
EOL	I made you
BALZARG	Stewards
OD	and
AALA	placed you
THILN	in seats
OS	12
NETAAB	of government,
DLUGA	giving
VOMZARG	unto every one of you
LONSA	power
CAPMIALI	successively
VORS	over
CLA	456,

275 Dee was told that this can be VDL or VDNL. His pronunciation note is not very helpful, but it is likely the V is pronunced as a U.

276 Dee was told that this could be TAPUI also. Note the U pronunciation again for V.

277 This and the previous word were originally conjoined as one.

278 DS is usually "which." The T is likely a transcription error.

HOMIL	the true ages
COCASB	of time,
FAFEN	to the intent that,
IZIZOP	from your highest vessels
OD	and
MIINOAG	the Corners
DE	of
GNETAAB	your governments,
VAUN	you might work
NANAEEL	my power:
PANPIR	pouring down
MALPIRGI	the fires of life and increase,
PILD	continually
CAOSG	on the earth
NOAN	Thus you are become
UNALAH	the skirts
BALT	of Justice
OD	and
VOOAN	Truth.
DOOIAP	In the name
MAD	of the same, your God
GOHOLOR	Lift up,
GOHUS	I saw,
AMIRAN	yourselves.
MICMA	Behold
IEHUSOZ	his mercies
CACACOM	flourish
OD	and
DOOAIN	Name
NOAR	is become
MICAOLZ	mighty
AAIOM	amongst us
CASARMG	In whom
GOHIA	we say
ZACAR	Move
UNIGLAG	Descend
OD	and

IMUAMAR	apply yourselves unto us
PUGO	as unto
PLAPLI	partakers
ANANAEL	of the secret wisdom
QAAN	of your Creation.

FOURTH CALL

OTHIL	I have set
LASDI	my feet
BABAGE	in the South
OD	and
DORPHA	have looked about me
GOHOL	saying,
GCHISGE	are not
AVAVAGO	the Thunders of increase
CORMP	numbered
PD	33,
DS	which
SONF	reign
VIV	in the second
DIU	Angle,
CASARMI	under whom
OALI	I have placed
MAPM	9639
SOBAM	Whom
AG	None
CORMPO	hath yet numbered,
CRIP	but
L	one,
CASARMG	in whom
CROODZI	the second beginning of things
CHIS	are
OD	and
UGEG	wax strong
DS	which
T	also

CAPIMALI	successively
CHIS	are
CAPIMAON	the number of time:
OD	and
LONSHIN	their powers
CHIS	are
TA	as
LO	the first
CLA	456:
TORZU	Arise,
NOR	you sons
QUASAHI	of please,
OD	and
F	visit
CAOSGA	the earth:
BAGLE	for
ZIR	I am
ENAY	the Lord
IAD	your God,
DS	which
I	is,
OD	and
APILA	liveth.
DOOAIP	In the name
QAAL	of the Creator
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
OBELISONG	as pleasant deliverers
RESTEL	That you may praise him
AAI	amongst
NOR	the sons
MOLAP	of men.

FIFTH CALL

SAPAH	The mighty sounds

ZIMII	have entered
D	into the third
DIV	angle,
OD	and
NOAS	are become
TAQANIS	as olives
ADROCH	in the olive mount
DORPHAL	looking with gladness
CAOSG	upon the earth
OD	and
FAONTS	dwelling
PERIPSOL	in the brightness of the heavens
TA	as
BLIOR	continual comforters,
CASARM	unto whom
AMIPZI	I fastened
NAZARTH	pillars of gladness
AF	19
OD	and
DLUGAR	gave them
ZIZOP	vessels
ZLIDA	to water
CAOSGI	the earth
TOLTORGI	with her creatures,
OD	and
ZCHIS	they are
ESIASCH	the brothers
L	of the first
OD	and
VIV	second
OD	and
IAOD	the beginning
THILD	of their own seats
DS	which
PERAL	are garnished
HUBAR	with continually burning lamps
PEOAL	69636

SOBA	whose
CORMFA	numbers
CHIS	are
TA	as
LA	the first
ULS	the ends
OD	and
QCOCASB	the contents of time.
CA	Therefore
NIIS	Come you
OD	and
DARBS	obey
QAAS	your creation,
F	visit us
ETHARZI	in peace
OD	and
BLIOR	comfort
IAIAL	Conclude us
EDNAS	as receivers
CICLES	of your mysteries:
BAGLE	for why?
IAD	Our Lord and Master
I	is
L	all one.

SIXTH CALL

GAH	The spirits
S	of ye fourth
DIU	Angle
CHIS	are
EM	Nine,
MICALZO	Might
PILZIN	in the firmaments of waters,
SOBAM	Whom
EL	the first
HARG	hath planted

MIR	a torment
BABALON	to the wicked
OD	and
OBLOC	a garland
SAMVELG	to the righteous
DLUGAR	giving unto them
MALPURG	fiery darts
AR	to fan
CAOSGI	the earth
OD	and
ACAM	7699
CANAL	continual Workmen
SOBA	whose
ELZAP	courses
FBLIARD[279]	visit with comfort
CAOSG	the earth
OD	and
CHIS	are
ANETAB	in government
OD	and
MAIM	continuance
TA	as
VIV	the second
OD	and
D	the third
DARSAR	Wherefore
SOLPETH	hearken unto
BIEN	my voice
BRITA	I have talked of you
OD	and
ZACAM	I move you
GMICALZO	in power and presence,
SOBA	whose
HAATH	works
TRIAN	shall be
LUIAHE	a song of honour

279 This was originally TBLIARD, but Dee was told that it was better if an F replaced the T.

OD	and
ECRIN	the praise
MAD	of your God
QAAON	in your Creation.

SEVENTH CALL

RAAS	The East
I	is
SALMAN	a house
PARADIZ	of virgins
OECRIMI	singing praises
AAI	amongst
IALPIRGAH	the flames of the first glory,
QUIIN	wherein
ENAY	the Lord
BUTMON	hath opened his mouth
OD	and
INOAS	they are become
NI	28
PARADIAL	Living dwellings
CASARMG	in whom
UGEAR	the strength of men
CHIRLAN	rejoiceth
OD	and
ZONAC	they are apparelled
LUCIFTIAN	with ornaments of brightness
CORS	such
TA	as
VAUL	work
ZIRN	wonders
TOL	on all
HAMI	creatures
SOBA	Whose
LONDOH	Kingdoms
OD	and
MIAM	continuance

CHIS	are
TA	as
D	the third
OD	and
ES	the fourth
UMADEA	strong towers
OD	and
PIBLIAR	places of comfort
OTHIL	The seats
RIT	of mercy
OD	and
MIAM[280]	continuance.
CNOQUOL	O you Servants
RIT	of Mercy,
ZACAR	Move,
ZAMRAN	Appear,
OECRIMI	sing praises
QAADAH	unto the Creator:
OD	And
OMICAOLZ	be mighty
AAIOM	amongst us
BAGLE	For
PAPNOR	to this remembrance
IDLUGAM	is given
LONSHI	power
OD	and
VUPLIF[281]	our strength
UGEG	waxeth strong
BIGLIAD	in our Comforter.

EIGHT CALL

BAZME	The Midday
LO	the first

280 This was originally conjoined with the previous word and could be pronunced as "mi-am" or "nu-am," the latter of which suggests a potential alternate spelling of NUAM.

281 The pronunciation guide is "Ump-lift," suggesting the spelling is in error.

I	is
TA	as
PIRIPSON	the third heaven
OLN	made
NAZAVABH	of Hyacinth Pillars
OX	26
CASARMG	in whom
VRAN[282]	the Elders
CHIS	are
VGEG	become strong
DS	which
ABRAMG	I have prepared
BALTOHA	for my own righteousness
GOHO	saith
IAD	the Lord
SOLA	whose
MIAM	long continuance
TRIAN	shall be
TA	as
LOLCIS	bucklers
ABAI	to the stooping
VOVIN[283]	Dragons
OD	and
AZIAGIAR	like unto the harvest
RIOR	of a widow.
IRGIL	How many
CHIS	are
DA	there
DS	which
PAAOX	remain
BUSD	in the glory
CAOSGO	of the earth
DS	which
CHIS	are
OD	and
IPURAN	shall not see

282 Dee was told this could either be GRAN or VRAN.

283 This was originally given as UONIN.

TELOCH[284]	death
CACARG	until
O	this
SALMAN	house
LONCHO	fall
OD	and
VOVINA	the Dragon
CARBAF	sink.
NIISO	Come away,
BAGLE	for
AUAUAGO[285]	the Thunders
GOHO	have spoken:
NIISO	Come away,
BAGLE	for
MOMAO	the Crowns
SIAION	of the Temple
OD	and
MABZA	the coat
IADOIASMOMAR	of him that is, was and shall be crowned
POILP	are divided
NIIS	Come
ZAMRAN	Appear
CIAOFI	to the terror
CAOSGO	of the earth
OD	and
BLIORS	to our comfort
OD	and
CORSI	of such
TA	as
ABRAMG	are prepared

284 This was originally given as TELOAH.

285 The pronunciation note uses the letter U also, but it is likely pronunced as a V.

NINTH CALL

MICAOLI	A mighty
BRANSG	guard
PURGEL	of fire
IALPOR	with two-edged swords
DS	flaming
BRIN	(which
EFAFAFE	have vials
P	8
VONPHO	of wrath
OLANI	for two times
OD	and
OBZA	a half:
SOBA	whose
UPAAH	wings
CHIS	are
TATAN	of wormwood,
OD	and
TRANAN	of the marrow
BALYE	of salt,)
ALAR	have settled
LUSDA	their feet
SOBOLN	in the West,
OD	and
CHIS	are
HOLQ	measured
CNOQVODI[286]	with their Ministers
CIAI	9996.
VNAL	These
ALDON	gather up
MOM	the moss
CAOSGO	of the earth
TA	as
LAS	the rich
OLLOR	man

286 V pronounced as a U.

GNAY	doth
LIMLAL	his treasure:
AMMA	Cursed
CHIIS	ar they
SOBA	whose
MADRID	iniquities
ZCHIS	they are
OOANOAN	in their eyes
CHIS	are
AVINY	milestones
DRILPI	greater
CASOGIN	than the earth
OD	And
BUTMONI	from their mouths
PARM	rune
ZUMVI	seas
CNILA	of blood:
DAZIZ	Their heads
ETHAMZ[287]	are covered
ACHILDAO	with diamond:
OD	and
MIRC	upon
OZOL	their heads
CHIS	are
PIDIAI	marble
COLLAL	sleeves.
VLCININ[288]	Happy is he,
ASOBAM	on whom
UCIM	they frown not.
BAGLE	For why?
IAD	The God
BALTOH	of righteousness,
CHIRLAN	rejoiceth
PAR	in them.
NIISO	Come away
OD	and

287 Pronounced "E-tham-Zod."

288 V pronounced as a U.

IP	not
OFAFAFE	your Vials
BAGLE	For
ACOCASB	the time
I	is
CORS	such
CA	as
VNIG	requireth
BLIOR	comfort.

TENTH CALL

CORAXO	The Thunders of Judgement and Wrath
CHIS	are
CORMP	numbered
OD	and
BLANS	are borrowed
LUCAL	in the North
AZIAZOR	in the likeness
PAEB	of an oak
SOBA	whose
LILONON	branches
CHIS	are
VIRQ[289]	Nests
OP	22
EOPHAN	of lamentation
OD	and
RACLIR	weeping
MAASI	Laid up
BAGLE	for
CAOSGI	the earth
DS	which
IALPON	burn
DOSIG	night
OD	and

289 Pronunciation note suggests last syllable is pronounced "quu."

BASGIM	day:
OD	and
OXEX	vomit out
DAZIZ	the heads
SIATRIS	of scorpions
OD	and
SALBROX	live sulphur
CINXIR	mingled
FABOAN	with poison
UNAL	These
CHIS	be
CONST	The Thunders
DS	that
DAOX	5678
COCASG	times
OL	in the 24th part
OANIO	of a moment
YOR	roar
EORS	with a hundred
MICAOLI[290]	mighty
OL[291]	
GIXYAK	earthquakes
OD	and
EORS	a thousand
COCASB	times
PLOSI	as many
MOLUI	surges
DS	which
PAGEIP	rest not
LARAG	neither
OM	know
DROLN	at any
MATORB[292]	1000

290 This was originally given as VOHIM.

291 There does not appear to be a translation for this word in this position. Elsewhere it means "I" or "24."

292 This was originally given after YOLCI, but Dee was told it must come after OM DROLN.

COCASB	time
EMNA	here
L	One
PATRALX	rock
YOLCI	bringeth forth
NOMIG	even as
MONONS	the heart
OLORA	of man
GNAY	doth
ANGELARD	his thoughts
OHIO	woe
OHIO	woe
OHIO	woe
OHIO	woe
OHIO	woe
OHIO	woe
NOIB	yea
OHIO	woe
CAOSGON	be to the earth
BAGLE	For
MADRID	her iniquity
I	is
ZIROP	was
CHISO	and shall be
DRILPA	great.
NIISO	Come away
CRIP	but
IP	not
NIDALI	your noises.

ELEVENTH CALL

OXIAYAL	The mighty seat
HOLDO	groaned
OD	and
ZIROM	they were
O	5

CORAXO	thunders
DS	which
ZILDAR	flew
RAASY	into the Earth
OD	and
VABZIR	the Eagle
CAMLIAX	speak
OD	and
BAHAL	cried with a loud voice
NIISO	Come away
OD	and
ALDON	they gathered them together in
SALMAN	the house
TELOCH	of death
CASARMAN	of whom
HOLQ	it is measured
OD	and
T	it
I	is
TA	as
ZCHIS	they are
SOBA	whose
CORMF	number
I	is
GA	31.
NIISO	Come away
BAGLE	For
ABRAMG	I have prepared
NONCP[293]	for you
ZACAR	Move
CA	therefore
OD	and
ZAMRAN	shew yourselves
ODO	open
CICLE	the Mysteries
QAA	of your Creation

293 The Call originally ended here. The traditional ending was added later.

ZORGE	Be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God
HOATH	the true worshipper
IADIA	of the Highest.

TWELFTH CALL

NONCI	O you
DS	that
SONF	reign
BABAGE	in the south
OD	and
CHIS	are
OB	28
HUBAIO	the lanterns
TIBIBP	of sorrow
ALLAR	bind up
ATRAAH	your girdles
OD	and
EF	visit us
DRIX	Bring down
FAFEN	your train
MIAN	3663
AR	that
ENAY	the Lord
OVOF	may be magnified
SOBA	whose
DOOAIN	name
AAI	amongst you
I	is
VONPH	Wrath
ZACAR	Move,
GOHUS	I say,
OD	and

ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

THIRTEENTH CALL

NAPEAI	Oh you swords
BABAGEN	of the south
DS	which
BRIN	have
VX	42
OOAONA	eyes
LRING	to stir up
VONPH	wrath
DOALIM	of sin
EOLIS	making
OLLOG	men
ORSBA	drunken
DS	which
CHIS	are
AFFA	empty
MICMA	Behold
ISRO	the promise
MAD	of God
OD	and
LONSHI TOX	his power
DS	which
IUMD	is called
AAI	amongst you

GROSB	A bitter sting:
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

FOURTEENTH CALL

NOROMI	O you sons
BAGIE	of fury
PASBS	the daughters
OIAD	of the Just
DS	which
TRINT	sit
MIRC	upon
OL	24
THIL	seats
DODS	vexing
TOL	all
HAMI	creatures
CAOSGO	of the earth
HOMIN	with age
DS	which
BRIN	have
OROCH	under you
QUAR	1636
MICMA	Behold
BIAL	the voice

OIAD	of God
AISRO	promise
TOX	of him
DS	which
IUMD	is called
AAI	amongst you
BALTIM	Fury, or Extreme Justice.
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

FIFTEENTH CALL

ILS	O thou
TABAAM	the governor
L	of the first
IALPRT	flame
CASARMAN	under whose
UPAAH	wings
CHIS	are
DARG	6739
DS	which
OADO	weave
CAOSGI	the earth
ORSCOR	with dryness
DS	which
OMAX	knowest

MONASCI	of the great name
BAEOVIB	Righteousness
OD	and
OMETGIS	the seal
IAIADIX	of Honour.
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

SIXTEENTH CALL

ILS	O thou
VIV	second
IALPRT	flame
SALMAN	the house
BALT	of Justice
DS	which
BRIN	hast
ACROODZI	thy beginning
BUSD	in glory:
OD	and
BLIORAX	shalt comfort
BALIT	the just:
DS	which
INSI	walkest
CAOSG	on the earth
LUSDAN	with feet

EMOD	876
DS	that
OM	understand
OD	and
TLIOB	separate
HAMI	creatures
DRILPA	great
GEH	art
ILS	thou
MADZILODARP	in the God of stretch-forth-and-conquer.
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

SEVENTEENTH CALL

ILS	O thou
D	third
IALPRT	flame
SOBA	whose
UPAAH	wings
CHIS	are
NANBA	thorns
ZIXLAY	to stir up
DODSIH	vexation:
OD	and

BRIN	hast
FAXS	7336
HUBARO	lamps living
TUSTAX	going
YLSI	before the
SOBA	whose
IAD	God
I	is
VONPOVNPH	Wrath in Anger
ALDON	Gird up
DAXIL	thy loins
OD	and
TOATAR	hearken.
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

EIGHTEENTH CALL

ILS	O thou
MICAOLZ	mighty
OLPIRT	light
OD	and
IALPRG	burning flame
BLIORS	of comfort
DS	which
ODO	openest

BUSDIR	the glory
OIAD	of God
OVOARS	to the centre
CAOSGO	of the earth
CASARMG	In whom
LAIAD	the secrets of truth
ERAN	6332
BRINTS	have
CASASAM	their abiding
DS	which
IUMD	is called
ACLONDOH	in thy Kingdom
MOZ	Joy
OD	and
MAOFFAS	not to be measured
BOLP	Be thou
COMO	a window
BLIORT	of comfort
PAMBT	unto me.
ZACAR	Move,
OD	and
ZAMRAN	show yourselves
ODO	open
CICLE	the mysteries
QAA	of your Creation
ZORGE	be friendly unto me
LAP	for
ZIRDO	I am
NOCO	the servant
MAD	of the same your God,
HOATH	the true worshipper
IADIA	of the Highest.

CALL OF THE AETHYRS

MADRIIAX[294]	Oh you heavens

294 Can also be MADRIAX.

DS	which
PRAF	dwell
[LIL][295]	[in the first Aire,]
CHIS	are
MICAOLZ	Mighty
SAANIR	in the parts
CAOSGO	of the Earth,
OD	and
FISIS	execute
BALZIZRAS	the Judgement
IAIDA	of the highest
NONCA	to you
GOHULIM	it is said,
MICMA	Behold
ADOIAN	the face
MAD	of your God,
IAOD	the beginning
BLIORB	of comfort:
SOBA	whose
OOAONA	eyes
CHIS	are
LUCIFTIAS	the brightness
PERIPSOL	of the heavens:
DS	which
ABRAASSA	provided
NONCF	you
NETAAIB	for the government
CAOSGI	of the Earth,
OD	and
TILB	her
ADPHAHT	unspeakable
DAMPLOZ	variety
TOOAT	furnishing
NONCF	you
GMICALZ	with a power
OMA	understanding

295 Words in brackets, relating to the name and number of each Aethyr, are to be replaced when working with a different Aethyr.

LRASD	to dispose
TOFGLO	all things
MARB	according
YARRY	to the providence
IDOIGO	of him that sitteth on the holy Throne
OD	and
TOZULP	rose up
IAODAF	in the beginning
GOHOL	saying,
CAOSGI	The Earth
TABAORD	Let her be governed
SAANIR	by her parts
OS	and
CHRISTEOS	Let there be
YRPOIL	Division
TIOBL	in her,
BUSDIR	that the glory
TILB	of her
NOALN	may be
PAID	always
ORSBA	drunken
OD	and
DODRMNI	vexed
ZYLNA	in itself:
ELZAP TILB	Her course,[296]
PARMGI	let it run
PERIPSAX	with the heavens:
OD	and
TA	as
QURLST	a handmaid
BOOAPIS	her let serve them:
L	One
NIMB	season
OUCHO	Let it confound
SYMP	another:

296 TILB is "her," which means that ELZAP must be "course;" however, the order of the words is reversed in the Enochian version, which is either an unusual grammatical element or an error.

OD	And
CHRISTEOS	let there be
AG	no
TOLTORN	Creature
MIRC	upon
Q	or
TIOBL	within her
LEL	the same:
TOL	All
PAOMBD	her members
DILZMO	let them differ
ASPIAN	in their qualities:
OD	And
CHRISTEOS	let there be
AG	no
L	one
TOLTORN	Creature
PARACH	equal
ASYMP	with another
CORDZIZ	The reasonable Creatures of earth or Men
DODPAL	let them vex
OD	and
FIFALZ	weed out
L	one
SMNAD	another:
OD	And
FARGT	the dwelling places,
BAMS	let them forget
OMAOAS	their names:
CONISBRA	The work of man
OD	and
AVAVOX	his pomp,
TONUG	let them be defaced:

ORSCA TLB	His buildings[297]
NOASMI	let them become
TABGES	Caves
LEVITHMONG	for the beasts of the field:
UNCHI	Confound
OM TILB	her understanding[298]
ORS	with darkness.
BAGLE	For why?
MOOOAH	It repenteth me
OL	I made
CORDZIZ	Man.
L	One
CAPIMAO	while
IXOMAXIP	let her be known,
OD	and
CA	another
CAPIMAO	while
GOSAA	a stranger:
BAGLEN	Because
PI	she
I	is
TIANTA	the bed
ABABALOND	of a Harlot,
OD	and
FAORGT	the dwelling place
TELOCVOVIM	of him that is fallen:
MADRIIAX	O you heavens,
TORZU	arise,
OADRIAX	the lower heavens
OROCHA	underneath you,
ABOAPRI	Let them serve you:
TABAORI	Govern
PRIAZ	those

297 This is similar to the incidents of TILB, except TLB appears to mean "his" rather than "her." Again the order is reversed. Dee's pronunciation aid combines them as "Orscatlb," suggesting that they be pronounced as one word, with the pronoun perhaps working as a suffix.

298 As footnote 294.

AR	that
TABAORI	govern:
ADRPAN	Cast down
CORS	such
TA	as
DOBIX	fall:
YOLCAM	Bring forth
PRIAZI	with those
AR	that
COAZIOR	increase:
OD	And
QUASB	destroy
QTING	the rotten:
RIPIR	No place
PAAOXT	let it remain
SAGACOR	in one number:
UML	Add
OD	and
PRDZAR	Diminish
CACRG	until
AOIVEAE	the stars
CORMPT	be numbered:
TORZU	Arise,
ZACAR	Move
OD	and
ZAMRNA	Appear
ASPT	before
SIBSI	the Covenant
BUTMONA	of his mouth,
DS	which
SURZAS	he hath sworn
TIA	unto us
BALTAN	in his Justice:
ODO	Open
CICLE	the Mysteries
QAA	of your Creation
OD	And

OZAZMA	Make us
PLALPLI	partakers
IADNAMAD	of undefiled knowledge.

APPENDIX I

ENOCHIAN GEMATRIA

A number of people have suggested that the frequent instances of numbers throughout the Calls might be some form of Enochian gematria that could be applied to other words. While Dee was never given numerical equivalents to the letters, like we have for Hebrew, there is some weight to this theory, because some of the numbers appear to be directly linked with the letters.

For example, in the Fourth Call we encounter the words MAPM, meaning "9639," and CLA, meaning "456." The first thing that is clear is that the four digit number has a four-letter name, while the three digit number has a three-letter name. The second thing that is clear from the first word is that the two instances of the number 9 are designated by the letter M, suggesting it is not an arbitrary assignment. The third thing that is apparent is that the 6 in the first word is designated by the letter A, while the 6 in the second word is also designated by the letter A, suggesteing this letter is directly associated with this number.

The problem with this approach is that other instances of numbers do not follow the same logic. For example, the Fifth Call gives us the words AF, "19," and PEOAL, "69636." While these both

have the same number of digits as letters, they do not match what we have previously encountered. Instead of M for 9 we have F in the first word and E in the second. Instead of P for 3 we have A. Instead of A for 6 we have P, O, and L, the latter letter being associated with the word "one" elsewhere in the Calls.

Potentially Enochian allows for multiple letters to be associated with numbers, and perhaps the letter changes depending on whether it is in the tens, hundreds, or thousands, but it seems that there is, in fact, little logic to the numbers, and despite much exploration by numerous magicians, this part of the Enochian system may remain a mystery for some time to come.

In the OSDL we employed the following gematria attributions. It is not clear how these associations came about, apart from the initial seven being in order like with Hebrew. Also note the omission of the English C, Y, etc. I include these for those who are curious.

B	1	Pa
K	2	Veh
G	3	Ged
D	4	Gal
F	5	Or
A	6	Un
E	7	Graph
Z	8	Ceph
P	9	Mals
H	10	Na
L	20	Ur
O	30	Med
Q	40	Ger
N	50	Drux
I	60	Gon
V	70	Van
X	80	Pal
M	90	Tal
R	100	Don
S	200	Fam
T	300	Gisg

APPENDIX II

ENOCHIAN DICTIONARY

This appendix includes my own personal Enochian dictionary, which I compiled when I was a member of the OSDL. This dictionary includes all the words from the Calls, and all the names of the angels upon the Watchtowers.

The descriptions for the angelic names are based on the OSDL's system, which was a mix of Golden Dawn attributions (i.e. elemental and planetary), with some of the Order's own terminology. Consult Chapter XI on the Great Table if these are unfamiliar.

Since we omitted English distinctions between letters (i.e. we used I for Gon, even when Dee was given the letter Y), an omission I now believe to be a mistake, one will notice some spelling alterations in some of these words.

I have also included the gematria, as per Appendix I, which some people might find interesting.

A

A –	"With"; "On"	[6]
AABCO –	Command Angel of Air of Water	[45]
AAETPIO –	Senior Of Mars Of Fire	[471]
AAI –	"Among You"; "Among"	[72]
AAIOM –	"Among Us"	[192]
AALA –	"Placed You"	[42]
AAOZAIF –	Senior Of Jupiter Of Air	[121]
AAPDOCE –	Senior Of Venus Of Fire	[64]
ABABALOND –	"Of A Harlot"	[124]
ABAI –	"To The Stooping"	[73]
ABALPT –	Call Angel of Earth of Earth	[342]
ABOAPRI –	"Let Them Serve You"	[212]
ABRAASSA –	"Provided"	[525]
ABRAMG –	"Prepared"; "I Have Prepared"	[206]
ABRAMGA –	"I Have Prepared"	[212]
ABRAMIG –	"Are Prepared"	[266]
ACAM –	"7699"	[104]
ACLONDOH –	"In Thy Kingdom"	[152]
ACZINOR –	Senior Of Jupiter Of Earth	[256]
ACROODZI –	"Thy Beginning"	[240]
ADGT –	"Can"	[313]
ADNA –	"Obedience"	[66]
ADOEOET –	Senior Of Jupiter Of Fire	[384]
ADOIAN –	"The Face"	[156]
ADPHAHT –	"Unspeakable"	[345]
ADROCH –	"In The Olive Mount"	[152]
ADRPAN –	"Cast Down"	[169]
ADVORPT –	Governor Of TEX 3	[519]
AF –	"19"	[11]
AFFA –	"Empty"	[22]
AG –	"No/None"	[9]
AHAOZPI –	Senior Of Venus Of Air	[129]
AHMLICV –	Senior Of Mercury Of Earth	[258]
AIAOAI –	Call Angel of Earth of Air	[168]

AISRO –	"The Promise"	[396]
ALAR –	"Have Settled"	[100]
ALDI –	"Of Gathering"	[90]
ALDON –	"Gathered Them Together"; "Gather Up"; "Gird Up"	[110]
ALHCTGA –	Senior Of Venus Of Earth	[347]
ALLAR –	"Bind Up"	[120]
ALNDVOD –	Senior Of Luna Of Fire	[184]
ALOAI –	Command Angel of Fire of Air	[122]
AMIPZI –	"I Fastened"	[233]
AMIRAN –	"Yourselves"	[312]
AMMA –	"Cursed"	[192]
ANAEEM –	Call Angel of Water of Earth	[166]
ANANAEL –	"The Secret Wisdom"	[145]
ANETAB –	"In Government"	[370]
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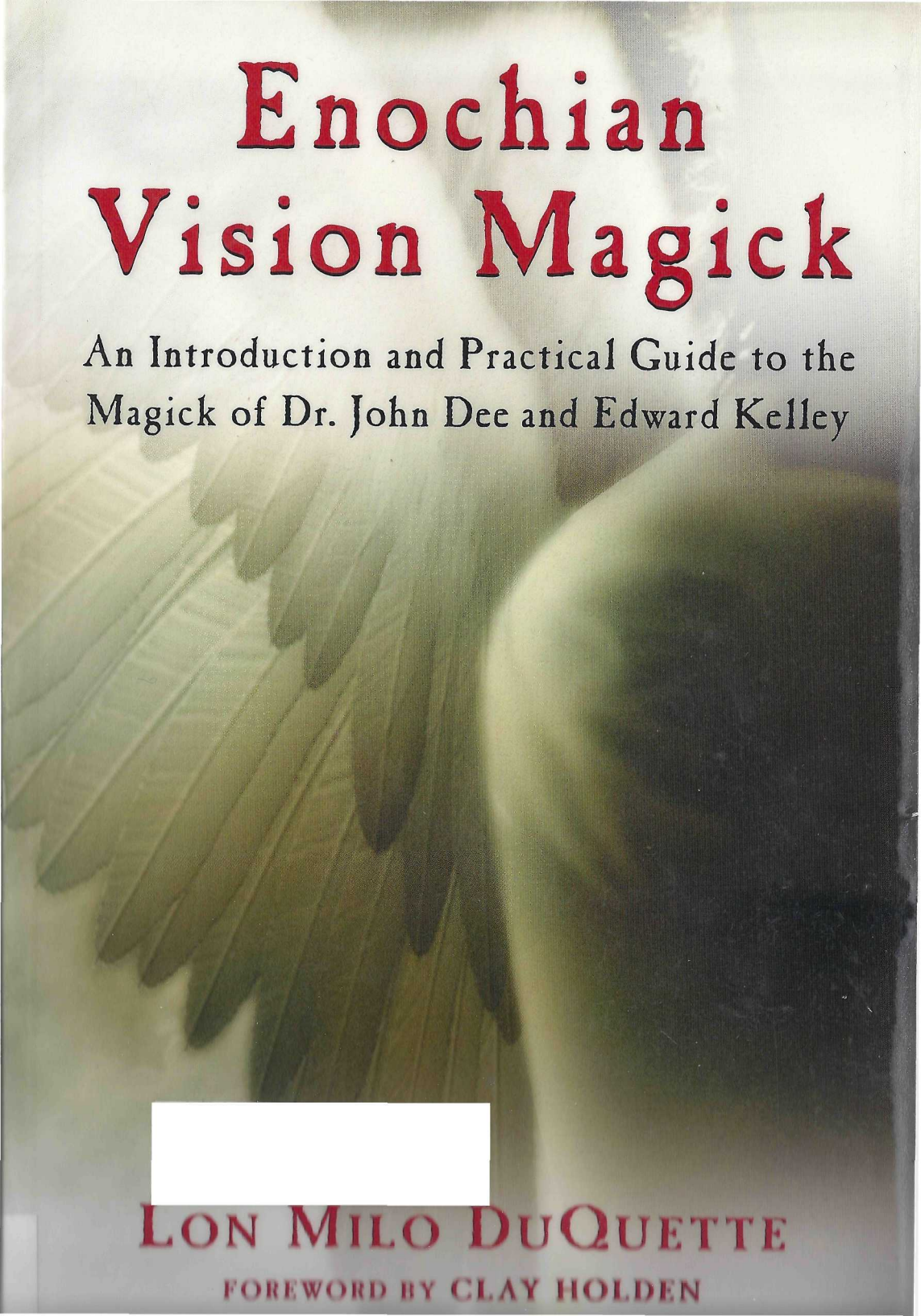

LON MILO DUQUETTE

FOREWORD BY CLAY HOLDEN

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WEISER BOOKS
San Francisco, CA / Newburyport, MA

THE AUTHOR DEDICATES THIS WORK TO
THE MEMORY OF DAVID P. WILSON, THE MOST
TALENTED SCRYER I HAVE EVER MET.

Thy Name be mighty, O God, which canst open the veil whereby
Thy All-Powerful Will may be opened unto men. Power,
Glory, and Honour be unto Thee, For Thou art the same
God of all things, and art life eternal.

—PRAYER OF NALVAGE, APRIL 10, 1584

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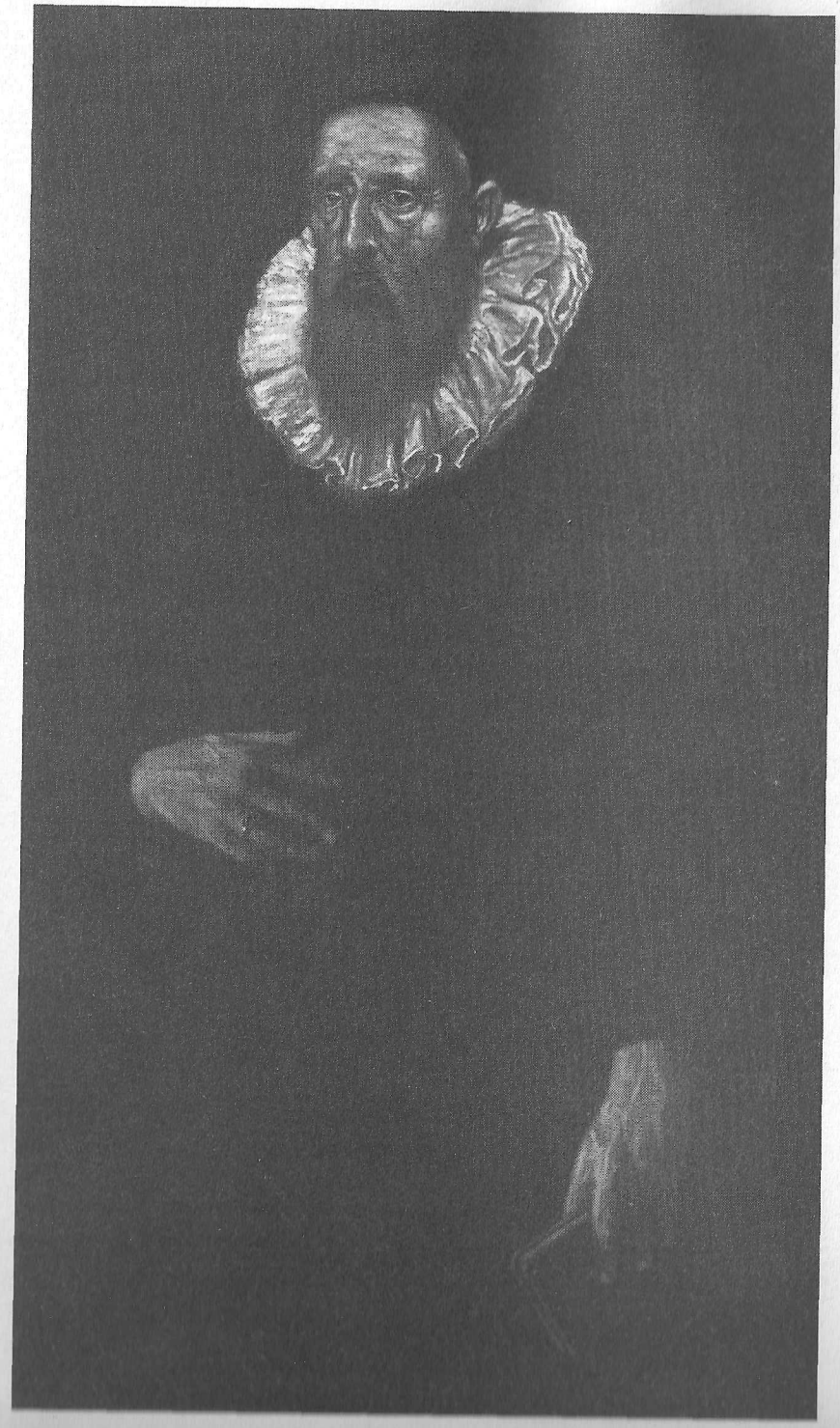

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Finally I offer my heartfelt gratitude to Clay Holden for his encouragement and support of this project. I am also deeply indebted to him for allowing me to use his magnificent recreations of the original angelic alphabet and his images of the Forty-nine Good Angels, the Holy Table, the Sigillum Dei Aemeth, and Golden Talisman.

I also draw the reader's attention to Brother Holden's original image of John Dee's Monas Hieroglyphica that adorns the cover page of each of the five books that make up *Enochian Vision Magick*. This

image is in itself a most profound and historic element in the entire book for it represents a solution of a geometric puzzle going back to ancient Greek mathematical texts—that is, the production of a regular heptagon in a circle using only a compass and ruler. Please pay special attention to Clay's foreword to discover more.

Finally I offer very special thanks to Jan Johnson, Brenda Knight, and Amber Guetebier of Weiser Books who patiently (and graciously) forgave several deadline breaches.

Foreword

This is the book I would have given my eyeteeth for twenty-five years ago. It is the first work to systematically lay out the whole corpus of Dee and Kelley's magickal system, and the only one to provide a useful path through the dense and multilayered labyrinth of what has come down to us as "Enochian Magick," based almost entirely on their original manuscripts.

When Lon asked me to consider writing a foreword to his book, I think he knew that I had not been deeply involved in Enochian research for a number of years, but asked me to at least consider looking at what he was writing. It took only about fifteen minutes of reading to reignite my enthusiasm for the material which at one time was an all-consuming passion, and to realize that what he was in the process of writing would become a landmark text on the subject. Now that the book is finished, I am even more deeply honored to be able to write a few words of introduction to his remarkable work.

What particularly impresses me with Lon's book is not only the sheer volume of material covered or the clarity with which it is presented, but its immense readability and the fact that he has struck an elegant balance between classical scholarship, practical magickal instruction, and anecdotal events.

One never loses the sense that there is a real person at work here, questioning, organizing, and reporting his conclusions together with his experiences along the path. The self-important tone of many so-called "Enochian Magick" texts is entirely absent, replaced by clear and well-organized content.

When I first encountered Enochian magick, the only available published materials were Regardie's *Golden Dawn* and Crowley's *Gems from the Equinox*, fascinating but largely incomprehensible to me. Next was the first of several largely incoherent books on Enochian Magick by Gerald Shueler, which elaborated on the Golden Dawn material and added much of his own invention, most of it of dubious value. In hindsight, they seem more suitable for Dungeons and Dragons than serious magickal work (though to be fair, as David Jones once pointed out to

me, D&D is probably an excellent introductory discipline for magickal ritual work).

Then came Geoffrey James's *The Enochian Evocation of John Dee,* a completely different matter altogether. Still more of a synopsis of a system than a workable guidebook (based largely on Sloane MS. 3191, Dee's precis of the materials received between 1582 and 1587), it gathered together the bulk of Dee and Kelley's work, and gave a sense of where it all came from. Still incredibly useful many years later, when coupled with an examination of the original scrying sessions that produced the material, it still does not serve as a proper guidebook through the system. The heart is there, but the how and why are largely absent.

When looking at what the Golden Dawn and Crowley and their successors put together as "Enochian Magick," it seems clear that they were missing huge chunks of this "how and why," along with many critical pieces to understanding what they were dealing with, and their attempts to graft basically everything else in their magickal system onto it produce a cumbersome thing that Dee and Kelley would not recognize as what they pulled through.

I have likened their resulting patchwork as similar to what happens when one attempts to open a Word document or a highly formatted database file in a text editor: one can read and even extract a good bit of raw data, but the formatting and links to other programs are entirely unreadable and bear little resemblance to the original document.

Without an understanding of Dee and Kelley's early material, mostly presented in Sloane MS. 3188, what comes later on, while workable on its own, will be largely incomprehensible. And while in many ways it can be convincingly argued that the later system, centered on the four Elemental Tablets, and the Tablet of Union are independent of the earlier material, Dee's diaries demonstrate that he went back and added marginal notes to even the earliest diaries to refer to events and communications that transpire several years later, as well as referencing the earlier communications in the later entries.

Fortunately for the reader, Lon's book gives full treatment, background, and application of both the early and the later materials, and provides in spades both the how and why that are missing from so many other books that purport to be guides to the system.

For me, not until David Jones's Center for Enochian Studies, based out of Thelema Lodge OTO in Oakland, began their annotated transcriptions

of the first of Dee's spirit diaries, did I get a real sense for the background story of Enochian magick. All of a sudden, it was like reading a Philip K. Dick novel, with the tables and diagrams coming to life, populated by spirits, angels, and demons of all sorts, each with his or her own personality. And notably, John Dee and Edward Kelley for the first time became real people, questioning and struggling to understand and document what was being communicated to them.

I was finally able to borrow microfilms of the spirit diaries from the always truly generous and helpful Bill Heidrick, and I spent countless days printing them out on microfilm reader printers. When I finally had a set of Sloane MS. 3188 (*Quinti Libri Mysteriorum*) printed out and bound in front of me, the real magick began to take place for me. It was as if one discovered that Jules Verne's Captain Nemo was a real person, and could read his own words and step back 400-plus years into the past, to share his thoughts and experiences. To this day, it is the closest thing to real time travel I have ever felt.

Dee's handwriting presented some difficulty at first, as did his use of many antiquated terms, abbreviations, and frequent recourse to Latin. To my aid came Elias Ashmole's "fair-copy" of the diaries (Sloane MS. 3677), transcribed many decades later, in a beautiful hand which was much easier to read than Dee's. It also has the benefit of being more complete in some cases than Dee's original, as the manuscript was in considerably better shape in the 1600s than it is today, and Ashmole made notes indicating where materials were missing.

Given the difficulty in reading the original texts, it occurred to me to begin transcribing the diaries into electronic texts, laid out exactly as Dee had in the original manuscripts, and this was the birth of the John Dee Publication Project. The idea, which I tested in reading circles at Thelema Lodge, was that once one could get past the difficulties of Dee's sixteenth-century italic and secretarial handwriting, the actual English was not so different from that of Shakespeare, and that the modern reader would more easily be able to approach the work. Producing small batches of texts, with my transcription facing pages of the actual manuscript, it proved a fairly simple matter for people to actually read and understand the material.

While the world has changed immensely over the past two decades, and it is now possible to download electronic copies of all of Dee and Kelley's spirit diaries off the Net, it is still valuable to have the

reconstructed electronic texts. And while I have never completed the transcriptions of the *Quinti Libri Mysteriorum*, it both taught me many valuable computer skills that ultimately changed my life and demonstrated that the text could be reproduced as written in an easily readable form. I am pleased that it still provides many readers with a place to begin in reading the spirit diaries.

It was suggested to me early on by David Jones that rather than attempting to comprehend the whole system, I should concentrate on a particular section and work to understand the mechanism of that piece of the system. In my case, that piece of the puzzle was the Sigillum Dei Aemeth.

While Lon in this book suggests that, rather than trying to reproduce Dee and Kelley's work, one ought to use the system they transmitted, I found it of inestimable value to read through the text of *Mysteriorum Liber Secundus*, where the layout and working of the Sigillum is systematically laid out, and fill in each of the squares in a blank Sigillum as I went through it. By so doing, this impressive talisman became a truly living being for me, and it was possible also to rectify certain errors which exist in Dee's diagram of the Sigillum.

Case in point: at the bottom of the Sigillum Dei Aemeth, both in Dee's original illustration at the end of *Mysteriorum Liber Secundus* and in virtually every version published since, one finds the character "y" with a "14" under it. The text however clearly gives this number as "15." Replacing this number, and applying the method of backwards and forwards rotation around the outer circle, one utilizes the remaining unused squares, and two additional names are produced, neither of which is mentioned in the text. This exercise is left to the reader.

It further demonstrated that Dr. Dee, in fact, *lies* in certain places in the record, indicating that there is material hidden even there that he did not want to be visible to an unthinking reader.

One of my favorite quotes from the beginning of *Mysteriorum Liber Secundus* is Dee's interchange with the archangel Michael:

> Mi. [...] Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into man's soule never to disclose these Mysteries
>
> D. Yf no man, by no means, shall perceyve any thing hereof, by me, I wold think that I shold not do well.

> Mi. Nothing is cut from the churche of God. We in his Saincts are blessed for ever.
>
> We separate the, from fyled and wycked persons: We move the to God.
>
> D. I vow, as you require: God be my help, and Gwyde, now and ever, amen.
>
> MIC. This is a Mystery, skarse worthy for us, ourselves, to know, muche lesse to Reveale. Art thow, then, so Contented?
>
> D. I am: God be my strength.

Keeping this in mind, one may begin to understand why Dee occasionally misdirects the reader in his diaries. As with Aleister Crowley's works several hundred years later, if one is paying attention to what one is reading, the erroneous data should just about jump out from the page, and provide a pointer to the actual information.

Investigating such parts of the magickal furniture can provide further unknown or undocumented information, such as the following:

If one adds and subtracts the numbers at the top and bottom of the letters around the outer ring of the Sigillum (having corrected the "y/15"), one arrives at a total number of 440. Adding the "1" in the concentric circles that is given at the end of the instructions on the outer ring (accompanied by the statement "Omnia unum est"), the total comes to 441, the gematric value of the Hebrew "Aemeth," or Truth. Without the correction of the "y/15" square, the total remains 440, the gematric value for "Meth," or Dead. Thus, the Sigillum may be considered as a Golem, and the published version an inactive and unworkable "dead" talisman.

There is also an additional Table to be generated from the instructions given for the characters around the outer ring, as they are described in the text:

> D. Note: All the Cumpanies of these 40, stode, five togither, and five togither, and so in eight Cumpanyes; each, of five

Thus one can lay out the characters in eight rows of five, and in so doing, can produce symmetrical character sigils similar to the ones found on the Elemental Tablets for the angels of the outer ring.

In attempting to find a simple way to generate a regular heptagram in a circle for the purposes of reproducing the Sigillum on paper, I further discovered an interesting connection between the spirit diaries and Dee's earlier Monas Hieroglyphica.

While one cannot in fact produce a regular heptagon in a circle using only a compass and ruler (a geometric puzzle going back to ancient Greek mathematical texts), one can approximate it. There are several classical solutions, each of them rather close, but also involving complex methodology. Laying out the Monas Hieroglyphica in its 4 x 9 grid, as given in Dee's book, using a compass from the mid-point to trace a circle, and rotating the Monas so its "horns" touch on the circle from the top of the grid, one finishes with a *very* close approximation of a heptagon, in fact, as close or closer than any known classical solution.

Finally, it is perhaps fitting to suggest that one can read and consider Dee and Kelley's spirit diaries in a number of different ways, some of them mutually exclusive, but all of them perhaps of interest and value.

First, they can be considered as authentic records of spirit communication. Over the years I have worked closely with practicing Enochian magicians, including at least one incredibly talented scryer, who can both see and hear through the crystal ball, a very rare combination. Most scryers can do one or the other, but not both. In Edward Kelley, Dee found a rare man, however difficult he may have been to work with, and clearly knew it. Dee could only rarely see or hear anything himself, but with his amazing mathematical and classically trained mind, was perhaps the only man in the world capable of understanding and organizing the instructions that were presented to him. He was also skeptic enough to question and reject transmitted material that appeared to come from lying spirits, as Kelley periodically pulled through "illuding divils" that specialized in disinformation. The internal consistency of the bulk of the spirit diaries, as well as the coherent interrelationship of its many parts, speaks convincingly to its being a genuine record of actual events over a period of years.

Second, one can consider the material as an exercise in cryptographic method, intended as a means of communicating secret information back from the continent to Dee's colleagues and superiors in Elizabeth's court. Clearly, as one reads through *Liber Mysteriorum Quartus*, and to a certain extent Secundus, one can see similarities to the methodology of Trithemius's *Steganographia,* a work with which Dee was quite familiar, and which has now been demonstrated to be entirely a cryptographic treatise.

The arrays of "dignified" and "undignified" spirits can be seen as referring to encryption methods involving "nulls," and Dee and Kelley's discussion of "transposition of letters" in *Quinti Libri Mysteriorum* Appendix is at the very least suggestive again of the same. Then there are the tables in *Liber Loagaeth*, at the end of which (Sloane MS. 3189) Dee has appended eight tables from "Aldaraia Sive Soyga," the mathematical methods of which have been demonstrated by Jim Reeds. They appear even on the surface to be cryptographic tables, though no one to date has made a systematic study of their content, nor provided any translation or decryption or methodology. They remain the most hermetically sealed of all Dee and Kelley's documents.

In a similar way, one may usefully compare this "cryptography" theme with the Kabbalistic method of transposition of letters along with numeric values as a strictly spiritual exercise (e.g., the "Sepher Yetzirah"), and arrive at the conclusion that the Enochian system might be considered "sacred cryptography" in the same sense as the classical Kabbalistic method, unrelated to the mundane world of secret transmission of political secrets.

Lastly, and perhaps most amusingly, I have entertained the idea that Dee was the author of the first science fiction novel over a period of years, and indeed the first to give thought to the idea of "cyberspace," an interdimensional world where communication takes place through a portal, giving thought to the twentieth-century works of H. P. Lovecraft, Philip K. Dick, and William O. Gibson.

In this view, while Edward Kelley is still a historic personage (he appears in Dee's private diaries as well as being clearly documented both in England and in Prague, usually in conjunction purely as an alchemist), the "Edward Talbot" and "Edward Kelley" presented in the Spirit Diaries, his frequent turns from devout scryer to blaspheming conjurer and back again, along with all the mischievous and light-hearted spirits who are trotted on and off the stage, can be seen as an immense work of fiction. Whether written purely for Dee's amusement

or as a secret means of documenting a different sort of spiritual transmission remains hidden today.

Of course, as anyone who has spent any time actually working with the system(s) presented in the Spirit Diaries can attest, when you put them to work *as if* true, stuff happens. Once invoked (or evoked), the spirits do in fact seem to appear and go to work, whether one believes in them or not.

Which leads to the one piece of advice I would give to anyone starting out in working Enochian Magick: Be very clear of what you ask for, as you are certain to get as much of it as you can handle, and once started, it is much more difficult to get it to stop.

In closing, I would like to quote a passage from W. Wynn Westcott's translation of the "Chaldean Oracles" (quoting Proclus), which I have always found incredibly useful to keep in mind when working Enochian Magick, or indeed, any ritual work:

> As the Oracle therefore saith: God is never so turned away from man, and never so much sendeth him new paths, as when he maketh ascent to divine speculations or works in a confused or disordered manner, and as it adds, with unhallowed lips, or unwashed feet. For of those who are thus negligent, the progress is imperfect, the impulses are vain, and the paths are dark.

Lon's wonderful book provides the reader—for the first time—with a clearly lit and well-ordered guide through the maze of Dee and Kelley's Enochian system. The hallowed lips and well-washed feet are up to the reader.

Keep an open mind, a pure heart, and a clean temple, and you will surely hear their angels and spirits speaking to you.

Clay Holden
The John Dee Publication Project
www.john-dee.org

A Note Regarding Original Source Material and Footnote References

The original Enochian magick material is a labyrinth of manuscripts. In preparing this book, I was fortunate to have at my disposal electronic files containing the photographic images of original material currently housed at the British Library, London. The manuscripts are numbered and designated by the name of past owners. The ones I used for the present work are designated: Sloane 3188, 3189, 3191; and Cotton Appendix XLVI parts I and II.

Within these numbered manuscripts are various "books," or "Libers" bearing separate titles. Some of these Libers were copied by Kelley or others and reproduced in subsequent manuscripts (sometimes renamed) and have found their way to London's British Library and the Bodleian and Ashmolean libraries at Oxford University. For my purposes the material from the British Library's Sloane 3188, 3189, 3191; and Cotton Appendix XLVI parts I and II proved to be quite sufficient. Digital scans of the Enochian manuscripts can be accessed electronically at: *http://www.themagickalreview.org/enochian/mss/.*

Enochian scholar Geoffrey James prepared a concise summary breakdown of Dee and Kelley manuscripts for the bibliography of his excellent book, *Enochian Magick of Dr. John Dee.*[1] He has graciously allowed me to reproduce his entries for the material that relates directly or indirectly to *Enochian Vision Magick*. The reader who wishes to explore the source material in greater detail (or who simply wishes to track the book's footnotes and references) should find this list very helpful.

SLOANE MS. 3188.

This manuscript contains Dee's earliest scrying sessions. It contains six individual 'books', which are:—

Mysteriorum Liber Primus covering December 22, 1581 to March 15, 1582, and containing a ceremony with Saul (Dee's first scryer) and

the first ceremonies with Edward Talbot, in which the table and Solomon's ring are described.

Mysteriorum Liber Secondus covering March 6, 1582 to March 21, 1582, and containing the first elements of the Heptarchic system, the spirits of the Sigil of Æmeth, and the first suggestion that an antediluvian language would be delivered to Dee. This title page is missing, but can be inferred from textual references in SLOANE MS. 3677.

Mysteriorum Liber Tertius covering April 28, 1582 to May 4, 1582, and containing numerous sigils related but apparently not essential to the Heptarchic system, as well as the names of the 49 good angels.

Quartus Liber Liber Mysteriorum covering November 15, 1583 to November 21, 1583, and containing the remainder of the Heptarchic system; this book is the first to record the name of Edward Kelly[2] as the scryer.

Liber Mysteriorum Quintus covering March 23, 1583 to April 18, 1583, and containing the tables later transcribed by Kelly into SLOANE MS. 3189.

Quinti Libri Mysteriorum Appendix covering April 20, 1583 to May 23, 1583, and containing the famous *Enochian* letters, as well as information concerning the construction of the Great Table.

SLOANE MS. 3189.

Liber Mysteriorum Sextus and Sanctus or *The Book of Enoch revealed to John Dee by the Angels* which contains 49 double-sided tables of (apparently) random letters. It is in Edward Kelly's handwriting.

SLOANE MS. 3191.

This manuscript is the only book of ceremonial magic extant in Dee's handwriting. It consists of three separate 'books,' each dealing with a different aspect of Dee's angelic magickal system. The books are:—

49 Claves Angelicæ Anno 1584 Cracoviæ (Liber 18) which contains Dee's transcription of the Angelical Keys (often called the Enochian Keys or Enochian Calls.)

Liber Scientiæ Auxillii et Victoriæ Terrestris which contains a complex system of magic based upon the Great Table (often called The Table of Watchtowers). It is entirely in Latin, and related to the Call of the Thirty Aires.

De Heptarchia Mystica which describes a complete system of planetary magic, along with excerpts from the various scrying sessions.

COTTON APPENDIX XLVI, PARTS 1 & 2.

This manuscript is occasionally referred to as Royal Appendix XLVI, or SLOANE MS. 5007. It contains thirteen 'books,' which are:—

Liber Mysteriorum (et Sancti) parallelus Novalisque covering May 28, 1583 to July 4, 1583, and containing the tail end of the Heptarchic system and the only recorded incident of Kelly speaking Greek.

Liber Pergrinatonis Prime Videlicet A Mortlaco Angeliæ Ad Craconiam Poloniæ covering September 21, 1583 to March 13, 1584, and containing the journey from Mortlake to Cracow, Poland and various political speculations.

Mensis Mysticus Saobaticus Pars primus ejusdem covering April 10, 1584 to April 30, 1584, and containing the dictations of the first calls (backwards).

Libri Mystici Apertorii Cravoviensis Sabbatici covering May 7, 1584 to May 22, 1584, and containing the remainder of the calls (except for the call of the Thirty aires, in the Angelical tongue, and the spirits of the Thirty aires.

Libri Septimi Cracoviensis Mystici Sabbatici covering May 23, 1584 to July 12, 1584, and containing the geographic locations of the spirits of the Thirty aires, the *Great Table or Watchtowers,* and the first third of the *Call of the Thirty Aires,* as well as the names of the Thirty aires.

Libri Cracoviensis Mysticus Apertorius Præterea Præmium Madimianum covering July 12, 1584 to August 15, 1584, and containing the remainder of the *Call of the Thirty Aires,* as well as the names of the Thirty aires.

Mysteriorum Pragensium Liber Primus Cæsarusque covering August 15, 1584 to October 8, 1584, and containing an attempt to convince the Holy Roman Emperor of the canonical nature of the visions.

Mysteriorum Pragensium Confirmatio covering December 20, 1584 to March 20, 1585, and containing mostly political speculation.

Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica covering April 12, 1585 to June 6, 1585, and containing an alchemical formula and a letter from Dee's wife to the spirits.

Unica Action, quæ Pucciana vocetor covering August 6, 1585 to September 6, 1585, and containing religious visions obviously meant to impress the Papal Nuncio who was then attending the ceremonies.

Liber Resurrectionis Pragæ, Pactum sev Fædus Sabbatismi covering fragments from April 30, 1586 to January 21, 1587, and containing further ceremonies with the Papal Nuncio.

Actio Tertia Trebonæ Generalis covering April 4, 1587 to May 23, 1587, and containing a complex series of corrections to the *Watchtowers* and the infamous wife-swapping episode.

Jesus, Omnipoten sempiterne & une Deus covering March 20, 1607 to September 7, 1607 and containing the last records of Dee's magickal experiment.

Some of this material has been published in more modern times in books that are still readily available. Foremost of these are *A True & Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits,*[3] and *John Dee's Five Books of Mystery.*[4]

To make things a bit easier for the reader to access more readily available source material, I will, wherever possible, try to make references with the text and in notes to passages in these modern works.

Prologue to the Prologue

Something Secret

Vyasa: There's something secret about a beginning. I don't know how to start.

Ganesha: As you claim to be the author of the poem, how about beginning with yourself?

—The Mahabharata[5]

There is indeed something secret about a beginning, secret and invisible like the soul of infinite potential that broods in the heart of every living seed. My tongue is tied. I stare at the blank screen of my monitor. I don't know how to start. For the writer it is the most difficult moment—a million things to say, but where to begin? My eyes search the walls and ceiling of my little office and fall upon the mask of the Hindu god Ganesha. His bright, pleasant face reminds me of the opening scene of Jean-Claude Carrière's play, *The Mahabharata,*[6] where Vyasa, the author of the epic poem is faced with his own writer's block as he strives to begin his monumental story. Unable to read or write himself, Vyasa is blessed by the arrival of Ganesha, the beloved elephant-headed god, who offers to serve as Vyasa's scribe and take down his story from dictation. He also gives Vyasa some advice about how to start.

"How about beginning with yourself?"

And so, in pale imitation of the poet Vyasa, I will heed the wise counsel of my elephant-headed lord, the remover of obstacles. I shall begin this work of magick by telling you something about myself. Don't worry, I won't tell you much. Just enough to get us started.

I am a man. I am what they call in the East a householder—that is, I am married and have for my entire adult life endeavored with varying degrees of success to provide a loving and stable environment for my family. I am also an exceedingly lucky man, for in truth, throughout the years it has been my sainted wife and beloved son who have provided *me* with a loving and stable environment.

Fate (coupled with a conspicuous lack of ambition) has conspired to make our lifestyle one of genteel poverty (well, not always so genteel). We've never owned a house, a new car, or a credit card. On the other hand, we've always lived in moderately affluent communities and safe neighborhoods. We've always owned old cars that usually get us where we're going. Our bills consist primarily of the rent, the utilities, health insurance, and our groceries. We have no debts.

Some people say that's a miracle. I agree. Miracles are part of my job, for I am a magician. I'm not the type of magician who creates illusions to entertain audiences, but the type of who seeks to *dispel* the myriad illusions that hinder my own spiritual growth and enlightenment.

Aleister Crowley (1875–1947), the great twentieth-century magician, defined magick as the "science and art of causing change to occur in conformity with Will."[7] This is obviously a very broad definition of the term. In my opinion, however, it is the only one that is entirely accurate. You are, of course, free to interpret this definition any way you wish. Personally, I've come to the realization that the only real changes I can effect with magick are changes in myself. By changing myself, I change the world around me, hopefully for the better.

Naturally, I haven't always considered myself a magician, but for as long as I can remember I've been a seeker. Please don't project any undue piety upon this statement. I'm as wicked as anyone who seldom breaks any criminal or civil statutes can be. But even as I wallow in my dark and lazy wickedness, I find myself again and again stumbling inadvertently toward the Light.

As a magician I have also been extraordinarily lucky. Early in my career I was befriended (and many times guided) by some very wonderful, and in their own ways masterful, magicians to whom I owe an immeasurable debt: Israel Regardie, Phyllis Seckler, Helen Parsons Smith, and Grady L. McMurtry. I have also collaborated with others who have enlarged and enriched my magickal life. Foremost among these is my wife, Constance, who is the greatest natural magician I have ever known. There are many others as well: Karen James, whose profound sense of beauty and passion for the art of dramatic ritual keeps alive the mysteries of Eleusis; Douglas James, William Breeze, James Wasserman, Steven Abbott, LeRoy Lauer, David P. Wilson, Rick Potter, Dewey Warth, Nathan Sanders, Christopher S. Hyatt, Poke Runyon, Michael Strader, Sandra Brautigam, and Jonathan Taylor; and, for the last twenty-eight years, the assembled magi of my weekly magick class.

On my fortieth birthday I began to write professionally. In this vocation I have also been exceedingly fortunate. Readers who are familiar with the body of my work know that I am occasionally taken to task by knowledgeable critics who accuse me of writing for beginners and who chide me for diluting or oversimplifying complex and esoteric concepts. Against these charges I can say very little in my defense except to confess that I am indeed a simple man who, by conventional academic standards, is a lazy and undisciplined student. I have to learn anecdotally. I need to put things in a personal context. I need to appreciate and understand the general before I can be thrilled and inspired by the specifics.

Yes, I'm proud to write for beginning students of magick. But first and foremost I write to explain things to myself. I write to find out what I know. I write the books that I wish I could have studied during the first five years of my magickal studies—books that might have saved me years of frustration, blind alleys, and wheel-spinning. I also like to think that I write for more advanced students who may find themselves entangled in the elegance of magickal minutiae or else have become so entranced and self-impressed with their encyclopedic memories that they've lost sight of why they are doing magick in the first place.

I write about things with which I'm familiar and have had hands-on experience. One of those things is Enochian magick. I began my study of this most curious of quaint and curious subjects in late 1979 and began practicing it in earnest in autumn of 1980. Back then there was very little published information available. The only person I actually knew who had any significant hands-on experience with the system was Dr. Francis (Israel) Regardie,[8] who cautioned me in no uncertain terms that I probably shouldn't be dabbling in such things.

Nevertheless, armed with my copy of Aleister Crowley's *Gems from the Equinox*[9] and the two-volume set of Regardie's *The Golden*

Dawn,[10] I naïvely plunged into what I thought was the deep end of the Enochian magick swimming pool. A year or so later a friend would present me with a huge stack of photocopied[11] documents from the British Museum. This material represented several significant portions of surviving diaries and magickal notebooks of Elizabethan magus Dr. John Dee (1527–1608 or 1609) and his clairvoyant partner Edward Kelley[12] (1555–1595).

Only then did I begin to realize how dreadfully deep the waters of Enochiana really are. By then, however, it was too late for me to get out of the pool. What little of the system I had mastered had already yielded breathtaking results. My life was becoming very magickal.

Those primitive photocopies eventually yellowed, then browned, then charcoal-blackened into illegibility, but my interest didn't fade. Neither did the interest of others in the magickal community. Today clear copies of the museum manuscripts are readily available to the serious student, and there are no less than thirty books currently in print with the word "Enochian" in the title. I confess a few of those are my doing. In 1991 Dr. Christopher S. Hyatt and I wrote a commentary on Aleister Crowley's little Enochian masterpiece, *Liber Chanokh*.[13] A year latter Herman Slater of Magickal Childe Publishing asked me to pen the introduction to the new facsimile edition of the 1659 *A True & Faithful Relation of What Passed for Many Yeers Between John Dee . . . and Some Spirits*. In 1995, my wife, Constance, and I created a deck of tarot cards[14] that incorporates a large number of images relating to the Enochian Elemental Tablets. In the book that accompanies the cards,[15] I elucidate on how they can be used for practical Enochian magick operations.

But writing (and reading) about Enochian magick is one thing; actually using it in a practical way to advance one's own spiritual evolution is another. With few exceptions, the thirty odd books mentioned above are very long on theory and history and very short on straightforward suggestions on how to actually sit down and perform Enochian magick, or reasons why one would want to do such a thing in the first place. I hope to remedy this, at least in small measure, by writing this book. I feel qualified to do this not because I have any illusions that I am the world's most knowledgeable scholar on the subject (I assure you I am not). I offer simply the credentials of nearly thirty years of applied experience with several aspects of Enochian magick. I have come to some very fundamental conclusions that I believe might be of significant and practical value to both the speculative student and the operative practitioner of this elegant and complex magickal system.

Before I plunge us directly into those waters, however, I need to briefly address the question of why a relatively sane and rational twenty-first-century adult would wish to seriously embark upon the path of magick. I will do this with a device that will most assuredly irritate my publisher—a second prologue. And once again, to please my Lord Ganesha,[16] I will begin by talking about myself.

Prologue

Why Magick?

Magick is as mysterious as mathematics, as empirical as poetry, as uncertain as golf, and as dependent on the personal equations as Love.

—Aleister Crowley[17]

I'm a magician. I practice the art of ceremonial magick. I adore and *invoke* the essence of highest Deity and hold congress with divine angels. I also *evoke* and command spirits and demons.[18] Ceremonial magick is the path I have chosen to give expression to the spiritual yearnings I believe are inherent in every human being. It is my Tao, my Way, my religion, my philosophy, my psychology. But ceremonial magick isn't my life. I already have a life, thank you. But I use magick to help make my life magick.

I have closets and chests full of bizarre and colorful robes and crowns and wands and daggers and chalices and swords and lances and thuribles and banners and veils and rings and incense and candles and oils and tablets and talismans and mirrors and crystals. I have books—strange books (some very old and rare), books that would scare the daylights out of most of my neighbors. I use these magickal tools; I study these books in order to perform the rites of ceremonial magick. These things are not my life. But I use them to make my life magick.

On the surface one might think it reasonable and fair to ask, "Why are you a magician, Lon? Why do you believe in this stuff? Why do you do these crazy things?"

It might surprise you to know I don't have a proper answer to these questions. It is impossible for me to adequately explain or justify why I celebrate my spiritual life through the vehicle of magick, for the same reasons it is impossible for any artist to properly explain why he or she has taken up the brush or the chisel or the violin or ballet slippers. If reasonableness were the sole criterion for the existence of art, there would be no music, no dance, no magick.

Make no mistake about it, magick is an art form, and every true magician is an artist. Just like the musician and dancer, the magician must practice, create, and perform. Just like the painter or sculptor, he or she must be armed with proper tools, skills, knowledge, and, most of all, inspiration. But what about people who've never learned to play a musical instrument, never learned to dance or paint or sculpt, yet who find themselves spiritually touched by listening to music, watching ballet, and visiting galleries? Are they not artists too?

In a very important way, I believe they are. As quantum physicists tell us, both the observer and that which is observed are changed by the act of observation itself. By appreciating the artist's handiwork, we are fundamentally affecting the reality and life of that creation. More importantly, when we expose ourselves to the artist's creation, we enjoy the passive luxury of allowing our consciousness to be altered, elevated, and enriched in unique and personal ways the artist might have never imagined.

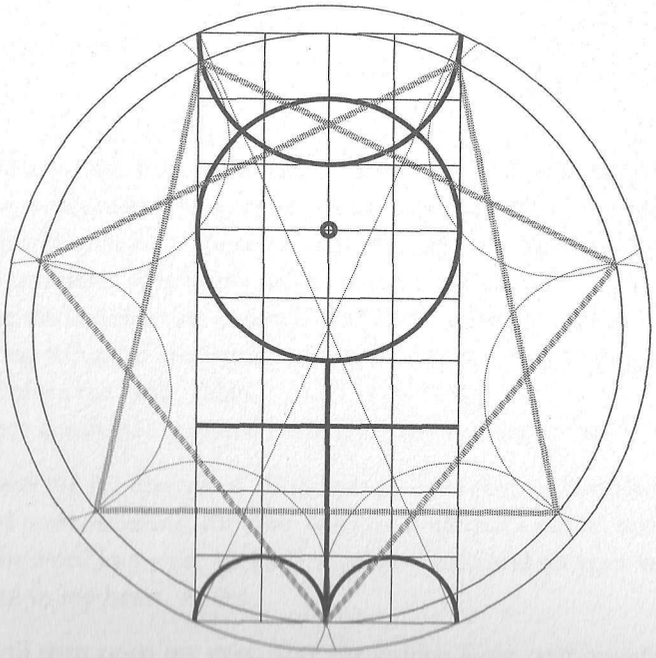
The art of ceremonial magick, however, is a little different. There is no painted canvas to display, no audience to applaud. Regardless of how altruistic the magician's motives may be, magick is spiritual *performance art* that must ultimately be executed and appreciated by the magician alone. He or she is at once the teacher, the student, the medium, the conductor, the performer, the venue, the audience, and the critic. The magician touches the broader audience of humanity only by affecting changes in the *magician*, and success can be weighed only in the silent Holy of Holies of his or her own soul.

So, here and now and for the duration of this book, I shall lay aside the question of "why magick?" If my magickal efforts seem to propel me closer to self-realization, if my work brings me a measure of health or happiness or wisdom or a sense of fulfillment, good. But none of these things, nor indeed any *thing*, can be the goal of my art. Instead of asking, "why magick?" I suggest all who would fancy themselves magicians seek answers to the following questions, questions I struggle to answer every day of my life:

Am I really an artist? Am I drawn to this strange and irrational art form because of my mad passion to enrich my art and fulfill my creative life purpose? Or am I doing all this to *avoid* fulfilling my destiny? Am I running away from myself? When I don my magickal robes and enter the temple, do I do so as a radiant artist-magician, armed and ready to storm the gates of heaven and hell to do battle for the triumph of my soul, poised to take the next step in my spiritual evolution? Or am I merely a foolish man in an exotic costume, a mystic poseur in serious need of a life?

BOOK I

Don't Try to Duplicate the Magick Dee and Kelley Did to Receive the System—Just Use the System They Received!



CHAPTER ONE

In the Middle of the Night

Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart.

—JOHN DEE[19]

It's 3:43 a.m. I've been up for about a half an hour bathing, dressing, and preparing myself to operate. Constance is asleep in the bedroom, and I'm trying to be as quiet as I can. In just a few minutes I will turn off the computer here in my office, take up my almond wand, and go into the darkened living room. There I will quietly perform a Lesser Banishing Ritual of the Pentagram, light two tapered candles, and sit down before the Holy Table.

Once comfortably seated I will close my eyes and pray:

> Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart. Amen.

I will then open my eyes, take the golden Ring, and quietly recite the Prayer of the Ring:

Behold the Ring. Lo, this it is. This is it, wherewith all miracles, and divine works and wonders were wrought by Solomon: this is it, which the Archangel Michael has revealed to me. This is it, which Philosophy dreameth of. This is it, which the Angels scarce know. This is it, and blessed be his name: yea, his Name be blessed forever. Without this I shall do nothing. Blessed be his name, that encompasses all things: Wonders are in him, and his name is WONDERFUL: PELE. His Name works wonders from generation to generation. Amen.

I will put on the Ring and then take up the golden Lamen that is attached to a black ribbon. Before putting it around my neck I will again pray:

Behold the Lamen. As the Holy Table conciliates Heaven and Earth, let this Lamen which I place over my heart conciliate me to the Holy Table. Amen.

I will then take up my almond wand, reach across the Holy Table, tap the upper right-hand corner, and begin to chant. As I do so, I will move the tip of the wand from right to left along the far edge of the table and chant:

Pa Med Fam Med Drux Fam Fam Ur Ged Graph Drux Med Graph Graph Med Med Or Med Gal Ged Ged Drux.

Then, moving the tip of the wand down the left edge of the table, I will continue to chant:

Pa Drux Un Tal Fam Don Ur Graph Don Or Gisg Gon Med Un Ged Med Graph Van Ur Don Don Un.

Then, moving from left to right along the bottom edge:

Pa Drux Ur Ur Don Ur Drux Un Med Graph Graph Med Med Graph Ceph Ged Ged Ur Mals Mals Fam Un.

Then up the right-hand edge to finish where I started:

Pa Gon Med Un Graph Fam Mals Tal Ur Pa Pa Drux Un Un Van Un Med Un Gon Drux Drux Ur.

I will repeat this entire procedure six more times, each time increasing the intensity of my focus on the words and movements. When I've completed the seventh round of chanting, I will hold the wand over the center of the table and chant seven rounds of the following:

Med Gon Gisg, Don Ur Van, Ur Don Ur, Med Med Graph.
Med Don Ur Med, Gon Ur Don Med, Gisg Van Ur Graph.

Then I will trace a circle over the center of the table and say:

Seven, rest in Seven: and the Seven, live by Seven: The Seven, govern the Seven: And by Seven all Government is.

Galas Gethog Thaoth Horlwn Innon Aaoth Galethog,

Zaphkiel Zedekiel Cumael Raphael Haniel Michael Gabriel,

E(l) Me Ese Iana Akele Azdobon Stimcul,

I Ih Ilr Dmal Heeoa Beigia Stimcul,

S Ab Ath Izad Ekiei Madimi Esemeli,

E An Ave Liba Rocle Hagonel Ilemes,

Sabathiel Zadkiel Madimiel Semeliel Nogahel Corabiel Lavanael.

Finally, I will place the tip of my wand upon the center of my forehead and whisper:

luah lang sach urch

Iad moz zir—iad bab zna—iad sor gru—iad ser osf.

The chanting will take about eighteen minutes. By then I will have chanted myself into an altered state of consciousness. In fact, I'll be high

as a kite and struggling to avoid drifting into a directionless rapture. I will no longer be the overweight knot of worries and vices that haunts the daylight world of bills and phone calls and deadlines—vampires of time. I will be a magician, a key player in the business of creation, a spiritual being occupying my own indispensable rung on a hierarchical ladder of spiritual beings: gods, archangels and angels, spirits, and demons—spiritual entities who personify in metaphoric Technicolor every natural force, every monad of energy, every atom of matter, every concept and principle, potentiality, and tendency in the visible and invisible cosmos.

My living room will disappear, and in its place will tower the Temple of the Universe, holy ground demarcated by a consecrated carpet of red silk, upon which rests the Holy Table, the center of the universe, the Holy of Holies where heaven touches earth.

The table is completely veiled by a red silk cloth, with its gold tassels that hang from each corner. The cloth conceals an elaborately painted and engraved tabletop, the perimeter of which is carved with eighty-four squares containing letters from a sacred angelic alphabet—letters whose names I chanted in the angelic tongue during my seven rounds of chanting. A large carved hexagram spans the entire inner surface of the tabletop. And in the center of the hexagram broods a large rectangle made up of twelve squares, each containing an oversized angelic letter—the same letters whose names I chanted during the second round of chanting—artfully carved into the surface of the table. Seven talismans, Ensigns of Creation, are arrayed around the central rectangle. They are made of purified tin and are peculiarly lettered in the angelic script.

The centerpiece of the Holy Table is the *Sigillum Dei Aemeth*, a wax disk approximately nine inches in diameter and one and one-half inches thick, bearing the carved image of a complex diagram consisting of an interlocked heptagram, two heptagons, a pentagram, and an array of numbers and letters, which, when decoded, spell the names of seven sets of seven divine beings: *Seven who rest in seven, seven who live by seven, the seven who govern the seven, and seven by whom all government is.* Four smaller waxed versions of this Sigillum (wrapped in red silk bags) rest under the legs of the Holy Table, insulating it from distracting geocurrents.

The chanting completed, I will unveil a circular black mirror made of highly polished obsidian. I have it placed in a stand directly upon the covered Sigillum Dei Aemeth, and I will carefully angle it so I see my dimly lit face reflected in its pool of deep blackness. After only a few moments the reflection of my face will disappear, and I will see with magick eyes and hear with magick ears.

Now, the vision magick begins.

In the middle of the night I will call upon the angels.

I will call upon the angels, and they will answer.

CHAPTER TWO

The Magick of Dr. John Dee

If Merlin is an inner resonator who generated the literature which gathered about his name, then Dr. John Dee must be considered almost his outer manifestation in the real world.
He is probably the single most influential aspect of the magician ever to have lived and a worthy successor to the Arthurian mage.

—John and Caitlin Matthews[20]

The little ceremony I described in chapter one cannot be found in any other book of magick. I composed it in the spring of 2006 for the benefit of the members of my weekly magick class. It is designed as a ritual of preparation—a ceremonial "drug," as it were, to safely induce an altered state of consciousness, a trance in which specific techniques of magick may be practiced and visions can occur.

The components of the ritual are not, however, a modern invention. The magical implements and furniture were fabricated as faithfully as possible from descriptions found in sixteenth-century manuscripts and items currently housed at the Bodleian Library of Oxford University, the British Library, and the King's Library wing of the British Museum.

The prayers and the chants were drawn from those same ancient texts. In a group magical working, the prayers are recited in unison and the chants intoned Tibetan style, in a deep monotone chorus of two or four groups of voices. The hypnotic effect on the participants is tangible and powerful. (I have yet to discover what it does to our eavesdropping neighbors.)

The ancient manuscripts I refer to are the diaries and magical records of Dr. John Dee[21] and his partner Edward Kelley, and these texts represent the source material for the system of magick known and practiced today as *Enochian magick*.

It is not my intention, nor is it within the scope of the present work, to present a proper biography of Dee. That has been handled nicely in Peter French's brilliant biography[22] and other texts that I've itemized in the bibliography. I cannot, however, escape the necessity of providing a brief outline of his life and work, because it will have a direct bearing on our understanding of Enochian vision magick and why I think my little ritual of preparation is so important for those who wish to pursue this path.

Son of a gentleman server to Henry VIII, John Dee was a true Renaissance magus and one of the most extraordinary individuals of his time. Historian John Aubrey called him "one of the ornaments of his Age."[23] That is saying a lot, for his age was peopled with some of the brightest lights in the history of western civilization: Queen Elizabeth I, Charles V, Francis Bacon, Ben Johnson, Edmund Spenser, Giordano Bruno, Christopher Marlowe, and William Shakespeare.

Dee's unique genius blossomed at Cambridge University, and his fame as a published mathematician propelled him as a young man to academic rock-star status throughout Europe. It also brought him to the attention of the rulers of his world, including the future Queen Elizabeth.

He was the master of scores of disciplines. He was a physician, an engineer, a theologian, an astronomer, and cartographer. He invented the nautical instruments and developed the advanced navigational charts that helped make Britannia ruler of the waves. He even coined the term *Britannia*. A master astrologer, he was allowed to choose the date of Elizabeth's coronation, and throughout her reign he remained her friend and counselor.

Because he was fluent in many languages and lectured often on the continent, Elizabeth enlisted his services as a spy. Dee enjoyed this role very much. As a matter of fact, I believe he remained in this position

until the day she died. He was fascinated with cryptography and loved word and letter puzzles. Dee was secretly known as "the queen's eyes," and he signed his dispatches to her with the stylized image of a hand shading two eyes.

Yes, John Dee, on "her majesty's secret service," was the first agent 007.[24] Dee possessed the largest private library in England and was constantly enlarging it. He was perhaps the most educated man of his day. Part of his education included esoteric philosophy, Qabalah, alchemy, and magick—not illogical pursuits for a Renaissance magus. Magick, in particular, was a science to be explored and exploited. Dee wanted to talk to angels (as did the biblical patriarch Enoch) not only to discover the wisdom of the past and the secrets of the universe, but also, more immediately, to discover the secrets of Elizabeth's enemies and brandish the power to magically manipulate the spiritual forces that control them. Dee wanted to be a magical spy.

His approach to magick (at least at first) was pretty standard procedure for the day. After bathing and dressing in clean clothes (extraordinary measures for the times—unless, of course, it was May, when many people of the day took their annual bath), he would enter a room set aside for the purpose. There he would drop to his knees before a consecrated table/altar and for a half hour or so pray fervently to God and His good angels, alternately reciting a litany of self-abasing confessions of his unworthiness to enter into the divine presence and boasting of his God-given right to do that very thing. With his consciousness duly exalted by prayer, he would then gaze into a crystal or a black mirror (a process known as scrying[25]) and wait to receive a vision.

In theory that's how it was supposed to work. However, even though Dee was skilled at composing long and eloquent prayers, he was not very good at scrying. In 1581 he started to advertise for someone who was. He had a small measure of success with a handful of rented seers until March of 1582, when he made the acquaintance of one Edward Talbot. Talbot (who would soon confess that his name was actually Kelley) was an unemployed alchemist's assistant and convicted forger. Kelley's questionable character notwithstanding, his skills as a scryer immediately impressed Dee, who hired him on the spot at a salary of fifty pounds a year, a handsome figure for the day.

The partnership of Dr. John Dee and Edward Kelley would last until 1587. Their angelic-magick workings for the most part concluded in 1584. During their time together they engaged in hundreds of scrying sessions of varying lengths, in which Kelley gazed into a crystal ball or a black obsidian mirror and reported everything he saw and heard during a variety of angelic communications. Dee, sitting at a nearby table with pen and ink, led the questioning and recorded everything in anal-retentive detail.

Not all of the sessions yielded profound revelations. Indeed, many appear to be attempts by the communicating intelligences to simply keep the conversation going. There were numerous instances when information received in earlier sessions was amended (sometimes radically) in subsequent sessions. There were even times when the magicians were informed that they had been deceived in earlier communications by evil spirits. Nevertheless, the consistency of the bulk of the material is staggeringly impressive, and the double-/triple-blind nature in which it was delivered, especially the angelic language, calls, and magical tablets, boggles the imagination.

The Dee and Kelley years can be viewed as having occurred in three major phases, resulting in what appears on the surface to be three separate and unique magical systems. I will discuss these in more detail shortly. Here at the beginning it is enough to simply point out it is the third and last phase of their angelic workings (the three-month period between April 10 and July 13, 1584) that yielded the material for the system of vision magick that can be properly called Enochian.

The Enochian period was highly productive and bore much promise. In fewer than a hundred days Dee and Kelley received an angelic language, tablets containing the names of elemental and celestial beings, and calls in the angelic tongue that promised to unlock the secrets of heaven and earth. With sad, almost Faustian irony, however, once the Enochian material was in their hands, Dee and Kelley did not proceed to actually operate the system in subsequent workings.

They would go on to other magical adventures, attempting to impress (with little success) the crown heads of Europe with their supernatural

counsel. Finally, after nearly five years of working together, years of exhausting magical sessions, and years of traipsing their families around Europe (not to mention a notorious wife-swapping incident), familiarity finally bred contempt, and the two magicians parted company without ever getting into the driver's seat of Enochian magick and turning the key.

Dee's complicated life would draw him back to the English court and the distracting world of political intrigue and survival. In 1588, as the Spanish armada set sail to annihilate England's much smaller fleet (an event Dee predicted years earlier), Elizabeth called again upon her Merlin. Dee shocked her courtiers by urging the queen to not engage the Spanish armada and keep her ships at bay, prophesizing that a mighty storm would scatter and destroy the Spaniards. Elizabeth wisely heeded Dee's words. The storm manifested right on cue, and in the chaos that followed, the Spanish armada went down to defeat. In many circles Dee was credited with magically raising the tempest that saved England. The story of this event became instant legend. William Shakespeare, writing only twenty-three years later, would use Dee as the model for Prospero, the storm-raising magician in his play, *The Tempest*.

Kelley's post-Enochian years would not earn him such renown. His ambitions kept him on the continent, where he peddled the promise of alchemical treasures to the crown heads of Europe. He was knighted by Emperor Rudolph II of Bohemia but was shortly thereafter imprisoned by his royal patron for failing to manufacture alchemical gold. With fairy-tale panache, Sir Edward Kelley plunged to an untimely death in November of 1595 while attempting to escape from the turret of Emperor Rudolph's prison tower.

Dee's end was not so colorful. Elizabeth appointed him warden of Christ's College in Manchester, but it was not a happy tenure. His wife (and, it is believed, several of his children) died there during the plague in 1605. Dee returned to his home at Mortlake, where his daughter Katherine cared for him until his death in late 1608 or early 1609.

How so many of Dee's manuscripts survived to see the light of the twenty-first century is a magical wonder story in and of itself. Several of the most important documents Dee had hidden in the false bottom of a cedar chest (can we get much more romantic?), where they lay undiscovered for over fifty years after his death. Through a curious chain of events (that tragically saw a portion of the manuscripts baked as pie wrappings), the surviving material came to the attention of the illustrious antiquary, politician, astrologer, chemist, and Freemason, Alias Ashmole (1617–1692), one of the few people in the world capable of recognizing the importance of the discovery. Thanks to Ashmole, the material was catalogued and finally housed safely in his own museum at Oxford, the British Museum, and the British Library, where, over three hundred years after its reception, it captured the attention of S. L. MacGregor Mathers, Wynn Wescott, and the adepts of the Hermetic Order of the Golden Dawn, then Aleister Crowley—and now you.

CHAPTER THREE

Dee and Kelley vs. the Golden Dawn and Aleister Crowley

Now hath it pleased God to deliver this Doctrine again out of darknesse: and to fulfill his promise with thee, for the books of Enoch: To whom he sayeth as he said unto Enoch. Let those that are worthy understand this, by thee, that it may be one witness of my promise toward thee.

—The angel Ave, Monday, June 25, 1584[26]

Modern Enochian magick (as first developed in the late nineteenth century by S. L. MacGregor Mathers and the adepts of the Hermetic Order of the Golden Dawn and later adapted and augmented by Aleister Crowley and others) is a remarkable and tidy self-referential system of visionary magick. It is based upon a small portion of sixteenth-century manuscripts of Dr. John Dee and Edward Kelley, and the mystique of its colorful origins make it initially alluring to magical dilettantes and dabblers. However, the complexity of the system, as outlined by Golden Dawn/Crowley texts, continues to effectively guard the mysteries of this marvelous magical art form from all but the most serious, courageous, tenacious, foolish, or naïve.[27]

For most of us who cut our Enochian-magick teeth during the latter half of the twentieth century, the Golden Dawn (GD) and Crowley books were at the time the only source material readily available to us. By following the intricate procedures outlined in these texts, we proceeded with our visionary quests along the two avenues of experimentation offered us by the GD/Crowley model: one branch of the system dealing with the elemental (manifest) universe, the other dealing with the aethyric (celestial). I'll discuss these branches in more detail in book IV.

Both of these magical environments are populated by spiritual beings whose names are drawn from five grids of lettered squares received by Dee and Kelley during a series of angelic communications during the third (or Enochian) period of their magical operations. Both the elemental and the celestial magical environments (and their spirit inhabitants) are accessed by intoning one or more of nineteen calls, which are chanted in an angelic language that was given to the Elizabethan magicians under breathtaking and extraordinary circumstances during the last months of their angelic magick workings. Theoretically, these calls induce very specific trances, whereby the magician can pinpoint particular spiritual entities or environments he or she wishes to contact or visit. As you can imagine, this is a very attractive prospect to the magical explorer.

The visionary labor of many post-modern Enochian explorers was well repaid, for we soon discovered that despite our very limited access to the original texts (not to mention our inexperience and ineptitude) this kind of magick actually worked. With surprisingly few exceptions, when we followed the GD/Crowley procedures and techniques, even the most insensitive and skeptical among us received visions we deemed appropriate to the particular regions we were exploring.

The technique used to receive visions such as these is called scrying. The Golden Dawn and Crowley often referred to the practice as "traveling in the spirit vision." Scrying is, quite simply, the ability to put oneself in touch with one's own psychic senses. In magical operations the scrying session is usually preceded by a formal ceremony designed to put the magician in an altered state of consciousness. It is, for all intents and purposes, a shamanistic experience. The thoughts, mental images, and impressions that flood the magician's mind during this altered state are subsequently recorded in the magician's journal and analyzed.

Naturally, some of us proved more talented than others. Art lovers and movie fans make particularly good candidates for Enochian vision magick, for they see with the romantic's eye and already possess a vast memory bank of evocative landscapes, archetypal characters, and supernatural beings. They are by nature dreamers skilled at communicating through a vocabulary of images and visual metaphors. But even the least imaginative of us, in short order, learned to develop our own visionary skills that became increasingly honed by our repeated work with the system.

There is no question (in my mind, at least) that the Enochian magick procedures and techniques developed by the Golden Dawn and Crowley embody a highly effective system of magical working that, if properly applied, can become an integral component in the modern magician's program of personal self-development. This is especially true for those of us whose magical careers have led us to the Qabalah-based disciplines referred to today in specialized circles as *hermetic* or *ceremonial* magick.

To modern ceremonial magicians, Enochian magick appears at first glance to enjoy a comfortable compatibility with our world of pentagram rituals, hexagram rituals, tarot cards, trees of life, qabalistic path workings, chakra work, invocations, god-forms, and spirit evocations. This compatibility, however, has been, for the most part, contrived and jerry-rigged. For as efficacious as the GD/Crowley applications and techniques are, they bear little resemblance to anything Dee and Kelley practiced or were instructed to engage in by their angelic contacts. With all due respect to Mathers, it is clear that he and his Golden Dawn adepts chose to limit their attention to only those portions of source texts that offered material that they could fit easily into the qabalistic/hermetic schema to which they were so passionately committed. Furthermore, it is clear that in many instances, when the original material didn't fit the schema, they found a way to make it fit.

This fact should not diminish in our respect for the wonderfully effective system the Golden Dawn and Crowley have bequeathed to us. But it has prompted many of us (who obviously have an inordinate amount of time on our hands) to examine in greater detail the surviving Dee and Kelley material that has now become more readily available to the serious student. What we discovered is an overwhelmingly large body of work—books, notebooks, and diaries—the most interesting of which span the better part of three years of intense magical operations.

Most of this material appears to have nothing whatsoever to do with Enochian magick as practiced today.

As I mentioned earlier, Dee and Kelley's magical workings took place in three distinct phases that yielded three unique magical systems. For convenience, I will refer to these as (1) *Heptarchia Mystica* (or simply *Heptarchia*), (2) *Loagaeth* (which includes an angelic alphabet), and (3) *Enochian*.

One could argue quite convincingly that the revelations Dee and Kelley received during the Enochian period represent the crème de la crème of their magical workings and that it is unnecessary to waste our time on the painfully complex details of the Heptarchia and Loagaeth working periods. After all, the GD/Crowley system and techniques were developed from this *plus ultra* Enochian material, and everything seems to work just fine, thank you. In fact, for the better part of twenty years I was one of the most vocal apologists for the Enochian school whose motto is, "Don't try to duplicate the magick Dee and Kelley did to receive the system—just use the system they received!" Then, starting in 1999, a couple of things happened that caused me to rethink the wisdom of this attitude.

First, I became enthralled with the work of Clay Holden and the John Dee Publication Project, which brought the glories of *Quinti Libri Mysteriorum* to life on the World Wide Web. Then, in 2003, my O.T.O.[28] Brother and Enochian magick adept Christeos Pir sent me a computer disk of material from a marvelous Enochian seminar he presented in Pittston, Pennsylvania. Along with the seminar material, he sent me a collection of photographic files of surviving Dee manuscripts from the British Library and other materials that were of great interest to me. I assure you, I could not have written this book without these materials and the profound insights of this great modern magician.

Around the same time, my publisher sent me a copy of Joseph H. Peterson's book *John Dee's Five Books of Mystery: Original Sourcebook of Enochian Magic*. I had years earlier examined much of this material enlarged from microfilm, but now I had the luxury of comfortably reviewing it in clearer formats (with Latin translations) on my home computer and from Peterson's marvelously well-organized book.

I must confess that even with this information stacked conveniently and legibly under my nose, I was overwhelmed by the sheer immensity of it all. I'm interested in the magical adventures of Dee and Kelley as

much as the next fellow, but I also have a life. Did I need to sacrifice three years of my own life in order to eavesdrop on every detail of three years of theirs? More than ever I saw the wisdom of simply using the magical system Dee and Kelley received and of not wasting precious time trying to recreate the magick they practiced to receive the system. After all, can't I drive a car without first having to build it myself?

But we're not talking about driving cars; we're talking about the art of magick. In the final analysis, no matter what system the magician chooses, in order to make it work most effectively he or she must first become attuned to that system's particular way of viewing of the universe. This concept is so important to the understanding of what will follow in this book that I will pause to illustrate with an example.

The ceremonial magician who practices qabalistic magick acquiesces (at least for the duration of the working) to see all things in heaven and earth in terms of a hierarchy of spiritual personages expressed by the various god names, archangels, angels, spirits, intelligences, and demons of the system. In Qabalah-based magic, such spiritual beings are conveniently organized and arranged according to fourfold formulas dictated by the Hebrew letters that make up the great Name of God, *Yod Heh Vav Heh*, and by the familiar schema of the Tree of Life, with its ten sephiroth and the twenty-two paths that connect them. Before the magician is ready to operate within the laws and peculiarities of this qabalistic worldview, he or she must first become a fit component of that universe—a harmonious and integral part of this great divine machine, a vital step on this hierarchical stairway of consciousness.

Like the ballerina whose ninety minutes on stage is the product of years of practice and thousands of hours of rehearsal, the magical artist must also be first transformed into a proper instrument of his or her craft. Magicians achieve this transformation with preliminary meditations and rituals, by which we adjust our focus step-by-step until we become comfortable citizens of the specific magical world in which we intend to operate. For the western ceremonial magician, the well-worn curriculum of the Golden Dawn provides perfect examples of this step-by-step adjustment process.

First the magician becomes master of the pentagram and a full citizen of the world of the five elements of the microcosmic universe. By repeated performances of the pentagram rituals and meditations, the magician's psyche becomes balanced and accustomed to the world of the four directional winds, the four elements, and the corresponding magical weapons: the wand, cup, sword, and disk.

Once the elemental (microcosmic) universe is mastered, the magician then moves on to the next step in the attunement process by mastering rituals of the hexagram. Here the magician's point of reference is enlarged as his or her consciousness and identity is obliged to expand from the microcosmic world of the elements to the macrocosmic greater world—the world characterized by the sun orbited by the planets and surrounded by the belt of the zodiac.

This is very basic stuff, but it illustrates how rituals enable the ceremonial magician to externalize internal processes and undergo self-transformation. Would-be magicians who attempt more advanced work without being adjusted by these early attunements are ill prepared to understand or properly absorb what is happening to them within the context of the progressively higher magical environments in which they presumptuously wish to operate. It is true that some magicians may receive seemingly dramatic and noteworthy effects from such premature efforts, but seeds of promise cannot long take root in soil that is not properly prepared or that is too shallow.

Late in 2005, while gathering material for yet another workshop series on Enochian magick for my Monday night magick class, I poured over the records of Dee and Kelley's pre-Enochian workings in hopes of finding the key to their preparatory processes. What exactly did the angels *do* to Dee and Kelley during the years prior to the final Enochian revelations? Dee and Kelley received some pretty interesting things during those earlier workings, including instructions for the creation of an array of magical implements that the Golden Dawn and Crowley all but ignored:

- a Ring;[29]
- a Lamen, which was to be worn by the magician as a breastplate and which connects him or her to the Holy Table;
- the Holy Table itself, inscribed with letters from an angelic alphabet and upon which would rest the Sigillium Dei Aemeth;
- the Sigillium Dei Aemeth, an intricately carved disk made of purified beeswax (an artifact so stunning and historically

intriguing that it is prominently displayed today in the King's Library wing of the British Museum);

- seven talismans (five squares and two circles), called Ensigns of Creation, which surround the Sigillium on the Holy Table.

All of these items were linked to one another and to the magicians by an overwhelmingly complex process that distilled, shuffled, and organized thousands of letters from numerous and varied alphanumeric grids. These grids had been painstakingly received in vision, one letter at a time, by Kelley and duly transcribed by Dee. The letters spelled the names of great angels, which, in turn, when manipulated, yielded the names of subordinate angels, which produced still more names.

Now, before we get too excited about dusting off and playing with all these pre-Enochian magical tools and furniture, I have to make myself clear on one very important point. These items were received during the first phase of Dee and Kelley's workings.

This period yielded a unique system of planetary magick they referred to as Heptarchia Mystica (see book II). To all appearances, heptarchic magick has little or no direct relationship to the Enochian magick system they received during their final days of practice. Also, it is demonstrably clear (in my mind at least) that Enochian magick can be performed quite effectively without using the Ring, the Lamen, the Holy Table, and so on. However, it is equally clear to me that, as Dee and Kelley were receiving and working with the items and concepts of heptarchic magick, their minds and psychic bodies were, day by day, undergoing subtle yet profound evolutionary changes.

Could the reason the practical Enochian material came so very late in the game be that Dee and Kelley had to first complete their transformation into magicians who could appreciate and handle the advanced work? After all, isn't that what magick is really about—changes in the magician? Could these changes have been brought about by the mere act of meticulously following the angels' complex directions, which filtered and distilled these magical concepts into material manifestation? If so, this would be a vital preparatory step that modern Enochian magicians are omitting entirely.

I grew intrigued with this idea. Given the fact that the GD/Crowley methods of Enochian magick already work so well right out of the box, how much better might these same techniques work if the magician were first prepared and attuned in a manner similar to the way Dee and Kelley had been prepared and attuned. A magician so equipped would be picking up, as it were, where the two Elizabethans left off in 1584.[30]

I was at first uneasy with this theory because it came dangerously near to destroying my comfortable philosophy of "Don't try to duplicate the magick Dee and Kelley did to receive the system—just use the system they received!" However, my inherent laziness was rewarded, and I eventually took comfort in the realization that in order to ceremonially prepare oneself to perform Enochian magick, one might not need to torturously repeat everything Dee and Kelley did to receive the Ring, the Holy Table, the Lamen, the seven Ensigns of Creation, and the Sigillum Dei Aemeth. Instead, one must simply understand and use (in a way that mirrors the preparation process) the Ring, the Holy Table, the Lamen, the seven Ensigns of Creation, and the Sigillum Dei Aemeth that they received!

This book was written to show the practicing Enochian magician how to do precisely that, and the little ritual in chapter one (and outlined in greater detail in appendix I) is the ceremony that embodies this preparation process. Like the rituals of the pentagram that prepare us for elemental magick, like the rituals of the hexagram that prepare us for planetary magick, I believe this little ceremony captures the essence of the step-by-step processes of personal alchemy that prepared and attuned Dee and Kelley.

The material is based on two series of classes that Constance and I held in our home in 2005 and 2006—visionary workings that spanned a period of just over seven months. While the class spent a considerable amount of time discussing and analyzing the magical theories that underlie these methods of preparation, most of our time was spent actually applying the techniques in a formal and ceremonial manner prior to group and individual Enochian scrying sessions.

My biggest challenge, for both the class series and writing this book, has been how best to communicate the essence of the breathtakingly intricate procedures that occupied Dee and Kelley during their years of preparation without enmeshing the reader in a time-devouring web of details. It is somewhat like trying to convey the profundity of a great cathedral without dwelling minutely on every action of every

stonemason who fashioned each perfect stone. I have resolved, therefore, to stay focused on the big picture and allow the reader to wrap his or her mind around the major themes, secure in the knowledge that he or she can proceed to dissect the method of the madness—and discover further revelations—by referring to the now readily available source texts. It is very important for the reader to understand that this book was not written as a substitute for the source material but simply as a guide to the practical, self-transformational applications of this magical art. I advise those of you who may be committed to in-depth academic research of this subject *not* to view my book as an authoritative replacement for the original texts. Dee and Kelley's records are liberally peppered with irregularities, conflicting instructions, missing pieces, and typos. I've done my best to wade through these and be as consistent and accurate as possible. But when I say I'm going to stay focused on the big picture, that is exactly what I mean.

Are you ready to begin? If so, we need to first talk briefly about the mind of Dr. John Dee and explore the reasons why the secrets of heaven and earth were communicated to him in alphanumeric ciphers, tables, and squares.

CHAPTER FOUR

The Mind of a Cryptographer

Now first I understand what he, the sage, has said: "The world of spirits is not shut away; Thy sense is closed, thy heart is dead!"

—*Faust*, Act I, Scene I[31]

Are angels, spirits, and demons real? Do they have an existence apart from and outside the mind? Ever since human beings could frame thoughts into words, we have asked ourselves that question. It is an eternal debate among magicians and mystics and one that likely will never be resolved to anyone's complete satisfaction. Personally, I agree with the venerable Rabbi Lamed Ben Clifford who said, "It's all in your head. You just have no idea how big your head is."[32] Certainly every outside impression we receive is ultimately processed inside our own minds. Just keeping that fact in mind we might conclude that, where objective reality is concerned, there is no outside-of-ourselves.

In either case, in the art of magick, the magician must behave (at least for the duration of the operation) as if the spirits are independent intelligences and have an objective existence in a dimension outside his or her own mind. Dee and Kelley (who believed most fervently in a tangible heaven, hell, and the characters and events of the Bible) certainly assumed that the communicating spirits and angels were real and enjoyed an independent existence. This gave the Elizabethan partners a

decided psychological edge over modern magicians, who must overcome a smug mountain of logic, rationality, and spiritual cynicism in order to even begin to operate this most naïvely romantic of spiritual art forms.

For practical purposes, it does not matter whether the magician is making contact with "spirit" intelligences from a "spirit world" or merely tapping into currently unexplainable levels in his or her own mind. If the magician is properly prepared (and operating under the right circumstance), it is indeed possible for him or her to make contact with intelligences that for all intents and purposes could be characterized (objectively or metaphorically) as angels, spirits, and demons.

No two individuals are alike, and the art of preparing oneself and arranging the right circumstances for spirit contact is unique for every magician. For us to understand the elements of Enochian magick, we will need to get a basic idea of how the spirits went about reaching the minds of Dee and Kelley—especially Dee, who was, after all, the operating magician. In fact, there are instances where the communicating intelligences indicated that they viewed the two magicians as a single entity with Kelley acting as an extension of Dee's mind. On April 28, 1582, Dee asks of the archangel Michael, "You mean us two (Dee and Kelley) to be joined so, and in mind united, as if we were one man?" and Michael answered, "Thou understandest."

As I mentioned earlier, Dee was not a particularly talented scryer. Although his diaries record several instances when he saw certain spirits and phenomena, he relied almost entirely on the visionary skills of others. This makes perfect sense to me. Dee's immense intellect was actually a magical handicap. His magnificent brain was too engaged to surrender its analytical control. His mind worked too fast, and his thoughts were too loud to hear the subtle messages from the spirits. This is not good for mystical experiences. In order for the communicating intelligences to get past Dee's constantly churning mind, they had to force him to *use* his mind to *overcome* his mind. They had to beat his brain at its own game.

And what were the favorite games of Dr. John Dee's brain? Ciphers, codes, puzzles, magick squares—these were the arts that touched Dee's sense of wonder. Had he been obsessed with music, the spirits might have communicated to him through melodies or harmonies or rhythm. Had he been a dancer, they would have communicated through elements of body movement; had he been a military man, they would have through the metaphors of battle. But he wasn't a musician or a dancer or a soldier. Dee was, at heart, a cryptographer—perhaps the best in the world—and whether he consciously realized it or not, this was how he could make contact with his subconscious mind. This is how he expected the cosmos to unveil her secrets to him. For Dr. John Dee, the secrets of the universe were codes that could be broken. Divine revelation was a matter of decipherment, and he was willing to work for it. Indeed, by working for it, he would prepare himself to receive it. *Give me the raw data, and I will decode the mind of God.*

Dee was already looking for that raw data the day Edward Kelley first knocked on his door. He was looking for it in the *Book of Soyga.*

CHAPTER FIVE

The Book of Soyga

Dee: Is my book of Soyga of any excellency?

Uriel: That book was revealed to Adam in Paradise by God's good angels . . .

Dee: . . .Oh, my great and long desire hath been to be able to read those tables of Soyga.

—John Dee and the archangel Uriel, March 10, 1582[33]

Even before Dee met Kelley he was immersed in the study of a magical treatise written in Latin called *Aldaraia sive Soyga: Tractatus Astrologico magicus* or, more simply, the *Book of Soyga*.[34] We know that Dee was intrigued by the *Book of Soyga* because his diary records that it was the subject of one of the very first questions he asked of the archangel Uriel during Edward Kelley's inaugural scrying session on March 10, 1582. In later diary entries he laments that he has misplaced his *Book of Soyga*, and still-later entries indicate that he eventually found it.

The book is an anonymous, late-medieval grimoire of planetary, angelic, and demonic magick that is in many ways not too dissimilar from other magical treatises of the period. However, there are several things that distinguish *Soyga*—things that obviously made it particularly attractive to Dee. For one thing, a great deal of the text concerns itself with alphanumeric exercises and puzzles; letters with numerical, astrological, and elemental values, which are combined, recombined and reduced to form magick words (spelled forwards and backwards), all of which contain increasingly complex values and magical virtues. As we will see, this magical letter distillation process is characteristic of Enochian magick.

Perhaps most intriguing to Dee were the last eighteen leaves of *Soyga*. These pages contain thirty-six tables, each comprising a grid of 1,296 squares, arranged in 36 x 36 grids. Each of the tables' 1,296 squares is filled with a Latin letter. Together the tables could form a cube comprising 46,656 squares. Each of the thirty-six tables is identified by an astrological or elemental symbol; the first twenty-four are attributed (in pairs) to signs of the zodiac, the next seven to the planets, the next four to the elements (Fire, Water, Air, and Earth), and one simply to "Magistri."[35,36]

For our purposes, I impress upon the reader's mind the profound importance of alphanumerics and how much information can be encoded within a grid of a magick table. I will try to demonstrate this with a very simple illustration, shown in figure 1.

♆A 1	☿B 2	♄C 3
♃D 4	♂E 5	☉F 6
♀G 7	☿H 8	☽I 9

Figure 1: A simple alphanumeric magick table

This table is made up of nine squares. Each square contains one of nine letters, and these letters can be considered by themselves or in combination with the others to spell magical words. Each individual letter has many traditional meanings attached to it. To keep things simple, I've arbitrarily assigned just two correspondences (numerical and planetary) to each of the letters; these are shown in the corners of each lettered

square. Theoretically, the number of correspondences each square can represent is nearly infinite.

For example, in this particular table, *c* not only represents the letter *c* but also the number three and all things threeish. What do I mean by threeish? One very big example is all things in the universe that *exist* in *time* and have *movement*, and all things that have a *beginning*, a *middle*, and an *end*. In this example *c* also represents Saturn and everything Saturnian (from wisdom and restriction to darkness, old age, and lead).

Like DNA, alphanumeric squares carry an unimaginably vast amount of information in a deceptively small package. As a resident of our 3 x 3 table, the *c* square also carries information drawn from its position relative to the other letters and their correspondences. Can you begin to see how much information is contained in that one little square alone? Imagine, then, the mass of complex data that could be tightly stored in a 36 x 36 x 36 square cube represented by the *Book of Soyga*.

I've discovered no evidence of a direct connection between the *Book of Soyga* and any of the magical workings that led ultimately to the reception of Enochian magick. Nevertheless, the fact remains that even before Dee met Kelley, the mechanics of the alphanumeric cipher system, as presented in *Soyga*, captured Dee's analytical imagination and had become part of the way he expected to receive divine information. Indeed, at every phase of Dee and Kelley's workings, alphanumeric squares and codes would play a major role.

We know Dee held the *Book of Soyga* in high regard and was particularly preoccupied with learning the secrets of the thirty-six tables. The magical process of the *Book of Soyga* (shuffling and distilling immense numbers of letters and squares into smaller and smaller bits of concentrated information) would become the modus operandi by which the spirits would ultimately communicate the secrets of Enochian magick to Dee and Kelley. It would be the method by which they received the Holy Table, the Lamen, the Ensigns of Creation, the Sigillum Dei Aemeth, the Table of Nalvage, the Elemental Tablets, and, most dramatically, the angelic language and the forty-eight calls. In a way, this process is a metaphor of the mechanics of creation itself. As Carl Sagan[37] said, "If you wish to make an apple pie from scratch, you must first create the universe." In this case, our apple pie is the manifest universe—the world as it presently exists—the world Dee and Kelley wished to understand and magically affect.

This world is the end product of a progression of cosmic events that physicists believe began with an immeasurably dense singularity (containing all the potential information that would eventually become the universe) that burst open and set into motion the phases of creation. The immensely packed assembly of thirty-six 36 x 36 alphanumeric squares found in the *Book of Soyga* is a crude but appropriate model for such a singularity. The intricate process of combining, shuffling, and distilling information-packed squares magically mimics the astronomical processes by which atoms and elements to stars and planets were formed in the creation cycle from seemingly chaotic units of a potential universe.

The *Book of Soyga* did not play a direct role in the magical operations of Dee and Kelley, but the patterns and formulae it embodied would remain the methodology of their angelic communications until the end of their association. I believe that the two magicians, by taking part in this incremental process of creation, became personally *attuned* to the magical universe as it presently exists, and thus prepared themselves to receive and engage in Enochian magick. In the chapters that follow, I will present only the briefest snapshots of the step-by-step process that I believe was the *attunement program* that prepared Dee and Kelley to receive the Enochian magick system. Hopefully, by your participation in the process, you also will undergo (however vicariously) a similar transformational experience and become fully prepared to actually practice Enochian vision magick.

But first, let us pray.

CHAPTER SIX

Let Us Pray

No man should ever undertake any great or important undertaking without first invoking the blessing of God.

—Master's admonition, California Free and Accepted Masons

The whole secret may be summarized in these four words: "Inflame thyself in praying."

—Aleister Crowley[38]

One of the most fundamental and important magical tools Dee used throughout his life was prayer. So, before we begin to examine magick rings and protective breastplates and holy tables and other such wizardly items, we need to first get something straight about prayer.

It's okay to pray. Even if you think you don't believe in the same God that Dee and Kelley believed in, it's okay to pray. I realize for many twenty-first-century magicians the word *prayer* carries with it unpleasant memories of childhood church and Sunday school traumas, and bedtime fears that "if I die before I wake" somebody was going to take my soul to God knows where.

In magick, prayer has nothing to do with religion. It does, however, have everything to do with the magician's grasp of facts of life in the magical world in which he or she intends to operate. Part of that reality is the mystical fact that existence itself is an expression of consciousness, and there are levels of consciousness higher and lower than the one we are currently attuned to.

By the simple act of uttering a prayer, our apparently limited consciousness reaches out and makes contact with a higher level of consciousness, and by doing so, we insert ourselves into the divine circuitry of the cosmos. As we do, part of us (a part that we might not be aware of) wakes up, as it were, and recognizes our rightful place in this circuitry.

In my book *The Key to Solomon's Key*,[39] I illustrate this concept using the legend of King Solomon as my example. In the excerpt below, I discuss prayer in the context of spirit evocation, but the same thoughts hold true to all forms of magick, including Enochian.

> The third chapter of the book of Kings[40] tells us that at the beginning of his reign the Lord appeared to Solomon in a vision by night and said, "Ask that which I should give you." Solomon answered:
>
> *"Give therefore to thy servant an understanding heart to judge thy people and to discern between good and bad; for who is able to judge this thy so great a people?" And it pleased the Lord because Solomon had asked this thing. And the Lord said to Solomon, "Because you have asked this thing and have not asked for yourself riches, neither have you asked the lives of your enemies nor have you asked for yourself long life, but have asked for yourself wisdom to discern judgment; Behold, I have done according to your words; lo, I have given you a wise and understanding heart, so that there has been none like you before you, neither shall any arise after you like you."*[41]

Before undertaking the task of ruling his people and building the Temple, Solomon doesn't begin by consulting with his inferiors (his ministers, his generals, his architects, his building-supply contractors, or labor leaders). He doesn't immediately enmesh himself in the energy-draining details of micromanaging

such a huge and important project. Instead he turns his attention upward to the highest level of the hierarchical scale of consciousness. He makes direct contact with Deity and, instead of behaving like a helpless youngster asking a parent for pocket money, he boldly makes himself available to serve as a conduit through which the Deity's infinite wisdom and understanding can pass.

This profoundly mature and uncomplicated request is instantly granted, *as if Deity had no choice but to acquiesce.* A unique[42] spiritual hierarchy is created, with Solomon enthroned midway between heaven and hell—poised to work in cosmic harmony with the divine consciousness above him, poised to compel the infernal spirits to do the same.

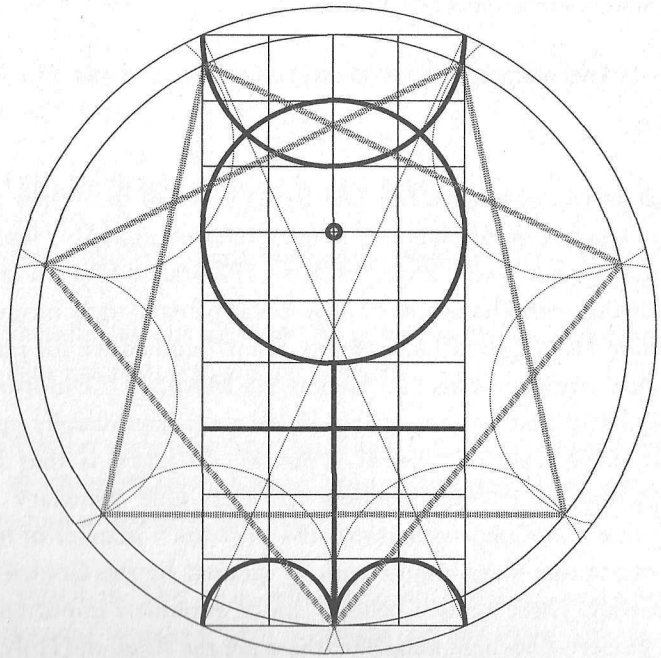
This is the primary secret of Solomonic magic. As long as the magician remains plugged in to *that which is above*, he or she is simultaneously plugged into (and must begin to master) *that which is below.*[43]

Dee's prayers, both in English and Latin, fill page after page of his diaries and magical records. I confess I am neither inclined nor devotionally equipped to follow his exhausting example. I do, however, recognize the efficacy of prayer as an indispensable preliminary to magical operations. And, while I do not personally believe that the biblical Solomon ever existed as such in empirical history, as a magical artist I embrace his myth and happily adopt him as a patron saint of magick.

How appropriate, then, that the first magical tool Dee and Kelley would receive from their angelic contacts was the Ring of Solomon, and that before putting on that ring, the magician must first pray.

BOOK II

De Heptarchia Mystica



CHAPTER SEVEN

The Ring

Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon.

—The archangel Michael, March 14, 1582

The first system of magick Dee and Kelley received from their angelic contacts was a form of planetary magick referred to as De Heptarchia Mystica. It was delivered mostly in late 1582 and amended somewhat the following year. The details of how it was painstakingly received are recorded in Dee's *Quinti Libri Mysteriorum*[44] and edited for purposes of practical working in his "De Heptarchia Mystica."[45] Unfortunately, we don't know exactly how, or even if, the magicians actually operated this particular form of magick. What we do know is that besides receiving the names and symbols for forty-nine planetary "good angels" Dee and Kelley were instructed to create a number of magical items—items that were almost entirely ignored by the Golden Dawn and Crowley. These items, I believe, can be extremely important tools for the modern Enochian magician; these are the Ring, the Holy Table, the Ensigns of Creation, the Lamen, and the Sigillum Dei Aemeth.

First we need to examine the Ring, for without the Ring the magicians were told they could "do nothing." Unlike most other things they would receive from their angelic contacts, the Ring was delivered in a relatively straightforward manner.

I will not quote long passages from Dee's records, but his description of the circumstances surrounding the reception of the magic Ring are so colorfully dramatic that I cannot resist quoting a brief passage. The date is Wednesday, March 14, 1582. Dee and Kelley were engaged in their fourth action[46] and experiencing a close encounter with the archangels Michael and Uriel. (The following excerpt retains the inconsistent spelling and punctuation of Elizabethan English. The Greek delta, Δ, is Dee, "Mi" the archangel Michael.)

> Δ: Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Uriel: and sayd, thus:
>
> Mi: The strength of God, is unspeakable. Praysed be god for ever and ever.
>
> Δ: Then Uriel did make cursy unto him.
>
> Mi: After this sort, must thy ring be: Note it.
>
> Δ: Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.
>
> Mi: I will reveale thee this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.
>
> Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon: This is it, which I have revealed unto thee. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for ever.

Δ: Then he layd the Ring down uppon the Table: and sayd, Note.

Δ: It shewed to be a Ring of Gold: with a seale graved in it: and had a rownd thing in the myddle of the seale and a thing like an V, throwgh the top of the circle: and an L, in the bottome: and a barr cleane throwgh it: And had these fowre letters in it, P E L E. After that, he threw the ring on the borde, or Table: and it semed to fall throwgh the Table and then he sayde, thus,

Mi: So shall it do, at thy commanndement. Without this, thow shalt do nothing. Blessed be his name, that cumpasseth all things: Wonders are in him, and his Name is WONDERFULL: His Name worketh wonders from generation, to generation.[47]

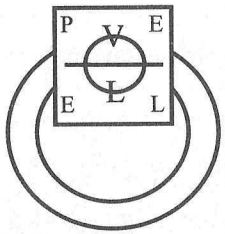


Figure 2: The Ring

Solomon was, and remains, the archetypal magician, and his legendary exploits as a master of spirits fill the pages of traditional Jewish, Islamic, and Ethiopian religious literature. In many of the stories, his magical ring played an important role as the source of his power to control demons. I can imagine Dee and Kelley were very impressed to be given the Ring of Solomon by none other than the archangel Michael himself.

Although the ring's design is unique, the word PELE (wonder worker) is found in two books which Dee already had in his library: *De Verbo Mirifico* by German humanist and Hebrew scholar Johann Reuchlin and Cornelius Agrippa's *Occult Philosophy*. (Agrippa apparently took the term from Reuchlin.)

Dee was told the Ring should be made of pure gold. If he indeed had one made, it has not survived the centuries. Realistically, few of us today have the skill to fashion or the resources to have a golden ring custom made.[48] Nevertheless, Michael seemed adamant, "Without this, thow shalt do nothing." And so I've come to the conclusion if I'm to practice this particular art of magick, then before I do *anything*, I'm going to wear the Ring.

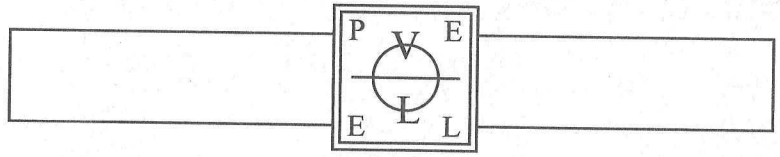


Figure 3: Pattern for a paper Ring

Here is the pattern for a Ring that can be made out of colored paper or poster board. I realize such material is not as impressive or romantic as pure gold. You might even think that a true magick Ring cannot be made from a scrap of paper. You might tell me you'd feel silly wearing a paper ring. If you feel this way, then I hope you won't be offended when I tell you that if you can't make a real magick Ring out of paper, then you'll not be able to make one out of gold. The same goes for the other magical items I am going to discuss in the next few chapters.

Before I practice any aspect of Enochian magick, I recite two short prayers. The first is a prayer John Dee used regularly throughout the years of his magical workings:[49]

> Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart.

The second is a prayer I fashioned from the words the archangel Michael spoke to Dee and Kelley during their March 14, 1582, action:

> Behold the Ring. Lo, this it is. This is it, wherewith all miracles, and divine works and wonders were wrought by Solomon: this is it, which the Archangel Michael has revealed to

me. This is it, which Philosophy dreameth of. This is it, which the Angels scarce know. This is it, and blessed be his name: yea, his Name be blessed forever. Without this I shall do nothing. Blessed be his name, that encompasses all things: Wonders are in him, and his name is WONDERFUL: PELE. His Name works wonders from generation to generation. Amen.

After reciting these prayers and putting on the Ring, I then position myself at the Holy Table and prepare to put on the Lamen.

CHAPTER EIGHT

The Lamen

Beware of wavering. Blot out suspicion of us, for we are God's creatures that have reigned, do reign, and shall reign forever. All our Mysteries shall be known unto you.

—THE ANGEL BRALGES, ONE OF THE ANGELIC PRINCES NAMED ON THE LAMEN, NOVEMBER 16, 1582, *PRINCE BRALGES, NOVEMBER 16, 1582*[50]

The Lamen and the Holy Table are inextricably linked. By wearing the Lamen over the heart, the magician becomes linked to the Holy Table. I cannot say it any plainer than that. But putting on the Lamen and sitting at the Holy Table are empty gestures unless the magician has some idea of what these items represent and how they are connected.

The designs for both the Lamen and the Holy Table were distilled from tables composed of letters of the names of planetary angels of the Heptarchia. Even though the chronology of their reception is a bit tangled, it is probably easiest to discuss the Lamen first.

Traditionally a Lamen is a breastplate that is hung from the neck by a chain or ribbon. The breastplate of the high priest of Israel is the biblical archetype for this most important piece of magical adornment. It was a square plate, a 3 x 4 grid embedded with twelve precious stones representing, among other twelveish concepts, the tribes of Israel

and the signs of the zodiac. The Lamen that the angels delivered to Dee and Kelley contained no precious stones but displayed eighty-four angelic letters arranged in a most curious and exacting manner.

Two versions of the Lamen were received by Dee and Kelley. The first, delivered in 1582, was a rather odd assortment of lines, squiggles, and letters reminiscent of Solomonic or Goetic sigils. This Lamen, they were told, was to be made in gold and worn as a protective device. After receiving it, the magicians spent the rest of the year and part of 1583 receiving material relating to the forty-nine planetary good angels of the Heptarchia (see figure 5).

The seven-letter names of these angels were received (much to Dee's cryptographic delight, I'm sure) by the complex manipulation and distillation of letters from a cross-shaped table composed of seven 7 x 7 tables (343 squares in all, each containing a number and a letter). This process was dictated by the archangel Michael during a grueling three-hour session. Just to give you an idea of the shape and size of this table, I've included a rough image without the letters and numbers.

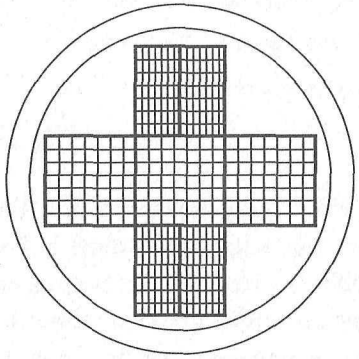


Figure 4: Cross of 343 letters and numbers

The magicians were then instructed how to organize and arrange these 343 letters to reveal the hierarchy of planetary good angels. Each of the seven planetary spheres was assigned a king, a prince, and five ministers. Figure 5 shows how the 343 letters form the names of the forty-nine good angels and how they are arranged according to planet (starting at the top of the wheel and working counterclockwise: Venus, Luna, Saturn, Mercury, Jupiter, Mars, Sol). Note also that only the names of the kings and princes are in all capital letters.

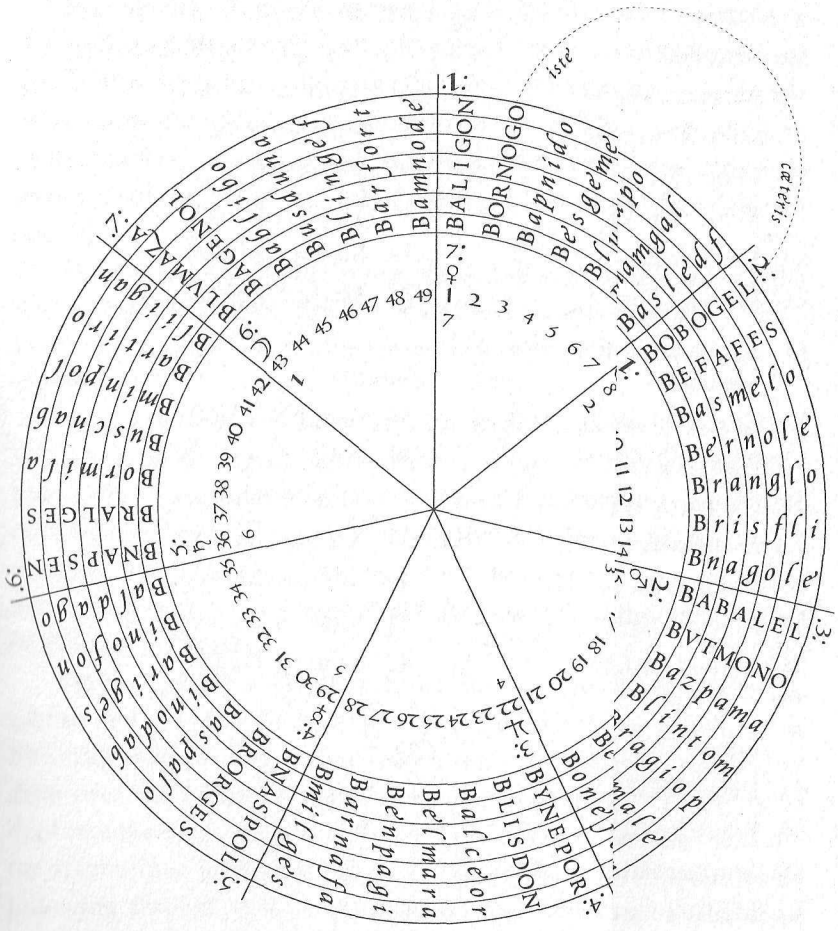


Figure 5: The forty-nine good angels (seve kings, seven princes, thirty-five ministers,

Venus	Sol
1. King BALIGON	8. King BOBOGL
2. Prince BORNOGO	9. Prince BEFAF
3. Minister Bapnido	10. Minister Basm
4. Minister Besgeme	11. Minister Berne
5. Minister Blumapo	12. Minister Bran
6. Minister Bmamgal	13. Minister Brisf
7. Minister Basledf	14. Minister Bnagle

Mars

15. King BABALEL
16. Prince BVTMONO
17. Minister Bazpama
18. Minister Blintom
19. Minister Bragiop
20. Minister Bermale
21. Minister Bonefon

Jupiter

22. King BYNEPOR
23. Prince BLISDON
24. Minister Balceor
25. Minister Belmara
26. Minister Benpagi
27. Minister Barnafa
28. Minister Bmilges

Mercury

29. King BNASPOL
30. Prince BRORGES
31. Ministers Baspalo
32. Minister Binodab
33. Minister Bariges
34. Minister Binofon
35. Minister Baldago

Saturn

36. King BNAPSEN
37. Prince BRALGES
38. Minister Bormila
39. Minister Buscnab
40. Minister Bminpol
41. Minister Bartiro
42. Minister Bliigan

Luna

43. King BLVMAZA
44. Prince BAGENOL
45. Minister Bablibo
46. Minister Busduna
47. Minister Blingef
48. Minister Barfort
49. Minister Bamnode

It is obvious from the surviving material that some technique of practical magic was intended to call forth the heptarchic kings, princes, and ministers. Illustrations of flat wooden disks containing the names of the kings and other unexplained characters tantalize us with glimpses of an organized magical system. But the sad fact remains that important source material that could shed light on this has not survived the centuries.

However, just as amber encapsulates and preserves the essence of a prehistoric insect (right down to the DNA), so too the Lamen and the Holy Table capture the distilled essence of the heptarchic hierarchy and system.

After receiving the names, sigils, and hierarchical structures of the forty-nine good angels, the magicians were informed that the first Lamen they received during their actions the previous year was a false one, delivered to them by an "illuding spirit." They were given instructions how to create a new one, which was to be worn not for protection per se, but in order to "dignify" the magicians as worthy practitioners of this form of magick.

I'm going to try to illustrate (as painlessly as possible) how both the Lamen and the Holy Table were created and why I believe their use in Enochian magick is important. Now, the reader might be tempted to skim over the following material, invoking my slogan, "Don't try to duplicate the magick Dee and Kelley did to receive the system—just use the system they received." But I beg you to resist that temptation. By following through (even halfheartedly) the methods by which these magical tools were constructed, you will slip, however subtly, into the divine creative stream that produced them. You will become part of the same process that programmed and prepared Dee and Kelley.

The key to the construction of the Lamen was a 12 x 7 table containing the letters of the names (minus the initial b^{51}) of the seven planetary heptarchic kings and their princes (see figure 6).

Mimicking the cooling phases of Big Bang creation, this 12 x 7 table was condensed from the 343 lettered squares of the much larger cross-shaped table (see figure 4).

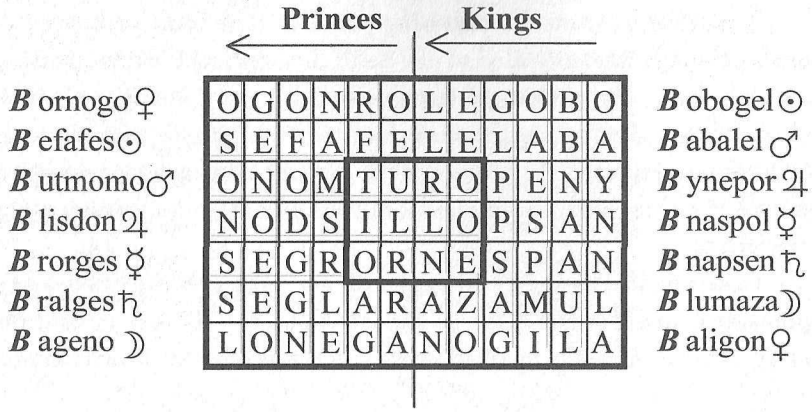


Figure 6: The 12 x 7 table of the Lamen

As you can see, the names of the kings are found on the right half of the table, the names of the princes on the left half. The names in *this* table are read from right to left. You will immediately notice that the kings of one planet are not matched on the same line as the prince of the same planet (e.g., the sun ☉ king, Bobogel, is set on the same line with the Venus ♀ prince, Bornogo, instead of on the line of the sun ☉ prince, Befafes).[52] This odd juxtaposition of planetary king and prince puts a certain strain on the sensitivities of those of us who like the order of our universe nice and symmetrical. However, this is the arrangement the angels insisted upon for the 12 x 7 table from which the Lamen was to be formed. As we will soon see in the following chapter, they will rectify the imbalance in the 12 x 7 table in order to create the Holy Table. But first let's continue to see how the Lamen is built.

The basic form of the Lamen is a table of twenty-four squares (arranged from top to bottom: 2—4—6—6—4—2) enclosed within diamond square, enclosed by a square, enclosed by a larger square.

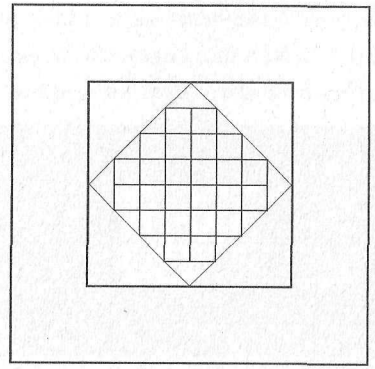


Figure 7: Blank Lamen form

The letters of the 12 x 7 table were applied to the Lamen by means of an exercise that first divided the table into three sections, described as flesh, heart, and skin. The letters were then transferred to the blank Lamen in three steps.

Step One: The letters of the *flesh* were added to the perimeter of the Lamen in their same relative positions to the 12 x 7 table.

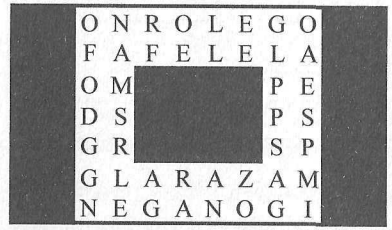


Figure 8: Letters of the flesh

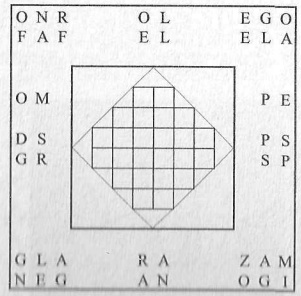


Figure 9: Letters of the flesh on the Lamen

Step Two: The letters of the *heart* were added to the corners of the next inner square of the Lamen in a curiously inconsistent manner. (I've added arrows indicating how the letters are applied.)

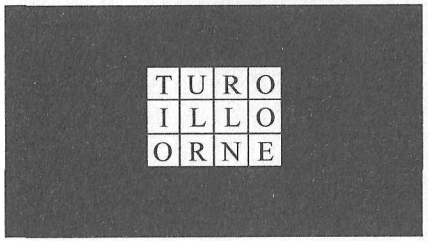


Figure 10: Letters of the heart

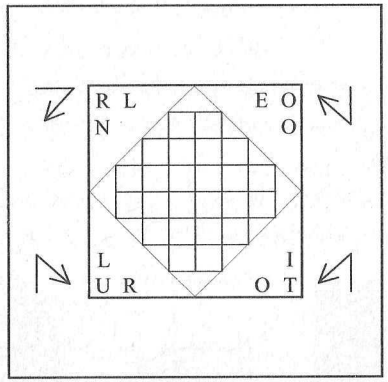


Figure 11: Letters of the heart on the Lamen

Step Three: First, the corners of the *skin* letters were added to the corners of the innermost diamond square of the Lamen in a manner consistent with their relative positions on the 12 x 7 table. Second, the remaining twenty-four letters of the 12 x 7 table were then braided into the remaining squares in the center of the Lamen.

Figure 12: Letters of the skin

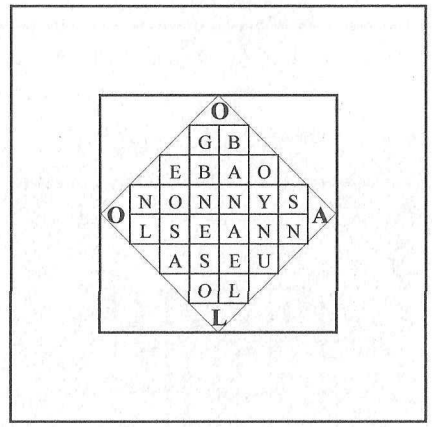


Figure 13: Letters of the skin on the Lamen

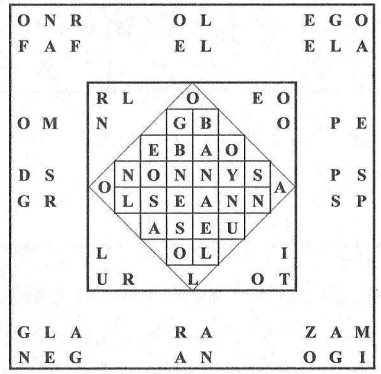


Figure 14: Completed Lamen (Latin letters)

Dee was told that the Latin letters of the finished Lamen should be translated into the angelic script. (I'll discuss the angelic alphabet a bit later.) Figure 15 shows the completed Lamen with angelic letters.

As with the Ring, gold was the material suggested for the Lamen, but it can be made from paper or poster board. The Lamen I first used was printed on both sides (Latin letters on one side, angelic script on the other) and laminated in plastic. In the area just above the top center I punched a hole through which I threaded a black ribbon.

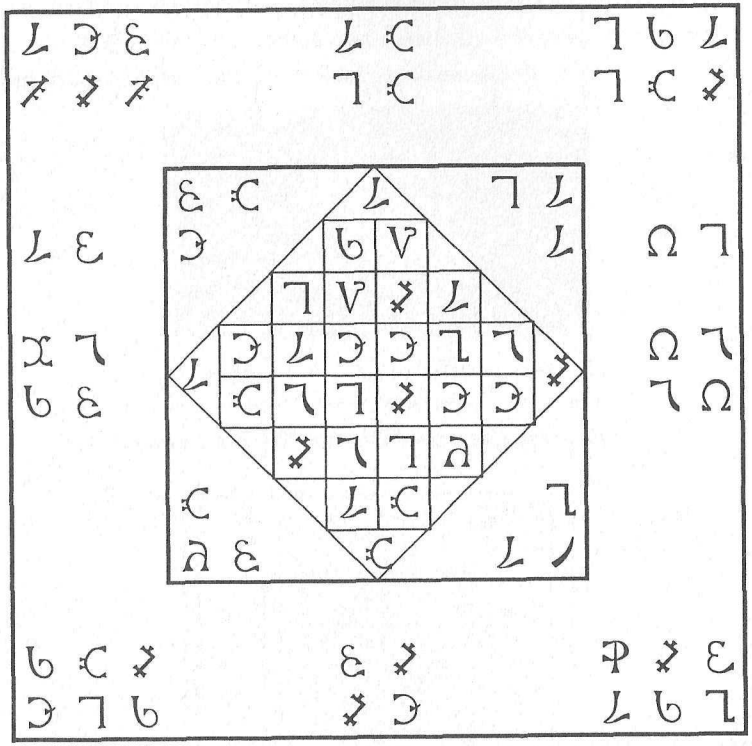


Figure 15: Completed Lamen (angelic letters)

As I put on the Lamen I utter the prayer:[53]

> Behold the Lamen. As the Holy Table conciliates Heaven and Earth, let this Lamen which I place over my heart conciliate me to the Holy Table. Amen.

To understand what I mean by that prayer, we'll next need to turn our attention to the Holy Table.

CHAPTER NINE

The Holy Table

> *Every one of those sides must have 21 Characters: But first, at every corner make a great B.*
>
> —THE ANGEL IL, APRIL 28, 1583[54]

Magick tables were nothing new to Renaissance magicians. Unlike the protective circle and triangle spirit-trap apparatus used by Solomonic magicians, a properly consecrated magick table in a room transforms the entire chamber into holy ground. The table itself becomes the Holy of Holies, the place whereupon earth and heaven touch. Drawings of the period show the magician on his knees, his arms stretched in supplication, before a magick table sheltered by a conical tent.

Dee was already using a table of practice before Edward Kelley entered the picture, but afterwards, as the elements of the heptarchic magick developed, it became clear that the communicating spirits wanted Dee to customize his table in a most specific manner. The angels wanted the Holy Table to be an "instrument of conciliation," made of "sweet wood,"[55] and built two cubits square and two cubits high.[56] The table was to stand upon a carpet of red silk that was large enough to accommodate the scryer's chair. Once the Sigillum Dei Aemeth and the seven Ensigns of Creation were in position, the Holy Table was covered by a red silk cloth with gold tassels that hung from the corners.

The scrying stone or black mirror was then placed upon the covered Sigillum.

The public's first view of the Holy Table (sometimes referred to as the Table of Covenant or Table of Practice) was published in 1659 by Meric Casaubon in his *A True & Faithful Relation . . .*.[57] It was Casaubon's image that was reproduced in 1912 in Aleister Crowley's magazine *The Equinox*[58] and numerous books since then.

It may come as a surprise to many (and be highly amusing to others) that Casaubon's impressively printed image of the Holy Table is perhaps the greatest flaw in his liberally flawed and ill-titled *A True & Faithful Relation*. One look at the description and drawing in Dee's *Quinti Libri Mysteriorum: Appendix*[59] reveals the eighty-four letters that form the border of the Holy Table and the twelve letters that fill the 3 x 4 center square of Casaubon's image are printed in backward order. Figures 16 and 19 illustrate the correct arrangement of the letters on the Holy Table.

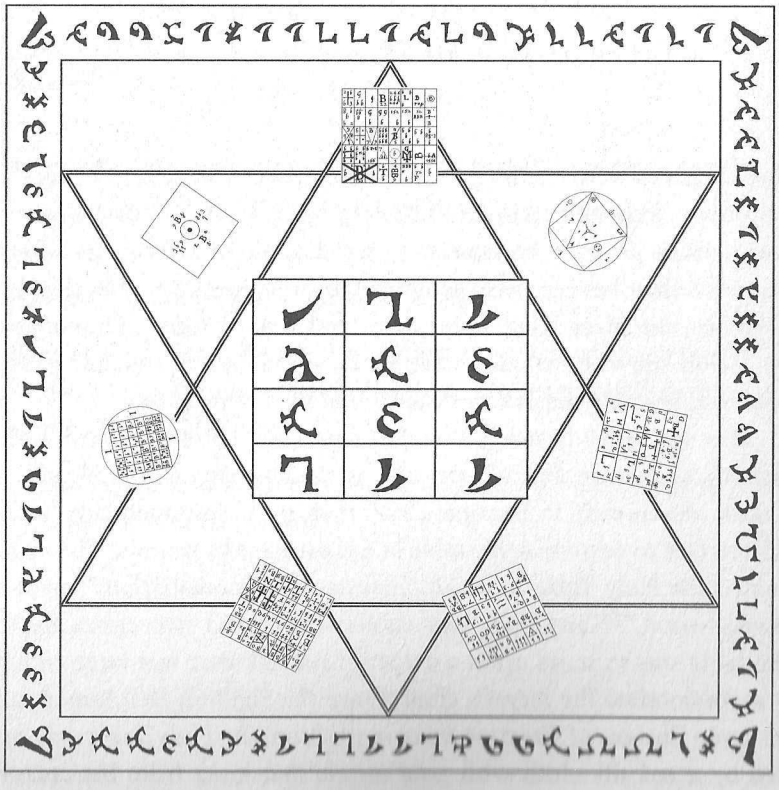


Figure 16: The Holy Table with Ensigns of Creation

The Holy Table and the Lamen are inextricably linked. By wearing the Lamen, the magician is linked, or conciliated, to the Holy Table. The object that forms this magical link and serves as the common denominator between the Holy Table and Lamen is the same 12 x 7 table that was used to construct the Lamen—the same table that bore the names of the seven planetary kings and the seven planetary princes of the heptarchic hierarchy.

Did I say the *same* 12 x 7 table? That's not entirely accurate.

Recall that when we were discussing the 12 x 7 table in the previous chapter, something appeared out of whack. The names of the planetary kings did not share the same lines as their planetary counterpart prince (e.g., the sun ☉ king, Bobogel, is set on the same line with the Venus ♀ prince, Bornogo, instead of his sun ☉ prince, Befafes). This planetary mismatch in the 12 x 7 table's construction did not appear to bother the angels, and indeed the "flaw" seemed to be a vital characteristic of the Lamen.

As you can see in Figure 17, the version of the 12 x 7 table that is the key to the Holy Table "corrects" this imbalance by rearranging the names of the planetary kings to match those of the princes of the same planet. Furthermore, the table is reversed, so that the kings now occupy the left side of the table and princes the right, and the direction in which the names are read is reversed to read from left to right.

Kings	Princes											
	A	L	I	G	O	N	O	R	N	O	G	O
B aligon ♀	O	B	O	G	E	L	E	F	A	F	E	S
B obogel ☉	A	B	A	L	E	L	U	T	M	O	N	O
B abalel ♂	Y	N	E	P	O	R	L	I	S	D	O	N
B ynepor ♃	N	A	S	P	O	L	R	O	R	G	E	S
B naspol ☿	N	A	P	S	E	N	R	A	L	G	E	S
B napsen ♄	L	U	M	A	Z	A	A	G	E	N	O	L
B lumaza ☽												

B ornogo ♀
B efafes ☉
B utmomo ♂
B lisdon ♃
B rorges ☿
B ralges ♄
B ageno ☽

Figure 17: The 12 x 7 table adjusted to create the Holy Table

In my mind, the differences between the two 12 x 7 tables demonstrate a fundamental fact of life—the fact that even though human

beings are an integral part of the hierarchy of spiritual beings, we currently find ourselves "on earth," trapped in a tomb of matter and to all appearances separated from the greater realities of the spiritual "heavens."

Qabalists tell us that we are created in the image of Deity—that we are, in the truest sense, a little reflection (a microcosm) of the great intelligence and creative force that creates, sustains, and destroys all things in the universe (the macrocosm). As Hermes Trismegistus said, "As above, so below."

That's all fine and good, and I go about my magical business as if it were true. But honestly, even though I'm composed of the same material that makes up the sun and moon and stars and angels and archangels and the supreme Deity, even though I am striving for self-awareness and do my best to be a divinely creative individual, still I don't feel much like the macrocosmic Deity. Compared to the macrocosm, my microcosm is way out of whack. My life is one of stress and imbalance. From where I stand, there is a very big break between Deity's above and Lon Milo DuQuette's below. I'm like the 12 x 7 table from which the Lamen is created: I've got all the condensed components of a perfectly tuned universe in me, but they are out of sync just enough to keep me from actually being the perfect reflection of the big "way things are."

I can really identify with the way the Lamen is constructed. Like it, my hierarchy of planets is mismatched and unbalanced. (Take one look at my astrological chart if you don't believe it!) Like the curious inconsistencies that characterize how the individual letters are transferred from the 12 x 7 table to the Lamen, my individual components are a litany of curious inconsistencies.

The 12 x 7 table that makes the Holy Table, on the other hand, sets this all straight. It is like the macrocosm showing the microcosm how it's done. As I sit before the Holy Table with the Lamen over my heart, I can almost feel the Holy Table's order and perfection pulling magnetically at my heart through the Lamen, connecting me by an almost tangible electric current to the Holy of Holies, pulling my heart and my attention toward the sacred spot in my living-room temple where heaven touches earth. The Holy Table is indeed an *instrument of conciliation*, an instrument of reunion.[60]

The letters of the 12 x 7 table are transferred to the Holy Table in the following manner. First, to make things a little easier to see let's turn the 12 x 7 table on its end.

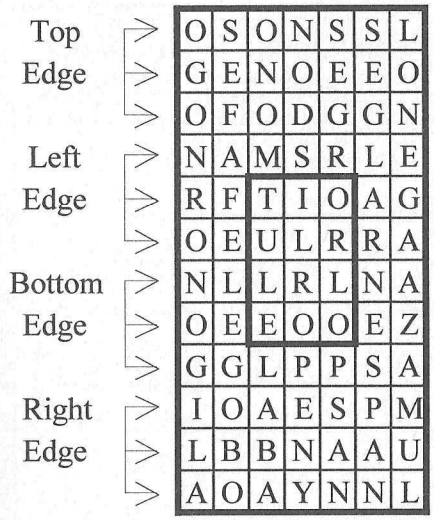


Figure 18: The Holy Table's 12 x 7 table turned on its end

The border of the Holy Table is first segmented into twenty-one cells per side. Per angelic instructions, the sacred letter *B* is placed in the four corners, and then the letters of the 12 x 7 table are inserted in the remaining cells as indicated by the four sets of arrows on figure 18. The 3 x 4 square in the center of the Holy Table is extracted from the central heart of the 12 x 7 table, as highlighted in figure 18.

The arrows around the edges of figure 19 (see page 54) show that the letters are arranged to generate a counterclockwise whirl. In the Ritual of Preparation of chapter one, I chant seven rounds of the perimeter letters in this order using the angelic pronunciation. I also do the same for the twelve letters of the center square. By doing so, I effectively activate the Holy Table and the objects that sit upon it (including the Sigillum Dei Aemeth, the Ensigns of Creation, and the skrying mirror). The chant affects a powerful shift in consciousness unlike anything I have experienced before in magical practice.

As the manifest universe is the evolving end product of the dynamic forces that created it, so too the Holy Table manifests on earth as the perfect miniature working model of the heavenly matrix. It is a magical machine with many moving parts, all in perpetual motion.

Picture in your artist/magician's mind how, like the stars in the rotating arms of a spiral galaxy, the eighty-four *angelic letters* that form

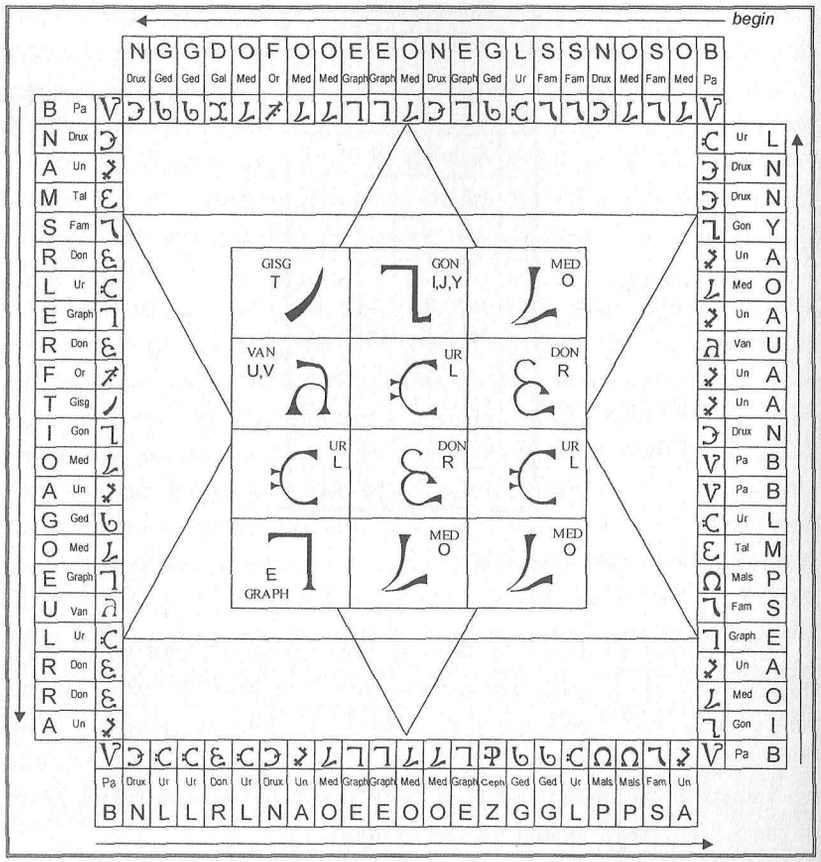


Figure 19: Master key to the Holy Table

the border of the Holy Table circumscribe the other objects on the table-top with an eternal counterclockwise movement around the *outside* of the table's *hexagram* (symbol of the macrocosm).

Within, the twelve *angelic letters* in the *3 x 4 square* in the center of the Holy Table's hexagram churn with the dynamics of the up-down/right-left movement suggested by its four rows of three letters networked with its three columns of four letters.

The Lamen is born of the same alphanumeric codes as the Holy Table, but its construction is flawed by a slight imbalance. So too the magician, in his or her present state, is the seemingly flawed *micro*cosmic reflection of Deity. By wearing the Lamen, the imperfect magician is linked to the perfection of the Holy Table, and while in this exalted state may become privy to the secrets of the *macro*cosmic universe.

CHAPTER TEN

The Sigillum Dei Aemeth

Seven, rest in 7: and the 7, live by 7: The 7, govern the 7: And by 7 all Government is.

—THE ARCHANGEL MICHAEL, MARCH 20, 1582[61]

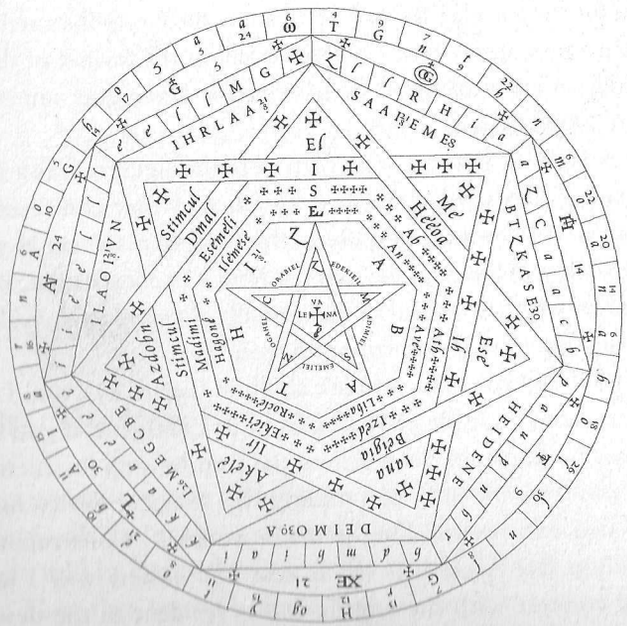


Figure 20: The Sigillum Dei Aemeth

The design of Dee's Sigillum Dei Aemeth ("the seal of God's truth") is perhaps the most recognizable image of Enochian magick. It is a powerful magical device, alive with the angelic forces of an ordered universe in which "Seven, rest in Seven: and the Seven, live by Seven: The Seven, govern the Seven: And by Seven all Government is."

Unlike the hierarchies of the Lamen and the Holy Table, the Sigillum's hierarchy of angels was not condensed, distilled, or otherwise generated from the seven 12 x 7 tables from which the names of the forty-nine good angels were drawn. Nevertheless, the Sigillum is the centerpiece of heptarchic magick and is the object through which all heptarchic energy (if we dare call it that) is focused.

The Sigillum itself was a disk nine inches in diameter and approximately an inch and a half thick. It was made of pure beeswax and placed in the center of the Holy Table. The scrying crystal or black mirror was placed upon it. Four smaller wax versions were placed beneath small boxes, upon which stood the four legs of the Holy Table.

Dee was first told to simply copy the design from a book he already had in his library. But Dee had at least two volumes[62] that contained designs for sigilla. He couldn't make up his mind which one to use, so he asked for further clarification. The angel then gave instructions how to construct an entirely new sigillum based on the format of the others but adding an array of heavenly personages: seven god names enclosing seven sets of angelic names.

It is clear to me that the construction of the Sigillum was a vital step in Dee and Kelley's preparation program and that construction can serve that same important purpose to the modern magician as well. I'm going to walk you through the steps of how it is constructed, because I hope readers who are serious about actually *doing magick*, rather than merely studying it, will want to build their own.

I've provided you with a blank sigillum (figure 21), and I encourage you to make multiple photocopies of it. Enlarge it, if you wish, to nine inches in diameter. Then follow the step-by-step instructions. As you do, you will not only be building this magical device on paper, but you also will be installing it inside yourself. Constructing your own Sigillum Dei Aemeth is the fastest and easiest way I know to meet and connect with the angelic forces resident in the design and make them part of *you*. It may take you several tries to get it all right, but I'm confident when you have completed your Sigillum you will think it worth the effort.

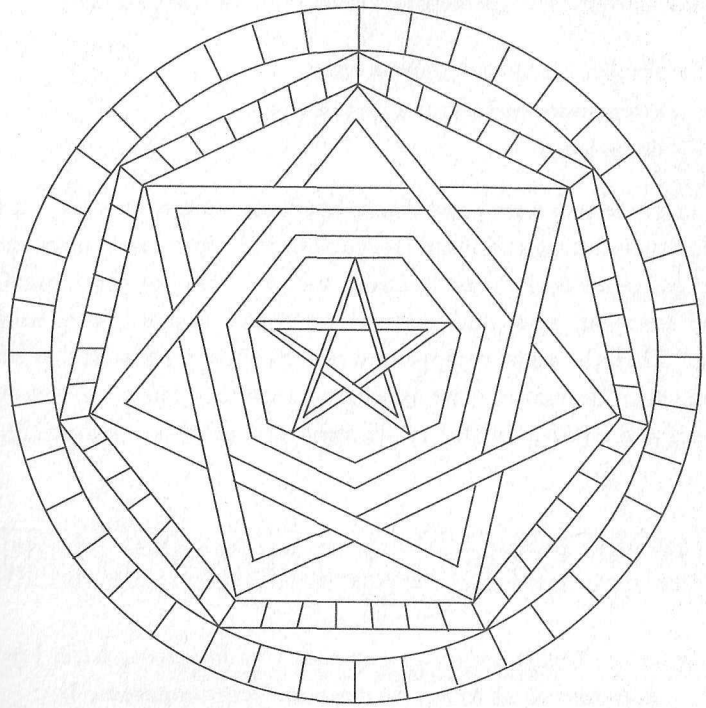


Figure 21: Blank Sigillum Dei Aemeth form

Building the Sigillum

Step One: The Seven God Names

The seven god names were drawn from numbers and letters that appear in the forty cells that make up the perimeter of the Sigillum. The magicians were told to divide the outer perimeter of a blank ring into four sections. Then they were to divide each of the four sections into ten (making forty cells in all). Kelley then had a dramatic and colorful

vision, facilitated by the archangel Michael, with the help of Uriel and the angel Semiael. In this vision, forty angels stepped forth, one at a time, and parted their garments to reveal one of three things:

1. a number positioned above a letter,
2. a letter positioned above a number, or
3. a single letter.

Some of the letters were capitalized, but most were lowercase. As they revealed their letters and numbers, each of the forty angels also uttered a different pious declaration in Latin, such as, "O God, God, our God, blessed are you, now and forever" or "And you are true in your works." Then the angel disappeared or was consumed in flashes of fire or other such dramatics. The magicians were then left with a string of numbers and letters, which I've arranged in a table (see figure 22).

←	4	9	7	t	22		6	22	20	14	6		18	26	*l*		*l*	7	13	H		y	t	o	e	10	11	15	8	r		6	o	5	h	o		a	a	6
→	T	G	n	9	h	n	m	o	a	n	a	h	o	*l*	30	n	8	G	r	12	og	15	11	8	21	b	A	I	a	16	n	A	10	G	14	17	s	5	24	ω
	*	*																*		*								*				*		*						

Figure 22: Outer perimeter bar code (the lowercase letter l *is italicized so as to not be confused with uppercase* I*)*

First make sure your blank Sigillum is oriented so that the pentagram in the center is pointing toward the top of the page. Then refer to figure 23 and locate the topmost cell of the Sigillum's outer perimeter—the cell that contains the number 4 over the capital letter *T*. Fill in that cell with a 4 over a T. Then, referring to the table (figure 22) and moving clockwise, fill in the remaining thirty-nine cells of the outer perimeter of your blank Sigillum as you see them in figure 23.

From the letters and numbers of the perimeter the seven god names and their sigils are drawn. The starting points for the god names are the cells that contain capital letters. These are also identified in figure 22 with asterisks beneath them.

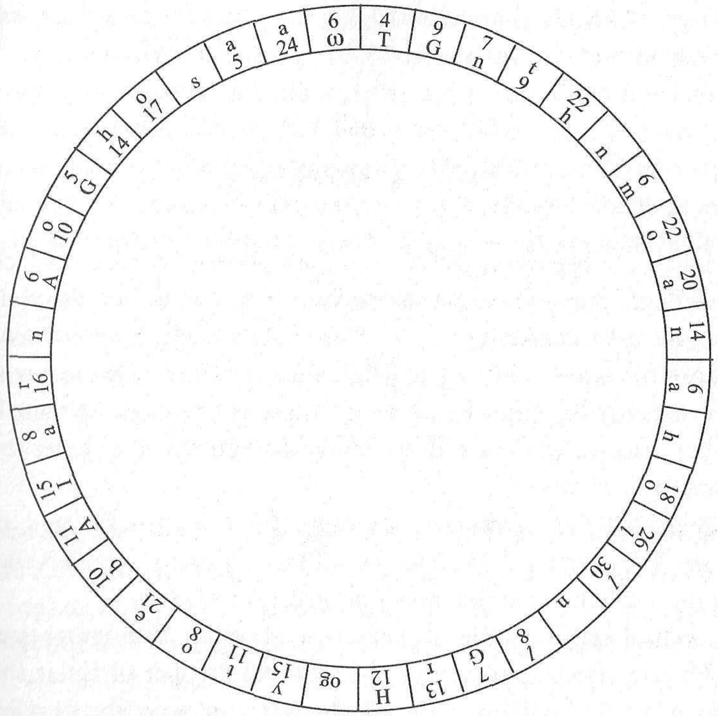


Figure 23: Outer perimeter letters

From those starting points, note the *number* inside the cell and count your way to find the next letter in the god name. You count *clockwise* when the *number* in the cell is positioned above the *letter*, and you count *counterclockwise* when the *letter* is positioned above the *number*. Keep counting until you reach a cell that contains a *letter* but no number. That will be the last letter of that particular god name. It's almost like turning the dial of a combination lock, and, indeed, that's exactly what you're doing.

Confused? Don't be. It's much easier to actually do it than describe it. Just keep figure 23 in front of you as you follow the directions that follow.

Galas

Figure 24: Sigil of Galas

Starting at the cell with 9/G in it (near the top of the circle), count nine cells clockwise (because the *number* is above) to 6/a. From there, count six cells clockwise to *l*/8. Count eight cells *counterclockwise* (because the *letter* is above) to 20/a. Count twenty cells clockwise to 8/a. Count eight cells clockwise to the single letter *s*. Because there is no number assigned to the *s* cell, we know that *s* is the final letter to this god name.

When all the counting is done, we have spelled the god name *Galaas*. The archangel Michael would later advise Dee and Kelley to alter the spelling (an archangel's prerogative) to *Galas*.

Michael assigned Galas a characteristic sigil and a number (see figure 24). He also instructed that the sigil and number of Galas should be placed on the Sigillum, in the area between the perimeter of cells and the outer bar of the heptagon at approximately the eleven o'clock position (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Galas* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Saturn.

Gethog

Figure 25: Sigil of Gethog

Starting with 7/G (near the bottom of the circle), count seven cells clockwise to e/21. Count twenty-one cells counterclockwise to t/9. Count nine cells counterclockwise to h/14. Count fourteen cells counterclockwise to the unnumbered letters *og* to finish the god name *Gethog*.

Michael assigned Gethog the sigil and number shown in figure 25 and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately nine o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Gethog* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Jupiter.

Thaoth

Figure 26: Sigil of Thaoth

Starting with 4/T (near the top of the circle), count four cells clockwise to 22/h. Count twenty-two cells clockwise (because the *number* 22 is on top) to 11/A. Count eleven cells clockwise to a/5. Count five cells counterclockwise to o/10. Count ten cells counterclockwise to t/11. Count eleven cells counterclockwise to the cell that contains the single letter *h* to finish the god name *ThAaoth*.

Again using his archangel's prerogative, Michael later advised Dee to slightly alter the spelling to *Thaoth*. He also assigned Thaoth the sigil and number shown in figure 26 and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately seven o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Thaoth* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Mars.

Horlœn

Figure 27: Sigil of Horlœn

Starting with H/12 (near the bottom of the circle), count twelve cells counterclockwise to 22/o. Count twenty-two cells clockwise to

r/16. Count sixteen cells counterclockwise to 26/*l*. Count twenty-six cells clockwise to 6/ω.[63] Count six cells clockwise to single letter *n*, producing the god name *Horlœn*.

Michael assigned Horlœn the sigil and number shown in figure 27 and instructed that they should be placed on the Sigillum in the space between the perimeter of cells and the outer bar of the heptagon at six o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Horlœn* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Sol.

Innon

Figure 28: Sigil for Innon

Starting with 15/I (near the left-hand side of the circle), count fifteen cells clockwise to 7/n. Count seven cells clockwise to 14/n. Count fourteen cells clockwise to o/8. Count eight cells counterclockwise to the single letter *n*, producing the name *Innon*.

Michael assigned Innon the sigil and number shown in figure 28 and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately four o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Innon* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Venus.

Aaoth

Figure 29: Sigil for Aaoth

With Aaoth, you have your choice of either (1) starting at 11/A (near the left-hand side of the circle) and counting eleven cells clockwise to a/5 or (2) starting with 6/A (near the left-hand side of the circle) and counting six cells clockwise to a/5.

In either case, once you get to a/5, count five cells counterclockwise to o/10. Count ten cells counterclockwise to t/11. Count eleven cells counterclockwise to finish at *h*, producing the god name *Aaoth*.

Michael assigned Aaoth the sigil and number shown in figure 29 and instructed that they should be placed on the Sigillum in the space between the perimeter of cells and the outer bar of the heptagon at approximately two o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Aaoth* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Mercury.

Galethog

Figure 30: Sigil of Galethog

Starting at 5/G (near the left-hand side of the circle), count five cells clockwise to a/24. Count twenty-four cells counterclockwise to *l*/30. Count thirty cells counterclockwise to e/21. Count twenty-one cells counterclockwise to t/9. Count nine cells counterclockwise to h/14. Count fourteen cells counterclockwise to the single letters *og*, producing the name *Galethog*.

Michael assigned Galethog the sigil shown in figure 30 and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately one o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Galethog* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Luna.

These seven god names—*Galas*, *Gethog*, *Thaoth*, *Horlœn*, *Innon*, *Aaoth*, and *Galethog*—are distilled into one supreme name. Strangely enough, the great name is also spelled *Galethog*. The code that reveals this distillation can be found on those little numbers that appear beside six of the sigils of the god names. Let's take a look at the supreme god name as it appears with the sigils.

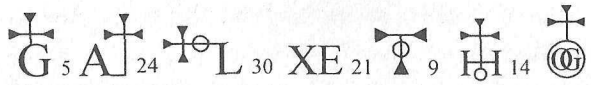


Figure 31: Supreme god name of the Sigillum Dei Aemeth

Obviously, the sigils of the divine names contain the stylized letters *G*, *a*, *l*, *xe*, *t*, and *og*. The little numbers beside the letters point out seven landmarks among the forty cells: 5/G, a/24, *l*/30, e/21, t/9. *Og* has no number attached to it, confirming that it is the end of the supreme god name.

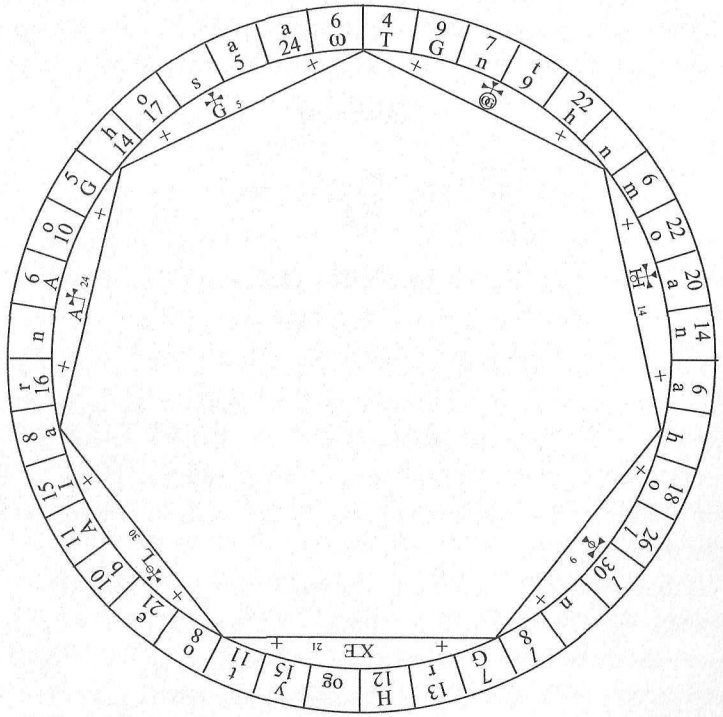


Figure 32: The seven god names and their sigils

Step Two: The Seven God Names of the Outer Heptagon and of the Planetary Archangels

A heptagon (a seven-sided figure) rests just inside the perimeter of the Sigillum. Each of the seven bars that compose the heptagon is divided into seven cells and is filled with the names of the next order of angels

in the hierarchy of the Sigillum. These seven names were drawn from a 7 x 7 (sevenfold) table delivered to Dee and Kelley in a series of brief and colorful visions (see figure 33).

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	☩

Figure 33: The first sevenfold table

The names are read horizontally and are inserted in the bars of the outer heptagon as shown in figure 34.

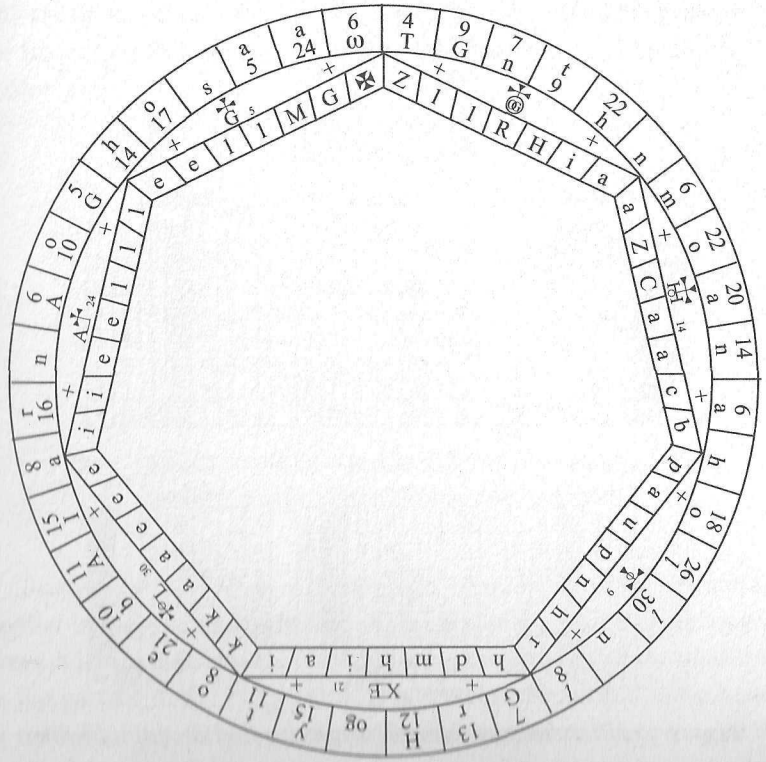


Figure 34: God names of the outer heptagon

When the table is read vertically, however, the names of the seven classic planetary archangels appear:

Zaphkiel	(Saturn)	Zadkiel	(Jupiter)
Cumael	(Mars)	Raphael	(Sol)
Haniel	(Venus)	Michael	(Mercury)
Gabriel	(Luna)		

These archangels were assigned to these planets many years before Dee and Kelley received them and could have been found in any number of books in Dee's library. However, Dee and Kelley insisted that the table was given to them before they noticed these names were generated by the table. Whether we choose to believe their assertion or not, the fact remains that these particular angels are not unique to the Enochian system.

Zaphkiel (Saturn)

Z	l	l	R	H	I	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	I	a	I
K	K	a	a	e	e	e
I	I	e	e	l	l	l
e	e	l	l	M	G	✠

Zadkiel (Jupiter)

Z	l	l	R	H	I	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	I	a	I
K	K	a	a	e	e	e
I	I	e	e	l	l	l
e	e	l	l	M	G	✠

Cumael (Mars)

Z	l	l	R	H	I	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	I	a	I
K	K	a	a	e	e	e
I	I	e	e	l	l	l
e	e	l	l	M	G	✠

Raphael (Sol)

Z	l	l	R	H	I	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	I	a	I
K	K	a	a	e	e	e
I	I	e	e	l	l	l
e	e	l	l	M	G	✠

Haniel (Venus)

Z	l	l	R	H	I	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	I	a	I
K	K	a	a	e	e	e
I	I	e	e	l	l	l
e	e	l	l	M	G	✠

Michael (Mercury)

Z	l	l	R	H	I	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	I	a	I
K	K	a	a	e	e	e
I	I	e	e	l	l	l
e	e	l	l	M	G	✠

Gabriel (Luna)

Z	l	l	R	H	I	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	I	a	I
K	K	a	a	e	e	e
I	I	e	e	l	l	l
e	e	l	l	M	G	✠

Figure 35: Planetary archangels from the first sevenfold table

In order to read each archangel's name using the seven god names on the bars of the heptagon, we are obliged to project the letters in progressive layers rising from the surface of the Sigillum itself. I wish I could graphically illustrate this using the modern magick of animation, but you can demonstrate this for yourself. Let's turn to the first table in figure 35 and use the name of the planetary archangel of Saturn, Zaphkiel, as our example.

Start with the capital *Z* found in the first cell of the name *ZllRHia*, then move to the first cell of the name *aZCaacb* (to pick up the *a*), then move to the first cell of the name *paupnhr* (to pick up the *p*), then move to the first cell of *hdmhIaI* (to pick up the *h*), then move to the first cell of *Kkaaeee* to pick up the *K*, then move to the first cell of *eellMG* (to pick up the *e*). Finally, move to the *second* cell of the *ZllRHia* bar of the heptagon and pick up the final *l* to spell *Zaphkiel.*

I hope you can visualize what happens every time you move to another bar of the heptagon to pick up a letter in the archangel's name. As you move, you are literally shifting the dimensional structure of the Sigillum up another level—in the case of *Zaphkiel*, eight levels in all (see figure 36). (Picture the multilevel chess game played by characters on *Star Trek.*)

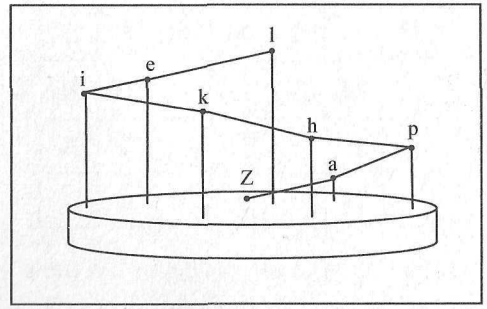


Figure 36: The name of the planetary archangel Zaphkiel spelled in eight layers above the Sigillum

Compound this with the fact that Zaphkiel's name is braided together in these same layers with the names of the six other archangels' names. Viewed this way, the Sigillum is no longer a flat image placed on the flat surface of the Holy Table. It is a multidimensional space hovering over the Holy Table—a magical basket formed of the netting of the entwined letters of the names of the seven planetary archangels. It is

within this invisible basket that the scrying stone or black mirror is placed during the magical operation. Is it any wonder visions appear in such an environment?

But we're far from through with the wonders of the Sigillum. Fill the cells of your personal Sigillum's outer heptagon, and then let's move inward another step.

Step Three: The Seven Names of the Planetary Angels Beneath the Bars of the Outer Heptagon

Just inside the bars of the outer heptagon are seven more divine names. These names are drawn from a second 7 x 7 (sevenfold) table given to Dee and Kelley, letter by letter, in vision. These names are read horizontally and placed beneath the bars of the outer heptagon.

S	A	A	I 21/8	E	M	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L	A	O	I 21/8	V	N
I	H	R	L	A	A	21/8

Figure 37: The second sevenfold table

You will immediately notice some of the squares in this table contain tiny numbers (21 over 8, 8, 26, 30, and so on) and variously placed dots. These are added to indicate the addition of the letter *l* or letters *el* or *al* (angelic suffixes) to the letter in the square, the better to spell out the names of the various angels this table will produce.

These names of these seven great angels are added to the Sigilum as shown in figure 38.

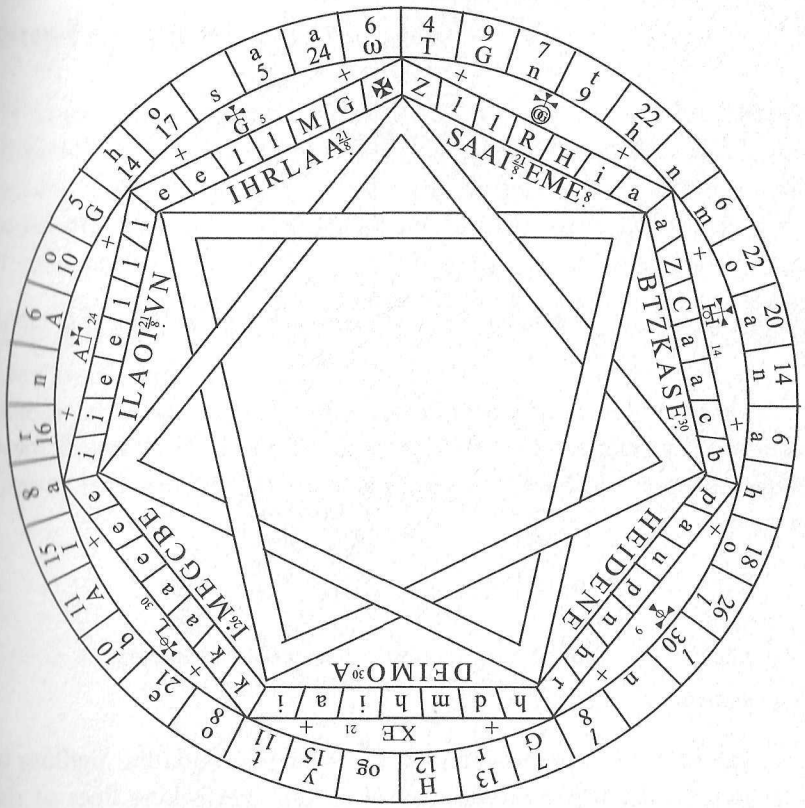


Figure 38: Names of the seven planetary angels beneath the bars of the outer heptagon

Step Four: The Daughters of the Light

Five more sets of planetary angels are drawn from the second sevenfold table. The first set was revealed in vision by seven young women (called "Daughters of Light" or "Women") clad in green silk. Each bore a little blue tablet on her forehead that identified her by name: El, Me, Ese, Iana, Akele, Azdobn, and Stimcul.

The names of the Daughters of Light are drawn from the second sevenfold table by reading the upper right section of the table in a diagonal, downward direction.

S	A	A	I 21 8	E	M	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L	A	O	I 21 8	V	N
I	H	R	L	A	A	21

Figure 39: Names of the Daughters of Light on the second sevenfold table

Although the angels were not identified with planets in the original material, the manner in which the vision proceeded to reveal these names suggests these seven angels carry the following planetary assignments:

E(l)	Saturn	Me	Jupiter
Ese	Mars	Iana	Sol
Akele	Venus	Azdobn	Mercury
Stimcul	Luna		

The names of the Daughters of Light are placed on the Sigillum in clockwise order in the points created by the interlocking lines of the heptagram (see figure 40).

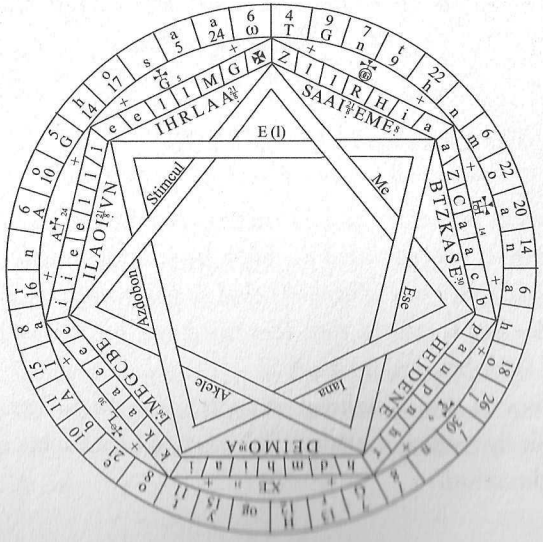


Figure 40: The Daughters of Light on the Sigillum

Step Five: The Sons of the Light

Next came seven young men (called the "Sons of the Light" or "Men") dressed in white, each carrying a metal ball: the first ball was gold, the second silver, the third copper, the fourth tin, the fifth iron, the sixth quicksilver, and the seventh lead. Each had a tablet of gold on his breast that identified him by name: I, Ih, Ilr, Dmal, Heeoa, Beigia, and Stimcul.

The names of the Sons of Light are drawn from the second sevenfold table by reading the lower left section of the table in a diagonal, downward direction.

S	A	A	I 21 8	E	M	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L	A	O	I 21 8	V	N
I	H	R	L	A	A	21

Figure 41: Names of the Sons of Light on the second sevenfold table

The metal of the ball carried by each of these characters suggests these seven angels carry the following planetary assignments:

I	Saturn	Ih	Jupiter
Ilr	Mars	Dmal	Sol
Heeoa	Venus	Beigia	Mercury
Stimcul	Luna		

The names of the Sons of Light are placed on the Sigillum in clockwise order on the interlocking bars of the heptagram (see figure 42).

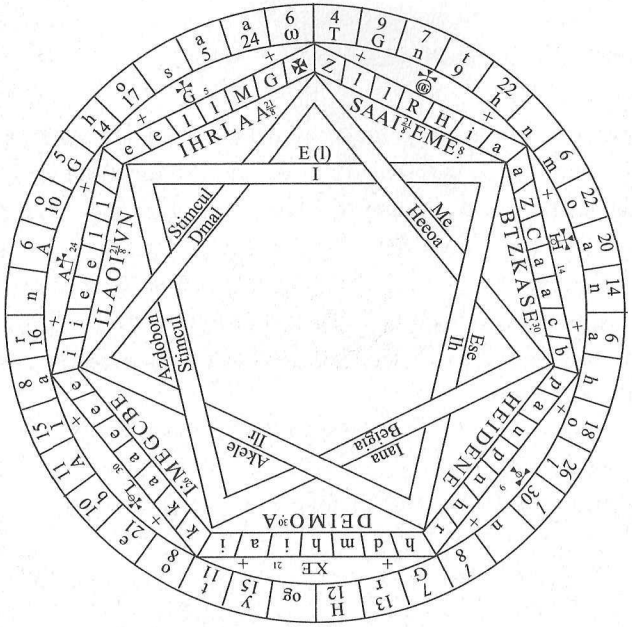


Figure 42: The Sons of Light on the Sigillum

Step Six: The Daughters of Daughters of the Light

Next came seven "little wenches" ("Daughters of Daughters") dressed in white, having tablets, which appeared to be white ivory, on their bosoms, identifying them as S, Ab, Ath, Izad, Ekiei, Madimi, and Esemeli.

The names of the Daughters of Daughters are drawn from the second sevenfold table by reading the upper left section of the table in a diagonal, downward direction.

S	A	A	I	E	M	E
B	T	Z	K	A	S	E
H	E	F	D	E	N	E
D	E	F	M	O	30	A
26	M	E	G	C	B	E
E	A	O	I	V	N	
H	R	L	A	A		

Figure 43: Names of the Daughters of Daughters of Light on the second sevenfold table

Although these seven angels are not identified with planets, they are generally believed to carry the following planetary assignments:

S	Saturn	Ab	Jupiter
Ath	Mars	Izad	Sol
Ekiei	Venus	Madimi	Mercury
Esemeli	Luna		

The names of the Daughters of Daughters of Light are placed on the Sigillum in clockwise order beneath the bars of the heptagram (see figure 44).

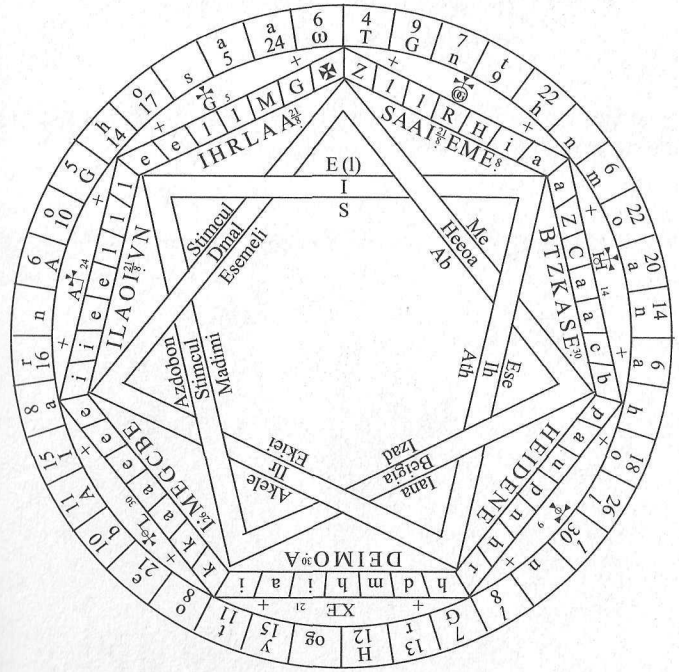


Figure 44: The Daughters of Daughters of Light on the Sigillum

Step Seven: The Sons of Sons of the Light

Next came seven "little children . . . like boys" ("Sons of Sons") dressed in robes of purple silk with long pointed sleeves and hats such as priests or scholars wear. They had triangular green tablets on their breasts identifying them as E, An, Ave, Liba, Rocle, Hagonel, and Ilemese.

The names of the Sons of Sons are drawn from the second sevenfold table by reading the lower right section of the table in an upward, diagonal.

S	A	A	I	E	M	E
B	T	Z	K	A	S	E
H	E	I	D	E	N	E
D	E	I	M	O		A
I	M	E	G	C	B	E
I	L	A	O	I	V	N
I	H	R	L	A	A	

Figure 45: Names of the Sons of Sons of Light on the second sevenfold table

The names of the Sons of Sons of Light are placed on the Sigillum in clockwise order on the inner heptagon (see figure 46).

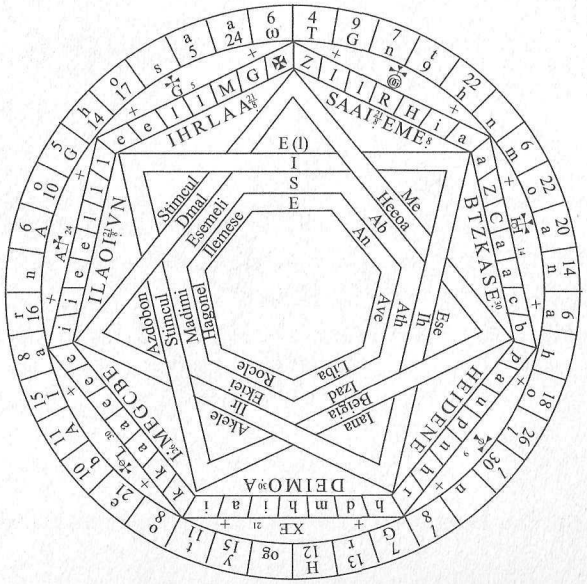


Figure 46: The Sons of Sons of Light on the Sigillum

Step Eight: The Planetary Angels of the Pentagram

Finally, Dee and Kelley were instructed in a relatively straightforward manner how to arrange the names of seven planetary angels—*Sabathiel* (Saturn), *Zedekiel* (Jupiter), *Madimiel* (Mars), *Semeliel* (Sol), *Nogahel* (Venus), *Corabiel* (Mercury), and *Lavanael* (Luna)—around a pentagram at the very center of the Sigillum. These seven names are also drawn from the second sevenfold table by reading it in a zigzag manner, illustrated in figure 47.

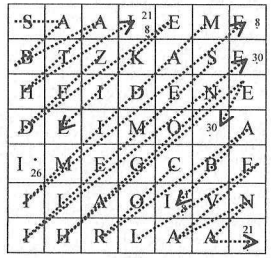


Figure 47: Names of the pentagram planetary angels on the second sevenfold table

Figure 48 shows the how the names of the pentagram planetary angels are arranged on the Sigillum.

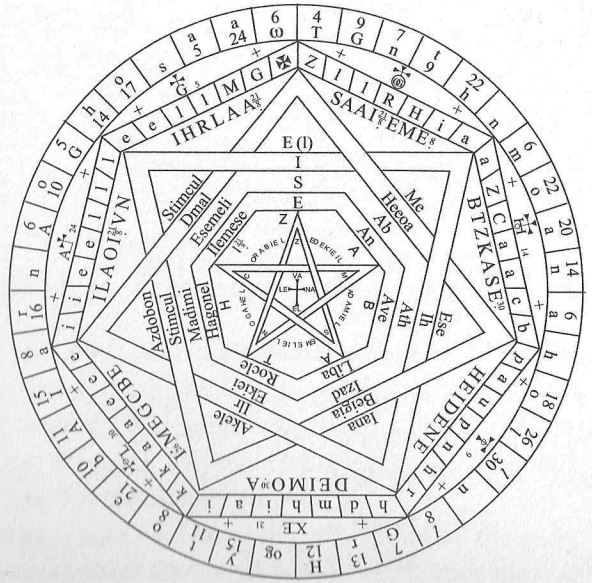


Figure 48: The pentagram planetary angels on the Sigillum

Because the original Dee and Kelley material does not confirm the planetary attributions to all the various names on the Sigillum, I will not presume to do so either. I have, however, created a chart (see figure 49) that I currently use to help me in my meditations on the subject. I offer it along with the key to reading the names of planetary archangels from the first sevenfold table.

Figure 49: Possible key to the planetary angels on the Sigillum

Zaphkiel	Saturn ♄ 1–8
Zadkiel	Jupiter ♃ 1–7
Cumael	Mars ♂ 1–6
Raphael	Sol ☉ 1–7
Haniel	Venus ♀ 1–6
Michael	Mercury ☿ 1–7
Gabriel	Luna ☽ 1–7

Step Nine: The Crosses

Once the names of these angels were placed around the central pentagram, a number of tiny crosses were added to the Sigillum in a curiously inconsistent manner (see figure 50).

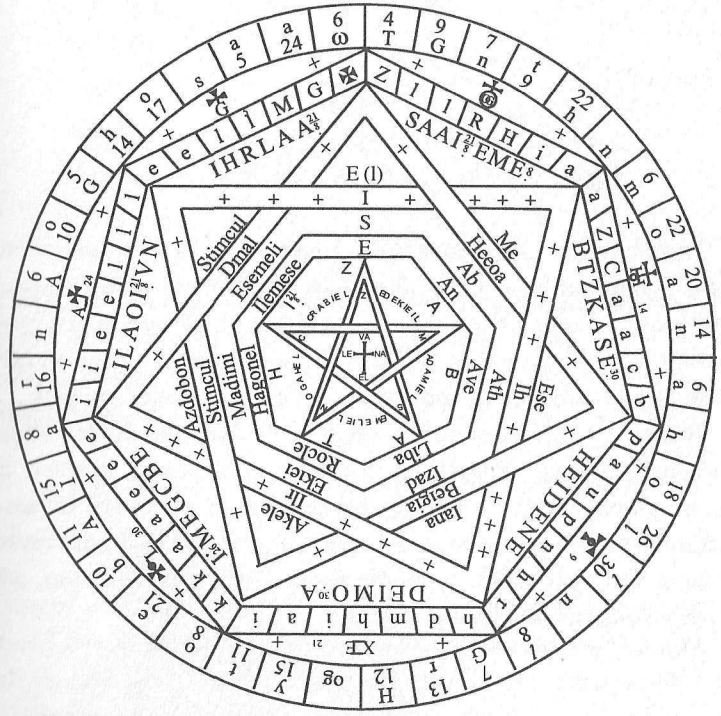


Figure 50: The completed Sigillum

And now your Sigillum is nearly complete. The only thing left to add is the design on the back. It is a very simple image of a cross dominating a small circle, around which are the letters of the divine word *AGLA* (an acronym for the Hebrew phrase *Ateh Gibor Le-olam Adonai*, "the Lord is mighty forever.")

Years ago, on a Christmas morning, I melted the stubs of scores of candles into a round Christmas cookie tin.[64] After the wax cooled and hardened, I removed the wax disk from the tin and set to work carving

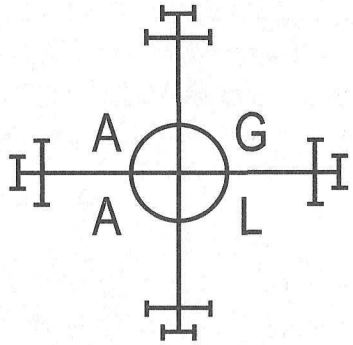


Figure 51: The back of the Sigillum Dei Aemeth

my own Sigillum. Other magicians I know have sealed their drawings of the Sigillum upon wooden disks that they purchased for pennies at a crafts store, or glued the image to foam board. Whatever the medium, I think the presence of the Sigillum is an important factor in creating the magical environment conducive to Enochian vision magick.

There is so much more the angels told Dee and Kelley about the Sigillum, including suggestions for how every letter in each of the names contains a set of angels, and on and on by sevens by sevens. I encourage you to continue your exploration of the Sigillum's mysteries. But now we must move on to the seven Ensigns of Creation, where I promise you a much shorter journey.

CHAPTER ELEVEN

The Ensigns of Creation

Of these seven tables, characters, or scotcheons. Consider the words spoken in the fifth book Anno 1583, April 2nd. How they are proper to every King and prince in their order. They are Instruments of Conciliation.

—JOHN DEE, FOOTNOTE TO *Quinti Libri Mysteriorum: Liber Tertius*

The Ensigns of Creation are seven planetary talismans designed to be positioned on the Holy Table in a circle surrounding the Sigillum Dei Aemeth or laid out in a line along the edge of the table nearest the scryer. They were to be made of purified tin or else painted directly upon the Holy Table. Like the Lamen and the Holy Table, they are "Instruments of Conciliation" connected to the Heptarchia planetary kings and princes in a manner that, I must confess, is not altogether clear to me.

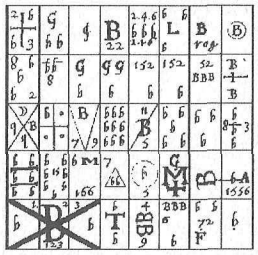
Five of them are square tables containing squares filled with numbers, letters, crosses, and lines. Two ensigns are a circle surrounded by a square. The letter *B* (*Pa* in the angelic language) is by far the most used letter in the ensigns.

The ensigns originally displayed Latin letters. The communicating angel would later insist that the Latin letters be replaced with the corresponding characters of the angelic script (see chapter fourteen). Dee was reluctant to do this and even asked the angel if he really had to. The angel said he must. We don't know if he ever did.

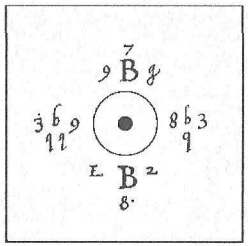
It is clear that the ensigns were to be utilized ritualistically, such as being held in the magician's hand during prayers or invocations. But information on exactly how things were to be done is incomplete, and there are no records whatsoever of Dee and Kelley actually performing rituals of heptarchic magick.

Figure 52 shows the ensigns with their Latin letters and the planet, king, and prince each represents.

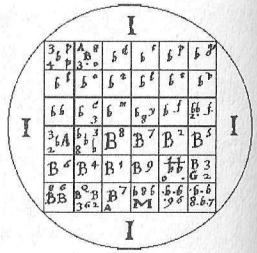
Venus
King Baligon
Prince Bornogo



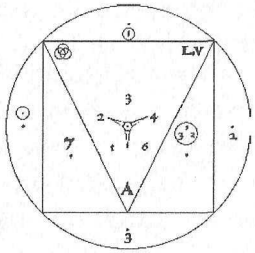
Luna
King Blumaza
Prince Bagenol



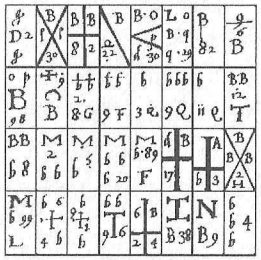
Saturn
King Bnapsen
Prince Bralges



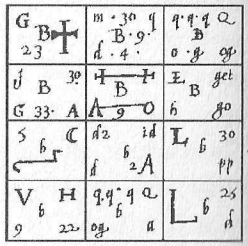
Sol
King Bobogel
Prince Befafes



Mercury
King Bnaspol
Prince Borges



Mars
King Babalel
Prince Butmono



Jupiter
King Bynepor
Prince Blisdon

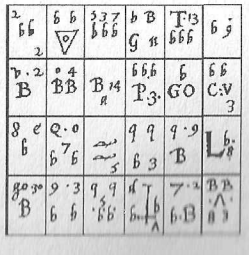
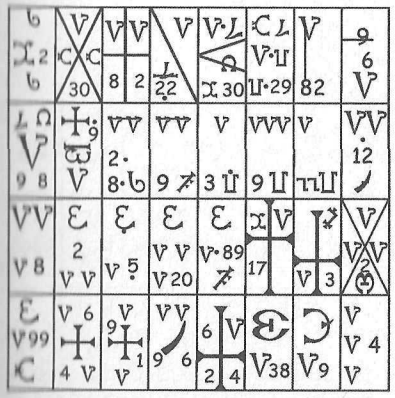


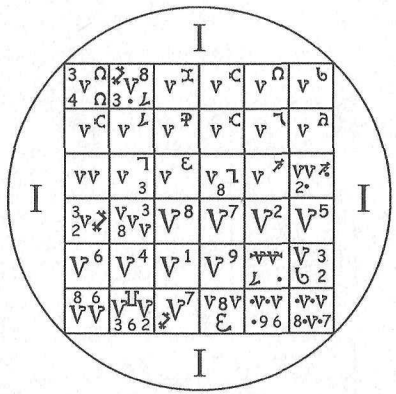
Figure 52: The seven Ensigns of Creation and their kings and princes

However, the ensigns remain part of the Holy Table ensemble, and their subsequent connection to the table and the magician's own Lamen make them, in my opinion, an integral component of the hierarchical current that charges the holy ground of the Enochian magick temple.

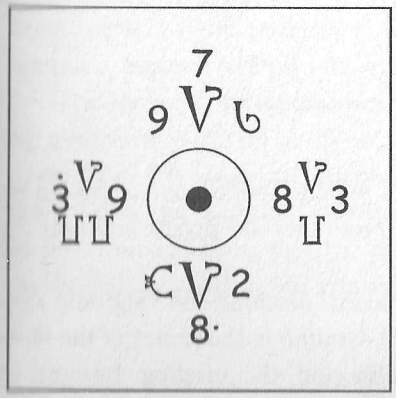
Figures 53 and 54 show the ensigns lettered in the angelic script. To my knowledge, this is the first time the ensigns have appeared in print in their correct form.[65] As with the Ring, Holy Table, Lamen, and Sigillum, the ensigns can be reproduced in paper board or whatever material is at the magician's disposal.



Ensign of Mercury

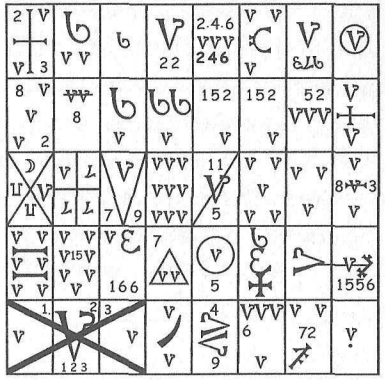


Ensign of Saturn

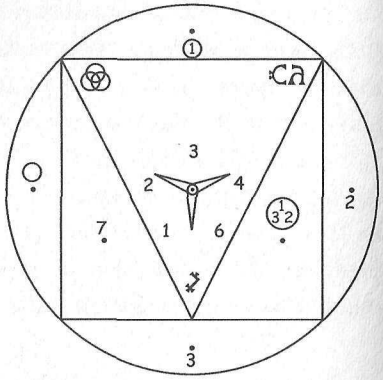


Ensign of Luna

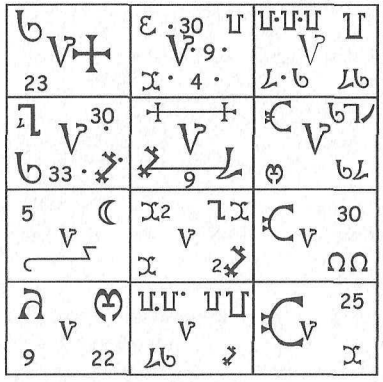
Figure 53: Mercury, Saturn, and Luna Ensigns of Creation in the angelic script



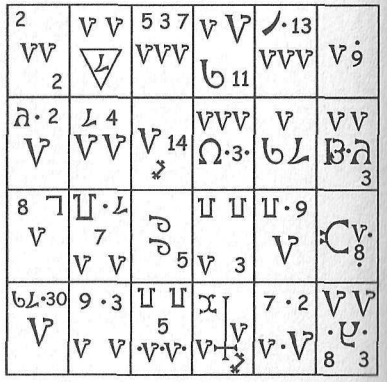
Ensign of Venus



Ensign of Sol



Ensign of Mars



Ensign of Jupiter

Figure 54: Venus, Sol, Mars, and Jupiter Ensigns of Creation in the angelic script

Figure 55 shows the positions in which the ensigns are placed on the Holy Table around the Sigillum. Note they are positioned near the points of the Sigillum's heptagram.

The entire assembly is one big magical machine—the Sigillum resting like a sevenfold, multidimensional dynamo in the center of the Holy Table's swirling and churning angels and the circling Ensigns of Creation. The *scrying stone* or *black mirror* is placed upon the Sigillum at the very heart of this magnificent instrument like the monitor screen of a magical computer connected to the ultimate worldwide-web.

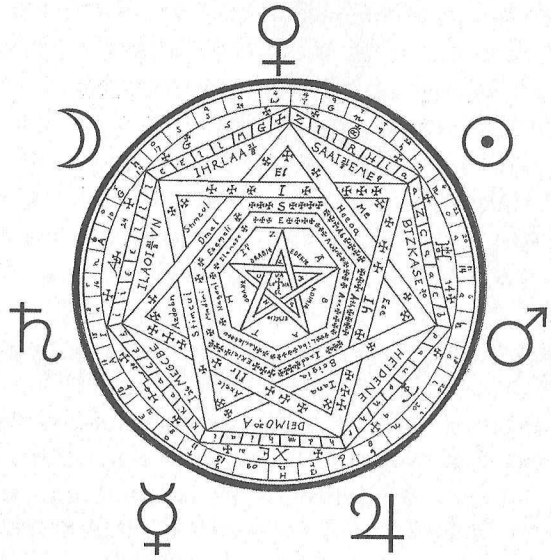


Figure 55: Position of the ensigns around the Sigillum

We have made only the tiniest scratch on the surface of Dee and Kelley's material of this period. There is much more information concerning De Heptarchia Mystica available to the serious student, and I encourage the reader who feels drawn to this system to make the effort. I know it is only a matter of time before some bright magician fine-tunes, perfects, and transforms the material into a workable magical system.

The focus of this book, however, is Enochian vision magick, and we must now move on to the second phase of Dee and Kelley's magical operations. Through our understanding of the Ring, the Lamen, the Holy Table, the Sigillum Dei Aemeth, and the Ensigns of Creation and of their construction, we have prepared ourselves to meet with angels on the holy ground of our temple.

CHAPTER TWELVE

Do I Need All This Stuff?

Never since the beginning of the world was this secret delivered, nor this holy mystery set open, before the weaklings of this world.

—The angel Il, April 29, 1583

The question I'm sure many of you are asking at this point is, "Do I need all this stuff?"

During the classes that I conducted in our home in 2005 and 2006 (with experienced magicians) and subsequent day-long workshops I've conducted around the country with people having little or no prior magical experience) it has become abundantly clear to me that the magical objects and "furniture" Dee and Kelley received during the Heptarchia periods (the Ring, the Holy Table, the Lamen, the Ensigns of Creation, and the Sigillum Dei Aemeth) can and *should* be formally employed in order to create the specific environment of consciousness conducive to the practice of angelic vision magick.

Furthermore, it has been my observation that regular and repeated activation of this magical "temple" by means of the little ritual outlined in chapter one (and laid out more fully in appendix I) can attune the magician to this uniquely ordered universe and serve to progressively strengthen and enhance his or her visionary capabilities.

Most exciting for me was the discovery that once the magician is prepared and the temple activated the angelic forces (especially the good angels resident in the Holy Table, Lamen, Ensigns of Creation, and the planetary angels resident in the Sigillum) can be individually called forth or visited by means of classic evocation techniques or even informal extemporaneous prayers and conjurations. In other words, I believe that even if he or she never went on to practice Enochian magick per se, a resourceful magician, willing to experiment, and armed with a proper understanding of the tools and formulae of the Heptarchic periods would be already prepared to engage in angelic vision magick of a high order.

This is new territory for all of us, but it holds much promise, for it entails the possibility of contacting the same angelic forces that engaged Dee and Kelley throughout most of their day-to-day actions. Obviously, dealing with these angelic forces offers an alluring challenge for today's more intrepid magicians who, when frustrated by gaps and perplexities in the original material, will not be afraid to go straight to the communicating angels for guidance and clarification on how all this should operate. Indeed, I expect to see in the years to come exciting and viable magical systems develop as the result of the magical efforts of gifted practitioners who dare to make such angelic contact.

But do you need all this stuff?

My answer is this: In order to do this particular variety of magick you need all this stuff *inside* you. That's where the real magick takes place. But until such time as you have internalized all this (even in the most cursory and general manner) it is necessary to have some outward, visible, material representation of the magical concepts and forces you are dealing with.

I suggest, if you're serious about engaging in this magical art form, then you should, at the very least, provide yourself with a Ring, a Holy Table, a Lamen, a Sigillum Dei Aemeth, and the seven Ensigns of Creation. Make them out of paper if you have to. Copy them straight out of this book if you have to. But have them. Make them real to you. Consecrate them by using them. Use them to create your Enochian magick temple.

The sense of art for some magicians is stimulated by replicating as much as humanly possible the tools and procedures as outlined in ancient texts. By doing so, they achieve a level of empowerment they believe is necessary to execute the work. Personally, my sense of art is quite happy with paper rings and photocopied Holy Tables. However,

I have over the years been blessed with many talented colleagues who have generously helped me equip my temple so I might better demonstrate these things to others.

Here is as good a place as any for me to pause and describe what I believe the source material suggests would transform a clean uncluttered room into the holy ground of an Enochian magick temple.

The Temple

Upon the floor in the center of the room is a square carpet of red silk cloth large enough to accommodate the Holy Table and the chair of the scryer.

Upon the silken carpet are placed four miniatures of the Sigillum Dei Aemeth, made of wax. They are covered and protected from the table legs by shallow cylindrical boxes.

Upon the box-covered sigilli rest the four legs of the Holy Table.

The Holy Table is made of sweet wood (laurel).

Upon the Holy Table, arranged as we've discussed, are the seven Ensigns of Creation (lettered in the angelic script) and the Sigillum Dei Aemeth, made of purified beeswax, nine inches in diameter and an inch and a half thick.

The Holy Table and all the objects upon it are covered by a red silk cloth with gold tassels that dangle from the corners. This cloth should match in material and color that of the red silk carpet.

Upon the covered Sigillum the scrying stone (a crystal ball) or black mirror is placed.

The scryer's chair is placed on the carpet near the table. His or her feet should touch the carpet.

The Ring and Lamen should be near. The magician should ceremonially put them on at the beginning of each session and remove them at the conclusion.

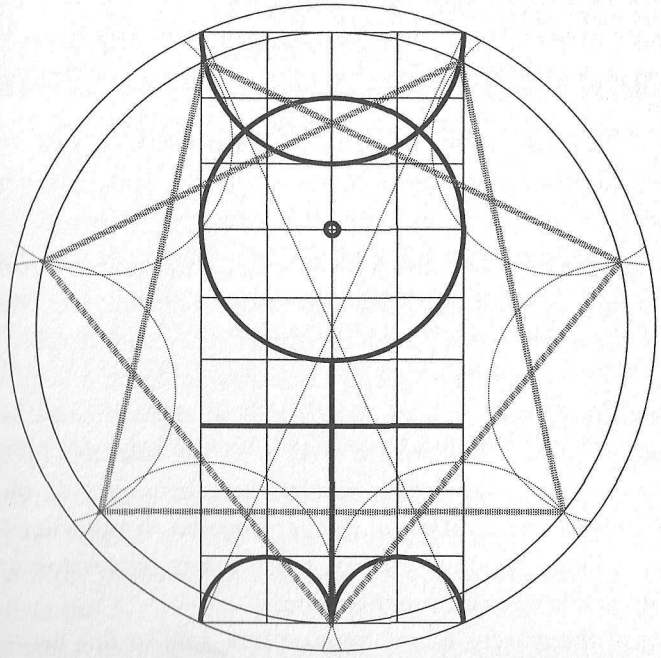
Renaissance magicians often wore crowns and white linen robes, and on one occasion in preparation for a specific working, Dee and Kelley were instructed to wear white linen robes. In an operation that took place on July 13, 1584 (at the very end of the Enochian communications), the archangel Gabriel told the magicians:

> See that your garments be clean. Herein be not rash: Nor over hasty; For those that are hasty and rash, and are loathsomely appareled, my knock long before they enter.[66]

In practical operations conducted by my Monday night class and my Enochian magick workshops, everyone is shoeless and wears comfortable street clothes. In private sessions, such as the one I described in chapter one, I put on a simple black robe. Not only does it carry with it a certain personal magical virtue, but its color does not distract from the images reflected in the black mirror as I scry.

BOOK III

Liber Loagaeth and the Angelic Alphabet



CHAPTER THIRTEEN

Liber Loagaeth

Every element (of the book) hath 49 manner of understandings. Therein is comprehended so many languages. They are all spoken at once, and severally, by themselves, by distinction many be spoken. Until thou come to the City, thou canst not behold the beauty thereof.

—The angel Me to John Dee, Easter Day, 1583[67]

The second phase of Dee and Kelley's magical operations remains, for the most part, a tantalizing mystery to modern students. Covering most of 1582 and 1583, it is a period characterized by considerable tension between the two magicians, but one that also produced a large body of work in the form of a book referred to at various times as *Liber Mysteriorum Sextus et Sanctus*, the *Book of Enoch*, and *Liber Loagaeth*.[68] While in recent years Enochian scholars have courageously set out to give us a closer examination of this information, it unfortunately has not been enough to allow modern practitioners to develop anything near a workable system from this material.

One of the reasons more attention isn't paid to this period is the nature of the material itself and the nearly complete lack of direction concerning how it is to be applied. Also, the focus of the communications of this period is driven by Dee's very personal fixation on discovering lost books of the Bible, the Apocrypha, and in particular the *Book of Enoch*, which is mentioned in several places in the Bible. The resulting

character of *Liber Loagaeth* is rich in apocalyptic imagery and prophetic sounding rhetoric. This has been seized upon in recent years by commentators who would project a patently sectarian interpretation upon the material, even going so far as to suggest sinister (perhaps even Satanic or Lovecraftian) motives behind the "angelic" communications.

We are all, of course, free to our own religious convictions and spiritual worldviews. After all, they are part of the magical artist's pallet of tools. I think it wise, however, to keep in mind that when we study the Dee and Kelley material, we are not only eavesdropping on questions framed in the minds of two sixteenth-century Englishmen and put in the context of biblical literature, but we are also hearing the answers to those questions given in such a manner as these men could understand—that is, framed within the same cultural and Biblical context. I'm sure if Dee had been a Chinese alchemist or an African shaman in these same circumstances, the angels would have communicated the same universal answers unencumbered by the apocalyptic nomenclature familiar to the Jewish or Christian mind.

Joseph Peterson wrote in the introduction of his marvelous book *John Dee's Five Books of Mystery*:

> The importance of *Liber Loagaeth* cannot be overemphasized. From it would "be restored the holy bokes, which haue perished euen from the beginning, and from the first that liued." The truths it contains will end religious disputes and restore religious unity. "Which when it hath spread a while, THEN COMMETH THE END."[69] In short, it will usher in the new age. Since the book is so central to these angelic communications, it is amazing that it has remained unpublished.[70]

Amazing indeed, but as I wrote concerning De Heptarchia Mystica, it is only a matter of time before someone cracks the code of this breathtakingly immense body of work. What do I mean by breathtakingly immense?

One surviving manuscript comprises forty-eight leaves, each containing 49 x 49 lettered squares, 115,000 lettered squares in all. Each square was filled, letter-by-letter, according to Kelley's vision. In the end, the magicians were left with forty-nine calls in an angelic language. (Note: These calls were not the same calls in the angelic tongue that would come later and form the centerpiece of the Enochian phase of

Dee and Kelley's partnership.) *Loagaeth* literally means "speech from God," and the magicians were informed that the words of the forty-nine calls were the same as those uttered by God at the dawn of creation—in the same language spoken by Adam when he named all things.

Unfortunately, these calls were never translated (or else the material has been lost), and attempts by modern linguists have failed to find enough landmarks of a properly constructed language to put the calls of *Loagaeth* in the same category as the angelic language that would be received in the third and final phase of the magicians' actions.

Kelley's visionary skills were severely exploited during this period, and his visions were characterized by the presence of a dazzling light that both magicians could see. The light would fly out of the scrying stone and penetrate Kelley's head, putting him in a trance in which he could read and comprehend the text of *Liber Loagaeth*. He was, however, forbidden to translate it and told that God would later provide the translation. At the end of the session, the light would leave Kelley's head and return to the stone. When he returned to normal consciousness, he claimed to have no memory of the experience.

As tempting as it might be, I am, for the time being not incorporating any of the calls from *Loagaeth* in my Enochian-magick preparation ritual. However, something else of great importance came out of this period: the angelic alphabet.

CHAPTER FOURTEEN

The Angelic Alphabet

He wiped his finger on the top of the Table, and there came out above the Table certain Characters enclosed in no line: but standing by them selves, and points between them. He pointed orderly to them with his finger, and looked toward the skryer at every pointing.

—EDWARD KELLEY DESCRIBING HIS VISION OF THE ANGEL'S REVELATION OF THE ANGELIC ALPHABET, MARCH 26, 1583[71]

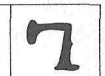
I confess, even with clear copies and transcriptions of the source material in front of me, it has been very difficult for me to wrap my mind around the order of the visionary events of Dee and Kelley's years together. Because certain elements of these magical systems were often corrected or amended by the angels in subsequent visions, often occurring months apart, it is extremely difficult (for me at least) to present a clean chronology of events. The circumstances surrounding the reception of the angelic alphabet are no exception.

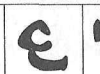
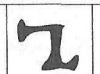
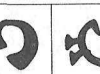
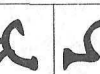
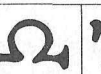
The alphabet was received during the Loagaeth period, but because the magicians were told to replace the Latin/English letters of the Lamen, Holy Table, and the seven Ensigns of Creation with letters from the angelic script, its influence reached back in time to touch the Heptarchia period as well.

The twenty-one characters of the angelic alphabet appeared fully formed in yellowish letters that rose in Kelley's vision above the table. The images of the individual letters then obligingly hovered over a sheet of paper and stayed visible long enough for him to copy them in ink before fading away.

Words in the angelic language are written from right to left, and that is the order the letters first appeared to Kelley. All twenty-one letters appeared in a single row and were separated by dots. There was also a dot preceding the first letter.

Figure 56: Characters of the angelic alphabet in the order received (read from right to left)

Script							
Name	Pa	veh	ged	gal	or	un	graph
English	b	c	g	d	f	a	e

Script							
Name	tal	gon	na	ur	mals	ger	drux
English	m	i	h	l	p	q	n

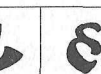
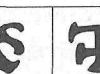
Script							
Name	pal	med	don	ceph	van	fam	gisg
English	x	o	r	z	u	s	t

Figure 57: Table of the angelic alphabet (read from left to right)

You will notice that the name for the first letter received, *Pa*, is the only letter whose name is capitalized. *Pa*, *b* in English, has a special significance in the magick of the Heptarchia. For example, the names of all the forty-nine good angels begin with *b*, the letter *b* appears overwhelmingly on the Ensigns of Creation, and each of the four corners of the Holy Table displays an oversized *Pa*.

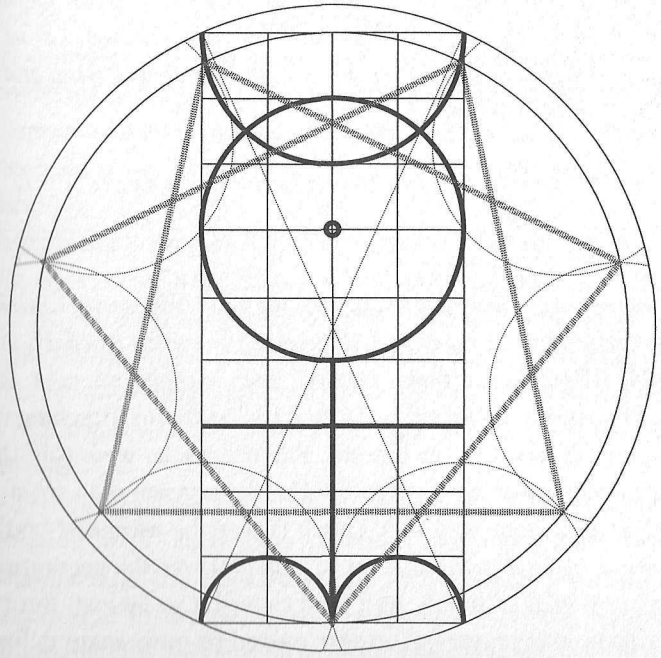
This abundance of *b*s has caused several knowledgeable modern magical commentators to speculate that *b* must represent the number seven, the number upon which these magical systems seem to be based. While that makes a great deal of sense to me, I have nonetheless found nothing in the original material that would specifically suggest numerical equivalents to any of the single letters of the angelic alphabet.

What is very clear, however, is the fact that the communicating angel wanted Dee and Kelley to immediately memorize the letters of the angelic alphabet and the letters' names. Dee was a busy man and wanted to be excused from this time-consuming duty. The angel Me would have none of it. In this March 26, 1583, exchange, Dee tries to make the angel understand, "Look man, I've got a life!"

> Me: I instructed thee before-hand and told thee, that both of you must jointly learn those holy letters (For, so, I may boldly call them) in memory: with their names: to the intent, that the finger may point to the head, and the head to the understanding of his charge.
>
> Dee: You perceive that I have diverse affairs which at this present do withdraw me from peculiar diligence using to these Characters and their names learning by heart: And therefore I trust, I shall not offend, if I bestow all the convenient leisure that I shall get, about the learning thereof.
>
> Me: Peace, Thou talkest, as though, thou understoodest not. We know thee, we see thee in thy heart: Nor one thing shall not let another. For short is the time, that shall bring these things to proof.[72]

BOOK IV

Enochiana



CHAPTER FIFTEEN

Enochian Magick

The Lord appeared unto Enoch, and was merciful unto him, opened his eyes, that he might see and judge the earth, which was unknown to his Parents, by reason of their fall : for the Lord said, Let us shew unto Enoch, the use of the earth : And lo, Enoch was wise, and full of the spirit of wisdom.

—The angel Ave, Monday, June 25, 1584[73]

To my knowledge, Dee and Kelley never used the word *Enochian* to describe the system of magick they received between April 10 and July 13, 1584. Throughout their actions, they simply referred to it as angelic. We cannot, however, be faulted too badly for attaching the biblical patriarch's name to the system. The magicians were told that this was the magick given by God to Enoch (the seventh man from Adam) in the form of a book and that Enoch (before he ascended bodily into the presence of God) passed it on to others. Over the generations, the book fell into wicked hands, and God caused it to be lost. But because of Dee's piety and prayers, God was moved to once again deliver it to mankind.

These final days were an especially difficult period in Dee and Kelley's relationship. They and their families were living in Krakow, Poland. Their actions were regularly interrupted by "evil spirits," who encouraged the magicians to abandon the actions. Kelley was increasingly impatient and uncomfortable with the work, voicing his fear of the possible evil nature of the communications on one hand. Ironically, Kelley was at the time practicing demon magick behind Dee's back. Dee was furious when he learned of this. So were the communicating angels, who warned that such behavior attracted evil spirits into the magician's environment—an annoying and time-consuming distraction. Finally Kelley promised Dee and the angels that he would knock off the black magick.

The angels, too, appeared to be growing impatient with Dee and Kelley, as if they realized the magical chemistry that existed between the two magicians (the personal factors that made them such a perfect operator/receiver team) was rapidly disintegrating. In April, the magicians were told in no uncertain terms that the work had to be completed by August. The magicians met their deadline with time to spare. July 13, 1584, Dee's fifty-seventh birthday, saw the final communication that completed the reception of the angelic calls and provided the names of the thirty Aethyrs. Not only had the Enochian phase of Dee and Kelley's operations ended, but, indeed, the entire angelic adventure had also come to a close. The plug was pulled. The communicating angels fell silent.

The magicians would continue on and off for several years with visionary operations and unsuccessful mago-political adventures in Europe. But, with the exception of only three brief references in their subsequent diaries, they never again mention the angelic magick. One of those latter-day references (the *Tabula Recensa*), however, is very significant to the study of the Enochian magick period. I'll speak more on that very soon.

The reception of the Enochian material was (at least to my impatient attention span) even more confused and topsy-turvy than that which characterized the Heptarchia and *Liber Loagaeth* periods. Sadly, as we discovered in the two earlier cases, the surviving information, while abundant, still does not provide us with adequate information on how it all was supposed to work as a practical system of magick.

And here is where we must again tip our magical hats to S. L. MacGregor Mathers, the adepts of the Golden Dawn, and Aleister Crowley, who at the dawn of the twentieth century developed this material into a

remarkably logical system of vision magick—a system possessed of the solid infrastructure lacking in the surviving source material, a system that, for all intents and purposes, offers the diligent practitioner a practical and elegant unified field theory of hermetic and qabalistic magick.

As applied most commonly today, Enochian magick is a two-part magical system: one part focusing on the elemental universe, the other on the aethyric. The former enables the magician to summon or visit in vision the spirits of the myriad levels of the elemental worlds of Fire, Water, Air, Earth, and Spirit; the latter enables the magician to systematically penetrate increasingly higher heavens (or Aethyrs) to access information from those heavenly levels of consciousness.

I will soon show how these two systems are operated. But before I do that, and in keeping with our program of systematic attunement, I need to introduce you to another magick table. It was the first revelation of the Enochian period, but it is also, in my opinion, the final component of the preparation protocol. This tablet was delivered to the magicians by the angel Nalvage in April of 1584. It is an item that was acknowledged by the adepts of the Golden Dawn but never incorporated into any practice. It is something, however, I believe should not escape our attention. No name was given to this object. Some modern scholars designate it simply the Tablet of God. I shall refer to it as the *Round Tablet of Nalvage*.

CHAPTER SIXTEEN

The Round Tablet of Nalvage

The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo the beginning and end of all things.

—THE ANGEL NALVAGE, APRIL 10, 1584

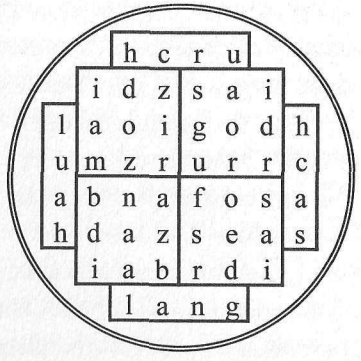


Figure 58: The Round Tablet of Nalvage

"The Method of Science—The Aim of Religion" was the official motto of *The Equinox*, the great magical periodical first published by Aleister Crowley and his colleagues in the early years of the twentieth century.[74] This same phrase could also comfortably serve as the watchwords that describe what the art of magick is to me.

Conversely, superstition (as the word is commonly understood) has, in my opinion, no place in the arsenal of the modern magician. This, I believe, is especially true concerning the practice of Enochian vision magick. In all my years of magical practice and exploration of this system, I have never encountered a single case of so-called psychic attack, demon possession, headache, hives, or hernia—indeed *any* ill effects whatsoever—resulting from the practice of this particular kind of magick.

That being said, strange and unexpected things do occasionally happen to those who practice magick. And while I believe it is bad for one's mental health to ascribe undue importance to these phenomena, it is important that they be dispassionately observed and recorded. So, before I discuss the Round Tablet of Nalvage and its importance to the system of Enochian magick, I feel I must share with you two little stories that might help you understand the level of respect I hold for this particular magical object.

Twenty years ago, I was teaching a class in Enochian vision magick at our home in Costa Mesa. This class was different from the Enochian magick classes I had taught previously, for it was the first time we would study and experiment with using the Round Tablet of Nalvage. In preparation for the first class, I decided to make a copy of the tablet out of wax (as I had done with my Sigillum Dei Aemeth). A friend had given me two massive, black wax candles shaped like giant chessmen (bishops). My plan was to melt these down in a round Christmas cookie tin and carve the squares and the angelic letters of the Tablet of Nalvage on the cooled wax disk.

It was a foolish time to be starting an arts project like this, because our landlord had just informed us he was bulldozing our house in two weeks and building apartments on our lot (thanks a lot!), and we were deep in the midst of packing up our things to move. Still, magick is magick, and life goes on. I put the two black wax bishops in the cookie tin and slid them into the oven. I set the heat on the lowest possible warm level and went out to the garage to help (watch) Constance pack.

As you might imagine, we had some very interesting things in our garage, many of which we hadn't looked at in years. We did more reminiscing than packing. I didn't forget the black wax bishops in the oven, however, and checked on them regularly. It seemed they were taking a long time to melt, so I turned up the heat a little higher.

Back out in the garage we found a stash of psychedelic artwork Constance had painted and drawn in the late sixties, when we were hippies living in the woods of southern Oregon. We hadn't seen them in fifteen years. What a treat! We lingered over them for probably ten minutes before I remembered the black wax bishops for the Round Tablet of Nalvage in the oven.

When I opened the back door, I found the kitchen dark except for a warm orange glow that, like a spectacular sunset, brightened the dark clouds of smoke that filled the house from the ceiling to about four feet from the floor. The oven was completely engulfed in flames. I ran into the living room and found our son, Jean-Paul, lying on the floor watching television completely oblivious to the black smoke pressing its way toward him from above.

Once he and the dog were evacuated, I called for Constance (always a level head in times of emergency), and we proceeded to attack the fire. When I opened the flaming oven, I discovered that one of the bishops had slid to the side of the cookie tin and parts of it had melted down the outside rim. The wax had run to the bottom of the oven and dripped down upon the pilot light, which then become the eternal flame of Costa Mesa. There was nothing we could do to turn off the oven. Constance eventually had to turn off the gas outside, and with the help of baking soda and wet towels, we got the fire out. I rescued the cookie tin and let it cool in the sink. A couple hours later, in the charred ruins of our kitchen, I carved a beautiful black wax Round Tablet of Nalvage.

Now, I'm the first to confess that this story has less to do with magick and superstition and more with my own carelessness and stupidity. (I am now forbidden to use the oven for magical crafts.) The accident did, however, serve to give me a healthy respect for the Round Tablet of Nalvage—a respect that in the last year has increased immeasurably. And that brings me to my second magical tale of Nalvage.

As we'll soon see, there is much we know about the Round Tablet of Nalvage. What we don't know is how it was intended to be used. As I was preparing for the class series that inspired this book, I debated with myself how (or even if) I was going to introduce it into our studies. After all, there is nothing in the source material that hints at what is to

be done with it. Late in the afternoon, I prepared our living room temple for the evening's class. The Sigillum and ensigns were set neatly on the Holy Table; the table was covered with its red silk cloth, and the obsidian mirror was set in place.

I went to the closet cupboard in my office and took down my black wax Round Tablet of Nalvage from the topmost shelf. I unzipped its plastic bubble-wrapped envelope and carefully removed it. I had to admit, after all those years, it still looked magnificently magical. I took it into the living room and set it down upon the covered table. I sat down in my comfy chair, and in the warm glow of sunset (which brought to my mind the glow of our blazing kitchen so many years earlier), I meditated about how the Round Tablet of Nalvage fits into the system.

I didn't get much meditating done, because the moment I closed my eyes I fell asleep. I awoke just a few minutes before people would start arriving for class. I still didn't know how or if I was going to the use the tablet for the night's gathering. I hastily decided that if I didn't have sound reasons for using the tablet, I was going to skip it altogether—at least for that night. I took the tablet off the Holy Table, wrapped it back up, and carefully put it back on the top shelf of the closet cupboard.

I went to my desk to turn off the computer and gather things for class, when I was startled by the sound of something smashing against my guitar, which was mounted upright in its stand near the open closet door. With the guitar strings still ringing, I turned to see that the Tablet of Nalvage had flown from its shelf, ricocheted off my guitar, and was resting inches from my feet.

As a reasonably rational man, I am of the opinion that there is nothing supernatural in the world, just natural things that have yet to be explained. I'm sure there is nothing I can say to convince the cynic that the tablet hadn't fallen naturally from the shelf because I hadn't put it there properly. I remain, however, extremely impressed at the distance this object had to travel across physical space in order to strike the guitar and find its way to my feet at the very moment I had decided not to discuss it at that evening's class.

Needless to say, I changed my mind about the importance of the tablet, and in the few moments remaining before class members started

to arrive, I composed the two-part chorus that incorporates the dynamics created by the letters of the Round Tablet of Nalvage—a chant that has become the last (and perhaps the most important) component of the Ceremony of Preparation.[75]

Now, let's take a brief look at those dynamics and how a chant based on the Round Tablet of Nalvage can be constructed.

The Tablet of Nalvage is not really round. It is a square divided into four squares (or continents) and surrounded by four outer bars (see figure 59). The continents and bars are subdivided into lettered squares (nine squares per continent and four squares per bar). But before we start filling in the letters, let's see what the angel Nalvage had to say about the continents.

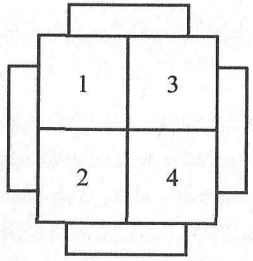


Figure 59: The four continents of the Round Tablet of Nalvage

Nalvage told Dee and Kelley that continents 1 and 2 are "dignified," while 3 "is not yet dignified, but to be dignified," and 4 is "without glory or dignity." Nalvage described them in Latin as follows:

1. *Vita suprema* (highest life), the continent of "joy";
2. *Vita* (life), the continent of "potentiality";
3. *Vita non dignificata, sed dignificanda* (life not dignified, but which shall be dignified), the continent of "creation"; and
4. *Vita est etiam haec, sed quae perperit mors* ("Even this is life, but life which will be paid with death"), the continent of "discord."

Each continent contains nine letters that, when read in various ways, yield words in the angelic language. In order to more easily see these words, I have separated the tablet into its component parts (see figure 60).

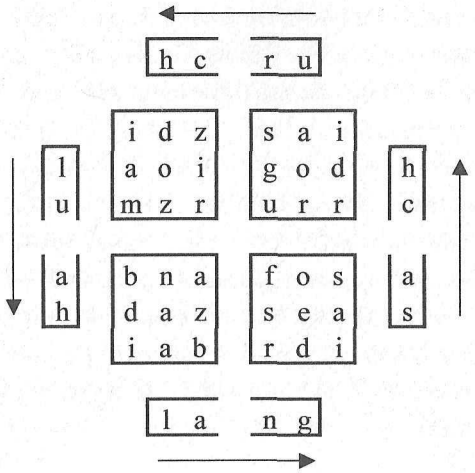


Figure 60: Separated Round Tablet of Nalvage

When read counterclockwise, the outer bars of the tablet spell the names of four classes of angels: *luah* (praising angels), *lang* (ministering angels), *sach* (confirming angels), and *urch* (confounding angels).

These angels circumscribe and contain the angelic forces at work within the continents. Nalvage gave the following Latin meanings to the words inside the continents when the words are read horizontally from left to right (see figure 61).

idz – Gaudium – Joy *aoi* – Praesentia – Presence *mzr* – Laudantes – Praising	*sai* – Actio – Action *god* – Factum – Events *urr* – Confirmantes – Establishing
bna – Potestas – Power *daz* – Motus – Motion *iab* – Ministrantes – Ministering	*fos* – Luctos – Lamentation *sea* – Discordia – Discord *rdi* – Confundantes – Confusing

Figure 61: Words and meanings of the words of the four continents

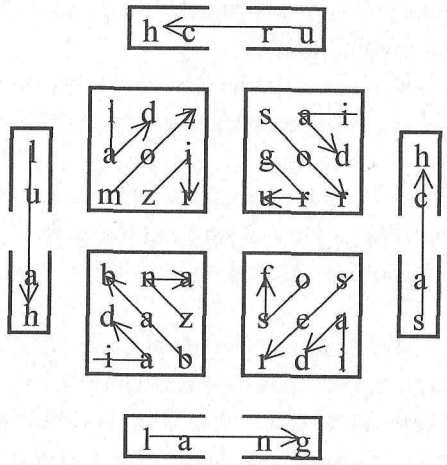


Figure 62: Key to the Round Tablet of Nalvage

Figure 62 shows how the letters of the continents are read to reveal the nature of the divine powers resident in the tablet.

First notice how the three letters of *outer* corners of each of the four continents (upper left corner of upper left continent, lower left corner of lower left continent, and so on) all spell the Enochian word meaning God—*iad*.

Notice next that the three diagonal letters of continents spell the words *moz* (joy), *bab* (power), *sor* (action), and *ser* (lamentation).

Finally, the three letters of the *inner* corners of the continents spell the words *zir* (I am), *zna* (motion), *gru* (deed), and *osf* (discord).

The arrows in figure 62 show the beautiful symmetry the words create within the tablet. If we put the words of each continent together, we arrive at phrases such as:

Continent 1.	*iad moz zir* (I am the Joy of God.)
Continent 2.	*iad bab zna* (God's Power in Motion)
Continent 3.	*iad sor gru* (Result of God's Action)
Continent 4.	*iad ser osf* (God's Discord and Lamentation)

This rich tapestry of joy, movement, creation, and sorrow is contained and encircled by a counterclockwise whirl of the angels: *luah*, *lang*, *sach*, and *urch*.

Concerning the tablet as a whole, Nalvage said,"The Substance is attributed to God the Father."[76]

In reference to the letters on the outer bars, Nalvage said, "The first circular mover, the circumference, God the Son, The finger of the Father, and mover of all things."[77]

Referring to the continents and the manner in which their letters are read, he said, "The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo the beginning and end of all things."[78]

Like the Holy Table, the Round Tablet of Nalvage, once decoded, displays divine and angelic words and names in perpetual motion in such a way that one can almost sense what is meant by the term *choir of angels*. In group workings, I break the participants up into two voices as we ceremonially chant the words from the tablet.

Voice One: *luah lang sach urch*

Voice Two: *iad moz zir—iad bab zna—iad sor gru—iad ser osf*

The effect is powerful even when I'm alone in the middle of the night and chant one voice at a time.

Once Nalvage described the dynamics of the tablet, he didn't go on to provide instructions on how, or even if, the tablet was to be used. Is it a talisman? Is it to be worn as the Lamen? Is it to be held or placed on the Holy Table? We don't know.

However, we do know that after the two magicians had become attuned to the structure of the Round Tablet of Nalvage, the entire remaining system of Enochian magick was revealed in less than ninety days. This has led more than a few magicians to speculate that the Round Tablet of Nalvage might be the key to a mysterious and unexpressed "first call" of the Enochian system, or perhaps even represent the call itself.

CHAPTER SEVENTEEN

The Forty-eight Calls

Move, therefore, and show yourselves: open the Mysteries of your Creation: Be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

—FROM THE FIRST CALL[79]

The centerpiece of the Enochian system is a collection of calls[80] in an angelic tongue that is significantly different from the language delivered in *Liber Loagaeth*. The reception of the calls followed that of the Tablet of Nalvage. They were first dictated to the magicians in the angelic tongue, then afterwards translated into English. Careful examination of the calls and their translations reveal that Enochian is a real language and not simply strings of barbarous names and words. The calls read like evocative hymns or invocations. They are constructed of real, sometimes breathtakingly beautiful sentences that can be translated (not merely transliterated). The language exhibits a remarkable consistency of word meaning from call to call. It has a form of grammar and syntax. This phenomenon, coupled with the multiple double-blind/letter-by-letter method by which it was received, makes this (in my mind at least) one of the most extraordinary aspects of Dee and Kelley's workings.

Technically, there are forty-nine calls. However, as the first call was said to be unexpressed, I will refer to them as if there were forty-eight.

They appear translated in their entirety in appendix II of this book, along with the keys to how they are put to use by modern Enochian magicians (see also chapter twenty-seven).

Beginning on April 10, 1584, the first four calls were painstakingly delivered, letter-by-letter (in backward order, because the angels at first voiced fears that the calls were so powerful it might be too dangerous to deliver them in a straightforward manner). As usual, the letters were drawn from an assortment of lettered grids. The angels also provided translations to the first four calls immediately after their delivery.

Then things changed. It appears that even the angels became impatient with this tedious method. They proceeded to deliver calls five through eighteen in a straightforward manner, but they would wait six weeks before delivering the English translations.

The fact that the translated words from the first four calls (delivered backwards) matched (or were otherwise linguistically compatible with) the translated words of calls five through eighteen (delivered forward and translated six weeks later) all but rules out the possibility that either Dee or Kelley invented the angelic language or the calls.

The nineteenth call (the Call of the Ayres or Aethyrs) and the names of the thirty Aethyrs (or heavens) were received on July 13, 1584, Dee's fifty-seventh birthday, effectively ending Dee and Kelley's angelic magick relationship. However, before that final communication, the angels would deliver an incredible amount of material to the two magicians between April 10 and July 13—material that three hundred years later would inspire the adepts of the Golden Dawn to develop the hybrid system we now call Enochian magick. I call it hybrid because the "Enochian" magick developed by the Golden Dawn and Crowley is based on a number of assumptions that connect the forty-eight calls with other "Enochian" material Dee and Kelley received after the reception of the calls. I refer to what are now commonly called the Elemental Tablets, which I will discuss in detail in chapter twenty-three and beyond. While eminently logical and based on the most anal-retentive hermetic principles, many of the assumptions made by the Golden Dawn and Crowley were nonetheless not clearly made in the original Dee material.

First, however, we need to look at the circumstances that triggered the final and most astounding chapter in the story of the reception of Enochian magick. It all started with Dee wanting to spy on the king of Poland and ended with the reception of what appears to be nothing less than the printed circuit board of the mind of God.

CHAPTER EIGHTEEN

The Ninety-one Parts of the Earth

Dee: Hey Nalvage, I'd sure like to magically eavesdrop on secret meetings between King Stephen of Poland and his ministers. I'd like to know if Count Albert Laski will soon succeed Stephen as king of Poland. Can you help me do this?

Nalvage: No problem, Dr. Dee. But first you have to understand how the universe where this can happen operates. You need to understand how everything in heaven and earth is connected to everything in heaven and earth.[81]

—IMAGINARY CONVERSATION, JOHN DEE AND THE ANGEL NALVAGE

The fantasy dialogue above is more than just another one of my lame attempts to be witty. It describes what, for all intents and purposes, was happening during this phase of the Enochian magick revelations. Dee was indeed trying to squeeze from the angels some information regarding political intrigues in Poland. The angel Nalvage's response was to first try to explain to Dee the mechanics of how specific spirits rule specific parts of the earth. In doing so, Nalvage would ambitiously attempt to demonstrate how everything in heaven and earth is connected to everything in heaven and earth. The results of this revelation Dee would neatly memorialize thirteen months later in *Liber Scientae Auxilii et Vitoriae Terrestris.*[82]

Nalvage started by dividing the universe into thirty segments that would eventually be identified as Aires, or Aethyrs (see column I of figure 63). To the thirty Aires he assigned ninety-one parts of the earth (see column II), which he first referred to by the geographical name recognizable to the sixteenth-century magicians, such as Syria (see second name in column III), then by the name by which it is known in the divine realms, such as Pascomb (see second name in column IV).

He then assigned each of these pairs of names to one of the twelve mythical tribes of Israel, along with their directional coordinates, an angelic king, and a respectable number of good ministers.

All this information and more can be found in figure 63. Columns I through V contain the information Dee and Kelley received at this stage of the reception. The symmetrical characters found in column VI and the names of the good princes of the Air in column VII were delivered to Dee and Kelley at a later date than the information in columns I through V. This fact will have astonishing significance when we examine the circumstances and sequence of events that brought to a close the angelic adventures of the two magicians.The key to the columns of the table is as follows:

Column I	Number of the Aire
Column II	Sequence of the ninety-one parts of the earth
Column III	Names of the ninety-one parts of the earth as imposed by man[83]
Column IV	Names of the ninety-one parts of the earth as imposed by God (Note: These are also the names of ninety-one governors of the Aethyrs; see chapter twenty-eight.)
Column V	(from top to bottom) Tribe of Israel, quarter of the earth assigned to the dispersed tribes of Israel, angelic kind, number of good ministers
Column VI	Divinely ordained symmetrical characters (see chapter twenty-one) (Note: The mystery of the missing symmetrical characters 28, 29, and 30 would be revealed to Dee and Kelley later; see chapter twenty-four.

Column VII — Names of the good princes of the Air
(Note: These are also the names of the thirty Aethyrs; see chapter twenty-eight.)

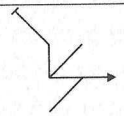
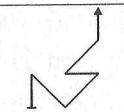
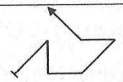
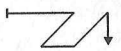
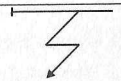
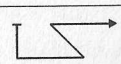
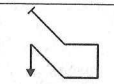
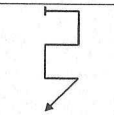
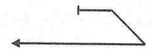
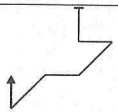
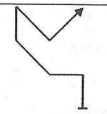
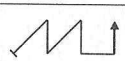
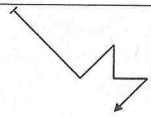
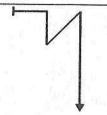
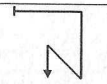
I	II	III	IV	V	VI	VII
1	1	**Aegyptus**	Occodon	Nephthalim East N-E Zarzilg 7209		L I L
	2	**Syria**	Pascomb	Zabulon West S-W Zinggen 2360		
	3	**Mesopotamia**	Valgars	Isacaraah West N-W Alpudus 5362		
2	4	**Cappadocia**	Doagnis	Manasse North Zarnaah 3636		A R N
	5	**Tuscia**	Pacasna	Reuben South Ziracah 2362		
	6	**Parva Asia**	Dialiua	Reuben South Ziracah 8962		
3	7	**Hyrcania**	Samapha	Nephthalim East N-E Zarzilg 4400		Z O M
	8	**Thracia**	Virooli	Isacaraah West N-W Alpudus 3660		
	9	**Gosmam**	Andispi	Gad South S-E Lavavoth 9236		

Figure 63: The ninety-one parts of the earth, together with pertinent correspondences

I	II	III	IV	V	VI	VII
4	10	**Thebaidi**	Thotanp	Gad South S-E Lavavoth 2360		P A Z
	11	**Parsadal**	Axziarg	Gad South S-E Lavavoth 3000		
	12	**India**	Pothnir	Ephraim North N-W Arfaolg 6300		
5	13	**Bactriane**	Lazdixi	Dan East Olpaged 8630		L I T
	14	**Cilicia**	Nocamal	Isacaraah West N-W Alpudus 2306		
	15	**Oxiana**	Tiarpax	Zabulon West S-W Zinggen 5802		
6	16	**Numidia**	Saxtomp	Asseir East S-E Gebabal 3620		M A Z
	17	**Cyprus**	Vauaamp	Ephraim North N-W Arfaolg 9200		
	18	**Parthia**	Zirzird	Asseir East S-E Gebabal 7220		

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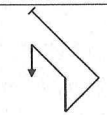
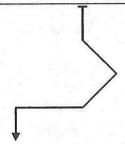
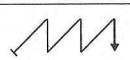
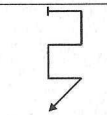
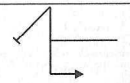
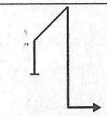
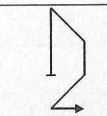
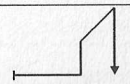
7	19	**Getulia**	Opmacas	Manasse North Zarnaah 6363		DEO
	20	**Arabia**	Genadol	Iehudah West Hononol 7706		
	21	**Phalagon**	Aspiaon	Zabulon West S-W Zinggen 6320		
8	22	**Mantiana**	Zamfres	Asseir East S-E Gebabal 4362		ZID
	23	**Soxia**	Todnaon	Dan East Olpaged 7236		
	24	**Gallian**	Pristac	Nephthalim East N-E Zarzilg 2302		
9	25	**Illyria**	Oddiorg	Iehudah West Hononol 9996		ZIP
	26	**Sogdiana**	Cralpir	Gad South S-E Lavavoth 3620		
	27	**Lydia**	Doanzin	Nephthalim East N-E Zarzilg 4230		

I	II	III	IV	V	VI	VII
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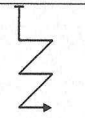
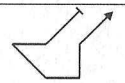
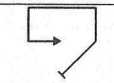
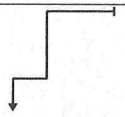
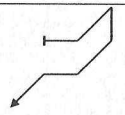
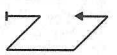
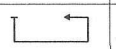
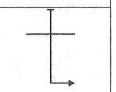
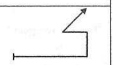
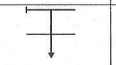
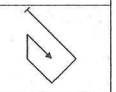
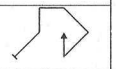
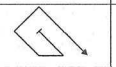
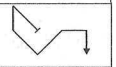
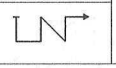
	29	**Germania**	COMANAN	Isacaraah West-NW Alpudus 1230		
	30	**Trenam**	TABITOM	Nephthalim East N-E Zarzilg 1617		
11	31	**Bithynia**	Molpand	Gad South S-E Lavavoth 3472		ICH
	32	**Graecia**	Vsnarda	Simeon South S-W Zurchol 7236		
	33	**Licia**	Ponodol	Iehudah West Hononol 5234		
12	34	**Onigap**	Tapamal	Simeon South S-W Zurchol 2658		LOE
	35	**India Major**	Gedoons	Benjamin North N-E Cadaamp 7772		
	36	**Orcheny**	Ambriol	Reuben South Ziracah 3391		

I	II	III	IV	V	VI	VII
13	37	**Achaia**	Gecaond	Gad South S-E Lavavoth 8111		ZIM
	38	**Armenia**	Laparin	Dan East Olpaged 3360		
	39	**Cilicia**	Docepax	Isacaraah West N-W Alpudus 4213		
14	40	**Paphlagonia**	Tedoand Tedoond	Asseir East S-E Gebabal 2673		VTA
	41	**Phasiana**	Viuipos	Isacaraah West N-W Alpudus 9236		
	42	**Chaldei**	Ooanamb	Ephraim North N-W Arfaolg 8230		
15	43	**Itergi**	Tahando	Nephthalim East N-E Zarzilg 1367		OXO
	44	**Macedonia**	Nociabi	Gad South S-E Lavavoth 1367		
	45	**Garamantica**	Tastoxo	Ephraim North N-W Arfaolg 1886		

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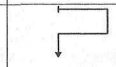
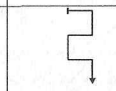
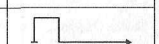
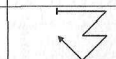
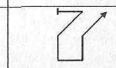
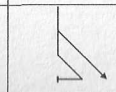
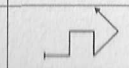
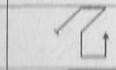
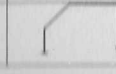
16	46	**Sauromatica**	Cucarpt	Reuben South Ziracah 9920		LEA
	47	**Aethiopia**	Lauacon	Iehudah West Hononol 9230		
	48	**Fiacim**	Sochial	Ephraim North N-W Arfaolg 9240		
17	49	**Colchica**	Sigmorf	Reuben South Ziracah 9623		TAN
	50	**Coreniaca**	Aydropt	Dan East Olpaged 9132		
	51	**Nasamonia**	Tocarzi	Nephthalim East N-E Zarzilg 2634		
18	52	**Carthago**	Nabaomi	Asseir East S-E Gebabal 2346		ZEN
	53	**Coxlant**	Zafasai	Isacaraah West N-W Alpudus 7689		
	54	**Idumea**	Yalpamb	Ephraim North N-W Arfaolg 9276		

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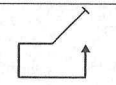
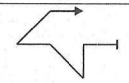
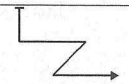
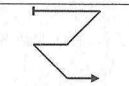
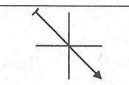
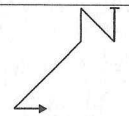
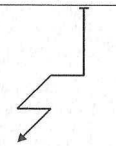
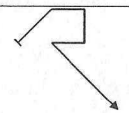
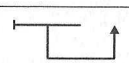
19	55	**Parstavia**	Torzoxi	Ephraim North N-W Arfaolg 6236		POP
	56	**Celtica**	Abaiond	Benjamin North N-E Cadaamp 6732		
	57	**Vinsan**	Omagrap	Zabulon West S-W Zinggen 2388		
20	58	**Tolpan**	Zildron	Asseir East S-E Gebabal 3626		CHR
	59	**Carcedonia**	Parziba	Iehudah West Hononol 7629		
	60	**Italia**	Totocan	Isacaraah West N-W Alpudus 3634		
21	61	**Brytania**	Chirspa	Ephraim North N-W Arfaolg 5536		ASP
	62	**Phenices**	Toantom	Benjamin North N-E Cadaamp 5635		
	63	**Comaginen**	Vixpalg	Simeon South S-W Zurchol 5658		

I	II	III	IV	V	VI	VII
28	82	**Idumian**	Labnixp	Gad South S-W Lavavoth 2630		B
	83	**Felix Arabia**	Focisni	Nephthalim East N-E Zarzilg 7236		A
	84	**Metagonitidim**	Oxlopar	Simeon South S-W Zurchol 8200		G
29	85	**Assyria**	Vastrim	Iehudah West Hononol 9632		R
	86	**Affrica**	Odraxti	Manasse North Zarnaah 4236		I
	87	**Bactriani**	Gomziam	Ephraim North N-W Arfaolg 7635		I
30	88	**Afran**	Taoagla	Ephraim North N-W Arfaolg 4632		T
	89	**Phrygia**	Gemnimb	Manasse North Zarnaah 9636		E
	90	**Creta**	Advorpt	Iehudah West Hononol 7632		X
	91	**Mauritania**	Dozinal	Simeon South S-W Zurchol 5632		

Using the second of the ninety-one parts of earth, Syria, as our example, we see that its divinely ordained name is Pascomb. The tribe of Zabulon is assigned to Syria/Pascomb, as are the angelic king Zinggen and 2,360 good ministers.

In order for you to appreciate the amazing circumstances surrounding the reception of the Enochian material, it will be important for you to have a general understanding of the chronology of events that took place in the spring and early summer of 1584. This I will try to provide in the following chapter.

CHAPTER NINETEEN

The Golden Talisman and the Watchtowers of the Universe

Now therefore hearken unto me: for I will open unto you the secret knowledge of the Earth, that you may deal with her, by such as govern her, at your pleasure; and call her to a reckoning, as Steward doth the servants of the Lord.

—THE ANGEL AVE, JUNE 20, 1584[84]

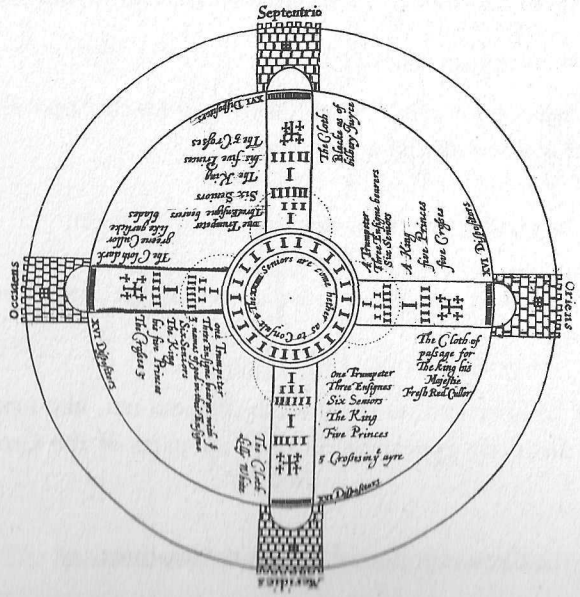


Figure 64a: The Golden Talisman

Very early on the morning of Wednesday, June 20, 1584, Edward Kelley was aroused from a sound sleep by someone (something) patting him on the head. He opened his eyes and beheld an angel, "clothed with feathers, strangely wreathed about him all over, etc." standing at the head of his bed. The angel would later identify itself as Ave, one of the Sons of Sons of Light from the Sigillum Dei Aemeth (see chapter ten). Ave proceeded to project a vision that would dramatize the elements and structure of the entire system of Enochian magick as widely practiced today. The following is from Dee's diary:[85]

> There appeared to him [Kelley] four very fair Castles, standing in the four parts of the world: out of which he heard the sound of a Trumpet. Then it seemed out of every Castle a cloath to be thrown on the ground, of more than the breadth of a Table-cloath . . . [86]
>
> . . . Out of every Gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end.
>
> After the Trumpeter followed three Ensign Bearers.
>
> After them six ancient men, with white beards and staves in their hands.
>
> Then followed a comely man, with very much Apparel on his back, his Robe having a long train.
>
> After him came five men, carrying up of his train.
>
> Then followed one great Crosse, and about that four lesser Crosses.
>
> These Crosses had on them, each of them ten, like men, their faces distinctly appearing on the four parts of the Crosse, all over.
>
> After the Crosses followed 16 white Creatures.
>
> After them, an infinite number seemed to issue, and to spread themselves orderly in a compasse, almost before the four foresaid Castles.

The highlights of Kelley's vision would eventually be memorialized upon a round talisman etched in gold, which is today on display at the British Museum. Much as I'd like to believe this object was fashioned by Dee himself, it is almost certainly a forgery patterned upon the flawed image printed in Casaubon's *A True & Faithful Relation*. For reference, however, I will continue to refer to both the vision and the image as the *Golden Talisman*.

The four castles, or Watchtowers, formed a cross, the center of which was a circle supported by twenty-four columns. Figure 64 illustrates the lower quarter of the Golden Talisman.

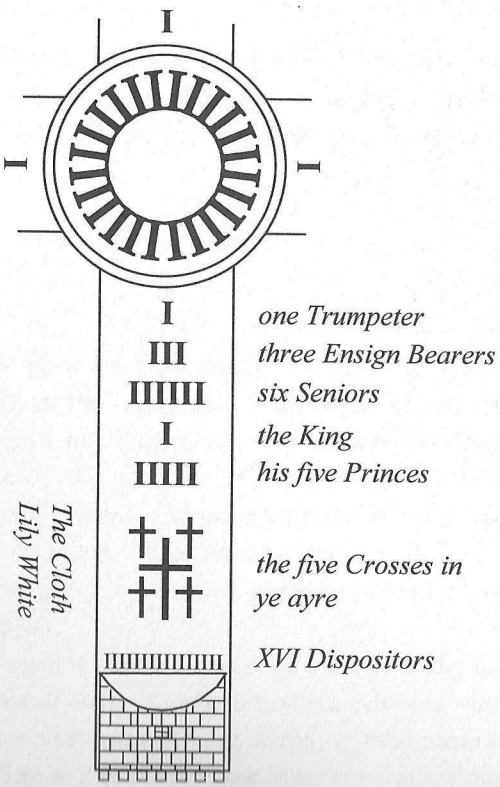


Figure 64: The lowermost of the four castles of the Golden Talisman

Ave would elucidate upon the nature, powers, and hierarchical status of the characters on the Golden Talisman. Eventually he would go into far greater detail by projecting and organizing all of it upon what he called the Great Table or the Great Table of the Watchtowers. The Great Table is the Rosetta stone of Enochian magick. How it was received and how it is connected to the information Dee and Kelley had already received concerning the ninety-one parts of the earth present us with perhaps the most convincing proof that the two magicians were indeed in contact with noncorporeal intelligences of a superior order.

CHAPTER TWENTY

The Unlettered Great Table and the Four Great Seals

The seals and authorities of these Houses are confirmed in the beginning of the World. Unto everyone of them be 4 characters, (tokens of the presence of the son of God: by whom all things were made in Creation.)

—THE ANGEL AVE, JUNE 20, 1584[87]

In a working that took place on Wednesday, June 25, 1584, the angel Ave showed the magicians the image of a table that was divided into four sections by a central cross. Each of the four sections was identified as one of the castles of the Golden Talisman vision. Also called Watchtowers, Watchmen, princes, and mighty angels of the Lord, they were each represented by a seal. Three of these seals, by their imagery, bear a direct and unambiguous connection to the Sigillum Dei Aemeth or the Ensigns of Creation.

The first seal was assigned to the upper left section of the table. It was the image of a capital letter *T* with four rays beaming vertically from the top bar. This seal comes from a major landmark of the Sigillum Dei Aemeth. The 4/T cell is the first (near the top) of the forty cells that form the perimeter (see figure 23). The 4/T cell is where we began counting to create the seven Names of God drawn from the Sigillum.

The second seal was assigned to the upper right section of the table and identified as an alphabet cross. We first saw this cross on the (lower right) corner of the first sevenfold table (see figure 33), which generated the letters of the large outer heptagon of the Sigillum, where the cross appears at the top left (see figure 34).

The third seal was assigned to the lower right section of the Great Table. Its origin was a little harder to track down. Ave said, "It is in that table, which consisteth of 4 and 8." One of the seven Ensigns of Creation that ring the Sigillum on the Holy Table (the one many modern magicians associate with Mercury) is a 4 x 8 table (see figure 54). The square occupying the position of the second column, second row, contains the cross, numbers, and letters exactly as appears on the vision of the third seal.

The forth seal was assigned to the lower left section of the table and was the image of "a little round smoke, as big as a pin's head." It is illustrated in one of the drawings of the Great Table in Sloane 3191 as a tiny circle with twelve rays issuing from it. It is perhaps the stylized representation of the figure that appears on the back of the Sigillum Dei Aemeth: a small circle from which projects the four capital Ts of a cross potent formed from twelve right angles (see figure 51). Perhaps it is connected to the Round Table of Nalvage and the twelve words that occupy its four continents. Frankly I've been unable to find any reference in the original material that would suggest either of these connections.

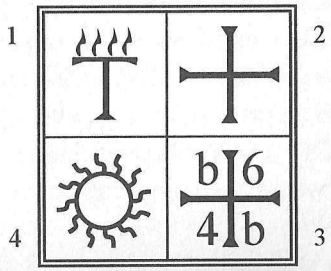


Figure 65: The original positioning of the four Great Seals upon the Great Table

Figure 65 shows the positions of the Great Seals on the Great Table and the order in which they were revealed to Dee and Kelley on June 25, 1584. On April 18, 1587 (nearly three years after the magicians had, for all intents and purposes, discontinued their angelic workings), Kelley would receive a vision that would alter (or reform) several aspects of the Great Table, including the relative positions of the seals and all they represent.

As one might expect, this reformation remains the source of intense frustration to Enochian students and practitioners. To add to all the confusion, Dee at different times assigned different directional attributes to the quarters of the table. Later, the Golden Dawn, in order to develop a workable system from this material, would attribute the quarters of the Great Table to the elements of Air, Water, Earth, and Fire. Eventually, I will do that as well, but for the moment, let's be satisfied with identifying the four quarters of the Great Table by their seals and original numbers as shown in figure 65, while we move on to the wonders of what next took place.

CHAPTER TWENTY-ONE

The Great Table

There was a terrible storm of thunder and rain, toward the end of our yesterdays action: which I said, was somewhat more than natural.

—John Dee, June 26, 1584[88]

I feel I must here briefly outline (if only for my own benefit) the sequential landmarks of the Enochian magick period up to this point:

- The reception of the Round Tablet of Nalvage,
- The beginning of the reception of the forty-eight calls in the angelic language,
- The reception of the order and earthly name of each of the ninety-one parts of the earth, together with:
  - its divinely given name,
  - the tribe of Israel to which it is assigned,[89]
  - the direction assigned to that tribe,
  - the name of its ruling angelic king,
  - the number of good ministers.

(All of the above information is itemized in columns I through IV of the figure 63 in chapter eighteen.)

Then came:

- The vision of the Golden Talisman, with its four sets of castles:
  - one trumpeter,
  - three ensign bearers,
  - six seniors ("six ancient men"),
  - the king and his five princes (the "comely man, with very much Apparel" and the "five men, carrying up of his train"),
  - five crosses in the air ("one great Crosse" and "four lesser Crosses"),
  - sixteen dispositors ("16 white Creatures").
- The vision of the unlettered Great Table and the four Great Seals.

What happened next was so remarkable that I hope I can recount what happened clearly enough for you to appreciate how remarkable it was.

During the working of Monday, June 25, 1584, Kelley was given in vision four blank grids, each of which was twelve squares wide by thirteen squares high. These grids were said to represent the four quarters of the unlettered Great Table of the vision of a few days earlier. As the vision proceeded, "little pricks," or dots, began to appear in the squares. Kelley was then instructed to connect the dots in groups of seven, which created sigils, each forming a curious pattern.

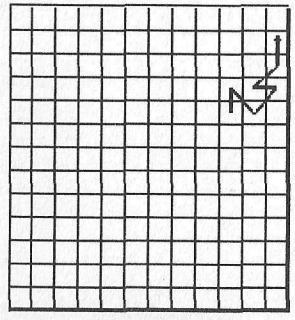


Figure 66: Example of a symmetrical character on a grid

When he was through connecting the dots, all but eight of the 624 squares that make up the four grids were covered by eighty-eight characters, each unique in form, each covering seven squares, but none of which intruded upon another character's squares. These symbols were identified as "the true images of God his Spiritual Creatures."

Now we know what those zigzag lines that fill column *VI* in chapter eighteen's figure 63 are. They are called *symmetrical characters* because each one is formed from the same number of pricks—in this case, seven.

Once the blank grids were filled with the lines of the symmetrical characters, Kelley was instructed to fill in the squares with letters. Starting at the top left of each grid and moving to the right, letters began to appear to Kelley, one by one, as Dee copied them down. Some of the letters were capitalized, but most were not. A few of the capitalized letters appeared to be written backwards.

When all four grids were filled in with letters and characters, it became clear that the characters spelled out names. Not only that, but each of these eighty-eight names also began with a capital letter and contained no other capital letter among the remaining six.

This phenomenon is in itself impressive, but it is nothing compared to what Dee and Kelley would learn next. Within a few hours (and with a few helpful hints from the angels), the two magicians discovered, to their utter amazement, that the symmetrical characters spelled all but three of the divine names of the ninety-one parts of the earth—names they had been given days earlier and in list format. Figure 67 shows an example of how the divine name of the second part of the earth, *Pascomb*, is spelled out by its symmetric character.

All four grids were filled with similar characters all spelling out (with a few minor irregularities) the names of eighty-eight of the ninety-one parts of the earth.

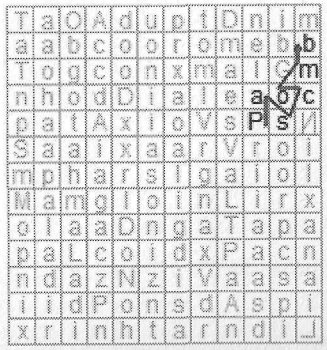


Figure 67: The name Pascomb *drawn from its symmetrical character*

The next day the angels tidied up this array by joining the four 12 x 13 grids with a central cross and turning it into one Great Table. The letters of the three missing divine names of the parts of the earth were found distributed in the central cross (sometimes referred to as the *Black Cross* or the *Great Central Cross*) and a mysterious ninety-second name, *Paraoan*, was created from certain of the backwards letters that occupied the squares left vacant by the symmetrical characters (see chapter twenty-four). Things were wrapped up pretty neatly.

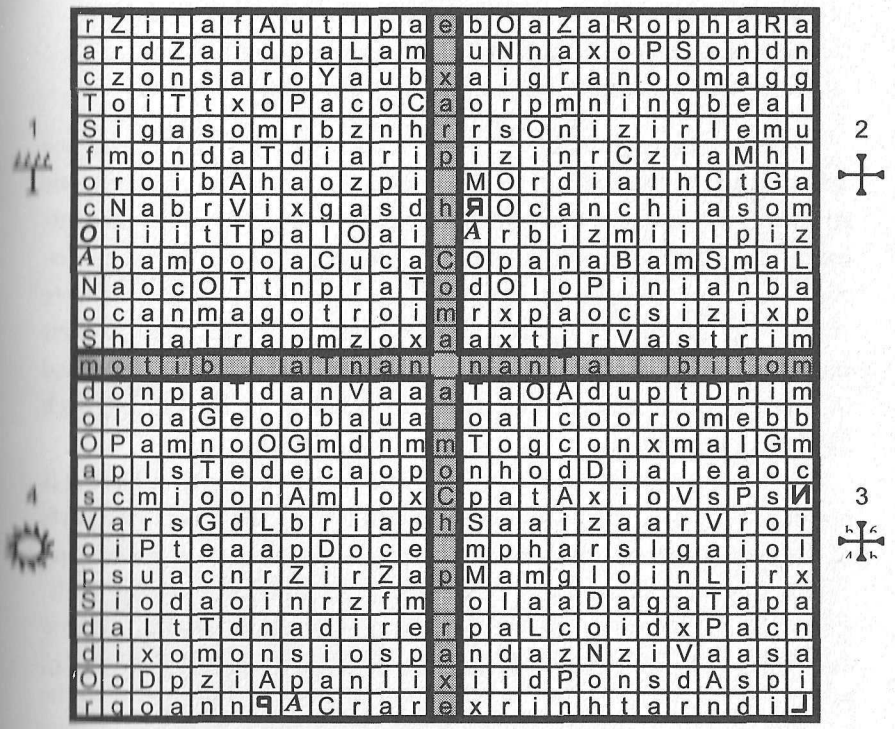


Figure 68: Lettering of the original Great Table

Before we continue, I would like to again stress how impressive was the method of reception. Enochian scholar and magician David R. Jones, wrote:

> The student of Enochian can compare the lists of names with the sigils, which formulate their existence on the Watchtowers, and easily see the correlation. But realize that the names were delivered first and then the Watchtowers horizontally line by line and after having both figures at hand. The Angels demonstrated

that, by discrete (7 letters, the number of letters in each Governor's name) linear connections, all of the letters given in the Watchtowers could be accounted for from the letters that formulate names of the Governors previously given. This would require either a monumental and complex second and third order memorization (2 dimensions to 1 dimension then back to 2 dimensions and with directional correlation from a 3 dimensional origin to a 3 dimensional conclusion) on Kelly's part or an elaborate and extremely obtuse deception on Dee's part. This constitutes one of the chief proofs of the system.[90]

The magicians would eventually be informed that the ninety-one divine names of the parts of the earth are also the names of ninety-one governors who inhabit the thirty Aethyrs, or Aires, or heavens that surround the Watchtowers like a heavenly glass onion. We've yet to discuss the Aethyrs because their names (see figure 63, column VII) were among the last bits of information Dee and Kelley received in their Enochian magick workings. The lowest of these Aethyrs, Tex, is inhabited by four governors. The remaining Aethyrs including the highest, Lil, each have three governors.

I will talk more about the Aethyrs in chapter twenty-five. Here it is important for us to simply understand that linking the ninety-one parts of the earth to the thirty Aethyrs was the Enochian way of identifying and linking all levels of divine consciousness from bottom to top. Thus, the dynamics of the Great Table really are a demonstration of how everything in heaven and earth is indeed connected to everything else in heaven and earth.

CHAPTER TWENTY-TWO

Tabula Recensa

At length, E. K. was willed to go down into his Chamber, and I did remain still at our Dineing Table till his return, which was within an hour or somewhat more. And at his return this he brought in writing . . . .

—John Dee, April 20, 1587[91]

Such was the amazing genesis of the Great Table. How all this is connected to the vision of the Golden Talisman and the practice of modern Enochian magick will be the subjects of the next chapters. Before moving on, however, and in order to more easily illustrate the structure of the system, I need to temporarily tighten up some of the loose ends that the irregularities in the original material often leave dangling in the eyes of the student. The most serious of these concerns the lettering of the Great Table and the various names of angels drawn therefrom. Here's the problem:

After they initially received the Great Table, the magicians were obliged to change or add certain letters in some of the squares. To confuse things further, in documents they received both earlier and later,[92] the names of a handful of the ninety-one governors of the table (whose names are spelled out by the symmetrical characters) and the names of specific angels drawn from the Watchtowers of the Great Table are in

subsequent communications spelled a bit differently than they appear in the original table. This difference has proven very frustrating to modern Enochian magicians, who naturally would like to be confident in their ability to accurately identify and spell the name of the angel with whom they wish to communicate.

There are other loose-end inconsistencies that plagued Dee and Kelley, one of which was the uncertainty over which compass directions were to be assigned to the four quarters of the Great Table—a problem that Dee appears never to have resolved to his satisfaction, and one that I have chosen to sidestep completely by not using the directional references to identify the four quarters of the Great Table at all. These inconsistencies, however, pale before what happened in April of 1587, nearly three years after Dee and Kelley had ended their Enochian workings.

For some reason Kelley felt compelled to revisit the mysteries of the Great Table and once and for all settle the questions of unresolved inconsistencies. During a conversation with the archangel Raphael that lasted approximately one hour, he claimed to receive the *Tabula Recensa*, or "Reformed Table." This table, while correcting a few of the letters, was characterized by one very dramatic change: three of the quadrants housing the four Watchtowers were shifted to different positions within the full table. This alteration did not change any symmetrical characters, nor did it tinker all that much with the names of the governors or other angels within the table. What it did do was change the basic construction of the Great Table.

Figure 69 shows the new positioning of the reformed table. (The letters with an asterisk indicate backwards letters.)

For the duration of this book I will, for the sake of consistency, try to use the Tabula Recensa as my main model for both the lettering and arrangement of the Watchtowers of the Great Table. I say "try to use" because for nearly the entire Enochian period the angels referenced the original Great Table (figure 68) when explaining the angelic hierarchies and spelling the names of individual angels. It will be necessary from time to time to refer to the original, unreformed Great Table, especially when we start discussing the Kerubs (see chapters twenty-three and twenty-four), whose names might be dramatically affected by the reformed table's new arrangement.

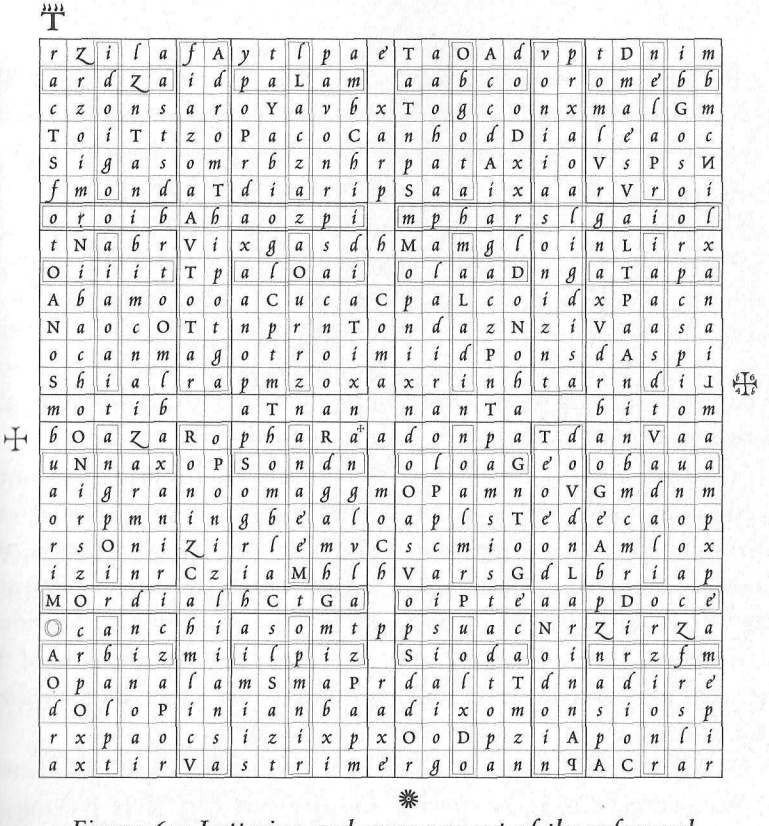


Figure 69: Lettering and arrangement of the reformed Great Table (Tabula Recensa)

I should remind the reader that in magick it is eminently possible for many contradictory ideas to be simultaneously true. In the pages that follow, the alert reader will notice that the names of certain angels are spelled in a manner inconsistent with the original Great Table, the Tabula Recensa, and/or other obvious references within the text. It is probable that particular inconsistencies are the result of subsequent angelic instructions or other extenuating reasons. For a practical manual such as this it would be distracting to the point of absurdity for me to pause, footnote, cross reference, defend, and explain each and every one of these aberrations, especially considering the fact that in many instances I myself have not been able to track down the source of the differing lettering. For those of you whose research will take you deeper into this subject, I have included in appendix IV versions of the Watchtowers containing all the variations in lettering that I have been able to discover.

Also for convenience sake, I'm going to represent the segue between the Enochian magick of Dee and Kelley and Enochian magick as it is generally practiced today. Up to this point in the chronology of the adventures of Dee and Kelley, each of the four Watchtowers of the Great Table (both the original and reformed) have been identified by the one of the four Great Seals (see figure 65) or by certain landmark letters. At different times in the original material they have been identified by the order they were received or by the directions: east, south, west, or north. Nowhere in the surviving documents have I been able to find the four quadrants of the Great Table overtly identified as the *Elemental Tablets* of Fire, Water, Air, and Earth.

That being said, certain clear references in the continuing communications revealed elemental hierarchies and rulerships both *of* and *within* the individual Watchtowers. Building on this information, the adepts of the Golden Dawn projected an eminently logical elemental structure to the Great Table, its central Black Cross, and its individual subdivisions. These elemental attributions are the heart and soul of the system of Enochian magick taught and practiced by the Golden Dawn, Aleister Crowley, and most modern practitioners.

I personally believe that when these more modern adepts treated the Watchtowers as expressions of the elements they were picking up where Dee and Kelley had stopped and were taking the next logical step in the development of the system. To more easily discuss how all this is going to relate to the practical application of the system, I will now and for the remainder of this book, refer to the four Watchtowers by their modern elemental designations. Please refer to figure 69.

- The *upper left* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Air.
- The *upper right* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Water.
- The *lower left* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Earth.
- The *lower right* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Fire.

This is how they are identified in most modern Enochian literature. There is a fifth Elemental Tablet—the Tablet of Union—that is attributed to the quintessential element, Spirit. It is much smaller, containing only twenty squares, and its letters are drawn from those on the central Black Cross of the Great Table, which serves to unite the four Watchtowers in precisely the same way Spirit is said to unite and separate the four elements. I will have more to say about this very important tablet in chapter twenty-six.

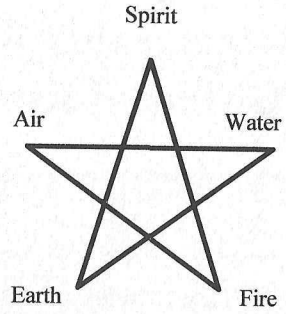


Figure 70: Elemental Tablets (Watchtowers) are placed in the same positions as found on the pentagram.

CHAPTER TWENTY-THREE

The Great Table Meets the Golden Talisman

The Angels of the 4 angles shall make the Earth open unto you, and shall serve your necessities from the 4 parts of the Earth.

—THE ANGEL AVE, JULY 2, 1584[93]

Recall, from chapter nineteen, that the vision of the Golden Talisman revealed *four castles* from which flowed four cloths of different colors. Out of each castle, marching in procession came *one trumpeter*, *three ensign bearers*, *six seniors*, and *one king*. The king was followed by five men (who held up his train) and five crosses (one great cross surrounded by four lesser crosses) that floated in the air above them. Each of the four lesser crosses "had on them, each of them ten, like men, their faces distinctly appearing on the four parts of the Crosse, all over."[94]

After the crosses came sixteen *white creatures*, identified as dispositors on the Golden Talisman, and then "an infinite number seemed to issue, almost before the four foresaid Castles."[95]

These images and characters provide, at least partially, the key to the divine hierarchy of the Great Table. This hierarchy represents the spiritual forces that govern not only the phenomenal universe but also heaven. Let's take a moment and project the vision of the Golden Talisman upon the Great Table.

The Four Castles

The castles are obviously the four Watchtowers (Elemental Tablets) themselves, and the rest of the characters in the vision represent the angelic hierarchy resident in each tablet. These angels can be called forth and visited in vision by intoning one or more of the first eighteen calls to activate the Elemental Tablet and the specific area of the tablet where they reside. I will show how that is done in appendix I. First, let's see how the cast of characters from the Golden Talisman fit on the individual Elemental Tablets.

For purposes of illustration, I will use the Elemental Tablet of Fire (the lower right quarter of the reformed Great Table) as our model.

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	V	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	N	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	ꟼ	A	C	r	a	r

Figure 71: The Elemental Tablet of Fire

The Trumpets (Trumpeter)

The first character to issue from each of the castles was the trumpeter. The trumpeters are the Great Seals of the tablets. In our example (the Elemental Tablet of Fire), the seal is the image of the sun emitting rays.

Figure 72: The Great Seal of the Elemental Tablet of Fire

The Three Ensign Bearers

At the top of the hierarchical ladder of each Elemental Tablet are the three ensign bearers, who represent the *Three Great Secret Names of God*. These names appear in the central horizontal *row* of the Great Central Cross that divides each Elemental Tablet. This cross is made of the two vertical columns that bisect the tablet into left and right; the left column is called the *Line of the Father* and the right column is called the *Line of the Son*, and the single central row that bisects the tablet top and bottom is called the *Line of the Holy Ghost*.

Dee and Kelley were told that the three ensign bearers were respectively of the nature of "3, 4, and 5." This means that the Three Great Secret Names of God are spelled using the first three letters, the next four letters, and the final five letters of the central horizontal row of the central cross. In the case of the Fire tablet, these letter combinations are: *oiP*, *teaa*, *pDoce*.

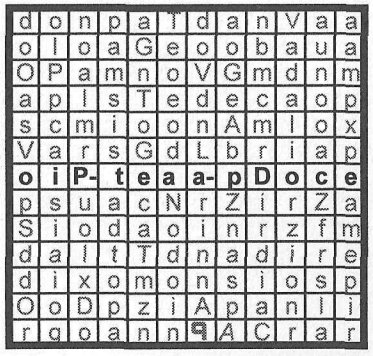


Figure 73: The Three Great Secret Names of God of the Elemental Tablet of Fire

If there was any doubt as to the angels' meaning concerning the four sets of the Three Great Secret Names of God, they thoughtfully provided a round diagram with all twelve names neatly represented as ensign flags surrounding a central quartered square. In that diagram, all the letters of the names appeared in uppercase letters: *OIP, TEAA, PDOCE*.

The Three Great Secret Names of all four Elemental Tablets are found in appendix IV.

The Six Seniors

Next came the six seniors. While there is little specific indication in the surviving documents that would suggest the six seniors carry planetary attributions, it is nonetheless a logical assumption; it was made by the adepts of the Golden Dawn and is made by most modern practitioners. For clarity of reference (and for the duration of our discussion), I will adapt the modern planetary designations given to the seniors.

The six seniors of each of the Elemental Tablets are found on the Great Central Cross of each tablet. The seven-letter names of the six seniors radiate from the center two letters of the cross to its extremities.

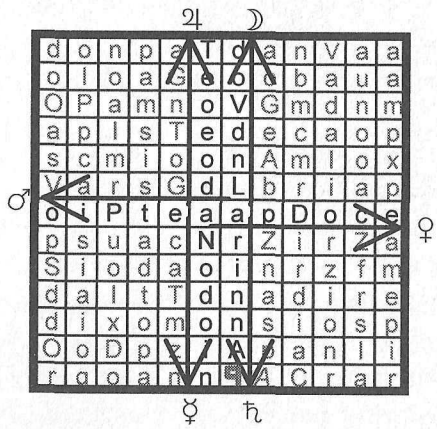


Figure 74: Positions of the six seniors on the Elemental Tablet of Fire

On the Elemental Tablet of Fire, the six seniors are: *aaetPio* (Mars), *adoeoet* (Jupiter), *aLndVod* (Luna), *aapDoce* (Venus), *arinna* (Saturn), and a*Nodoin* (Mercury).

In subsequent references to the seniors (such as in lists and prayers), Dee would standardize the capitalization of the names on all the Elemental Tablets. In our example: Aaetpio, Adoeoet, Alndvod, Aapdoce, Arinna, Anodoin.

The names of the seniors of all four Elemental Tablets are found in appendix IV.

In Kelley's vision of the Golden Talisman, the six seniors from each of the four castles march to the center and meet as pillars that support, as it were, the entire structure. This image is suggestive of the twenty-four

elders who surround the throne of God in the Book of the Revelation of John.[96] The twenty-four seniors together are represented on the Golden Talisman as the twenty-four columns that ring the center circle of the talisman (see figure 64).

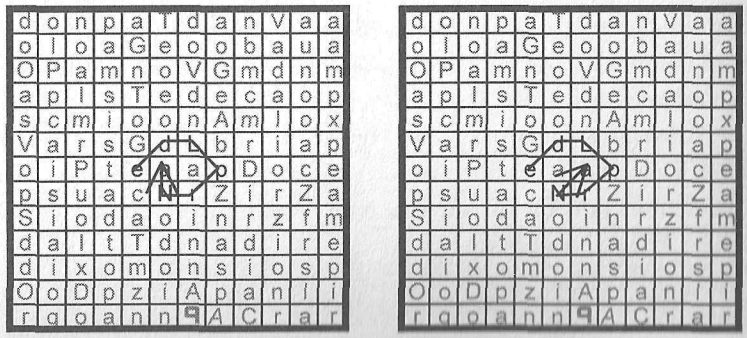
There is a seventh planetary senior who is attributed to the sun. Just as the sun is the central "king" of our solar system, so too is the sun senior identified as king and found in the center of each Elemental Tablet.

The King

Like the sun, which attracts and holds the planets in orbit, the king of each Elemental Tablet is said to summon and direct the seniors for heavenly duties. When those duties are of a *merciful* nature, the king spells his name a bit differently than when the duties are those of *severity* and judgment.

Like those of the six seniors, the seven letters of the king's name are drawn entirely from the Great Central Cross (the lines of the Father, Son, and Holy Ghost) of the Elemental Tablet. Beginning with the fifth letter from the left in the horizontal line of the Holy Ghost, the name is spelled out in a clockwise whirl that ends in *one* of the two squares that occupies the center of the cross: either at the *sixth letter* from the left for operations of *mercy* (figure 75) or the *seventh letter* from the left for operations of *judgment* (figure 76).

In the case of the Elemental Tablet of Fire, the letters that hold those positions are both *a*s, so both names are *Edlprna*.



Figures 75 and 76: Clockwise whirl spelling the two names of the king of the Elemental Tablet of Fire, Edlprna *and* Edlprna

Perhaps my use of the Elemental Tablet of Fire is not the best example to illustrate how the name of the king is formed by the clockwise whirls because the resulting names are the same. The other three Elemental Tablets yield distinctly different names.

The names of the Kings of all four Elemental Tablets are found in appendix IV.

The Five Crosses (One Great Cross and Four Lesser Crosses)

Each of the four quarters formed by the Great Central Cross is a rectangle five squares wide by six squares high. These quadrants are often referred to in modern Enochian magick as *lesser angles* or *subangles*. Just as the reformed Great Table positions the Elemental Tablet of Air in its *upper left*, Water in its *upper right*, Earth in its *lower left*, and Fire in its *lower right* quadrants, so too each subangle is assigned one of the four elements and positioned on its Elemental Tablet in the same way.

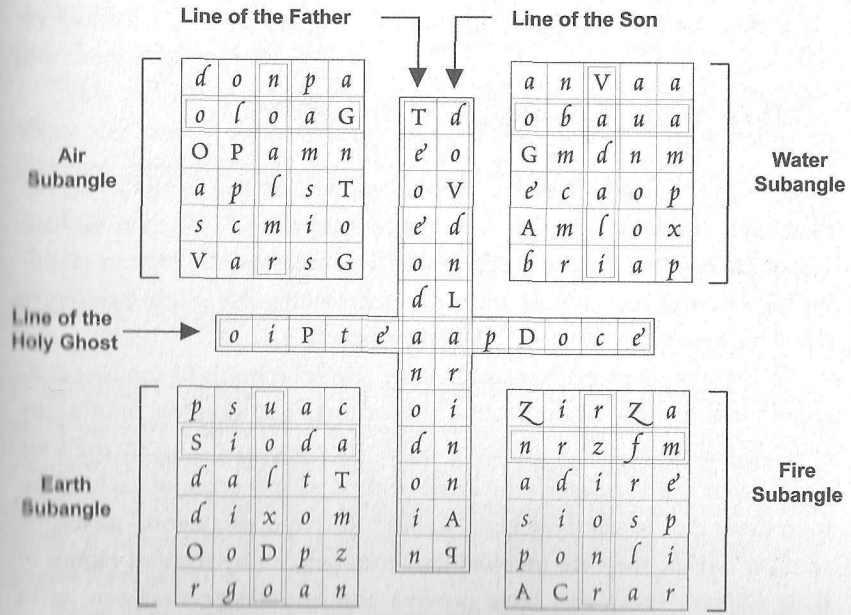


Figure 77: Positions of the subangle elements

Each of the four subangles is dominated by a Calvary cross made up of ten squares (the ten men of the vision of the Golden Talisman), which form the two god names of the subangle. The name drawn from the six letters of the vertical column of the cross (read top to bottom) was said to *summon* the angels of the subangle, and the five-letter god name of the horizontal bar of the cross (read left to right) was said to *command* them. Figure 78 shows the god names *rzionr* and *nrzfm* from the Fire subangle (the lower right quadrant) of the Elemental Tablet of Fire.

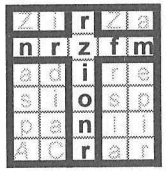


Figure 78: God names from the Calvary cross of the Fire subangle of the Elemental Tablet of Fire

The god names of the subangles of all four Elemental Tablets are found in appendix IV.

Sixteen White Creatures (Dispositors)

Next in procession in Kelley's vision (and next in the hierarchy of the Elemental Tablets) are the "16 white Creatures." On the Golden Talisman diagram they are represented as sixteen small columns standing side-by-side at the extremity of each rectangular cloth (see figure 64) where they are labeled "XVI Dispositors."

Among modern magicians there are several schools of thought concerning the identity of the sixteen dispositors. The simplest (and in my opinion the most correct) theory holds they are made up of the four angels who reside beneath the arms of the Calvary cross of each of the four subangles of the Elemental Tablet. Referred to as *good angels* or *servient angels*, they are invoked and commanded by the god names of their Calvary cross and have powers and knowledge that can be of great practical use to the magician (see appendix IV).

The names of the servient or good angels can be spelled with four letters (if you omit the central letter from the vertical bar of the Calvary cross) or with five letters (if you include the letter from the cross). In our example, the names are:

adre or ad[i]re

sisp or si[o]sp

pali or pa[n]li

ACar or AC[r]ar

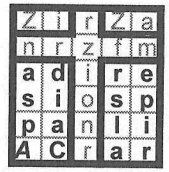


Figure 79: Servient angels of the Fire subangle of the Elemental Tablet of Fire

This is a logical and very workable way of looking at the angelic hierarchy of the Elemental Tablet and conforms nicely to the vision of the Golden Talisman and to the way Dee composed his prayers to conjure these good angels.

This theory does, however, leave out in the cold the four letters *above* the arm of each Calvary cross. To address this issue we must bring up the several schools of thought concerning *Kerubs*.

Kerubic Angels

In Christian iconography, every well-appointed crucifix bears a rectangular piece of wood nailed above the head of Christ and displaying the four letters INRI.[97] So too above the arms of the Calvary cross of every subangle we find four letters that spell the name of the Kerub of the subangle, a unique spiritual personage. The Golden Dawn dubbed these angels Kerubs.[98]

Now, if you are paying attention, you might want to point out that there are only four subangles and only four Calvary crosses (one in

each Elemental Tablet), and therefore there should only be four Kerub/dispositors, not sixteen, per tablet. Of course, your observation would be accurate—if we restrict ourselves to spelling their names in a straightforward and orderly manner. But according to *this theory*, there are actually four Kerubs hidden in the four letters above the arms of every Calvary cross, and these sixteen Kerubs are actually the sixteen dispositors.

Let's use the Fire (lower right) subangle of the Fire Elemental Tablet and the Kerub ZiZa as our example.

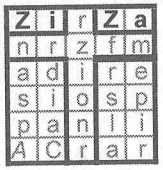


Figure 80: Kerub ZiZa of the Fire subangle of the Elemental Tablet of Fire

This subangle's four Kerubs are created from a simple permutation of the four letters above the arms of the Calvary cross; simply slide the four letters to the left, each time placing the displaced first letter to the back of the line:

ZiZa iZaZ ZaZi aZiZ

This dynamic perpetual motion of letters doesn't stop with the Kerub, for each letter of the Kerub's name can also rule a column and row of the sixteen letters of the servient angels residing beneath the arm of the Calvary cross.

In our example, the first Z in the Kerub's name rules the column directly beneath it and the arm of the cross: *aspA*.

The Z also rules the bottom row of the subangle: *ACar*.

Figure 81 shows how the other letters in the Kerub's name rule the servient angels of the subangle.

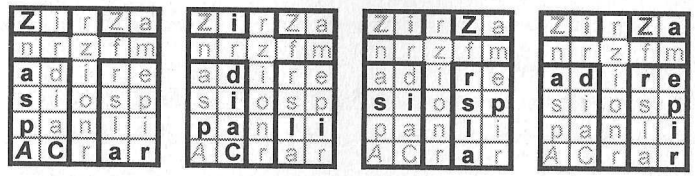


Figure 81: How the letters of the Kerub rule the servient angels of the Fire subangle: The first Z *rules column name* aspA *and row name* ACar. *The letter* I *rules column name* diaC *and row name* pali. *The second* Z *rules column name* rsla *and row name* sisp. *And finally, the letter* a *rules column name* epir *and row name* adre.

According to this theory, in order to open a subangle to summon or contact a servient angel, the magician must first invoke the two god names of the Calvary cross of the subangle in question, then invoke the Kerub, then invoke the servient angel of choice. This is a logical and workable system, but one that doesn't appear to have been on Dee and Kelley's menu. In fact, original material suggests that the Kerub is a unique citizen of the subangle, one who is not under the rulership of the Calvary cross, but under a "god" whose name begins with a sacred letter drawn from the Black Cross (the Great Central Cross) of the Great Table.

A Super Kerub?

Neither Dee or Kelley nor the modern magicians of the Golden Dawn ever use the term *Super Kerub*.

There is, however, a variety of kerubic angel who seems to embody that title. Like the variety of kerubs we've just discussed, the names of the Super Kerubs are drawn from the letters above the arms of the Calvary crosses of the subangles of the Great Tablet. But, instead of answering to the two Calvary cross god names of their subangle, the Super Kerubs answer to a higher authority—a supercharged angel who is linked directly to the Black Cross of the unreformed Great Tablet. This angel was the subject of much discussion in the original Dee and

Kelley material, for its existence and posers were central to the understanding of the "wicked" angels.

In order for us to understand the nature of the Super Kerubs and the wicked angels, we will need to take a closer look at the Black Cross.

CHAPTER TWENTY-FOUR

The Black Cross, Super Kerubs, Wicked Angels, Missing Symmetrical Characters, and the Tablet of Union

That shall make the cross that bindeth the 4 Angles of the Table together. The same that stretcheth from the left to right, must also stretch from the right to the left . . .

—The angel Ave, June 25, 1584[99]

I stated earlier that I have been unable to find in the surviving Dee and Kelley material any overt references to the four Watchtowers as being Elemental Tablets of Fire, Water, Air, and Earth. However, the communicating angels gave every indication that the dynamics and hierarchical structure of the Great Table were, at least in part, elemental in nature. In the communication of Monday, June 25, 1584, the angel Ave speaks of the virtues of the table:[100]

First, generally this Table containeth:

1. All humane knowledge.
2. Out of it springeth Physick.
3. The knowledge of all elemental Creatures, amongst you. How many kindes there are, and for what use they were created. Those that live in the air, by themselves. Those that live in the waters,

by themselves. Those that dwell in the earth, by themselves. The property of the fire—which is the secret life of all things.

4. The knowledge, finding and use of Metal.
   The vertues of them.
   The congelations, and vertues of Stones.
   } They are all of one matter.
5. The conjoining and knitting together of Natures. The destraction of Nature, and of things may perish.
6. Moving from place to place, [as, into this Country, or that Country at pleasure.]
7. The knowledge of all crafts Mechanical.
8. Transmutatio formalis, sed non effentialis.[101]

If we look at the four quarters of the Great Table as being the Elemental Tablets of Air, Water, Earth, and Fire, the Black Cross that separates and joins the tablets would then obviously represent Spirit—that quintessential force that binds the four elements together in infinite quantities and ratios to create and sustain the universe, while at the same time keeping the elements separated just enough to retain their identities. This push/pull, active/passive nature is a defining characteristic of Spirit. As I mentioned earlier, this characteristic is illustrated (as every good ceremonial magician knows) by the dynamics of the pentagram, which allow for two types of Spirit pentagram, one active and one passive.

The Black Cross contains forty letters that radiate from the central blank square. When we read from the top of the column toward the center, we find the curiously spaced and inconsistently capitalized letters *e xarp* and *h Coma*. When we start at the center square of the Black Cross and read to the right, we find the letters *nanTa* and *bitom*.

We can find identical sets of letters if we read from the bottom of the column toward the center and from the center of the row to the left. In other words, the Black Cross contains mirror images of the letter groups *e xarp*, *h Coma*, *nanTa*, and *bitom*—a phenomenon curiously reflective of the dual nature of Spirit.

During the same June 25 session, Ave would (in remarkably few words) explain the letters on the Black Cross, answer questions concerning the three missing symmetrical characters of the tenth Aire (Lexarph, Comanan, and Tabitom—the twenty-eighth, twenty-ninth, and thirtieth parts of the earth; see chapter eighteen, figure 63), and demonstrate how those three names construct a master table, the *Tablet of Union*, which appears to rule the whole Great Table.

But before discussing all that, we have a small bit of unfinished business to clean up from the last chapter. I am, of course, talking about the Super Kerubs and the wicked angels.

Super Kerubs, or Gods of the Kerubs?

It is my opinion, and I'm sure many will disagree, that there are two hierarchies of angels existing simultaneously in each subangle. The first hierarchy simply begins with the two god names of the Calvary cross, who are invoked before calling upon the four servient angels whose names appear beneath the arm of the cross. In this schema, all the names of the angels in the hierarchy are drawn neatly and exclusively from within the subangle itself. The Kerub plays no role at all.

The second hierarchy, I believe, does not use the two god names of the Calvary cross at all, nor does it necessarily concern itself with the servient angels. Instead, it places a new character, a Super Kerub, or kerubic god, above a group of angels whose names are drawn exclusively from the four letters above the arms of the cross.

Figure 82 is a version of the original, unreformed Great Table that I've highlighted to, hopefully, make this all clear. I realize it may sound crazy for us to bounce back to using the unreformed table when locating these angels, but it is the unreformed table the angels used in 1584 when this information was received. For the moment, please ignore the circled backwards letters on the diagram.

The letters of the Black Cross are the key to creating the kerubic gods. Note how four of the letters in the column are isolated from others that appear neatly in groups of four. Reading from the top toward the center, the *e* of *e xarp* and the *h* of *h Coma* are isolated. Reading from the bottom toward the center, the *p* of *exar p* and the *a* of *hCom a* are also isolated. Note that these four isolated letters appear in the same rows as the Kerubs who live above the arms of the Calvary crosses of all sixteen subangles.

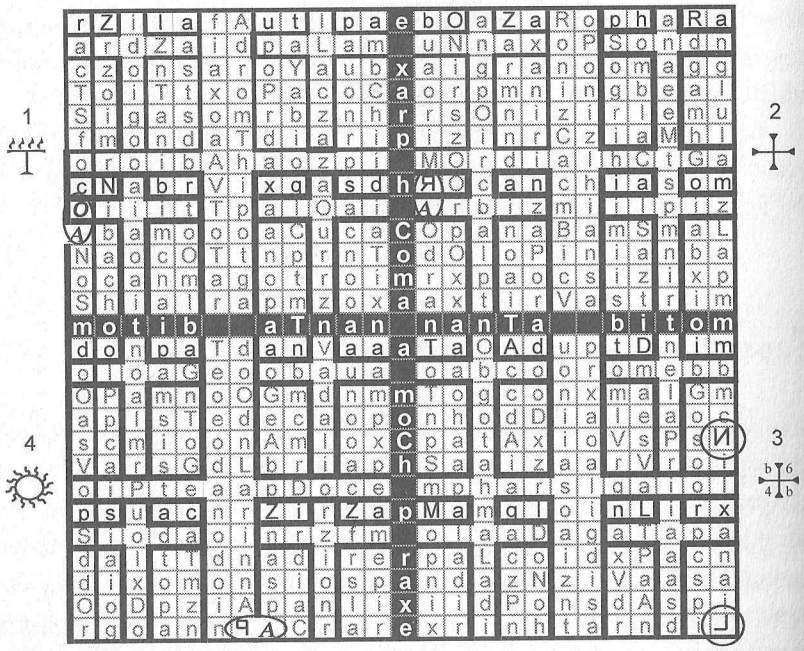


Figure 82: Key to the Black Cross and Kerubs

To determine the name of a subangle's kerubic god, simply insert the isolated letter (that appears on the same row as the Kerub's name) at the beginning of the Kerub's four-letter name. For example, the Kerub of the Fire subangle of the Fire tablet, *ZiZa*, would be transformed into the Super Kerub, *pZiZa* (see figure 80). Instead of ruling the servient angels, this Super Kerub *pZiZa* directly rules four angels whose names are created by the permutation of the Kerub's own name: ZiZa, iZaZ, ZaZi, and aZiZ. A table containing all the kerubic gods and their Kerubs can be found in appendix IV.

The important thing to remember is that in this system there are two hierarchies of angels in each of the sixteen subangles: one hierarchy that simply uses the god name of the Calvary cross to summon or contact the serviant angels living under the arms of the cross, and one hierarchy that selects a letter from the Black Cross (outside the Elemental Tablet) and adds it to the Kerub's name to create a kerubic god who rules four Kerubs whose names are created by the permutation of the regular Kerub's own name.

When to use one hierarchy and not the other in a magical operation remains a subject of debate among modern magicians. One thing is certain, the more the magician understands about the nature and dynamics of the Great Table, the more he or she will be able to devise a logical and workable mode. So let's discover more wonders of the Black Cross. Let's start with something we haven't encountered before in Enochian magick—wicked angels.

Wicked Angels

The letters of the Black Cross are also the key to creating the names of the four wicked, or evil or malevolent, angels of each subangle. Up to now we've been dealing with angels whose names are representative of complete and balanced segments of the Great Table and its Elemental Tablets. But during the June 25 session, as the angel Ave was expounding on the virtues of the Black Cross, he also introduced Dee and Kelley to a set of angels that are not complete and balanced—angels he referred to as being "wicked." These malevolent angels manifest aversely the powers of their good-angel subangle neighbors. For example, if the good angels are useful for healing, the wicked angels bring sickness and affliction (see appendix IV).

But some of the wicked angel duties seem rather tempting and are said to be useful in obtaining money and for gambling. Kelley initially got pretty excited about such prospects and was very disappointed when Ave in no uncertain terms told him hands off the evil angels. Why Ave would give details of these critters and turn around and tell the magicians not to use them remains a mystery. Or does it?

The name of an evil angel is a portrait of incompleteness and imbalance supercharged with an injection of the immense power of the Black Cross—a dangerous recipe if there ever was one. Creating it is very simple. Here's how to do it.

Remember how we created the name of a kerubic god by prefacing the name of a regular Kerub with the letter from the Black Cross occupying the same row? Well, that's almost exactly what we do to create the name of a wicked angel. However, instead of prefacing the four letters of a Kerub's name, we preface only the *first two letters* of the servient

angel's name with its neighboring letter from the Black Cross. This three-letter supercharged perversion of the first half of a servient angel's name is a wicked angel.

Figure 83 is the Air (upper left) subangle of the Elemental Tablet of Earth (upper right Elemental Tablet in the *unreformed* Great Table) with the adjoining Black Cross letters. The four evil angels of this subangle are *xai*, *aor*, *rrs*, and *piz*.

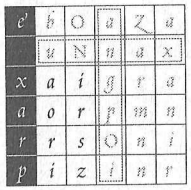


Figure 83: Names of wicked angels of the Air subangle of the Elemental Tablet of Earth (unreformed Great Table)

And how does one, if one were inclined, call forth these evil angels? Who are their hierarchical rulers? As one might expect, the adverse god names that call forth the evil angels are the names on the Calvary cross *spelled backwards*. In the case of our example they are *iOpgna* and *xanNu*.

You can easily work out the names of the other evil angels and their rulers by referring to figure 82 or consulting the table in appendix IV.

Paraoan

Ave was particularly concerned that Dee and Kelley locate the name *Paraoan* on the Great Table. The significance of this great angel has not (at least to my satisfaction) been adequately explored or explained. The name *Paraoan* first appeared among the ninety-one parts of the earth as one of the three divine names (number 65) in the twenty-second Aire. *Paraoan* is the divine name of the part of the earth designated as Marmarica. According to Enochian scholar Robin Cousins, in Dee and Kelley's day, *Marmarica* was a North African coastal region straddling the Egyptian and Libyan coasts, bounded on the east by the River Nile (see appendix III).

Oddly enough, a perfectly good sixty-fifth symmetrical character already existed. It is found in the lower right section of the Elemental Tablet of Water, and spells the name *Laxdizi*.

Nevertheless, Paraoan seems to also hold the title of the sixty-fifth part of the earth known as Marmarica. The obvious and inescapable similarity between the names *Marmarica* and *America* inserts (into my mind at least) an added dimension of mystery to this curious anomaly. Add to this the enigmatic and direful comments Ave made concerning the final *n* in *Paraoan*:

> As far as that N. stretcheth in the Character, so far shall that Countrey be consumed with fire, and swallowed into Hell, as Sodom was for wickednesse. The end of all things is even at hand: and the earth must be purified, and delivered to another.[102]

A bit later, Dee presses Ave on this:

> Dee: I beseech you say somewhat of the N in Paraoan, of which you said, so far as that stretched, should sink to hell.
>
> Ave: Every letter in Paraoan, is a living fire: but all of one quality and of one Creation. But unto N is delivered a viol of Destruction, according to that part that he is of Paraoan the Governour.[103]

The letters of the name *Paraoan* are created from seven of the eight backward letters that appear scattered among the four Elemental Tablets of the Great Table. See the circled letters in figure 82. The eighth backwards letter, the backward *L* found in the lowermost square on the right of figure 82, has another very important job to do.

The Three Missing Symmetrical Characters of the Tenth Aire

Recall from the table in chapter eighteen (figure 63) that there were no symmetrical characters for the three parts of the earth assigned to the tenth Aire (those whose divine names were *Lexarph*, *Comanan*, and

Tabitom). Neither can these three names be found within the available letters in any of the four Elemental Tablets. They are, however, to be found on the Black Cross, and the angel Ave, in his highly productive lecture of June 25, 1584, shows how it is done.

Ave instructed Dee and Kelley to pluck the backward capital *L* from the lower right corner of the lower right Watchtower (I've circled it in figure 82) and preface the lowercase letters *e*, *x*, *a*, *r*, *p*, and *h* from the column of the Black Cross to form dual versions of the divine name *Lexarph*.

Then starting with the capital letter C in the column, moving down from the top C (or up from the bottom C), then continuing to read either right or left into the horizontal row, dual versions of the divine name *Comanan* are formed.

Then, starting with the capital letter *T* in the left and right arms of the Black Cross and reading toward the extremities, we discover dual versions of the divine name *Tabitom*.

Lexarph, *Comanan*, and *Tabitom* are respectively the divine names of the twenty-eighth, twenty-ninth, and thirtieth parts of the earth in the tenth Aire, whose symmetrical characters were missing from the original material concerning the ninety-one parts of the earth. Their characters are simply the straight lines and rotating *L*s that spell out their names on the Black Cross.

Obviously, angelic beings whose names are drawn from the Black Cross are of a nature that sets them apart from their neighbors in the Elemental Tablets. Their presence in the tenth Aire also distinguishes that portion of the ninety-one parts of the earth for special attention—something that will be important to us later.

The Four Names of the Tablet of Union

Lexarph, *Comanan*, and *Tabitom* also contain within themselves the four names that appear in pairs on the Black Cross, names that are very familiar to practicing Enochian magicians: *EXARP*, *HCOMA*, *NANTA*, and *BITOM*. These are the four divine names of the elements that (in the practice of modern Enochian magick at least) rule the four Elemental Tablets.

These four names are arranged into a table five squares wide by four squares high. This *Tablet of Union*, in its profound simplicity, extracts the essence and hierarchical dynamics of the entire Great Table. The Tablet of Union is quite literally the Great Table distilled.

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

Figure 84: The Tablet of Union

We'll soon learn much more about the Tablet of Union. But first, we are almost ready to bring the story of Dee and Kelley's Enochian period to an end. It was not long after Ave's revelations concerning the Black Cross, Kerubs, wicked angels, missing symmetrical characters, and the Tablet of Union that the two magicians' great angelic adventure, for all intents and purposes, came to a close. There remained only a couple of loose ends to tie up. But my heavens, what loose ends those were!

CHAPTER TWENTY-FIVE

"There Is All."

Nalvage is called away and cannot be in Action with you until Wednesday. Then shall you have the Calls that you look for. And so enter into the knowledge and perfect understanding of the 49 Gates and Tables if you will.

—The archangel Gabriel, Monday, July 9, 1584[104]

In early July of 1584, the two magicians were busy trying to tie up loose ends before a mysterious August deadline. On July 7, the angel Ave waxed eloquent about how Enoch made tablets such as those Dee and Kelley now possessed, and had labored fifty days in prayer and confession before receiving a supreme revelation. It appears from the communication[105] that the two magicians were to do likewise.

In a breathtakingly short amount of time, Dee and Kelley received the translations of the remaining angelic calls (five through eighteen), which they had six weeks earlier received in the angelic tongue, together with tantalizing hints that the eighteen calls might be connected to the Tablet of Union and the four Elemental Tablets.

On Thursday, July 12, the angel Ilemese[106] began to deliver a nineteenth call, together with its translation. This call was said to be actually thirty calls, bringing the total number of calls to forty-eight. Add the unexpressed "first" call (see chapter sixteen), and we have a grand total of forty-nine (7 x 7) calls. The next day, Friday the thirteenth, 1584, John Dee's fifty-seventh birthday, Ilemese delivered the remaining portion of the nineteenth call and revealed that it was the key to accessing the thirty Aires (the heavens connected to the ninety-one parts of the earth). Lastly, he revealed the names of the thirty Aires, which until then had only been identified by numbers (see chapter nineteen, figure 63, columns I and VI).

The nineteenth call was a master call to be used to access each of the thirty Aires or Aethyrs. The only thing that differentiated the thirty calls from one another was insertion of the name of the particular Aire in the first line. Ilemese delivered the names of the Aires as a simple list and then engaged in a brief exchange with Dee.

The first Aire is called _____ Lil.
The second _____ Arn.
The third _____ Zom.
4. _____ Paz.
5. _____ Lit.
6. _____ Maz.
7. _____ Deo.
8. _____ Zid.
9. _____ Zip.
10. _____ Zax.
11. _____ Ich.
12. _____ Loe.
13. _____ Zim.
14. _____ Uta.
15. _____ Oxo.
16. _____ Lea.
17. _____ Tan.
18. _____ Zen.
19. _____ Pop.
20. _____ Chr.
21. _____ Asp.
22. _____ Lin.

23. _____ Tor.
24. _____ Nia.
25. _____ Uti.
26. _____ Des.
27. _____ Zaa.
28. _____ Bag.
29. _____ Rii.
30. _____ Tex.

Ile: There is all—Now change the name, and the Call is all one.

Δ: Blessed be he who onely is always one.

I take these names to be as primus, secudus, tertius, and to 30.

A voice . . . Not so, they be the substantial names of the Aires.

Δ: It was said they had no proper names; but were to be called, O thou of the first Aire, O thou of the second, etc. I pray you reconcile the repugnancy of theses two places, as they should seem.[107]

Dee's testiness evoked a response from none other than the archangel Gabriel, who was sitting nearby in Kelley's vision during Ilemese's discourse. The great angel stood and informed the magicians they now possessed the knowledge they needed. He encouraged them to study and prepare for the August operation and then, after one more little jab at Dee's cheekiness, delivered a most poignant valediction.

E. K. The Curtain is opened.

E. E. [sic] Now Gabriel standeth up.

Gabr . . . Thus has God kept promise with you, and hath delivered you the keyes of his storehouses: wherein you shall find, (if you enter wisesly, humbly, and patiently) Treasures more worth than the frames of the heavens.

But it is not August come: Notwithstanding the Lord hath kept his promise with you be the time. Therefore, Now examine you Books, Confer one place with another, and learn to be perfect for the practice and entrance.

See that your garments be clean. Herein be not rash: Nor over hasty; For those that are hasty and rash, and are loathsomely appareled, may knock long before they enter.

There is no other reading of the Book, but the appearing of the Ministers and Creatures of God: which shewing what they are themselves, shew how they are conjoyed in power, and represented formally by those letters.

E. K. Now he taketh the Table, and seemeth to wrap it up together.

Δ: Seeing I have moved the doubt of their names I pray you to dissolve it.

Gab . . . You play with me childishly.

Δ: I have done.

Gab . . . Thinkest thou that we speak any thing that is not true?

Thou shalt never know the mysteries of all things that have been spoken.

If you love together, and dwell together, and in one God; Then the self-same God will be merciful unto you: Which bless you, comfort you, and strengthen you unto the end. More I would say, but words profit not. God be amongst you.

E.K. Now they both be gone in a great flame of fire upwards . . . [108]

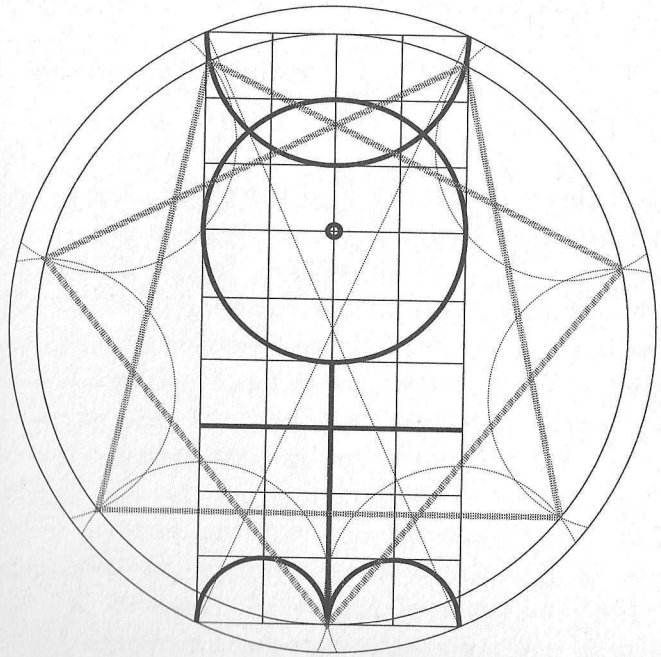
Thus, in a dramatic burst of flame, the angels of Enochian magick fell silent, and the most amazing magical operation ever recorded came

to an end. Unfortunately, we don't know if the two magicians actually performed the fifty-day operation scheduled for August. Surviving diary entries for the month treat on other matters. What we are left with, however, is an elegant and remarkably coherent system of vision magick.

For those of us who have made Enochian magick a part of our spiritual quest, Gabriel's parting words ring profoundly true. God did keep promise with Dee and Kelley and delivered unto them (and us) the keys to the storehouses wherein we shall find, if we enter wisely, humbly, and patiently, treasures worth more than the frames of the heavens.

BOOK V

Putting It Together



CHAPTER TWENTY-SIX

Rulership of the Tablet of Union

The Tablet of Union is a Great Table *you can put in your briefcase; but EHNB is a* Tablet of Union *you can put in your pocket.*

—Lon Milo DuQuette

I have purposefully placed this brief overview of practical Enochian vision magick after the chronology of Dee and Kelley's great Enochian adventure. I do so because Enochian vision magick as it is generally practiced today is a system that depends heavily on innovations that were developed long after the great magicians passed into history. Not that I think that modern Enochian magick is an affront to the memories of these two giants of magick. But I do think it is important for us to know the difference between the foundational material and the structures that have later been built upon it.

I think it is also important to remember that there is nothing particularly sacrosanct about the methods and techniques developed by the Golden Dawn, Crowley, or any other latter-day magicians. As an informed and competent magician, you are just as free as these individuals were and are to develop your own Enochian magick art form based and structured on your personal interpretation and understanding of Dee and Kelley's experiences and material. After all, in order for you to justly claim the title of magician you must *be* a magician, not

merely a one-man or one-woman Society for Creative Anachronism dedicated to simply recreating the lives and works of real magicians of the past.

Enochian vision magick as practiced today can be divided into two broad categories: elemental and aethyric. Both require the ability to scry and to keep a faithful written record of one's workings. Scrying the Aethyrs has, in my later years, become the focus of most of my Enochian operations, because that process deals most directly with the current state of my personal initiatory career—by that I mean my personal transformational process, my spiritual journey, the lifting of my consciousness.

However, it has not always been so. Indeed, I would never encourage any magician, especially in the early stages of his or her Enochian career, to neglect either branch of Enochian exploration. I spent many years honing my visionary skills by exploring the elemental worlds that not only make up my physical, mental, and emotional environment but also actually represent everything that my limited senses tell me is *me*.

It is the elemental branch of Enochian vision magick that I will first discuss. To help me do this, I'm going to talk briefly about the structure of another great magical tool, the tarot.

Rulership of the Tablet of Union

The classic tarot image of the Magician shows the magician standing behind a table, upon which are four magical tools; a wand, a cup, a sword, and a disk. These are the four elemental weapons of the magician. They represent respectively the four suits of the tarot and the elements Fire, Water, Air, and Earth.

The master card of each suit is the ace. The ace is the "Spirit" of the suit—the "Spirit" of the element. The other cards in the suit are given life by the spirit of the ace. They are essentially subdivisions, components, and aspects of the ace—they all "live" inside the ace.

If we put an ace under a magick microscope, we would first see that it is composed of four major components.[109] These are the four court cards (commonly titled king, queen, prince, and princess) that represent respectively the elements Fire, Water, Air, and Earth. For example, if we put the Ace of Wands (Fire) under our magick microscope, we would see that it was composed of the King of Wands (the fiery aspect of Fire), the Queen of Wands (the watery aspect of Fire), the Prince of Wands (the airy aspect of Fire), and the Princess of Wands (the earthy aspect of Fire).

In the Enochian model, we can actually see Spirit's influence interpenetrating the heart and every quadrant of the Elemental Tablet in the form of the Great Central Cross and the Calvary crosses of the subangles. The Black Cross of the Great Table reveals Spirit's influence on an even larger scale. It literally holds together and separates the four Elemental Tablets. The Black Cross is like the ace of aces. All this is expressed most simply and elegantly in the Tablet of Union.

I draw your attention to figure 85 and the four rows of names in the Tablet of Union.

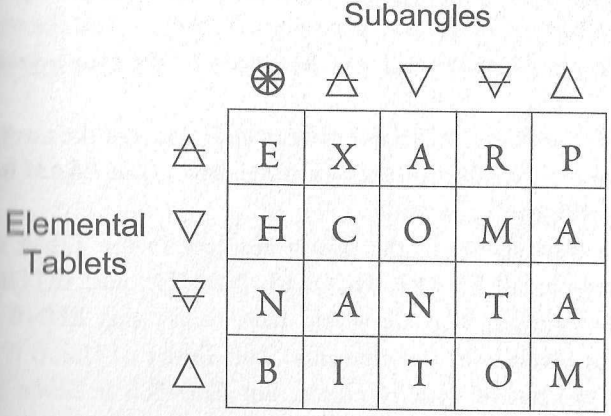


Figure 85: The elemental key to the Tablet of Union

Recall that *Exarp*, *Hcoma*, *Nanta*, and *Bitom* are the four names found in pairs on the Black Cross of the Great Table. In modern Enochian magick, these Black Cross letters represent the element Spirit. The four names on the Tablet of Union are not merely the master keys to the elemental universe—they are the elemental universe.

Starting with the top row, we see that EXARP is the elemental world of Air; HCOMA the world of Water; NANTA, Earth; and BITOM, Fire.[110] (Note the little symbols of the elements to the left of each row of names.)

Now let's look at the five columns of the Tablet of Union. The leftmost column is made from the four first letters of the names, giving us the name *EHNB*. At the top of this column is a little circle with spokes inside. This is the symbol of Spirit. It tells us that *EHNB* is the column of Spirit and the essence of the entire tablet.

Obviously, the angelic entity described by the letters *EHNB* is profoundly powerful. It is a name that represents and contains within itself the entire Great Table and all the angelic forces within it. *E* represents the entire the Elemental Tablet of Air, *H* the Elemental Tablet of Water, *N* the Elemental Tablet of Earth, and *B* the Elemental Tablet of Fire.

In a real sense, the remaining sixteen letters all live inside *EHNB* in just the same way the sixteen court cards of the tarot live inside their aces. Put *E* under a microscope and see the letters *XARP*. Put *H* under a microscope and see *COMA*. Put *N* under a microscope and see *ANTA*. Put *B* under a microscope and see *ITOM*.

As we move right, the next column is *XCAI*, whose letters represent the four Air subangles of the four Elemental Tablets and all the resident angels inside the Air subangles. (XCAI would be the four princes of the tarot.)

AONT does the same for the Water subangles (queens of the tarot), *RMTO* for the Earth subangles (princesses of the tarot), and *PAAM* for the Fire subangles (kings of the tarot).

Now are you starting to see the power resident in the Tablet of Union? If we were to call EXARP, HCOMA, NANTA, and BITOM archangels of the elements, then we would have to say that EHNB is the archangel of archangels of the elements. The Tablet of Union is a *Great Table* you can put in your briefcase, but EHNB is a *Tablet of Union* you can put in your pocket.

The Tablet of Union and the four Elemental Tablets are activated and penetrated in vision by intoning one or two of the first eighteen calls in the angelic tongue. I give details showing how this is done in appendix II, but here is a brief overview:

The first two calls are dedicated to the Tablet of Union exclusively and are never used to call or visit the angels of the Elemental Tablets.

The next four calls (three through six) deal with the angels of the individual letters of EXARP, HCOMA, NANTA, and BITOM, and/or are used to activate and penetrate the *native subangles* of the Elemental Tablets. (A native subangle is the subangle of an Elemental Tablet that represents the same element as the Elemental Tablet—e.g., the Air Subangle of the Air Tablet, the Water Subangle of the Water Tablet.)

The next twelve calls (seven through eighteen) are used to activate and penetrate the remaining three subangles of the Elemental Tablets. How these calls are allotted to the various subangles is an exercise in routine hermetic logic.

As I mentioned earlier, it is not necessary for you to have elaborate or expensive models of the Elemental Tablets and the Tablet of Union in order to perform Enochian magick. But it is important that you have a good understanding of them and have the equipment "installed" in your mind. When I work with the angels of the Elemental Tablets or the Tablet of Union, I simply have my four colored Elemental Tablets (positioned as they appear in the reformed Great Table) on a table before me and place my small Tablet of Union on the top of them in the center.

Now on to the business of actually doing Enochian vision magick.

CHAPTER TWENTY-SEVEN

Elemental Workings, Temple Openings, and Addressing the Hierarchies

Sylphs and Gnomes and Undines too,

Salamanders beckon you . . .

—"THEME FROM MOUNT OREAD"[111]

Why on earth would anyone wish to call upon an angel of the elements? What can a salamander (Fire elemental) do for me? When does an undine (Water elemental) come in handy? Does a sylph (Air elemental) really look like Tinkerbell? Are gnomes (Earth elementals) really grumpy? Is exploration of the elements a necessary prerequisite to higher magical workings?

As I wrote in the prologue, the question of, "why magick?" is one that is not easily answered. The supreme goal of the magician is spiritual enlightenment and liberation of the soul. Do I expect to accomplish that end through the aid of elemental spirits?

Not directly. But the elementals are a part of my world, a part of my being. They move within me and around me. They dwell among themselves in their infinite number, ratios, and proportions. "Know Thyself" was chiseled above the doors of the ancient temples of initiation. How can I know myself when the mysteries of the elements of my own heart and soul remain undiscovered?

Enochian elemental magick is not a matter of calling up a spirit to command it to do a job for you, to cause the girl next door to fall in love with you, to bewitch your neighbor's cow, or to kill an enemy at a distance. Instead, when you visit an Enochian elemental angel in vision, you are exploring a specific aspect of creation, a highly specialized area of which the angel is the visual and metaphoric embodiment. You see things the way they *are* in that narrow quadrant of the universe. Once armed with the insights these spiritual specialists can provide, you are better prepared to know how to go about causing the girl next door to fall in love with you or bewitching your neighbor's cow. (I understand that killing at a distance is less satisfying than one might imagine.)

Does this really help the magician? First and most obviously, it broadens his or her understanding of how the spirit world is the subjective and underlying reality of the objective world. Just as the educated and seasoned traveler is better equipped than the novice to understand rewards and pitfalls of world travel, a magician experienced with elemental work is endowed with a greater understanding of existence. That in and of itself is a spiritual reward.

But more than that, each willed encounter with the angels of the elements activates, readjusts, and rebalances the magician's own internal elemental components. Like the computer user who periodically defragments the hard drive of his or her computer in order to make things to run more efficiently, the magician is changed and (hopefully) improved with every thoughtful and seriously examined elemental encounter.

At our Monday night magick class, we've developed a series of simple questions we first ask every angel we call from an Elemental Tablet. Just as we would not expect any two computer hard drives to be fragmented in exactly the same way, no two magicians should expect the exact same answers to these questions. Here are a few of them. The first questions are the simplest yet most important:

- What is your name? (Confirm you have who you've called.)
- What is your nature?

The next questions deal with how the angel is perceived by the human senses:

- What is your color?
- What is your sound (musical note, if possible)?
- How do you feel to the human touch?
- What do you taste like?
- How do you smell?

The next questions deal with how the angel makes itself known to us through our thoughts and emotions:

- How do I express you through emotions?
- In what form of images and ideas are you most revealed to me?
- When are you most manifest in my daily life?

Other questions could concern things more specific to one's own personal magical issues, but I think you get the picture.

Now that we know a little more about why to practice Enochian elemental magick, let's look at how to do it. It is likely that my opinion on this subject will be slightly at odds with a number of practicing Enochian magicians. It is even more certain to receive condemnation by legions of others who don't actually perform Enochian magick but instead enjoy speculating how Enochian magicians should operate.

Dee and Kelley contacted the angels by praying. Boy, did they pray! There is nothing in the surviving records that suggests that they performed banishing rituals, drew pentagrams or hexagrams in the air, made knocks or magical gestures, or called upon the strings of classic qabalistic Hebrew divine names from the sephiroth of the Tree of Life. The operating procedures of the Golden Dawn and Crowley, however, do all those things and more.

Here is an example of a Golden Dawn–style temple opening appropriate for working with the Elemental Table of Earth. It is a ceremony that incorporates ritual components from the GD's neophyte degree, the grade that represents Malkuth, the tenth and lowest sephirah on the Tree of Life. As you can see, the ritual invokes the qabalistic hierarchy of divine names, archangels, and angels traditionally attributed to Malkuth and the element Earth.

The Opening of the Temple in the Grade of 1° = 10□

Give the Sign of the God SET fighting.

Purify with Fire and Water, and announce

"The Temple is cleansed."

Knock.

"Let us adore the Lord and King of Earth! Adonai ha Aretz, Adonai Melehk, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!"

Sprinkle Salt before Earth tablet.

"Let the Earth adore Adonai!"

Make the Invoking Hexagram of Saturn.

Make the Invoking Pentagram of Spirit Passive and pronounce . . .

"AHIH AGLA NANTA"

Make the Invoking Pentagram of Earth, and pronounce . . .

"ADNI MLK." And Elohim said: "Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air; and over every creeping thing that creepeth upon the Earth. And the Elohim created ATh-h-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of ADNI MLK, and of the Bride and Queen of the Kingdom; Spirits of Earth, adore your Creator!"

Make the Sign of Taurus.

"In the Name of Auriel, great archangel of Earth, Spirits of Earth, adore your Creator!"

Make the Cross.

"In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore your Creator!"

Sprinkle water before Earth Tablet.

"In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!"

Cense the Tablet.

"In the name of ICZHIHA, great king of the North, Spirits of Earth, adore your Creator! In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked."

Knock. 4444—333—22—1

For many modern Enochian magicians, rituals such as this qabalistically formatted degree opening ceremony are perfect vehicles for establishing the proper elemental environment in which to operate. For years they were an indispensable part of my operating procedure as well. I discontinued, however, about ten years ago.

As we myopically focus on the fascinating intricacies of different magical systems, we often forget the big picture and the fact that we have only one universe to play with. There is no such thing as a separate qabalistic magick universe, or a separate Solomonic magick universe, or a separate Enochian magick universe. These various systems simply oblige us to view the same universe from different angles. Granted, when we look from differing points of view, we see certain similarities. After all, it's the same universe. There are certain to be recognizable landmarks. But we can't expect the structure of one system's point of view to neatly match or define the other.

It is my opinion that the spiritual forces inherent in Enochian magick are expressed units of living consciousness that reflect a uniquely structured and organized point of view of the universe—one that the communicating angels obliged Dee and Kelley to build from scratch. It is a perfect, self-referential system of looking at things that cannot be expected to be consistently compatible with other self-referential systems.

With all due respect to the knowledgeable and eloquent magicians who created the above temple opening, I believe that (unless your sensitivities as a magical artist demands it) most of it is completely unnecessary in order for you to properly activate an Elemental Tablet and effectively address the hierarchy of angels who rule the angel you may wish to contact. The use of the various pentagrams and the hexagram, the assumption of a Samo-Thracian elemental god-form, the invocation of the various names of the Hebrew deity and traditional angels, and the recitation of Bible verses are all tried-and-true magical methods to access the elemental world of Earth, but they are tools used in *another* kind of magical system—a system that views the magical universe from a slightly different angle, music played using a different scale of notes.

Please don't misunderstand me. Qabalistic temple openings such as the one above work effectively enough for Enochian elemental operations. But what makes them work, in my opinion, is not the pentagrams, Hebrew god names, or Bible verses. They work because, nestled within the ramblings and tossing about of salt and water, the magician is required to recognize and address by name the spiritual forces of the elements as they are uniquely organized and expressed in the Enochian magick system. In our example above, those names are Nanta (the great angel of Earth from the Tablet of Union), Mor, Dial, Hctga (the Three Great Secret Names of God from the Elemental Tablet of Earth), and Iczhiha (the king of the Elemental Tablet of Earth). The hierarchy of high elemental forces that the *other* magical system calls Adonai ha Aretz, Adonai Melehk, Malkuth, the Rose of Sharon, and the Lily of the Valley—everything the *other* system calls forth by means of pentagrams, gestures, and Bible verses—are all wrapped up and neatly addressed in the Enochian system in the names Nanta, Mor, Dial, Hctga, and Iczhiha.

If you conclude that my thoughts on this subject have some merit, I encourage you to customize for yourself a simply formatted little

speech that addresses by name and in proper order the various angelic personages of the hierarchies of each Elemental Tablet. I will outline my address to the hierarchies at the end of this chapter. But first, let's discuss what the proper procedure for an elemental working might be.

DuQuette's Protocol for Enochian Elemental Vision Magick

The lower the angel you wish to contact is in the hierarchy of the Elemental Tablet, the more superior angels there are above it who must be named and addressed. Therefore, for our example I will use Adre, a lowly servient angel found under the arms of the Calvary cross of the Fire Subangle of the Elemental Tablet of Fire. (See chapter twenty-three, figures 71 through 79.)

I. Preliminaries

Before embarking on any formal magical operation it is helpful, indeed necessary, to feel good about oneself. Therefore, I always recommend that the magician first bathe, dress in clean clothing, and operate in a clean and uncluttered space. It is also wise to formally purify and banish the area before operating. These preliminary ceremonies can be as simple or as elaborate as you feel necessary. I always begin with a simple Lesser Banishing Ritual of the Pentagram that I've customized to reflect my own taste and spiritual proclivity. A classic version if the pentagram ritual can be found at the beginning of appendix I.

I next perform the Ceremony of Preparation that is outlined in chapter one and appendix I of this book. I consider this ritual an Enochian magick temple opening par excellence. I believe it serves to purify, banish, and consecrate both the temple and the magician in a manner that is in harmony with the universe as perceived by the Enochian angels. It also establishes and sanctifies the magical environment for the black mirror or scrying stone.

II. The Call(s)

A complete list of the angels of all four Elemental Tablets, together with their traditional duties, can be found in appendix IV.

In order to contact any angel from an Elemental Tablet, one need first activate the tablet by intoning the proper call or calls in the Enochian tongue. The calls and the key to their use can be found in appendix II.

Only one call is necessary if your target angel resides in the Great Central Cross (one of the Three Great Secret Names of God, a senior, or a king). Also, only one call is necessary if your target angel resides in the *native* subangle of the Elemental Tablet (e.g., the Fire Subangle of the Fire Tablet, the Water Subangle of the Water Tablet, etc.). But if your target angel resides in a non-native subangle (e.g., the Earth Subangle of the Water Tablet, the Air Subangle of the Fire Tablet, etc.), you must also recite an additional call assigned specifically to the subangle.

Our target angel, Adre, resides in the native subangle (Fire Subangle of the Fire Tablet), so we need only recite the sixth call (see appendix II).

Reciting the sixth call switches on the power of the Elemental Tablet of Fire, as it were, and puts it in standby mode to await more specific actions from the magician.

III. Addressing the Hierarchy

Whether you feel it or not,[112] your recitation of the sixth call has put you in an altered state of consciousness. Magically speaking, you are now present within the environment of the Element Tablet of Fire. You have awakened the spiritual forces of the tablet, and they are waiting to see if you are worthy of their attention. If you can convince the spirits of the tablet that you know where you are and how you got there, they will acknowledge you as a natural citizen of their well-ordered magical universe. Once you've established rapport with its superiors, the target angel will have no choice but to be compliant and ready to open its mysteries to you.

You prove your worthiness by remembering your manners and addressing by name the angels who reign over your target angel. In the case of a servient angel like Adre, the hierarchy is essentially the whole cast of characters. Starting from the top we have:

1. The Supreme Name of Fire from the Tablet of Union: *Bitom.*
2. The Three Great Secret Names of God of the Elemental Tablet of Fire: *Oip*, *Teaa*, *Pdoce.*
3. The name of the king of the Elemental Tablet of Fire: *Edlprna.*
4. The names of the six planetary seniors of the Elemental Tablet of Fire: *Aaetpio*, *Adoeoet*, *Alndvod*, *Aapdoce*, *Arinna*, and *Anodoin.*
5. The first god name of the Fire subangle: *Rzionr.*
6. The second god name of the Fire subangle: *Nrzfm.*
7. And finally, the name of our target servient angel: *Adre.*

If the target angel is higher on the hierarchical ladder, there are fewer names to include in your little speech. For example, to call a senior, you only need to use the names in steps 1, 2, and 3 before calling on the name of the target senior. If your target angel is the king of the Elemental Tablet, you only have to use the names in steps 1 and 2.[113]

And what about the kerubic angels who, as we learned earlier, have a separate hierarchy that skips the god names of the subangle?

In the case of the Fire subangle of the Elemental Tablet of Fire, simply replace the name in step 5 with the name of the god Kerub (*Pziza*) and replace the name in step 6 with the name of the Kerub (*ZiZa*, *iZaZ*, *ZaZi*, or *aZiZ*).

IV. Calling Your Target Angel

Repeat out loud the name of the target angel, Adre, several times. State why you have called it; ask your questions and/or make your requests, then sit quietly and scry. If necessary, repeat the call to induce a deeper state of mind. If you wish, have a tape recorder running and describe your vision as it unfolds. Don't tire yourself. Conclude your visionary business at the first signs of fatigue. Thank the angel and formally close the session with a banishing ritual of your choice.

V. Write It All Down

Immediately transcribe everything into your magical journal. I mean *everything*: the date and time, weather conditions, astrological aspects (if you know them and care about such things). Even if you think there is nothing to report, write that down, along with your thoughts of why things might not have worked.

Sample of a Hierarchical Invocation

The invocation below is what I currently use to acknowledge and invoke the hierarchy of the Elemental Tablet. I will provide the English translation of it first so you will know what it is saying. You may easily customize your own by referring to an Enochian dictionary.[114]

With the Elemental Tablet before me, I utter each angel's name and I wave my wand over the squares that spell it.

I invoke and move thee, O thou, Spirit (name of target angel).

And being exalted above you in the power of the Most High, I say unto you come forth and obey!

In the name of (Supreme Name from the Tablet of Union; e.g., Exarp, Hcoma, Nanta, or Bitom);

and in the name of (the Three Great Secret Names of God of the Elemental Tablet),

and in the name of (the name of the king of the Elemental Tablet),

and in the name of (the names of the six seniors of the Elemental Tablet),

and in the name of . . . ,

and in the name of. . . ,

and in the name of . . . (as many names in hierarchy as necessary),

I invoke and move thee, O thou Spirit (name of target angel).

Here is the same invocation in the Enochian angelic language:

Ol vinu od zacam, Ils gah (name of target angel).

Od lansh vors gi Iad, gohus pugo ils niiso od darbs!

Dooiap (Supreme Name from the Tablet of Union),

od dooiap (the Three Great Secret Names of God),

od dooiap (the name of the king),

od dooiap (the names of the six seniors),

od dooiap . . . ,

od dooiap . . . ,

od dooiap . . . (as many names in hierarchy as necessary),

Ol vinu od zacam, Ils gah (name of target angel).

CHAPTER TWENTY-EIGHT

Aethyric Workings

Everything in heaven and earth is connected to everything in heaven and earth.

Everything in heaven and earth is the reflection of everything in heaven and earth.

Everything in heaven and earth contains the pattern of everything in heaven and earth.

Look hard enough at anything and you will eventually see everything.

—Rabbi Lamed Ben Clifford[115]

In order to more easily understand what follows, I ask that you turn back to chapter eighteen and refer to the columns in figure 63.

Right up until the last day of the Enochian period, Dee and Kelley believed that the thirty Aires (column I) were simply the numbered segments of creation that organized in groups of three[116] the ninety-one parts of the earth. Furthermore, they believed that the ninety-one divinely appointed names of the parts of the earth (column IV) were merely the angelic language names for the geographic areas of the earth named in column III. But in his final communication of July 13, 1584,

the angel Ilemese revealed that the thirty Aires had names and a certain connection with the nineteenth call. As we saw in chapter twenty-five, this concept appeared to confuse and irritate Dee, who seemed comfortable with merely identifying the Aires by their sequence number.

Even though there is very little in the surviving material to suggest the thirty Aires are anything other than containers for the parts of the Earth, many modern magicians believe they carry a more profound significance. Indeed, it appears to me that this is an excellent example of modern magicians picking up the football where Dee and Kelley dropped it and running with it for a very big touchdown. The basic idea is this.

In keeping with the most fundamental hermetic and qabalistic axiom, "As above, so below," the *micro*cosmic world (the physical universe and humanity) is the reflection of a heavenly *macro*cosmic world of divine consciousness. So too, the thirty Aires containing the ninety-one parts of the earth are the microcosmic reflection of thirty Aethyrs, or heavens, that surround and enclose the four Watchtowers of the Great Table in thirty heavenly spheres, like layers of a glass onion.

Like the ten sephiroth and the twenty-two paths on the Tree of Life, the thirty Aethyrs can be viewed as emanations of divine consciousness. The thirtieth or lowest Aethyr would represent a level of divine consciousness that is so low that it has almost descended into matter. The first or highest Aethyr would represent the pure and undifferentiated mind of Deity.

Using this model, the ninety-one parts of the earth (column IV of figure 63) have their counterparts in the Aethyrs, and the divine names of the parts of the earth (e.g., Pascomb for Syria) also serve as the names of angelic governors, who, in groups of three, inhabit the thirty Aethyrs. The only exception to this is the thirtieth Aethyr, Tex, which has four governors.

There is a great temptation among modern practitioners to project this thirty-Aethyr model upon classic schema of the qabalistic Tree of Life with its ten sephiroth and twenty-two paths that also represent levels of consciousness. Some magicians go so far as to suggest the thirty Aethyrs can simply be divided by three into ten units and superimposed upon the ten sephiroth of the Tree. I wish I could believe things were as simple as that, but, as I wrote in the previous chapter, the classic qabalistic and Enochian models oblige us to view the same universe from different angles.

Aleister Crowley gave perhaps the most comprehensible way of viewing the relationship of the thirty Aethyrs and the Tree of Life:

> It is to be remarked that the last three æthyrs have ten angels attributed to them, and they therefore represent the ten Sephiroth. Yet these ten form but one, a Malkuth-pendant to the next three, and so on, each set being, as it were, absorbed in the higher. The last set consists, therefore, of the first three æthyrs with the remaining twenty-seven as their Malkuth.[117]

The angels Crowley is referring to are the governors of the Aethyrs. Because Tex contains four governors instead of three, Crowley considered the last three Aethyrs (Tex, Rii, and Bag) as a set containing ten governors who could be projected on a Tree of Life (see figure 86).

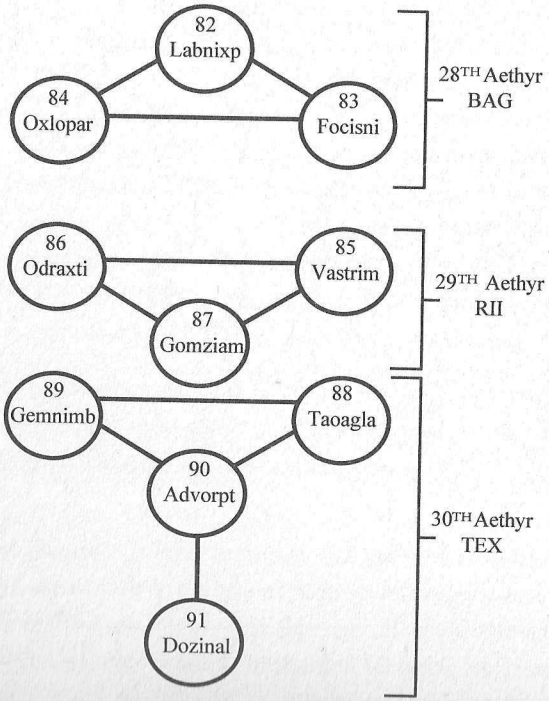


Figure 86: The first (lowest) set of governors (of the thirtieth, twenty-ninth, and twenty-eighth Aethyrs) projected on a single Tree of Life

He then posited that this entire Tree of Life becomes the Malkuth (the tenth and lowest sephirah) of a higher Tree of Life made up of the nine governors of the next three Aethyrs (Zaa, Des, and Vti), which, in turn, become the Malkuth of the next three Aethyrs, and so on all the way to the top.

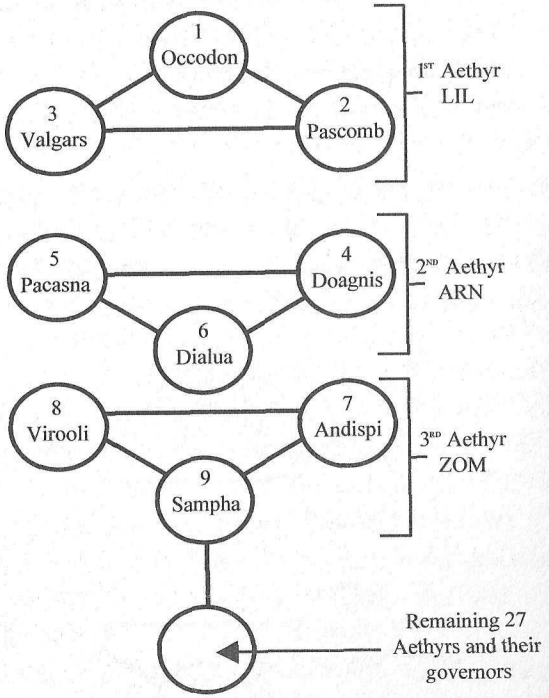


Figure 87: The last (highest) set of governors (of the first, second, and third Aethyrs) with the remaining twenty-seven Aethyrs and their governors encapsulated in a master Malkuth

You may or may not resonate with Crowley's view on this subject. Still, it is not unreasonable to compare the thirty Aethyrs to the sephiroth of the Tree of Life, especially when we understand both of them to be levels of personal initiation. This is precisely how Aleister Crowley viewed them. His systematic scrying of the Aethyrs as he walked across the North African Sahara in 1909 are chronicled in his visionary masterwork, *The Vision & the Voice*, a text I believe should be studied by anyone interested in Enochian aethyric vision work.

While I certainly am not yet ready to compare my aethyric adventures with those of Crowley's, I have on multiple occasions engaged in a systematic exploration of the Aethyrs. I have, on a number of occasions, scryed each Aethyr, starting with number thirty, Tex, and worked my way to number one, Lil. Even my Monday night magick class is obliged to now and again undergo thirty weeks of scrying the Aethyrs.

Am I suggesting that we all actually achieve the sublime levels of consciousness represented by the higher Aethyrs? Of course I am not. But most of us receive provocative and highly personal visions, especially in the lower Aethyrs. That is because the lower Aethyrs represent levels of consciousness that we visit all the time in the natural course of daily life—in dreams, reveries, ecstasies, even deliriums. Even as I write these words, I am probably dipping into the lower Aethyrs as my memory and imagination conjure images that help me crystallize ideas I can put into words on the page. (I probably spent my entire senior year of high school staring into space and cruising in the lower Aethyrs!)

As the magician moves upwards through the Aethyrs, he or she progressively breaks into higher and higher levels of consciousness. If we are prepared for this new territory, our visions are characterized by a certain spontaneity and lucidity. However, when we begin to get out of our depth—when we haven't yet achieved the level of consciousness necessary to take the next step—our visions become murky and forced, as if we were watching it through a glass darkly. When this happens, the vision is usually characterized by a clear message announcing in no uncertain terms that we have not completely penetrated the Aethyr.

But that is not a bad thing. In fact, it is exactly what we want to happen, because we then know where we are on the initiatory ladder. Moreover, we have a chance of knowing what it is we need to do (or, more accurately, we will know who we need to become) to take the next step in our initiatory career. Allow me to illustrate with a hypothetical example.

Let's say you've resolved to systematically scry all thirty Aethyrs, one per night, from thirty to one, over a one-month period. Each night after your scrying session, you dutifully record in your journal the details of your vision. Everything is going along nicely until you

attempt to penetrate in vision the fifteenth Aethyr, Oxo. You recite the nineteenth call in the proper manner and call for the three governors of Oxo (Tahando, Nociabi, and Tastoxo; see figure 63 column IV).

As the vision begins, three angels appear in the mirror, crystal, or your mind's eye, and march in a circle around you so that you cannot move in any direction. They will not respond to your questions or vouchsafe a proper vision. When something like this happens, you know that your present level of consciousness (your personal initiatory grade) is not refined enough to penetrate, let alone appreciate, the next Aethyr. It's as though you are a radio receiver not yet equipped to pull in higher broadcast frequencies. In order for you to do so, you will need to upgrade your equipment by raising your level of consciousness.

You will need to undergo an initiatory experience that will turn you into a more refined visionary traveler. And, as in all initiations, there is an obstacle that needs to be overcome. This obstacle can be anything from a psychological issue to a personal demon or character flaw. In order to conquer it, you might need just a tiny illumination concerning life, or a magical shift of focus, or to successfully achieve a more profound meditative state or trance.

You won't need to look far to discover what this obstacle is. It should be right there in your magical diary, in the record of the last Aethyr you could successfully penetrate. Somewhere in that vision there is a message telling you what it is you must do in order to take the next step in your spiritual journey through the heavens. It is sublimely simple and personal. It makes Enochian aethyric magick, in my opinion, a far more effective and user-friendly method of magical self-transformation than guided meditations or qabalistic pathworkings.

The method I use is straightforward. After performing a banishing and the Ceremony of Preparation, I simply recite the nineteenth call using the name of the particular Aethyr I wish to visit. Then I repeat the names of the three governors of the Aethyr until the vision begins.

The vision is usually characterized by the appearance of one or more of the governors, who stand ready to answer my inquiries and demonstrate the nature of the Aethyr. As in elemental workings, I try not to tire myself, and afterward make a detailed record of my experiences in my diary.

A complete list of the governors is found in chapter eighteen, in column IV of the table designated figure 63, and in appendix II, figure 90.

Epilogue

In the Middle of the Night

Isn't it enough to see that a garden is beautiful without having to believe that there are fairies at the bottom of it too?

—Douglas Adams

It's 3:15 a.m. For the last few days, I have arranged to sleep through the afternoon heat of an unseasonably hot late summer so that I may write undisturbed in the cool peace and quiet of the wee hours. This book of magick has taken me much longer to complete than I anticipated. Did I say "complete"? It's a well-worn cliché that a writer never finishes a work, but merely abandons it. I've finally come to the place where I'm ready to abandon this book. For as slim as it is, it might be hard for you to believe that it has dominated my life for nearly three years. My publisher expected it in their hands over a year ago, and for their patience I am profoundly grateful.

This is far from the end of the material, however. I've worked hard and long on the appendices, which for the practicing Enochian magician will likely become the most worn and dog-eared section of the book.

I must confess that my attitudes concerning Enochian magick have changed many times in the thirty years it has been part of my life. My respect for the magical art form, however, has never diminished and has continued to grow unabated. I feel like the musician who is moved to tears by listening to a great symphony, but who can play only a few tunes himself and those only moderately well.

Perhaps you will never choose to make Enochian magick a part of your spiritual repertoire. Perhaps you will. In either case, as I abandon this book, it is my sincerest hope that I have been able to help you in some small measure attune your magical ear to the music of the spheres.

Adieu.

Appendix I

The Ceremony of Preparation

The magician purifies and banishes the temple as he or she has skill to do so. Below is a standard version of the Lesser Banishing Ritual, a ceremony used by many modern magicians.

Touching the forehead, say, *Ateh* ("Unto Thee").

Touching the breast, say, *Malkuth* ("the Kingdom").

Touching the right shoulder, say, *ve-Geburah* ("and the Power").

Touching the left shoulder, say, *ve-Gedulah* ("and the Glory").

Clasping the hand upon the breast, say, *le-OLAHM, AMEN* ("to the Ages, Amen").

Turning to the east, make the banishing pentagram (that of Earth) with the wand. Say, *IHVH* ("Ye-ho-wau").

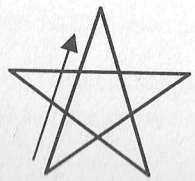


Figure 88: Banishing pentagram (Earth)

Turning to the south, again draw the pentagram but say, *ADNI* ("Adonai").

Turning to the west, again draw the pentagram but say *AHIH* ("Eheieh").

Turning to the north, again draw the pentagram, but say *AGLA* ("Agla").

Extend the arms in the form of a cross say:

Before me Raphael,
Behind me Gabriel,
On my right hand, Michael,
On my left hand, Auriel,
For about me flames the pentagram
And in the column stands the six-rayed star.

Touching the forehead, say, Ateh ("Unto Thee").

Touching the breast, say, Malkuth ("the Kingdom").

Touching the right shoulder, say, ve-Geburah ("and the Power").

Touching the left shoulder, say, ve-Gedulah ("and the Glory").

Clasping the hand upon the breast, say, *le-OLAHM, AMEN* ("to the Ages, Amen").

The Ceremony of Preparation

The Temple

The Holy Table is set in the middle of the room upon a carpet of red silk. Four small versions of the Sigillum Dei Aemeth rest under the table legs. In the center of the Holy Table rests the Sigillum Dei Aemeth surrounded by the seven Ensigns of Creation. All are covered and draped by a red silk cloth with gold tassels at the corners. The black mirror or scrying crystal is placed upon the covered Sigillum. The Ring and Lamen are at hand upon the covered table.

A chair is positioned before the table so that the face of the scryer may be reflected in the mirror. The chair must also rest upon the red silk carpet. When operating at night or in a dimly lit room, one or two candles can also be place upon the covered Holy Table.

The Ceremony

After banishing, the magician sits down and prays:

> Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart. Amen.

The magician picks up the Ring and prays:

> Behold the Ring. Lo, this it is. This is it, wherewith all miracles, and divine works and wonders were wrought by Solomon: this is it, which the Archangel Michael has revealed to me. This is it, which Philosophy dreameth of. This is it, which the Angels scarce know. This is it, and blessed be his name: yea, his Name be blessed forever. Without this I shall do nothing. Blessed be his name, that encompasses all things: Wonders are in him, and his name is WONDERFUL: PELE. His Name works wonders from generation to generation. Amen.

The magician picks up the Lamen and prays:

> Behold the Lamen. As the Holy Table conciliates Heaven and Earth, let this Lamen which I place over my heart conciliate me to the Holy Table. Amen.

The magician recites seven complete rounds of the chant of the Holy Table's Perimeter Letters. If possible, the magician traces with the wand the covered letters he or she is chanting:

Pa Med Fam Med Drux Fam Fam Ur Ged Graph Drux Med Graph Graph Med Med Or Med Gal Ged Ged Drux.

Pa Drux Un Tal Fam Don Ur Graph Don Or Gisg Gon Med Un Ged Med Graph Van Ur Don Don Un.

Pa Drux Ur Ur Don Ur Drux Un Med Graph Graph Med Med Graph Ceph Ged Ged Ur Mals Mals Fam Un.

Pa Gon Med Un Graph Fam Mals Tal Ur Pa Pa Drux Un Un Van Un Med Un Gon Drux Drux Ur.

The magician chants seven rounds of the twelve letters of the Holy Table's central square:

Med Gon Gisg, Don Ur Van, Ur Don Ur, Med Med Graph.
Med Don Ur Med, Gon Ur Don Med, Gisg Van Ur Graph.

The magician chants one round of the names of the forty-nine angels upon the Sigillum Dei Aemeth:

Galas Gethog Thaoth Horlωn Innon Aaoth Galethog

Zaphkiel Zedekiel Cumael Raphael Haniel Michael Gabriel

E(l) Me Ese Iana Akele Azdobon Stimcul

I Ih Ilr Dmal Heeoa Beigia Stimcul

S Ab Ath Izad Ekiei Madimi Esemeli

E An Ave Liba Rocle Hagonel Ilemes

Sabathiel Zadkiel Madimiel Semeliel Nogahel Corabiel Lavanael

Finally, the magician quietly whispers the Holy Names of the Round Table of Nalvage. First the angel names of the corners:

luah lang sach urch

Then the god names of the four continents:

Iad moz zir—iad bab zna—iad sor gru—iad ser osf.

The magician then proceeds to the business at hand—calling an angel of an Elemental Tablet or scrying an Aethyr.

When the magician's work is done, he or she dismisses the spirit with thanks and prays:

Thy Name be mighty, O God, which canst open the veil whereby Thy All-Powerful Will may be opened unto men. Power, Glory, and Honor be unto Thee, For Thou art the same God of all things, and art life eternal. Amen.

Appendix II

The Enochian Calls (Keys)

The genuineness of these Keys, altogether apart from any critical observation, is guaranteed by the fact that anyone with the smallest capacity for Magick finds that they work.

—Aleister Crowley[118]

Invocations?

Enochian magick as developed by the Golden Dawn and widely practiced today uses the first eighteen calls to activate the Elemental Tablets and contact the resident angels. However, in the hectic last days of the Enochian period, Dee was instructed in several places to write his own invocations. It remains unclear to me whether or not the angels were suggesting that additional "homemade" invocations were to be created as appendages to the calls. What *is* clear to me, after more than a quarter century of practical application, is the fact that the calls by themselves (with only the briefest of additional verbiage to awaken target angels and their hierarchy) serve admirably as the only invocations a magician needs.

Naturally, if it appeals to your magical sense of art to compose additional invocations to utter before and/or after the call, I encourage you to do so.

Pronunciation

You will probably be very surprised at how little time I spend on this subject. In fact, I am very tempted to simply paraphrase Rabbi Ben Clifford's heretical comment about the Hebrew language and tell you bluntly, "There is no such thing as correct Enochian pronunciation!" On a few occasions, the communicating angels gave Dee and Kelley suggestions as to how certain words are pronounced. But, by and large, we modern magicians are left to our own devices as to how to push these awkwardly constructed words out of our mouths.

Dee notated the words of the calls in columns. The left column contained the Enochian word in all uppercase letters—*PIRIPSOL*, for example. The right column contained the word in upper- and lowercase letters, which split the word into syllables and characterized certain letters as if to suggest pronunciation: *Pe rip sol*. Sometimes the translation of the word appeared in a center column: "of the heavens."

The Golden Dawn and Crowley use a pronunciation method that they felt rolled more fluidly off the tongue. This method obliged the magician to insert a natural Hebrew vowel sound after every Enochian consonant. For example, the word *butmon* (meaning "mouth") would be pronounced, "but-a-mon-u." This is wonderful for words such as this one, giving it an almost Italian lilt. But things get a little crazy when in comes to the letter *z*, which the English currently pronounce as "zed" and in Dee and Kelley's day was pronounced "zod."

The angels did on occasion instruct Dee when and when not to use "zod," but its universal application to a language that uses the letter *z* very often becomes, in my opinion, laughably cumbersome. Using the Golden Dawn pronunciation method, the simple, one-syllable Enochain word *zims* ("clothing") becomes the unwieldy, four-syllable "zod-I-me-zod." You tell me which rolls off the tongue better.

The most obvious alternative to the GD pronunciation is simply sounding out the words as they are written (which appears to be what the angels generally wanted Dee and Kelley to do). For the last fifteen years, this is what I have done, and it is what I recommend to students who are learning Enochian magick. Before that, however, I used the GD/Crowley pronunciation method and was perfectly happy with it. In

fact, I still use the Italian sounding method when I recite the first and second calls because I have them memorized and they hold a special place in my heart.

Both methods work just fine. In fact, any sincere effort on the part of the magician to sound out the words as they appear in the call works. Some of the best group scrying sessions I have experienced have followed the most horribly butchered recitations of the calls. It's as though the Enochian angels (like the French) appreciate any attempt on your part to speak their language. I often use the example of a mouse. If a mouse hopped up on your shoe and squeaked, you'd just shoo it away. But if it hopped up on your shoe and started to talk to you in your native tongue, you'd be impressed. You wouldn't even care if it spoke with a thick accent!

I have tried to present the calls below as close as possible to the original spelling, breaks, letter characterization, and punctuation. The English translation that follows each call is generally punctuated in the same way as the Enochian.

The Calls, the Tablet of Union, and the Elemental Tablets

According to the Golden Dawn, Crowley, and many modern Enochian magick practitioners, the first eighteen calls activate the Tablet of Union, the Elemental Tablets, and the hierarchy of angels resident in the tablets in a very specific (and demonstrably logical) manner. Although the Dee and Kelley source material does not support this arrangement, it has become the foundation of a remarkably workable system. This table is the key to their use.

The First Call

Ol sonf vorsg, gohó Iad balt lansh calz vonpho, sobra z-ol ror i ta nazpsad Graa ta Malprg Ds hol-q Qa-a nothóa zimz, Od commah ta nobloh zien: Soba thil gnonp prge aldi Ds urbs óbôleh grsam: Casarm ohoréla cabá pir Ds zonrensg cab erm Iadnah. Pïlah farzm od znrza adna od gono Iädpil Ds hom od tóh, Soba Iaod Ipam Ul Ipâmis, Ds lóhôlo vep zomd Poamal od bogpa aäi ta piap piamos od vaoan: ZACARe c-a od ZAM-RAM: odo cicle Qaa: zorge, lap zirdo noco MAD: Hoath Iaida.

CALL	*ELEMENTAL TABLET*	*CALL USED FOR . . .*
1	TABLET OF UNION	The first call is to be used first in all invocations of angels of the Tablet of Union. According to the Golden Dawn, it is never used for actions dealing with angels of the Elemental Tablets.
2	TABLET OF UNION	The second call is to be used second (after call 1) to invoke Angel EHNB of Tablet of Union. According to the Golden Dawn, it is never used with Elemental Tablets.
3	AIR	The third call can be used in one of three ways: 1. Used third (after calls 1 and 2) to invoke angels of EXARP of the Tablet of Union. 2. Used first for operations involving the Elemental Tablet of Air. 3. Used by itself for invocations of the Seniors from the Elemental Tablet of Air or for angels from the Air Subangle of the Elemental Tablet of Air.
4	WATER	The fourth call can be used in one of three ways: 1. Used third (after calls 1 and 2) to invoke angels of HCOMA of Tablet of Union. 2. Used first for operations involving the Elemental Tablet of Water. 3. Used by itself for invocations of the Seniors from the Elemental Tablet of Water or for angels from the Water subangle of the Elemental Tablet of Water.
5	EARTH	The fifth call can be used in one of three ways: 1. Used third (after calls 1 and 2) to invoke angels of NANTA of Tablet of Union. 2. Used first for operations involving the Elemental Tablet of Earth. 3. Used by itself for invocations of the Seniors from the Elemental Tablet of Earth or for angels from the Earth subangle of the Elemental Tablet of Earth.

Figure 89: Key to the calls

CALL	ELEMENTAL TABLET	CALL USED FOR . . .
6	FIRE	The sixth call can be used in one of three ways: 1. Used third (after calls 1 and 2) to invoke angels of BITOM of Tablet of Union. 2. Used first for operations involving the Elemental Tablet of Fire. 3. Used by itself for invocations of the Seniors from the Elemental Tablet of Fire or for angels from the Fire subangle of the Elemental Tablet of Fire.
7	AIR	The seventh call is used after call 3 to call forth or visit the angels of the Water subangle of the Elemental Tablet of Air.
8	AIR	The eight call is used after call 3 to call forth or visit the angels of the Earth subangle of the Elemental Tablet of Air.
9	AIR	The ninth call is used after call 3 to call forth or visit the angels of the Fire subangle of the Elemental Tablet of Air.
10	WATER	The tenth call is used after call 4 to call forth or visit the angels of the Air subangle of the Elemental Tablet of Water.
11	WATER	The eleventh call is used after call 4 to call forth or visit the angels of the Earth subangle of the Elemental Tablet of Water.
12	WATER	The twelfth call is used after call 4 to call forth or visit the angels of the Fire subangle of the Elemental Tablet of Water.
13	EARTH	The thirteenth call is used after call 5 to call forth or visit the angels of the Air subangle of the Elemental Tablet of Earth.
14	EARTH	The fourteenth call is used after call 5 to call forth or visit the angels of the Water subangle of the Elemental Tablet of Earth.

CALL	ELEMENTAL TABLET	CALL USED FOR . . .
15	EARTH	The fifteenth call is used after call 5 to call forth or visit the angels of the Fire subangle of the Elemental Tablet of Earth.
16	FIRE	The sixteenth call is used after call 6 to call forth or visit the angels of the Air subangle of hte Elemental Tablet of Fire.
17	FIRE	The seventeenth call is used after call 6 to call forth or visit the angels of the Water subangle of the Elemental Tablet of Fire.
18	FIRE	The eighteenth call is used after call 6 to call forth or visit the angels of the Earth subangle of the Elemental Tablet of Fire.

I reign over you, sayeth the God of Justice, in power exalted above the firmaments of wrath: in whose hands the Sun is as a sword and the Moon as a through-thrusting fire which measureth your garments in the midst of my vestures, and trussed you together as the palms of my hands: Whose seats I garnished with the fire of gathering and (which) beautified your garments with admiration: to whom I made a law to govern the holy ones and delivered you a rod with the ark of knowledge. Moreover you lifted up your voices and swear obedience and faith to him that liveth and triumpheth whose beginning is not, nor end can not be, which shineth as a flame in the midst of your palace and reignneth amongst you as the balance of righteousness and truth. Move, therefore, and show yourselves: open the Mysteries of your Creation: Be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

The Second Call

Adgt v-pa-âh zongom fa-á-ip sald viv L sobam Iál-prg I-zâ-zaz pi-ádph, Cas-arma abramg ta talho paráclêda Q-ta lors-l-q turbs öoge Baltoh. Giui chis Lusd orri. Od micalp chís bia ózôngon. Lap noán trof cors ta ge, o-q manin Ia-í-don. Torzu góhel. ZACAR ca c-nó-qod: ZAMRAN micalzo: Od ozazm vrelp Lap zir Ioiad.

Can the wings of the winds understand your voices of wonder, O you the second of the first, whom the burning flames have framed within the depth of my Jaws, whom I have prepared as Cups for a wedding, or as the flowers in their beauty for the Chamber of righteousness. Stronger are your feet than the barren stone. And mightier are your voices than the manifold winds. For you are become a building such as is not, but in the mind of the All powerful. Arise, sayeth the First. Move therefore unto his Servants: Show yourselves in power: And make me a strong Seer: for I am of him that liveth forever.

The Third Call

Micma gohó Piad zir cómselh azien biab Os Lón-doh. Norz chis óthil Gigîpah, und-l chis tá pû-im: Q mos-pleh teloch Qui-i-n

toltorg chis I-chis-ge, m ozíen dst brgda od torzul í-lí E ól balzarg od áâla Thiln os ne-tâ-ab dluga vomsarg Lonsa cap-mi-áli vors cla homil cocasb, fafen izízop od miinôag de gne-táab vaun na-ná-ê-el: panpir Malpirgi caósg Pild noan unalah balt od vooán. do-ó-i-ap MAD Gohólor gohús amiran. Micma Iehúsoz ca-cá-com od do-o-â-in noar mi-cá-olz a-aí-om. Casármg gohia: ZACAR, unîglag od Im-uâ-mar pugo plapli anánael Qáan.

Behold, sayeth your god, I am a Circle on whose hands stand 12 Kingdoms. Six are the seats of Living Breath, the rest are as sharp sickles: or the horns of death wherein the Creatures of ye earth are to are not, except mine own hand which sleep and shall rise. In the first I made you Stewards and placed you in seats 12 of government, giving unto every one of you power successively over 456, the true ages of time, to the intent that from your highest vessels and the corners of your governments you might work my power: powering down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth. In the Name of the same your God, lift up, I say, your selves. Behold his mercies flourish and Name is become mighty amongst us. In whom we say: Move, Descend and apply your selves unto us, as unto the partakers of the Secret Wisdom of your Creation.

The Fourth Call

Othíl lasdi babâge od dorpha Gohól G-chisge avávâgo Cormp pd dsonf viv-di-v Casármi Oali Mapm Sobam ag cormpó c-rp-l Casarmg croódzi chis od vgeg dst capimáli chis Capimaon lonshin chis ta Lo Cla: Torgú Nor quasáhi, od F caósaga: Bagle Zirenáiad, Dsi od Apâla. Do-ó-â-ip Q-á-al ZACAR, od ZAMRAN Obelisong rest-el aaf Nor-mô-lap.

I have set my feet in the south and have looked about me, saying, are not the Thunders of increase numbered 33 which reign in the second Angle under whom I have placed 9639 Whom none hath yet numbered but one, in whom the second beginning of things are and wax strong, which also successively are the number of time: and their powers are as the first 456: Arise, you Sons of pleasure, and visit the earth: for I am the Lord your God, which is, and liveth. In the name of the

Creator, Move and show yourselves as pleasant deliverers that you may praise him amongst the sons of men.

The Fifth Call

Sapáh zímii du-i-v od noas ta-qa-a-nis adroch dorphal Ca ósg od faonts péripsol tablior Casarm amipzi nazarth af od dlugar zizop z-lida caósgi toltórgi od z-chis esîasch L taviu od iaád thild ds peral hubar Peóal soba cormfa chis ta la vls od Q-cócasb. Ca niis od Darbs Q-á-as, Feth-ar-zi od blióra. ia-ial ednas cicles: Bágle? Geiad i L.

The mighty sounds have entered into the third Angle and are become as olives in the olive mount, looking with gladness upon the earth and dwelling in the brightness of the heavens as continual comforters, unto whom I fastened pillars of gladness 19 and gave them vessels to water the earth with her creatures and they are the brothers of the first and second and the beginning of their own seats which are garnished with continually burning lamps 69636 whose numbers are as the first, the ends and the contents of time. Therefore come you and obey your creation, visit us in peace and comfort. Conclude us as receivers of your mysteries: for why? Our Lord and Master is all One.

The Sixth Call

Gah s díu chis em micálzo pilzin sobam El harg mir babálon od obloc samvelg dlugar malprg arcaósgi od Acám canal sobólzar f-bliard caosgi od chis anétab od miam ta viv od d. Darsar sol-peth bien: Brita od zácam g-micálzo, sob-há-hath trían Lu-iá he odecrin MAD Q-a-a on.

The spirits of the 4th Angle are Nine, Mighty in the firmament of waters: whom the first hath planted a torment to the wicked and a garland to the righteous giving unto them fiery darts to vanne the earth and 7699 continual Workmen whose courses visit with comfort the earth and are in government and continuance as the second and the third. Wherefore hearken unto my voice: I have talked of you and I move you in power and presence, whose Works shall be a song of honor and the praise of your God in your Creation.

The Seventh Call

Raas isâlman paradiz oécrîmi aao ial-pîrgah qui-in enay butmon od inóas ni paradîal casarmg vgéar chirlan od zonac Luciftian cors to vaul zirn tol-hâ-mi Soba Londóh od miam chis tad o dés vmadêa od piblîar Othílrit od miám. Cnoquol Rit, ZACAR, ZAMRAN, oëcrimi Q-a-dah: od omicaolz aaîom Bagle papnor idlúgam lonshi od vmplif vgêgi Biglîad.

The East is a house of virgins singing praises amongst the flames of first glory wherein the Lord hath opened his mouth and they are become 28 living dwellings in whom the strength of man rejoiceth, and they are appareled with ornaments of brightness such as work wonders on all creatures. Whose Kingdoms and continuance are as the third and fourth strong towers and places of comfort, the seats of mercy and continuance. O you Servants of Mercy, Move, Appear, sing praises unto the Creator and be mighty amongst us. For to this remembrance is given power and our strength waxeth strong in our Comforter.

The Eighth Call

Bazmêlo i ta pirípson oln Nazâvábh ox casarmg vrán chis vgeg dsa-bramg baltôha gohó î-ad soba miam trian ta lól-cis Abaíuônin od aziágîer rior. Irgil chís da ds pá-â-ox busd Caósgo ds chis odípûran téloâh cacrg O isâlman loncho od Vouéna carbaf. Niíso, Bagle aváuâgo gohón: Niíso, bagle mómâo siáîon od mábza Iad-oiás-mômar poilp. Niis ZAMRAN ciaofi caósgo od bliors od corsi ta a-brâmig.

The Midday the first is as the third heaven made of Hyacinth Pillars 26 in whom the Elders are become strong which I have prepared for my own righteousness sayeth the Lord whose long continuance shall be as bucklers to the stooping Dragons and like unto the harvest of a Widow. How many are there which remain in the glory of the earth, which are, and shall not see death until this house fall and the Dragon sink? Come away, for the Thunders have spoken: Come away, for the Crowns of the Temple and the coat of him that is, was, and shall be crowned are divided, Come, Appear to the terror of the earth and to our comfort and of such as are prepared.

The Ninth Call

Mi-ca-ôli bransg prgel napta ialpor (ds brin efáfâfe P vonpho oláni od obza: sobca vpâah chis tatan od tranan balye) alar lusda sobôln od chís hôlq Cnoquódi cial. vnál aldon mom caósgo ta las óllor gnay limlal: Amma chiis sobca madrid zchis, oöanôan chiis auíny drilpi caósgin od od butmôni parm zumvi Cníla: Daziz ethámz a-chíldao od mirc ózól chis pidiai collal vlcínin a-sóbam vcim. Bagle? Iadbáltoh chirlan par Niiso od ip ofafâfe Bagle acósasb icórsca vnig blior.

A mighty guard of fire with two-edged swords flaming (which have vials 8 of wrath for two times and a half: whose wings are of wormwood and of the marrow of salt) have settled their feet in the West and are measured with their Ministers 9996. These gather up the moss of the earth as the rich man doth his treasure: Cursed are they whose iniquities they are, in their eyes are millstones greater than the earth, and from their mouths run seas of blood: their heads are covered with diamond, and upon their hands are marble sleeves. Happy is he on whom they frown not. For why? The God of righteousness rejoiceth in them! Come away, and not your Vials, for the time is such as requireth comfort.

The Tenth Call

Coráxo chis cormp od blans Lucal azíâzor pæb, Soba Lilônon chis virq op eôphan od Raclir maâsi bagle caosgi, ds ialpon dosig od basgim: od oxex dazís siâtris od salbrox cynixir fabôan Vnâl-chis coust ds dâox cocasg ol oánîo yor eors vóhim ol gizyax od math cocasg plosi molui ds pagêip Larag om droln matorb cocasb emna. L patralx yolci math nomig monons olôra gnay angêlard Ohio Ohio Ohio Ohio Ohio Ohio noib Ohio Caósgon Bagle madrid I, ziróp, chiso drilpa. Niiso crip ip nidâli.

The Thunders of Judgment and Wrath are numbered and are harbored in the North in the likeness of an oak, whose branches are Nests 22 of lamentation and weeping laid up for the earth, which burn night and day: and vomit out the heads of scorpions and live sulfur mingled with poison. These be The Thunders that 5678 times in the 24th part of a moment roar with a hundred mighty earthquakes and a thousand times

as many surges. which rest not neither know any echoing time here. One rock bringeth forth 1000, even as the heart of man doth his thoughts. Woe, Woe, Woe, Woe, Woe, Woe, yea Woe be to the earth! For her iniquities is, was and shall be great. Come away: but not your noises.

The Eleventh Call

Oxiayal holdo od zirom O coráxo ds zildar raâsy, od vabzir comlîax od báhal, Niiso. salman telóch Ca-sár-man hol-q od ti ta z-chis soba cormf i ga. Niisa. Bagle abramg noncp. ZACARe ca od ZAMRAN. odo cicle qaá. Zorge lap zirdo noco Mad, Hoath Iaida.

The Mighty Seat groaned and they were 5 thunders which flew into the East, and the Eagle spake and cried with a loud voice, Come away. And they gathered themselves together in the house of death of whom it is measured and it is as they are, whose number is 31. Come away. For I have prepared for you. Move therefore, and show your selves. Open the Mysteries of your Creation. be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

The Twelfth Call

Nonci dsonf Babage od chis ob, hubíâo tibibp, allar atraâh od ef. drix fafen Mian ar E nay ovof soba dooâin aai i VONPH. ZACAR, gohus, od ZAMRAM, odo cicle Qaa. Zorge, Lap zirdo noco MAD, Hoath Iaida.

O you that reign in the South and are 28, the lanterns of sorrow, bind up your girdles and visit us. Bring down your train 3663 that the Lord may be magnified whose name amongst you is Wrath. Move, I say, and show yourselves, open the Mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Thirteenth Call

Napêai Babâgen dsbrin vx ooáôna lring vonph doâlim, eôlis ollog orsba ds chis affa. Micma isro MAD od Lon-shi-tox ds ivmd aai GROSB. ZACAR od ZAMRAN. odo cicle Qäa, Zorge, Lap zirdo Noco MAD, Hoath Iaïda.

O you swords of the South which have 42 eyes to stir up the wrath of sin, making men drunken which are empty. Behold the promise of God and his power which is called amongst you a Bitter Sting. Move and show your selves. Open the Mysteries of your Creation: be friendly unto me: for I am the servant of ye same your God, the true worshipper of the Highest.

The Fourteenth Call

Norómi bagíe pasbs oîad ds trint mirc ol thil dods tolham caósgo Homin, ds brin oroch Quar, Micma bial oîad aîsro tox dsivm aai Baltim. ZACAR od ZAMRAN. odo cicle Qäa. Zorge, Lap zirdo Noco MAD, hoath Iaïda.

O you sons of fury, the daughters of the Just, which sit upon 24 seats vexing all creatures of the earth with age, which have under you 1636, behold the Voice of God promise of him which is called amongst you Fury or Extreme Justice. Move and show your selves. Open the Mysteries of your Creation. Be friendly unto me. For I am the servant of the same your God, the true worshipper of the Highest.

The Fifteenth Call

Ils tabâan Liálprt casarman vpaáhi chis darg dsoâdo caôsgi orscor ds ômax monasci Bæôuib od emetgis iaíâdix. ZACAR od ZAMRAN, odo cicle Qäa, zorge, Lap zirdo noco MAD, hoath Iaïda.

O Thou the governor of the first flame under whose wings are 6739 which weave the earth with dryness which knowest of the great name Righteousness and the Seal of Honor. Move and show your selves, open the Mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Sixteenth Call

Ils viuíâlprt salman blat ds acroódzi busd od bliôrax balit, dsinsi caosg lusdan Emod dsom od tliob drilpa geh yls Madzilodarp. ZACAR od ZAMRAN, odo cicle Qöa, zorge, Lap zirdo noco MAD, hoath Iaída.

O Thou second flame the house of Justice which hast thy beginning in glory and shalt comfort the just, which walkest on the earth with feet 8763 that understand and separate creatures, great art Thou in the God of Stretch Forth and Conquer. Move and show your selves, open the Mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Seventeenth Call

Ils dialprt soba vpâah chis nanba zixlay dodsih, od brint Faxs hubaro tustax ylsi, sobaíad I vónpôvnph, Aldon daxil od toátar. ZACAR od ZAMRAN, odo cicle Qäa, zorge, Lap zirdo Noco MAD hoath Iaïda.

O Thou third flame whose wings are thorns to stir up vexation, and hast 7336 lamps living going before thee, whose God is Wrath in Anger, gird up thy loins and harken. Move and show yourselves, open the Mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Eighteenth Call

Ils Micaólz Olprit ialprg Bliors ds odo Busdir oîad ouôars caósgo, Casarmg Laíad erán brints casâsam, ds ivmd á-q-lo adóhi MOZ od maóffas, Bolp comobliort pambt. ZACAR od ZAMRAN, odo cicle Qäa, zorge, Lap zirdo Noco MAD, hoath Iaïda.

O Thou mighty Light and burning flame of comfort which openest the glory of God to the center of the earth, in whom the Secrets of Truth 6332 have their abiding, which is called in thy kingdom JOY and not to be measured, be Thou a window of comfort unto me. Move and show your selves, open the Mysteries of your Creation, be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

The Call of the Thirty Aethyrs

The nineteenth call is used to open each of the thirty Aethyrs. Only the name of the Aethyr itself (the third word in the first sentence) is changed.

Each Aethyr (with the exception of the thirtieth) is inhabited by three governors, who could be considered personifications of the nature of the Aethyr. I believe that after you recite the call and before you settle down to scry, it is important to pronounce, vibrate, or otherwise incorporate the names of the governors in a brief invocation.

The names of the Aethyrs and their governors are listed in figure 90. If you wish to incorporate the sigils of the governors (the symmetrical characters) for visualizations or to create talismans, the sigils can be found in chapter eighteen, in column VI of figure 63.

The Nineteenth Call

Madriax dspraf [name of Aethyr, e.g., *TEX*, *RII*, or *BAG*] chis Micaólz saánir Caósgo, od físis balzizras Iaída, nonca gohúlim, Micma adoían MAD, Iáod bliorb, sabaooáôna chis Lucíftîas perípsol, ds abraássa noncf netáâib Caósgi od tilb adphaht dámploz, toóat noncf gmicálzôma Lrásd tófglo marb yárry IDOIGO od torzulp iáodaf gohól, Caósga tabaord saánir od christéós yrpóil tióbl, Busdir tilb noaln paid orsba od dodrmni zylna. Elzáptilb parmgi perípsax, od ta qurlst booapiS. Lnibm ovcho symp, od Christéos Agtoltorn mirc Q tióbl Lel. Ton paombd dilzmo aspian, Od christêos ag L tortorn parach asymp, Cordziz dodpal od fifalz Lsmnad, od fargt bams omaóas, Conísbra od auâuox tonug, Orscatbl noâsmi tabges Levithmong, unchi omptilb ors. Bagle? Mooóah ol córdziz. L capîmao ixomaxip od cacócasb gsâa. Baglen pii tianta abábâlond, od faórgt telocvovim. Mádrîiax torzu oádriax orócha abóâpri. Tabáôri priáz artabas. Adrpan corsta dobix. Yolcam priazi arcoazior. Od quasb qting. Ripir paaoxt sagácor. vml od prd-zar cácrg Aoivéâe cormpt. TORZV, ZACAR, od

ZAMRAN aspt sibsi butmôna ds surzas tia baltan. ODO cicle Qáa, od ozama plapli Iadnâmad.

O you heavens which dwell in the First Ayre are mighty in the parts of the Earth, and execute the Judgment of the Highest, to you it is said, Behold the face of your God, the beginning of comfort, whose eyes are the brightness of the heavens, which provided you for the government of the Earth and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the providence of Him that sitteth on the Holy Throne, and rose up in the beginning saying: the Earth let her be governed by her parts and let there be division in her, that the glory of her may be always drunken and vexed in it self. Her course, let it run with the heavens, and as a handmaid let her serve them. One season let it confound an other, and let there be no creature upon or within her the same, All her members let them differ in their qualities, and let there be no one creature equal with an other: the reasonable Creatures of the Earth let them vex and weed out one an other, and the dwelling places let them forget their names: the work of man, and his pomp, let them be defaced: his buildings let them become caves for the beasts of the field. Confound her understanding with darkness. For why? It repenteth me I made Man. One while let her be known and an other while a stranger: because she is the bed of a Harlot, and the dwelling place of Him that is Fallen. O you heavens arise: the lower heavens underneath you, let them serve you! Govern those that govern: cast down such as fall! Bring forth with those that increase, and destroy the rotten! No place let it remain in one number: add and diminish until the stars be numbered! Arise, Move, and Appear before the Covenant of his mouth, which he hath sworn unto us in his Justice. Open the Mysteries of your Creation: and make us partakers of Undefiled Knowledge.

1	1	Occodon	**11**	31	Molpand	**21**	61	Chirspa
LIL	2	Pascomb	**ICH**	32	Vsnarda	**ASP**	62	Toantom
	3	Valgars		33	Ponodol		63	Vixpalg
2	4	Doagnis	**12**	34	Tapamal	**22**	64	Ozidaia
ARN	5	Pacasna	**LOE**	35	Gedoons	**LIN**	65	PARAOAN
	6	Dialiua		36	Ambriol		66	Calzirg
3	7	Samapha	**13**	37	Gecaond	**23**	67	Ronoamb
ZOM	8	Virooli	**ZIM**	38	Laparin	**TOR**	68	Onizimp
	9	Andispi		39	Docepax		69	Zaxanin
4	10	Thotanp	**14**	40	Tedoand Tedoond	**24**	70	Orcanir
PAZ	11	Axziarg	**VTA**	41	Viuipos	**NIA**	71	Chialps
	12	Pothnir		42	Ooanamb		72	Soageel
5	13	Lazdixi	**15**	43	Tahando	**25**	73	Mirzind
LIT	14	Nocamal	**OXO**	44	Nociabi	**UTI**	74	Obuaors
	15	Tiarpax		45	Tastoxo		75	Ranglam
6	16	Saxtomp	**16**	46	Cucarpt	**26**	76	Pophand
MAZ	17	Vauaamp	**LEA**	47	Lauacon	**DES**	77	Nigrana
	18	Zirzird		48	Sochial		78	Bazchim
7	19	Opmacas	**17**	49	Sigmorf	**27**	79	Saziami
DEO	20	Genadol	**TAN**	50	Aydropt	**ZAA**	80	Mathula
	21	Aspiaon		51	Tocarzi		81	Orpanib
8	22	Zamfres	**18**	52	Nabaomi	**28**	82	Labnixp
ZID	23	Todnaon	**ZEN**	53	Zafasai	**BAG**	83	Focisni
	24	Pristac		54	Yalpamb		84	Oxlopar
9	25	Oddiorg	**19**	55	Torzoxi	**29**	85	Vastrim
ZIP	26	Cralpir	**POP**	56	Abaiond	**RII**	86	Odraxti
	27	Doanzin		57	Omagrap		87	Gomziam
10	28	LEXARPH	**20**	58	Zildron	**30**	88	Taoagla
ZAX	29	COMANAN	**CHR**	59	Parziba	**TEX**	89	Gemnimb
	30	TABITOM		60	Totocan		90	Advorpt
							91	Dozinal

Figure 90: Aethyr/governor table

Appendix III

The Geographical Location of the Ninety-one Parts of the Earth Named by Man, as Detailed in John Dee's *Liber Scientiae Auxilii Et Victoriae Terrestris*[119]

by Robin E. Cousins

Liber Scientiae Auxilii et Victoriae Terrestris, which forms part of Sloane Manuscript 3191, provides the details necessary to operate a system of magic, by which the magician can discover

> 'how to compare . . . [the] divisions of provinces according to the Divisions of the Stars, with the Ministry of the Ruling Intelligences, and Blessings of the Tribes of Israel, the Lots of the Apostles, and Typical Seals of the Sacred Scripture, [so that he] shall be able to obtain great and prophetical oracles, concerning every region, of things to come.'[120]

On Wednesday 23 May 1584, while in Krakow, John Dee and Edward Kelley received from the Spirit Nalvage the names of ninety-one regions and provinces of the physical world, as defined by man. At this time America was no longer considered to be a group of islands; but Australia had yet to be discovered and the search for the North-West Passage had just commenced. The names of the ninety-one parts relate to the Ptolemaic ancient world of about AD 150 with some additions. The Spirit Nalvage explains:

> 'Notwithstanding the Angel of the Lord appeared unto Ptolemie, and opened unto him the parts of the Earth: but some he was commanded to secret: and those are Northward under your Pole. But unto yon, the very true names of the World in her Creation are delivered.'[121]

The list is not altogether satisfactory. Dee, who was well-versed in geography, had not heard of some of the places and even Nalvage said, 'Here are 15, which were never known in these times . . . The rest are'. Many of the strange locations are indeed in the Polar Regions, which were uncharted at the time. In fact, a considerable Arctic land mass was believed to exist and was featured on sixteenth century maps. Nevertheless, locations for this region are desirable and there are many areas in the extreme north, whether land or sea, which can be covered by the descriptions. The belief of a south polar continent (Tolpam, Part 58) was not inaccurate, a location which can usefully extend to Australasia which was undiscovered at the time.

Two points emerge at the end of the communication relating to known lands not included in the list. Firstly, when Dee asks of 'Polonia, Moschovia, Dania, Hibernia (Ireland), Islandia, and so of many others', Nalvage replies: 'Polonia and Moscovia, are of Sarmatia (Russia); Denmark, Ireland, Frizeland, Iseland, are of Britain: And so it is of the rest.'[122] Does this imply that Brytania (Part 61) can be used to gain access to lands not included within the ninety-one parts? Secondly, when Dee presses Nalvage as to which part governs 'Atlantis and the annexed places, under the King of Spain called the West Indies', Nalvage replies: 'When these 30 appear, they can each tell you what they own. Prepare for tomorrows Action'. The communication is, therefore, incomplete. Unfortunately, 'tomorrows Action' never occurred, because Kelley believed Nalvage to have taken the descriptions from books, including Agrippa's *Occult Philosophy*, and refused to communicate further. 'E. K. remained of his wilful intent', noted a frustrated Dee. However, Onigap (Part 34) may refer to these lands and there is the possibly implied use of Brytania, as described above. Note that Dee held that the term 'West Indies' was very misleading and preferred to use 'Atlantis' instead of 'America', as a name for the new lands. Nevertheless, the additional thirty parts wait to be realised, which would bring the total of the parts of the Earth to 121. It is interesting to speculate, whether they would affect the design of the Great Table.

Dee bought Gerhard Mercator's *Universal Chart of the World* and the geographical work of Pomponius Mela to help him with his locations. He does not record his success. Ultimately, the advice of Nalvage in relation to Chaldei (Part 42) and Chaldea (Part 72) is the only way to establish the locations of the obscure and ambiguously described parts of the world: 'You shall finde the difference of it, in practice'.

The Ninety-One Parts of the World

Many of the locations are well-known. However, for the obscurer areas Dee's Spiritual Diaries (*Cotton Appendix XLVI, Parts 1 & 2*, published as *A True and Faithful Relation of What passed for many Yeers Between Dr. John Dee and Some Spirits*, edited by Meric Casaubon, 1659) are often the only guide. In these instances, supportive quotations are given. Other parts, especially those located by Kelley or Nalvage in the Far Orient or in the Arctic regions, are difficult to place on the world map today, as in Dee's time these regions were largely unexplored and uncharted.

1 **AEGYPTUS:** Egypt.

2 **SYRIA:** Southern Syria.

3 **MESOPOTAMIA:** Land between the Tigris and Euphrates rivers in Northern Iraq and North-East Syria.

4 **CAPPADOCIA:** Extensive province of Central Turkey, stretching from the Black Sea in the north to Cilicia (Part 14) in the south. The original territory, Cappadocia Proper, occupied the southern areas.

5 **TUSCIA:** Tuscany or Etruria, a province in Central Italy including Florence.

6 **PARVA ASIA:** Asia Minor, Anatolia or Asiatic Turkey.

7 **HYRCANIA:** Area south-east of the Caspian Sea in Iran.

8 **THRACIA:** Thrace includes Eastern Greece, Turkey in Europe, and Southern Bulgaria.

9 **GOSMAM:** According to Kelley, 'Here appear great Hills, and veins of the Gold Mines appear: the men seem to have baskets of leather. This is one of the places under the Pole Artick.'

10 **THEBAIDI:** Thebes (Egypt) and surrounding area.

11 **PARSADAL:** Kelly, 'Here the sun shineth fair.' Most probably Pasargardae or Parsagarda ('the habitation of the Persians'), the ancient capital of Parsa/Persis/Persia Proper or the modern Iranian province of Fars (Part 74). Parsagarda is located about 60 miles northeast of Shiraz.

12 **INDIA:** Includes Indian provinces along the Indus River, roughly present-day Pakistan and India West of the Ganges (India Intra Ganges).

13 **BACTRIANE:** Bactriana covers Northern Afghanistan and the south-east of the Turkmenistan, the River Amu Darya (Oxus) forming the northern boundary. For lands to the north of the river, see Sogdiana (Part 26).

14 **CILICIA:** Coastal country bordering the Mediterranean in South-East Turkey.

15 **OXIANA:** Alexandreia Oxiana, a town and its surrounding area on the Oxus River (Amu Darya) on the borders of Northern Afghanistan and Uzbekistan.

16 **NUMIDIA:** Eastern Algerian coastal district between Africa (Part 86) and Mauretania (Part 91).

17 **CYPRUS:** Cyprus.

18 **PARTHIA:** North-East Iran, to the south of Hyrcania (Part 7). The region has a common border with Turkmenistan.

19 **GETULIA:** The Western Sahara, south of Morocco, including Southern Algeria, Mali and the modern state of Mauritania.

20 **ARABIA:** Saudi Arabia.

21 **PHALAGON:** Dee: 'I have never heard of it.'

Kelley: 'It is toward the North, where the veines of Gold . . . appear . . . The men have things on their shoulders of beasts skins.'

Dee: 'Groynland as I think' (i.e. Greenland).

22 **MANTIANA:** This is Matiana or the Mattieni by Lacus Matianus, now Lake Urmia in North-Western Iran. The population is mainly Kurdish. Lake Van, approximately 200 miles west in Eastern Turkey, was once called Lake Mantiana.

23 **SOXIA**: Sacae/Sachia/Sakas approximates with Xinjiang Uygar or Sinkiang Uighur region, North-West China. It is also known as Chinese Turkistan.

Kelley: 'People here appear of reddish colour.'

24 **GALLIA**: A 'greater' France with the Rhine forming the northern and eastern boundaries, thereby including Belgium, Luxembourg, and the Southern Netherlands.

25 **ILLYRIA**: At its greatest extent, Illyria included Central and Eastern Austria, Western Hungary or Transdanubia, the former Yugoslavia excluding Macedonia, Northern Bulgaria and Romania.

26 **SOGDIANA**: District between the rivers Amu Darya (Oxus) and Syr Darya (Jaxartes) including Uzbekistan, with the cities of Bokhara and Samarkand, and Western Tajikistan. Afghanistan is to the south, for which see Bactriana (Part 13).

27 **LYDIA**: Coastal region in Western Turkey.

28 **CASPIS**: Area to the south-west of the Caspian Sea in Iran.

29 **GERMANIA**: Includes modern Germany, Poland, the Czech Republic, Slovakia, and extends to the Italian border in the south, incorporating Switzerland and the Tyrol in Western Austria. In the north, Germania can include Denmark, Norway and Sweden, although Dee was told that Brytania (Part 61) could be used for Denmark, which at that time governed Norway as well.

30 **TRENAM**: Kelley: 'Here appear Monkies, great flocks. The people have leather Coats, and no beards, thick leather, and Garthers . . . '

Nalvage: 'These people are not known to you?'

Dee: 'Are they not in Africa?'

Nalvage: 'They be.'

Probably Teniam, a region on Jodocus Hondius's *World Map* (1608) straddling the Ivory Coast/Upper Volta/Ghana borderlands.

31 **BITHYNIA**: Black Sea coastal region in the north of Turkey, west of Paphlagonia (Part 40), including Istanbul (Asian side).

32 **GRAECIA**: Nalvage: 'A great Citie, and the Sea hard by it.'

Dee: 'Is not that great Citie Constantinople?'

Nalvage: 'It is . . .'

Graecia is thus Istanbul, not Greece; for which use Achaia (Part 37).

33 **LICIA**: Lycia is a country on the south coast of Turkey or Anatolia.

34 **ONIGAP**: Kelley: 'Here appear handsome men, in gathered tucked garments, and their shoes come up to the middle of their legs, of diverse coloured leather.'

Nalvage: 'These be beyond Hispaniola.'

Kelley: 'It is a low Countrey. Here appear great piles of Stones like St Andrews Crosses . . . There are on this side of it (a great way) a great number of dead Carkases . . .'

Nalvage: 'It is beyond Giapan.' (That is, beyond Japan across the Pacific to the Americas. Note that Onigap is an anagram of Giapon.)

Dee: 'Then it is that land, which I use to call Atlantis.'

Nalvage: 'They stretch more near the west.'

This can only be Mexico, particularly the Yucatan. Beyond Hispaniola (Haiti and Domenica) and west of 'Atlantis' or America is Central Mexico and the Yucatan, which is a low-lying peninsula. The people wore bright colours; the temples could resemble St Andrew's crosses; and, many people were slaughtered by the Spanish Conquistadores.

35 **INDIA MAJOR**: India Extra Gangem or India east of the Ganges, which includes all of South-East Asia.

36 **ORCHENY**: Nalvage: 'A great many little Isles.'

Dee: 'Do you mean the Isles of Orkney?'

Nalvage: 'No.'

Dee: 'They seem to be the Isles of Malacha.'

Dee is mistakenly thinking of the islands around Malaya (Malacha or Malacca) or even the Moluccas. The Orcheni were a people south of Chaldea (Part 72), living on or by islands in the marshlands of the lower Tigris and Euphrates.

37 **ACHAIA**: Southern Greece, including Athens and the Peloponnisos.

38 **ARMENIA**: Extensive region which, most comprehensively, stretches

from the Euphrates in eastern Turkey to the Caspian Sea, thereby including Armenia and Azerbaijan.

39 **CILICIA (NEMROD):** Nalvage: 'You never knew this Cilicia. This is Cilicia where the Children of Nemrod dwell. It is up in the Mountains beyond Cathay.' Probably Calatia, a region in this location featured on Emery Molyneux's terrestrial globe of 1592. It equates with the extreme north-eastern province of Russia by the Bering Straits, the Magandan Oblast. Cilicia in Turkey is Part 14.

40 **PAPHLAGONIA:** Black Sea coastal country in the north of Turkey.

41 **PHASIANA:** Mainly Kurdish region in Eastern Turkey, north of Lake Van, not to be confused with Phazania/Fezzan in Libya, for which see Garamantica (Part 45).

42 **CHALDEI:** The people of Chaldea (Part 72).

43 **ITERGI:** Nalvage: '. . . the people are yellow, tawney . . . They are to the south of the last Cilicians.' This is possibly Mongolia, Manchuria (North-East China), and Korea. The name appears in this region on a terrestrial globe, dated 1492, of German geographer Martin Behaim (c.1459–1507).

44 **MACEDONIA:** Northern Greece and the Former Yugoslav Republic of Macedonia.

45 **GARAMANTICA:** Garamantes, a large area in Inner Africa, covering the Eastern Sahara, including the south of Libya (Fezzan), extreme South-Eastern Algeria, Niger and Chad.

46 **SAUROMATICA:** Sarmatia or European Russia.

47 **AETHIOPIA:** Includes Ethiopia south of Egypt and also the entire unknown African continent south of the Equator, which was known as Ethiopia Interior in Dee's time. Unexplored parts of Africa north of the Equator were known as Libya Interior.

48 **FIACIM:** Kelley: 'Now he sheweth by the North Pole and the great Mountain.'

This is the North Pole. A great mountain was believed to exist at the Pole.

49 **COLCHICA:** Colchis roughly equates with the modern Republic of Georgia, located to the east of the Black Sea.

50 **CIRENIACA:** Cyrenaica, a Mediterranean coastal region of Eastern Libya.

51 **NASAMONIA:** Ill-defined north-eastern Libyan coastal district by the Gulf of Sirte in the west of Cireniaca (Part 50).

52 **CARTHAGO:** Carthage, Tunisia.

53 **COXLANT:** Nalvage: 'It appeareth very Eastward.'

Kelley: 'It is on high ground. There come four Rivers out of it, one East, another West, another North, and another South . . . Is this the Paradise that Adam was banished out of?'

Nalvage: 'The very same.'

A discussion follows which does not help to locate Coxlant. The search for the Earthly Paradise, like the Eldorado, was the dream of early explorers. The four rivers are the Pison (The Persian Gulf?), Gihon (The Nile?), Hiddekel (Tigris), and Euphrates. The favourite location of Paradise was considered to be a little north of the confluence of the Tigris and Euphrates. However, other locations favoured sites further north in Mesopotamia and Armenia. Tibet could be another location. It is very easterly; on high ground; and the four rivers are the Mekong (east), the Indus (west), the Yangtze (north), and the Brahmaputra (south). Ultimately, however, the location of Coxlant or the Earthly Paradise must rest with the spirituality of the individual.

54 **IDUMEA:** Also called Edom, this is Southern Israel and Jordan.

55 **PARSTAVIA:** Actually Bastarnia, approximately Bessarabia or Moldavia to the east of Romania.

56 **CELTICA:** Nalvage: 'It is that which you call Flandria, the Low Country.'

This is North-West France and Belgium, not Central Gaul which is usually known as Celtica.

57 **VINSAN:** Kelley: 'Here appear men with tallons like Lions. They be very devils. There are five isles of them.'

Suggest the ancient kingdom of Wu-Sun, south of Lake Balkhash in Kazakhstan. The 'isles' could be communities near the lake.

58 **TOLPAM:** Kelley: 'Under the South Pole.' This is Antarctica and Australasia.

59 **CARCEDONIA**: Carchedonia or modern Tunisia.

60 **ITALIA**: Italy, including the Istrian Peninsula in Croatia.

61 **BRYTANIA**: The British Isles, Scandinavia, and possibly places not included in the 91 parts.

62 **PHENICES**: Phoenicia, approximately the Lebanon and Northern Israel.

63 **COMAGINEN**: Commagene, a land-locked district in Southern Turkey, bounded on the east by the Euphrates and on the south by Syria. Cilicia (Part 14) is to the west.

64 **APULIA**: Province in south-east Italy between the Apennines and the Adriatic, bounded on the south by Calabria or the 'heel' of Italy.

65 **MARMARICA**: North African coastal region straddling the Egyptian and Libyan border. The Nile forms the eastern boundary.

66 **CONCAVA SYRIA**: Hollow Syria, usually known as Coele Syria, now forms Northern Syria.

67 **GEBAL**: Later Byblos, now Jubayl, about twenty miles north of Beirut, Lebanon.

68 **ELAM**: Also known as Susiana, it is approximately the same as the modern Iranian province of Khuzestan at the north of the Persian Gulf, bordering Iraq and including Abadan.

69 **IDUNIA**: Nalvage: 'It is beyond Greenland.'

70 **MEDIA**: North-Western Iran, south of Caspis (Part 28) and Hyrcania (Part 7). Includes Teheran.

71 **ARIANA**: Eastern Iran, Pakistan west of the Indus, Southern Afghanistan.

72 **CHALDEA**: A tract of country in South Iraq running along the Euphrates from the Persian Gulf to Babylon (about 50 miles south of Bagdad). The Shamiya Desert forms the western boundary.

73 **SERICIPOPULI**: A people in Eastern Asia. Serica or Seres equates with China and the Far East.

74 **PERSIA**: Persis or Parsa, this is approximately the modern Iranian province of Fars. Located in South-West Iran and bounded on the west by the Persian Gulf, the province was the kernel of ancient Persia and includes the ancient cities of Parsagarda (Part 11) and Persepolis.

75 **GONGATHA**: Kelley: 'Towards the South Pole.'

This is Gongala, an area to the south of Libya Interior by the Equator. In the sixteenth century Kelley's description is apt, but today the region equates with South Sudan.

76 **GORSIM**: Kelley: 'Beares and Lions here.'

Most probably Chorazin/Korazim/Gorazim, an ancient site to the north of Lake Tiberias (Sea of Galilee), Israel, with the ruins of a black basalt synagogue. The place was condemned by Jesus and legend claims the Antichrist will be born there. Note also Chorasmia/Khorezm/Khiva, south-east of the Caspian Sea in Turkmenistan.

77 **HISPANIA**: Spain and Portugal.

78 **PAMPHILIA**: Southern Turkish coastal land, between Lycia (Part 33) and Cilicia (Part 14), forming a narrow strip of land around the Bay of Antalya.

79 **OACIDI**: This is Oasitae ('. . . of the Oasis'), the oasis area west of the Nile, which includes the great oasis of the Oracle of Amon.

80 **BABYLON** or **BABYLONIA**: Region in Southern Iraq, extending north from the Persian Gulf between the Lower Tigris and the northeastern Arabian desert. Babylon, the capital, is about fifty miles south of Bagdad.

81 **MEDIAN**: Kelley: 'It is much Northward.'

Note, however, Midian—the land of the Midianites by Sinai; or, even the people of Media (Part 70).

82 **IDUMIAN**: Kelley: 'They are two Isles environed with an arm of the Scythian Sea, which goeth in at Maspi.'

Most probably the region to the north-east of the Aral Sea in the Kazakhstan. Suggest 'Maspi' is a corruption of the Aspisii Montes/Mons Aspisii, which shortened to M. Aspisii, distorts to Maspi. The mountains were supposedly located in this region, but in the sixteenth century much of this land and especially the far north of Siberia or Scythia was Terrae Incognita. Mercator's map of North-East Asia, which is dated 1569, shows a hypothetical arm of the Scythian Sea (Laptev and East Siberian

seas) almost reaching to the north-east of the Aral Sea with the M. Aspisii nearby. The Aspisii Scythea were the people dwelling to the west of the mountains and to the north of the River Jaxartes (Syr Darya). Note also, however, the Arimaspi detailed in Part 88 below. The Maspii, a noble Persian tribe, are too far south to be considered.

83 **FELIX ARABIA**: Arabian Red Sea coastlands, particularly the south-western areas, including the Yemen.

84 **METAGONITIDIM**: The Metagonitae were a people living in Tangiers and the surrounding area. The district forms the west of Mauretania (Part 91) or modern Northern Morocco.

85 **ASSYRIA**: Eastern Iraq between the Tigris and the Iranian border.

86 **AFRICA**: Mediterranean coastal region of Libya, including Tripoli and the modern province of Tripolitania, but excluding the eastern part, for which see Cireniaca (Part 50) and Nasamonia (Part 51). The region also includes the eastern Algerian coastlands and the Algerian/Tunisian border. This is not the continent of Africa.

87 **BACTRIANI**: The people of Bactriana (Part 13).

88 **AFNAN** or **AFRAN**: Kelley: 'Here appear people with one eye in their head, seeming to be in their breast, towards the Equinoctial.'

Dee: 'I remember of people called Arimaspi.'

Dee is confused here, as the Arimaspi ('the one-eyed') were a people on the left bank of the Middle Volga, north of the Caspian Sea. The Afran are the people Ptolemy called the Aphricerones, located just north of Equatorial Africa in North Zaire. The ancient scholars considered that all the southern parts of Africa were uninhabitable (as with many unexplored lands) and populated with strange beasts. Herodotus included in his conjectures on unknown Africa descriptions of peoples with 'one eye in the breast instead of the usual head', which must be the people referred to.

89 **PHRYGIA**: Large province in Central Turkey. Greater Phrygia was bounded on the east by Cappadocia (Part 4).

90 **CRETA**: Crete.

91 **MAURITANIA** or **MAURETANIA**: Morocco and the north Algerian coastlands, not to be confused with the modern state of Mauritania, which is located further south and for which see Getulia (Part 19).

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Appendix IV

Angels of the Elemental Tablets

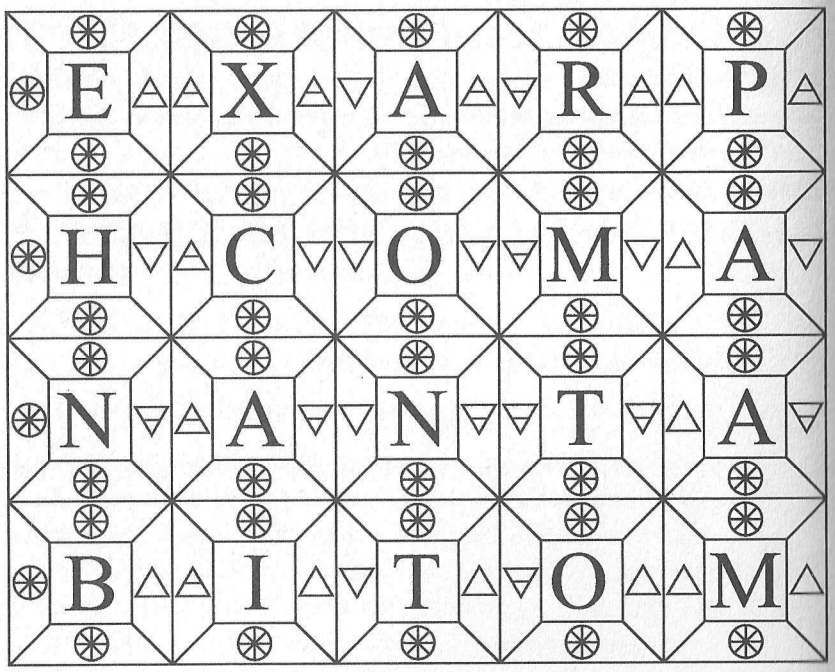

Figure 91: Full Tablet of Union

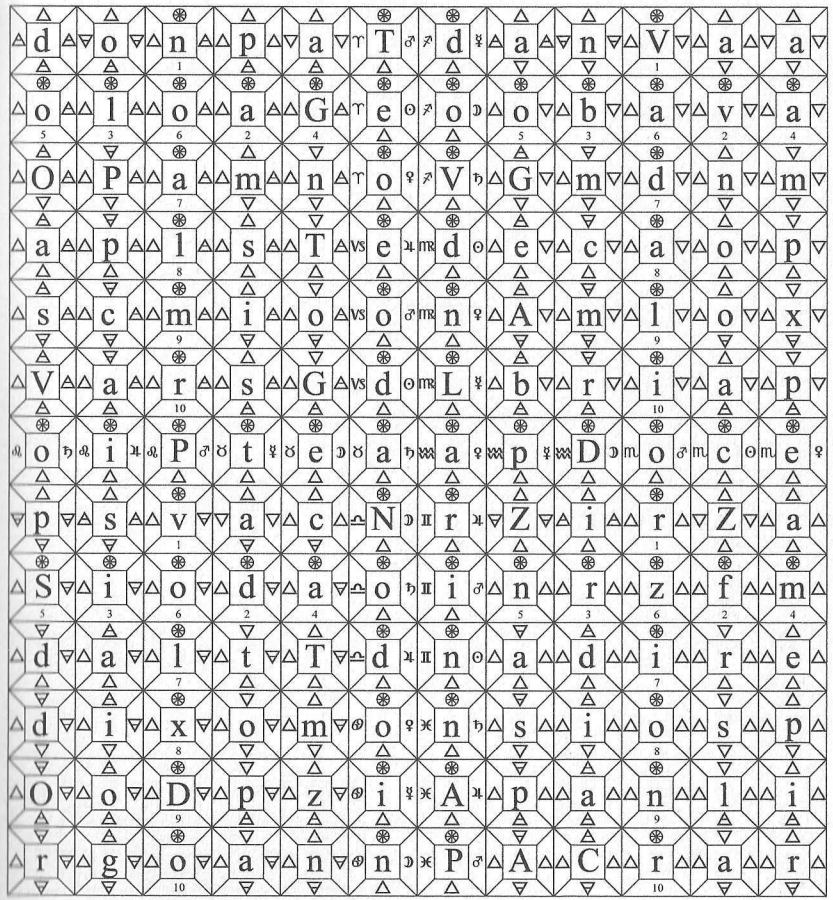

Figure 92: Full Elemental Tablet of Fire

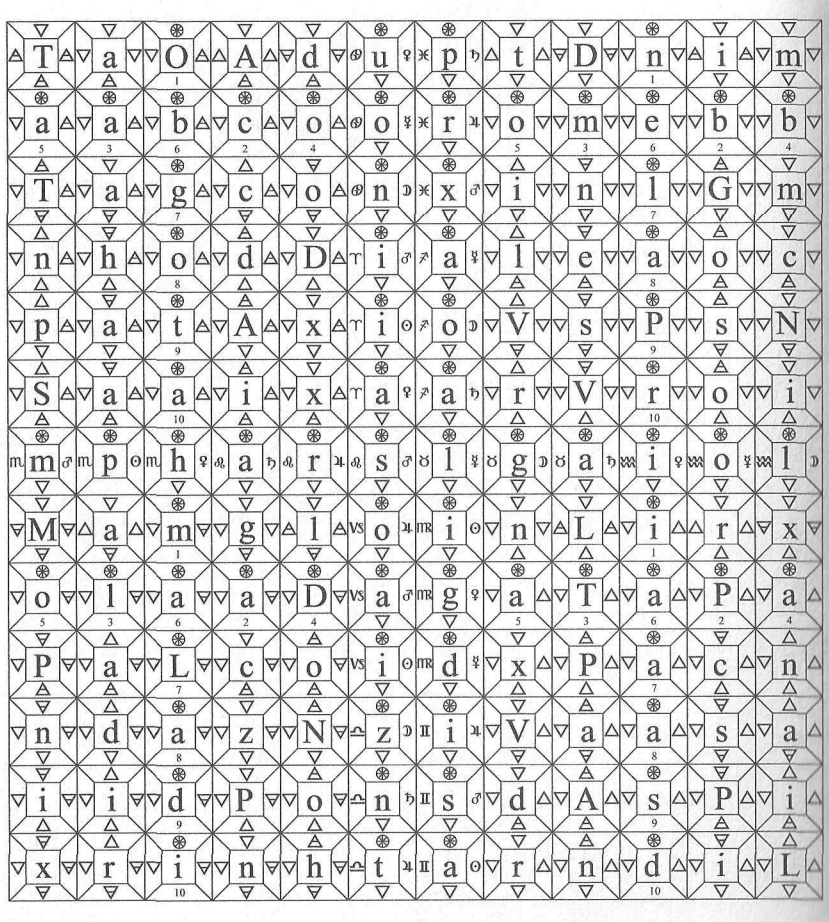

Figure 93: Full Elemental Tablet of Water

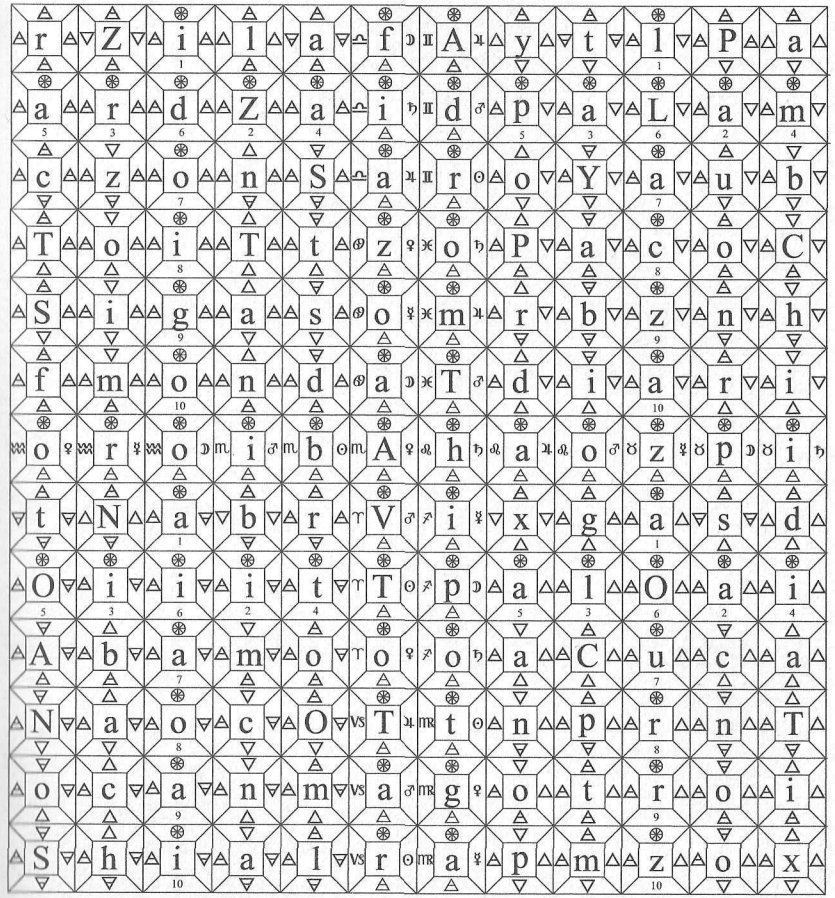

Figure 94: Full Elemental Tablet of Air

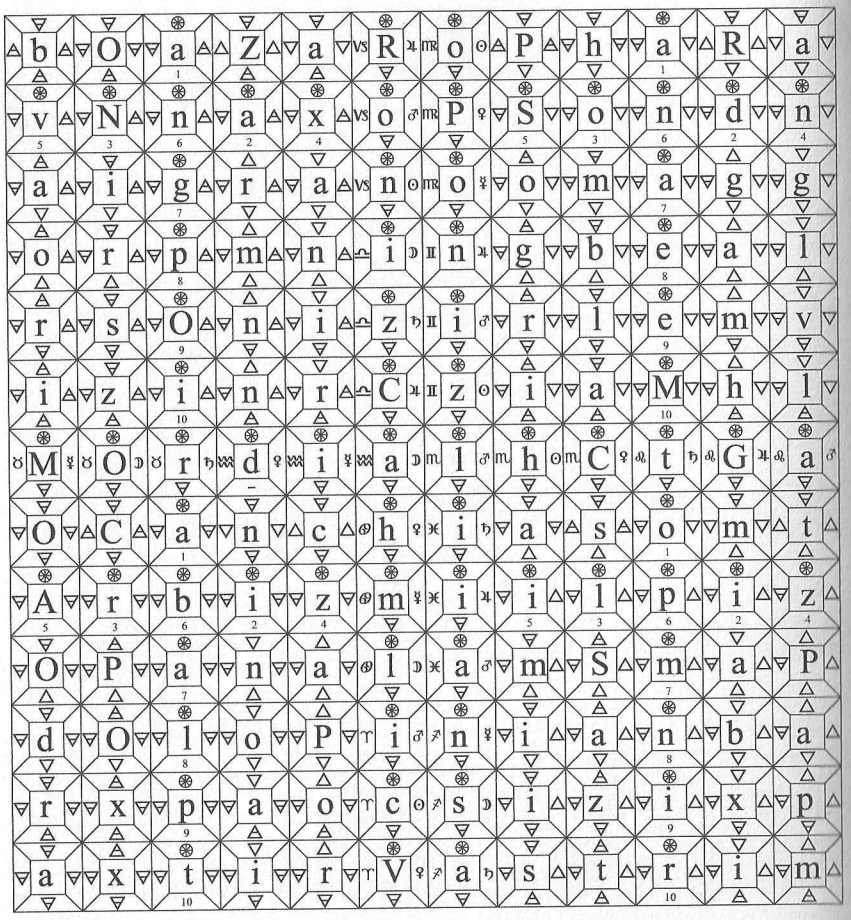

Figure 95: Full Elemental Tablet of Earth

The Three Great Secret Names of God

At the very top of the hierarchy of the Elemental Tablet are the Three Great Secret Names of God. In the practice of modern Enochian magick, prior to contacting any angel from the Elemental Tablet, the Three Great Secret Names of God should be first be invoked. The Golden Dawn and Crowley incorporated the names in a preliminary temple opening. Whether you use these temple openings in your own work, or if you design your own opening ritual, you must never neglect to recognize by name the Three Great Secret Names of God who rule the Elemental Tablet you are working with.

Elemental Tablet	*Three Great Secret Names of God*		
Air	ORO	IBAH	AOZPI
Water	MPH	ARSL	GAIOL
Earth	MOR	DIAL	HCTGA
Fire	OIP	TEAA	PDOCE

Figure 96: The Three Great Secret Names of God of the Elemental Tablets

The Seniors and the Kings

Next in hierarchical order are the six seniors and the king of the Elemental Tablet. After invoking the Three Great Secret Names of God, these seven angels must also be recognized by name and made part of the magician's opening ritual.

If you are invoking an individual senior, you may omit the names of the other seniors (but not the king) in your ritual opening.

Elemental Tablet	*Planets Assigned to the Seniors*					
	Mars	*Jupiter*	*Luna*	*Venus*	*Saturn*	*Mercury*
Air	Abioro	Aaozaif	Htmorda	Ahaozpi	Hipotga	Autotar
Water	Lsrahpm	Saiinou	Laoaxrp	Slgaiol	Ligdisa	Soniznt
Earth	Laidrom	Aczinor	Lzinopo	Alhctga	Liiansa	Ahmlicu
Fire	Aaetpio	Adoeoet	Alndvod	Aapdoce	Aarinnap	Aarinnap

Figure 97: The seniors of the Elemental Tablets

Elemental Tablet	*Name of King for Operations of Mercy*	*Name of King for Operations of Severity*
Air	Bataiva	Bataivh
Water	Raagios	Raagiol
Earth	Iczhhca	Iczhhcl
Fire	Edlprna	Edlprna

Figure 98: The kings of the Elemental Tablets

Air Subangles	***Elemental Tablet of ....***				***Duty***
	Air	***Water***	***Earth***	***Fire***	
Servient Angels	Cz|o|ns To|i|tt So|g|as Fm|o|nd	To|g|co Nh|o|dd Pa|t|ax Sa|a|iz	Ai|g|ra Or|p|mn Rs|o|ni Iz|i|nr	Op|a|mn Ap|l|st Sc|m|io Va|r|sg	*Sixteen good angels most skilled and powerful in medicine and the curing of diseases.*
Invoke with god Name -	**Idoigo**	**Olgota**	**Angoi**	**Noalmr**	
Command with god Name -	**Ardza**	**Oalco**	**Unnax**	**Oloag**	
Kerubic god Name	**Erzla**	**Ataad**	**Eboza**	**Adopa**	
Kerubs	Rzla Zlar Larz Arcl	Taad Aadt Adta Dtaa	Boza Ozab Zabo Aboz	Dopa Opad Pado Adop	*Sixteen good angels who are most powerful and skilled in the mixing together of natural substances.*

Water Subangles	***Elemental Tablet of ....***				***Duty***
	Air	***Water***	***Earth***	***Fire***	
Servient Angels	Oy|a|ub Pa|c|oc Rb|z|nh Di|a|ri	Ma|l|gm Le|a|oc Vs|p|sn Rv|r|oi	Om|a|gg Gb|e|at Rl|e|mu Ia|m|hl	Gm|d|m Ec|a|op Am|l|ox Br|i|ap	*Sixteen good who are powerful & learned in the finding, collection use and virtues of metals, and in the coagulations and powers of jewels.*
Invoke with god Name -	**Palam**	**Nelapr**	**Anaeem**	**Vadali**	
Command with god Name -	**Llacza**	**Omebb**	**Sondn**	**Obaua**	
Kerubic god Name	**Eutpa**	**Atdm**	**Ephra**	**Aanaa**	
Kerubs	Utpa Tpau Paut Autp	Tdim Dimt Imtd Mtdi	Phra Hrap Raph Aphr	Anaa Naaa Aaan Aana	*Sixteen good angels who are powerful in transporting from place to place.*

Earth Subangles	***Elemental Tablet of ....***				***Duty***
	Air	***Water***	***Earth***	***Fire***	
Servient Angels	Ab|a|mo Na|o|ca Oc|a|nm Sh|i|al	Pa|l|co Nd|a|zn Ii|d|po Xr|i|nh	Op|a|na Do|l|op Rx|p|ao Ax|t|ir	Da|l|tt Di|x|om Oo|d|pz Rg|o|an	*Sixteen good who are powerful and learned in Transformation.*
Invoke with god Name -	**Aioaoi**	**Maladi**	**Cbalpt**	**Ulxdo**	
Command with god Name -	**Oiiit**	**Olaad**	**Arbiz**	**Sioda**	
Kerubic god Name	**Hcnbr**	**Pmagl**	**Hroan**	**Ppsac**	
Kerubs	Cnbr Nbrc Brcn Rcnb	Magl Aglm Glma Lmgl	Roan Oanr Anro Nroa	Psac Sacp Acps Cpsa	*Sixteen good angels who are skilled and powerful in the Mechanical Arts.*

Fire Subangles	***Elemental Tablet of ....***				***Duty***
	Air	***Water***	***Earth***	***Fire***	
Servient Angels	Ac|u|ca Np|r|at Ot|r|oi Pm|z|ox	Xp|a|cn Va|a|sa Da|s|pi Rn|d|il	Ms|m|al Ia|n|ba Iz|i|xp St|r|im	Ad|i|re Si|o|sp Pa|n|li Zc|r|ar	*Sixteen good angels who liveth in and knoweth the quality and use of all four elements.*
Invoke with god Name -	**Aourrz**	**Iaaasd**	**Spmnir**	**Rizionr**	
Command with god Name -	**Aloai**	**Atapa**	**Ilpiz**	**Nrzfm**	
Kerubic god Name	**Hxgsd**	**Pnlrx**	**Hiaom**	**Pziza**	
Kerubs	Xgzd Gzdx Zdxg Dxgz	Nlrx Lrxn Rxnl Xnlr	Iaom Aomi Omia Miao	Ziza Izaz Zazi Aziz	*Sixteen good angels who are skilled and powerful in the discovering the secrets of all men.*

Figure 99: Good angels, god names, and Kerubs of the subangles, with their duties

	Elemental Tablet of . . .			
	Air	***Water***	***Earth***	***Fire***
Subangles of Air	Xcz Ato Rso Pfm	Mto Onh Cpa Hsa	Xai Aor Rrs Piz	Mop Oap Csc Hva
Invoke with reverse god name	**Ogiodi**	**Atoglo**	**Iogna**	**Rmlaon**
Command with reverse god name	**Azdra**	**Pclao**	**Xannau**	**Gaolo**
Subangles of Water	Xoy Apa Rrb Pdi	Mma Ole Cvs Hrv	Xom Agb Rrl Pia	Mgm Oec Cam Hbr
Invoke with reverse god name	**Malap**	**Rpalen**	**Meeana**	**Iladav**
Command with reverse god Name	**Azcall**	**Bbemo**	**Ndnos**	**Auabo**
Subangles of Earth	Cab Ona Moc Ash	Rpa And Xii Exr	Cop Odo Mrx Aax	Ada Adi Xoo Erg
Invoke with reverse god name	**Ioaoia**	**Idalam**	**Tplabc**	**Odxlu**
Command with reverse god name	**Tiiio**	**Daalo**	**Zibra**	**Adois**
Subangles of Fire	Cac Onp Mot Apm	Rxp Ava Xda Ern	Cms Oia Miz Ast	Rad Asi Xpa Ezc
Invoke with reverse god name	**Zrruoa**	**Dsaaai**	**Rinmps**	**Rnoizir**
Command with reverse god name	**Iaola**	**Apata**	**Zipli**	**Mfzrn**

Figure 100: Wicked angels of the subangles and the adverse gods that invoke and command them

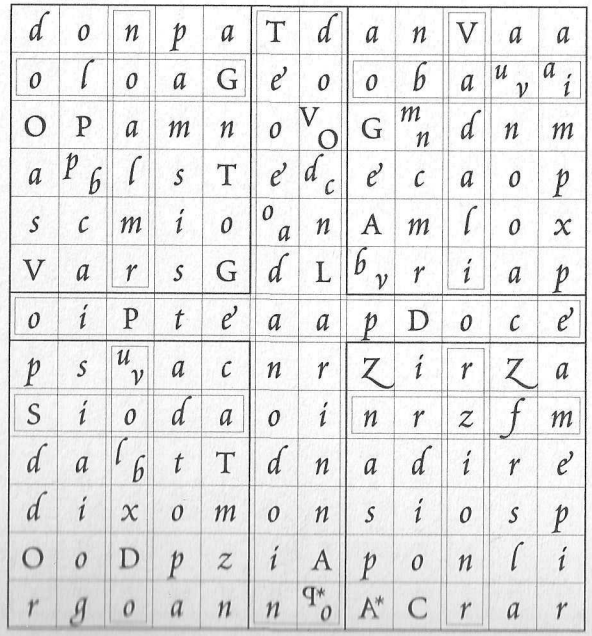

Figure 101: Multiple-lettered Elemental Tablet of Fire

Figure 102: Multiple-lettered Elemental Tablet of Water

Figure 103: Multiple-lettered Elemental Tablet of Air

Figure 104: Multiple-lettered Elemental Tablet of Earth

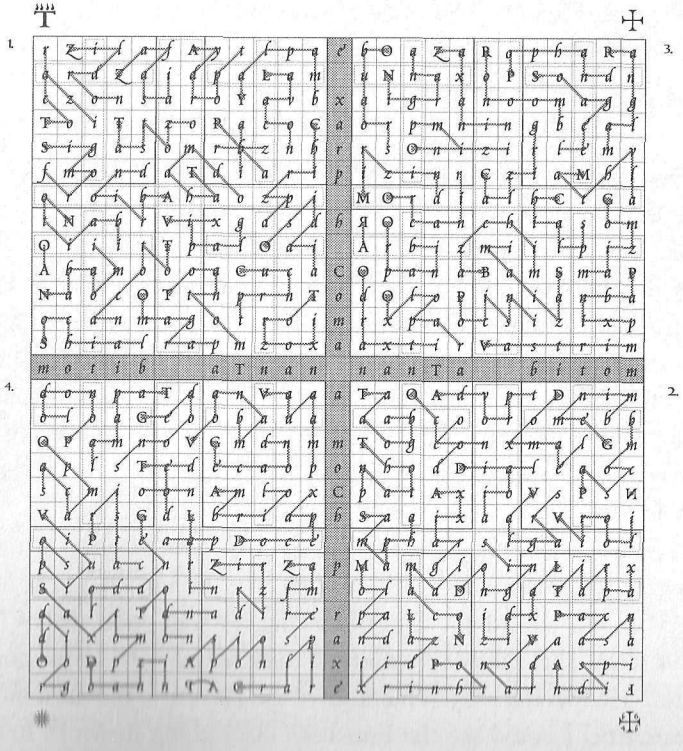

Figure 105. The Great Table (Unreformed) with the Symmetrical Characters

Appendix V

Three Examples of Enochian Magick Visions

Nanta, elo Hoath zorge ef.

"Spirit of Earth, first worshiper friendly visit."

—Laidrom, Mars senior of Earth

Example I[123]

First Session (September 25, 1980) Laidrom, Mars senior of the Elemental Tablet of Earth. Scryer: David P. Wilson.

For our first evocation session I decided we would work as Dee and Kelley did. One person would act as seer, and one as operator. The seer would recite the appropriate call, receive the vision, and communicate it during or after the session. The operator would banish, open and close the temple, and question the seer. I would be the operator, but I did not know who in our little class would be the first to sit in the visionary driver's seat. On class night there was only one rather reluctant volunteer.

David P. Wilson was not new to the world of magick. In the years leading up to his affiliation with our lodge he sat in with a host of magical groups and workshops in the Los Angeles area upon whom he later heaped scorn and ridicule because of their inability to show him "real magick." He was the boldest member of the class, also the most impatient and sarcastic. I could see the Enochian class going down in flames on opening night because David the curmudgeon once again "saw nothing!" He had done none of the preliminary Enochian work with the rest of the class. He hadn't painted a set of tablets or studied any of the calls. Still, he was our only volunteer.

I can't recall why but I decided we would to try to contact LAIDROM, the Mars Senior of the Elemental Tablet of Earth. In the spirit of *better safe than sorry*, we placed the Earth tablet in the South (Capricorn/Cardinal Earth) and enclosed the entire class in a circle cast with a clothesline cord. I banished with the rituals of the lesser and greater pentagrams and hexagrams, then opened the temple and invoked the hierarchical names as indicated in *Liber Chanokh*. David was seated on the floor at the southern edge of the circle, just inches away from the Earth tablet. Leaning against the wall behind the tablet was a huge cardboard version of the [Elemental] Tablet of Earth that I placed there for the other members of the class to focus upon. I turned on the tape recorder and gave David a copy of the Call to read. I sat down behind him while he read it aloud.

He did rather well considering he had never read it before. When he was finished, he closed his eyes and took a deep breath. Nothing happened. I asked him to read the Call again. He did so and after only a few seconds he said, "I have a landscape. I see a landscape."

I was relieved beyond words. "What does it look like?"

David proceeded to describe in surprising detail a desert vista of flat, trackless white crystalline powder stretching to the horizon. Great gray columns of volcanic rock towering over the plain broke the monotony of the scene. Between the columns the ground was pockmarked with countless gaping pits.

That was it. Nothing else was occurring. I asked him to read the Call a third time. This time there was movement. From out of a pit in the center of his field of vision arose a black cone. He said it sparkled from the inside and upon its surface with thousands of little sparks that jumped from one star to another.

I asked, "Is this LAIDROM?"

David grabbed his pencil and notepad and quickly scribbled something. I looked at what he had drawn. It looked like four very poorly drawn Enochian letters. At the time it meant nothing to me. I asked for a clearer answer. "Is this LAIDROM?"

"It's him! It's him! I see him."

He described a humanoid figure draped in the same material from which the cone was constructed. He had an egg-shaped head but no face. His hands were like mittens—there were no fingers. He reached his arm toward the ground and "drew" a diagram in the sand in front of him. David quickly copied the figure on the notepad. It was a square divided diagonally by two lines with a small circle in the lower left-hand corner. We took this to be LAIDROM's signature.

We were all very excited. It was as if the entire class saw David's vision in our mind's eye. Then it occurred to me. Now that we've got this guy, what the hell are we to do with him? Before I could think of what to do next, David said, "Lon, I feel like . . . I feel . . . I could make strange sounds."

This was a twist. "Let yourself." I told him. "Go with it." I tried to sound calm.

"*Naw-n tahelo hoh athayzo raygayeff*. . . this is bullshit!"

"No! Relax, let it happen!"

"I mean it, I feel like an idiot. I'm too . . . *zil-zi-anzilzi-lo-da-arp nan-ta* . . . (inaudible) . . . *ef* . . . *efee thar-zi*. I am sorry. That's all. Nothing like this has ever happened before. I just felt like doing it." David's apology was comical. We all broke into nervous giggles.

It had been quite an evening. As we had planned nothing particular to do with LAIDROM, I thought it wise to quit while we were ahead. I asked David to thank our spirit guest for his visit and proceeded to banish and close the temple.

One of the class members had brought along his Enochian Dictionary[124] and suggested we try to use it to see if David's strange babbling actually meant something. I rewound the tape and played it back from the beginning. Everything was crystal clear right up to the time of LAIDROM's appearance, when the tape developed an irritating distortion. We joked that it was the fault of malicious spirits and expected it to soon clear up. It did not. In fact, by the time the tape reached David's babbling we could hardly pick his voice out from behind the bank of white noise. As soon as the good stuff was over, the distortion suddenly stopped.

Noise notwithstanding, after replaying the section of tape a dozen times or more, we picked up enough of what was being said to write down three audible strings of syllables:

naw-n tahelo hoh athayzo raygayeff.

zil-zi-anzilzi-lo-da-arp nan-ta . . . (inaudible) and

ef . . . *efee thar-zi.*

Starting at the beginning, we painstakingly played with the phonetics of each word (and the word/words following) and attempted to match them with words in the Enochian Dictionary. Obviously we weren't being very scientific, nor, I confess, very objective. This was all very exciting and romantic, and I am sure that night we would have squeezed *some* profundity out of any string of sounds. Be that as it may, it took less than an hour to break the sounds up as follows:

Nanta, elo Hoath zorge ef.—Which translated neatly to: "Spirit of Earth, first worshiper friendly visit."

Zil zien—"stretch forth hands"

Zilodarp Nanta—"stretch forth and conquer Spirit of Earth"

Ef etharzi—"visit in peace."

Needless to say we were all very impressed. At the end of the evening it was agreed that from now on class would meet two times a week to pursue Enochian magick. Sadly, David's ability to break spontaneously into the Enochian language would diminish rapidly as his familiarity with the language of the Calls increased. After the fourth or fifth session, he lost the ability completely. His visions, on the other hand, became clearer, more informative, and more provocative.

Example 2

Monday Night Magick Class (July 17, 2006) Twenty-ninth Aethyr Rii. Scryer: Jill Belanger

Enochian scrying sessions sometimes trigger emotional, physical, even sexual reactions. This is a clip from the transcription of a recording of a Monday night magick class scrying of the twenty-ninth Aethyr, Rii, and its governors: Vastrim, Odraxti, and Gomziam. The main scryer in this session was Jill Belanger, one of the class's most talented seers. It demonstrates that Enochian visions need not take the form of biblical-esque landscapes and heavy magical pronouncements. I thank

Jill for being a very good sport and allowing us to eavesdrop on part of this provocative session.

This session started with the full opening ritual as outlined in chapter one.

As soon as I closed my eyes I was pulled into a vortex, an upside down six, and I was pulled in with an . . . um . . . another gentleman, a lover, a man, and we were instantly in sexual ecstasy going in water in the form of six, and just flying around, the flame was in the middle, and the water was swirling around, and I was lost in that ecstasy for a while. And then I thought, No, I've got to figure out what this message is about. So I tried to push him away. (Laughter from class.) And I said (very drunkenly), "Gumziam [sic], where are you? And I kept flying around in the water vortex. I then saw two triangles together but three dimensional, in sort of like (garbled) with three or four sides instead of eight sides, and then the two triangles . . . one split off from the other one. One on top, one on bottom, and the widest parts were together, and I was standing in the middle . . . and it was like the floor and ceiling were separating and apart.

And I looked down, and the floor was split into four parts, not like the Watchtowers, more like pyramids, and one was Fire, Water, Earth, and Air. Then it was stuck back together again, and I was swirling with the vortex again. I said, "Fire creates, but water solidifies," and the two pyramids went back together, and I was with this lover again, floating around, and I was like, "OK! Let's . . . well . . . OK!" (Laughter from class.) I'm still kind of hot! (More laughter.)

Example 3

Public Workshop (July 22, 2006) Thirtieth Aethyr, Tex. Scryer: name withheld

The following is a letter I received a few days after I returned home from a workshop series on Enochian vision magick. The vision the young woman describes occurred during a scrying session that concluded a half-day public workshop. She, like most of the attendees at this event, had never performed Enochian magick before.

After I had outlined a brief history of Dee and Kelley's adventures and the fundamentals of Enochian magick, the entire class took part in the ritual and chanting of the Ring/Lamen/Holy Table/Sigillum/Table of Nalvage opening ceremony. Over their two-part chorus of the Table of Nalvage words, I recited the nineteenth call to penetrate the thirtieth Aethyr, Tex. Here is her experience.

Hi, Lon!

Thanks again for making the trek here . . . last weekend. I learned a lot more than I had expected to, which is why I'm writing you this. I didn't get a chance to talk to you about the things I saw/did when you led the class foray into the Enochian aethyrs, and initially I was hesitant to because of the rather personal nature of some of it. But after talking to [my brother] about it, I realized I should tell you; in fact, he insisted I do so. So here goes.

We had just finished chanting the Holy Table, and you indicated we should close our eyes while you continued chanting and just follow the images that came to us. Initially I got not images per se, but random geometric shapes in dark shades of purple and green, mostly pyramids, and pyramids of one color in front of squares of a slightly darker shade. I realized that I was falling forward, swiftly, down a triangular corridor filled with a dark purplish haze, with occasional lighter purple flashes—like falling through layers and layers and layers, whoosh, whoosh, whoosh, with something spinning all around me at the same time. Then I realized I wasn't going down anymore, but rising, still through this triangular purple infused corridor, whoosh, whoosh, whoosh, still the spinning, and I began to feel my heart pounding like it would burst inside me, I felt dizzy and slightly nauseous, and just when I thought I couldn't stand it for another moment longer, I stopped speeding forward, and the purple mist cleared, and I was standing on a grassy plain, almost a hilltop, that rose slightly upward in front of me. I realized that the thing that had been spinning seemed to be the petals of an enormous flower, a lotus, perhaps, and that the hillside on which I stood was contained within its perimeter, like a low wall going around it. It occurs to me now that I was facing north.

Beyond the border of the wall were two more hills in the distance, one to the left and one to the right, covered in vibrant dark green vegetation, and I knew vaguely that there were Things in those hills, in those trees, but I didn't have time to think about them. There were four pillars that stretched up around me, at the outside edge of the wall, and

as I watched, a pyramid rose up out of the hillside in front of me, or perhaps I simply moved swiftly up the hillside towards it. It wasn't large, maybe only one or one and a half stories high; it was four sided and made of a smooth golden brick or stone. A blinding light issued from the center of it, and, as I watched, the form of a person appeared in the center of this light and was walking towards me.

My impression was that he came from inside the pyramid, and he seemed to be coming from some distance, though the pyramid was just in front of me. He was tall and blond and blue eyed and wore a garment of brilliant white and a golden circlet about his temples. And he was smiling, he was so glad to see me. As he came close to me, he opened up the robe to reveal a column of blinding white light running down the centerline of his body. As my eyes adjusted to the light, I realized that the light was coming from his chakras, which were blazing yellow-white light and shaped sort of like flowers. I realized that my chakras were also blazing, and the light from his heart chakra leapt forward in a thin white-yellow tongue of flaming light and entered my heart chakra. Then his throat chakra flamed and leapt into mine, and then all of them at once seemed to, and that blazing sharing of chakra light continued for a few blissful, amazing moments.

He held his hands out in front of him, palms facing toward me, and I placed my palms against them, and the chakras in our hands blazed with light and fire for a moment. Then he took my hands and pulled them straight into his chest so that I held his heart chakra in my hands, and then he indicated that I should put his heart chakra inside my chest. I was amazed that he would suggest that, and slightly hesitant, but he was insistent, and together we thrust it into my chest. I was stunned at the force of the heat of the union of our two heart chakras. Then he gestured to his throat chakra, and again, I took his chakra in my hands, and lifted it out of him and into myself, with another flash of heat. Then I lifted out his third-eye chakra, then his solar plexus chakra, then his hara chakra. I reached next for his root chakra, and realized that in my hands it had become a huge golden phallus, and as in the curious logic of dreams, there was only one obvious way to integrate that into myself—I mounted it, and at the same time, I reached up and removed the crown from his head, symbolic of his crown chakra, and placed it on my own head at the same moment as the phallus slid into me, and the universe exploded. It wasn't sex, it wasn't copulation, it was Union,

I was perfectly with and within him, and he was perfectly with and within me. It was Bliss, it was Light, it was Perfection. I heard his voice in my ear, saying, "You are She, in Whom all things are received; She in Whom all things are created; She in Whom all things are possible. All Life is Yes; all Love is Know. Know that You are She."

At about that moment, I heard your voice saying something about looking around for landmarks that would help me remember this place, and I laughed to myself that I wasn't likely to forget this. You said something else about bringing back a sign, or a key or talisman from this place, something to know and remember it by that would help me return, and I pulled back slightly from this Being with a wordless question, and his answer was to withdraw from me, and he ejaculated into my outstretched hands, a liquid golden light that turned into two glowing, golden diamond crystals that sank into my palms and disappeared as I watched.

Then your voice said it was time to return, and without another word or glance between us I was whisked up and away, coming back into awareness of my body with a nauseating thud, my head spinning, my heart pounding painfully. You started asking us questions about what we'd seen, where we'd been, and I was too nauseated and out of breath to answer, but was amazed to hear my classmates describing similar imagery, lotuses, columns, towers, pyramids, though no one else seemed to have experienced anything close to what had passed between me and that other Being—or at least, no one was admitting to it. I sat there in a haze, listening to them, thinking about my own experience, and waiting for my heart to quit pounding, my stomach to stop churning. I must have looked pretty stunned, because [my husband] asked me if I was OK, and all I could initially articulate to him as he looked over at me was, "What the f___ just happened to me?"

We broke for dinner at about that moment, and I realized my opportunity to share it with the class had passed. But I still wanted to tell you about it, and, of course, [my husband]. We had driven separate cars that day, so we met at the house before going to the restaurant, and there at home I told him. He stared at me while I told him about it, saying it was pretty amazing, but I'd better not say anything about it in front of the class as a whole, that it was way too personal to just lay out there that way. He suggested I call [my brother], that he'd be able to decode it for me and would definitely be interested. I agreed, but

thought at the same time that I really should tell you, but wanted to do so in private.

We went to dinner and then to the meet and greet with the class, but I held back, there were always too many people around. Perhaps now, after reading my account, you understand my hesitancy. Because to be honest, I wasn't sure how to begin, I was still unsure of myself, unsure of how to confess to someone I had only just met that under his direction I had experienced a union that was way more than sexual with someone who was apparently a Being of Light, a resident of the angelic realms, and also not sure of what that said about me. But I knew who would know what it all meant, and so as soon as I got home on Sunday, I called my brother and told the whole story to him. He was jubilant, congratulatory, awestruck, and then he asked me, "Well, what did Lon say when you told him?" I had to admit that I hadn't been sure of what or how to communicate it, and had been further stymied by my husband's reaction to it. My brother was incredulous. How could I not have shared that vision with you, who of all people, would understand it and sympathize with my bewilderment at it? I should have told you everything, he insisted. I agreed and promised him I would write you. And so here we are.

My brother was curious to know which of the Aethyrs you had us reading from, and I couldn't remember; my husband thinks you said we were only going to push ourselves up a level, but my brother thinks I went farther than that and said you might recognize which one. There were things about the place that I recognized from dreams—it's a place I've dreamed of my whole life but never consciously remembered until now. I'm not unaccustomed to visions and vision quests, but this was unlike anything I've ever done before. My body's reaction to it was visceral; I crashed hard when I came back from it, and I continued to feel the physical aftereffects for several days (kind of like recovery from a bad acid trip). Today, Thursday, I'm finally feeling back up to steam. My brother said that's a normal reaction to astral projection; is that really what I did? I have my own theories about the imagery and symbolism. I'm a massage therapist and energy worker, a master of the Usui and Karuna systems of Reiki, and the student of a spirit guide who was a Native American shaman. The ejaculation of light that turned into crystals and sank into my palms resonates with me on several levels. I think one possible meaning is that it was a gift to use in my healing work. I can tell you that all this week, whenever I've "turned on" the Reiki or use one of the symbols, the chakras in my palms blaze with heat, my patients have actually commented on it! (In fact, they're heating up right now, just thinking about it.) [My brother] didn't exactly discount my idea about it, but he said there was a lot more mystical significance there than I realized, or than he should even talk to me about until I talked to you. Obviously, it's loaded with archetypal images, but I would love to know what you get from them, what level you sent me to, and if you recognize anything from my descriptions.

Thanks for your patience. This has turned from an email into a novella! I eagerly await your reply!

Brightest blessings!

Notes

1 Geoffrey James, *The Enochian Magick of Dr. John Dee.* (St. Paul, MN: Llewellyn Publications, 1994). Orignally published: *The Enochian Evocation of Dr. John Dee.* (Gillette, NJ: Heptangle Books, 1984) pp. 199–201.

2 Sometimes spelled "Kelley."

3 Meric Casaubon, ed. *A True & Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits.* Ed. Clay Holden (orig. pub. London: Maxwell: 1659, rev. ed. New York: Magickal Childe Publications, 1992. A transcription of Dee's diaries from May 28, 1583 to April 2, 1587. The Magickal Child edition expands on the original and includes additional material by Clay Holden and Lon Milo DuQuette. Hereafter referred to as "*A True and Faithful Relation.*"

4 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery: Original Sourcebook of Enochian Magic.* (Boston: Weiser Books, 2003).

5 Jean-Claude Carrière, *The Mahabharata: A Play Based Upon the Indian Classic Epic*, trans. Peter Brook (New York: Harper & Row, 1987), 5.

6 Ibid.

7 Aleister Crowley, *Magick, Liber ABA: Book Four*, ed. Hymenaeus Beta, 2nd rev. ed. (York Beach, ME: Weiser Books, 1997), 126.

8 Francis Israel Regardie (1907–1985) was private secretary to Aleister Crowley in the 1920s. Regardie went on to publish the rituals of the Golden Dawn and a series of books that made him a venerated icon of the magical and hermetic movements of the late twentieth century.

9 Aleister Crowley, Israel Regardie, eds., *Gems from the Equinox* (St. Paul, MN: Llewellyn Publications, 1974; Scottsdale, AZ: New Falcon, 1992; San Francisco: Weiser Books, 2008).

10 Israel Regardie, ed. *The Golden Dawn: The Original Account of the Teachings, Rites & Ceremonies of the Hermetic Order.* (St. Paul, MN: Llewellyn Publications, 1969). There have been numerous revised editions to this book, the latest being issued in 2002.

11 These nearly illegible photocopies were printed from microfilm on primitive heat-sensitive paper that made your skin crawl whenever you touched it.

12 Sometimes spelled *Kelly*.

13 Aleister Crowley, Lon Milo DuQuette, and Christopher Hyatt, *The Enochian World of Aleister Crowley: Enochian Sex Magick* (Scottsdale, AZ: New Falcon, 1991).

14 Lon Milo DuQuette, *Tarot of Ceremonial Magick Deck: A Pictoral Synthesis of the Three Great Pillars of Magick* (Stamford, CT: U.S. Games Systems, 1995).

15 Lon Milo DuQuette, *Tarot of Ceremonial Magick* (York Beach, ME: Weiser Books, 1995).

16 There! That wasn't so hard. Thank you, O remover of obstacles. I do believe the evil spirit of writer's block has been banished.

17 Crowley, *Magick, Liber ABA: Book Four*, 193.

18 In magick, "invocation" usually refers to the *calling into* oneself the presence or the essence of Deity; "evocation" usually refers to *calling forth* a spiritual entity (angel, spirit, demon, etc.) into the magician's triangle of art, there to be constrained and charged to do the magician's bidding. Theoretically, once the magician has successfully invoked the divine presence within himself or herself, he or she then has the divine authority to evoke the spirits.

19 John Dee, *Mysteriorum*, and *John Dee's Five Books of Mystery*, p. 54: Sloane 3188.

20 Caitlin and John Matthews, *The Western Way: A Practical Guide to the Western Mystery Tradition* (London: Arkana/Penguin Books. 1986), 294.

21 The title *doctor* has for centuries been attached to John Dee, and certainly his academic and professorial stature among his counterparts was enormous. However, there are no records of him actually receiving a doctorate degree. We do know that he finished school in 1551 with a master of arts degree and subsequently given a modest pension from King Edward VI.

22 Peter French, *John Dee: The World of an Elizabethan Magus* (New York: Dorset Press, 1989).

23 John Aubrey, *The Natural History and Antiquities of the County of Surrey* (London: n.p., 1718), 82.

24 This tidbit of historical trivia did not escape the attention of former British intelligence officer Ian Fleming when he created his fictional superspy, James Bond. Dee's espionage exploits are featured at an exhibit at the International Spy Museum in Washington, D.C.

25 Sometimes spelled *skrying*.

26 *A True & Faithful Relation*, Magickal Childe edition, p. 174.

27 For good or ill, there will always be a few of these. Foolishness and naïveté are often the most valuable weapons in the magician's arsenal.

28 Ordo Templi Orientis.

29 Without which the magician "can do nothing."

30 Even though Dee and Kelley continued an on-and-off relationship until 1587, when one particularly significant Enochian magick-related operation occurred (see book III), for all intents and purposes their angelic operations ended on July 13, 1584.

31 Johann Wolfgang Goethe, *Faust*, trans. George Madison Priest (Franklin Center, PA: Franklin Library, 1979).

32 Lon Milo DuQuette, *The Chicken Qabalah of Rabbi Lamed Ben Clifford* (Boston: Weiser Books, 2001). 129.

33 *Mysteriorum Liber Primus*. Also *John Dee's Five Books of Mystery*, pp. 67–68.

34 What is likely Dee's own copy of *Aldaraia sive Soyga: Tractatus Astrologico magicus—the Book of Sogya* is found in the British Library's MS Sloane 8.

35 It is interesting to note that one row in the table Magistri of *The Book of Soyga* is not filled with letters.

36 I encourage readers who feel drawn to the mysteries of the tables to review the following brilliant cryptographic analysis of them: Jim Reeds, "John Dee and the Magic Tables in the Book of Soyga," in *John Dee: Interdisciplinary Essays in English Renaissance Thought*, Vol. 193, *International Archives of the History of Ideas/Archives internationales d'histoire des idées*, ed. Stephen Clucas (New York and Heidelberg: Springer, 2006).

37 Carl Sagan (1934–1996) was an American astronomer and popular-science writer. This quote is from his 1980 television series, *Cosmos*.

38 Aleister Crowley, *Magick, Liber ABA: Book Three: Magick in Theory and Practice*, 231.

39 Lon Milo DuQuette, *The Key to Solomon's Key: Secrets of Magic and Masonry* (San Francisco: CCC Publishing, 2006), 104.

40 I Kings 3:5. George M. Lamsa, trans., *The Holy Bible from Ancient Eastern Manuscripts* (Philadelphia: A. J. Holman Company, 1967).

41 Ibid., I Kings 3:9–12.

42 Just as no two people share the same history (karma), flaws, talents, or potential, each magician's career is entirely unique. Hence the Lord's comment to Solomon, "Lo, I have given you a wise and understanding heart, so that there has been none like you before you, neither shall any arise after you like you" (I Kings 3:12).

43 DuQuette, *The Key to Solomon's Key*, 105.

44 Dee, *Quinti Libri Mysteriorum*, Sloane 3188.

45 John Dee, *De Heptarchia Mystica*, Sloane 3191.

46 Dee and Kelley referred to their magical sessions as actions.

47 Dee, *Quinti Libri Mysteriorum: Liber Primus*, Sloane 3188.

48 My dear friend Glacier in Chicago fashioned both the Ring and Lamen for me from a plate of thin gold (see acknowledgements).

49 "From the year 1579 in approximately this manner, in Latin or English (and furthermore in another singular and particular manner around the year 1569, sometimes for Raphael and sometimes for Michael) it was most pleasing to me to pour forth prayers to God. May God grant his wonderful mercy to me. Amen." Dee, *Quinti Libri Mysteriorum: Liber Primus*, Sloane 3188.

50 Using the inconsistent spelling characteristic of the Elizabethan period, this phrase originally read, "Beware of wavering: Blot owte suspition of us; for we are gods Creatures that haue Raigned, do Raigne, and shall Raigne for eu^. All our Mysteries shalbe known unto you." Dee, *Quinti Libri Mysteriorum: Liber Primus*, Sloane 3188.

51 The letter *b* (or *Pa* in the angelic alphabet) is used liberally in Heptarchic and Enochian magick. The frequency of its appearance has prompted some modern scholars to speculate that it represents the number seven, the key or foundational number of Dee and Kelley's angelic magick.

52 The symbols of the planets are as follows: Saturn ♄, Jupiter ♃, Mars ♂, Sol ☉, Venus ♀, Mercury ☿, Luna ☽.

53 This prayer is not found as such in the original Dee and Kelley material. I composed it to reflect my understanding of the purpose of the Lamen as it relates to myself and the Holy Table.

54 Dee, *Quinti Libri Mysteriorum*: Appendix, Sloane 3188.

55 Most likely laurel wood.

56 It is estimated in Dee's day a cubit equaled approximately forty-four inches.

57 *A True & Faithful Relation* also includes excerpts from Dee's work with Bartholomew Hickman from March 20, 1607, to September 7, 1607.

58 Aleister Crowley, *The Equinox*, Vol. I, no. 7. Reprinted as *The Equinox: Volume I*, Soror Virakam, ed. (York Beach, ME: Weiser Books, 1999), 229.

59 Dee, *Quinti Libri Mysteriorum*: Appendix, Sloane 3188.

60 And just as we microcosmic human beings are said to be the reflection of macrocosmic Deity, the individual names of the kings and princes on the 12 x 7 table that create the Lamen (which are read from right to left) are the mirror image of the those found on the 12 x 7 table that create the Holy Table (which are read from left to right).

61 Dee, *Quinti Libri Mysteriorum: Liber Secundus*, Sloane 3188.

62 *Liber Juratis* (*The Sworne Booke of Honorius*) and Athanasius Kircher's *Eodipus Aegypticus*.

63 The Greek omega here is the only example of a non-Latin letter appearing on the Sigillum Dei Aemeth.

64 When new, the candles served to illuminate the altar during several years of Gnostic masses.

65 My thanks go to Enochian magician Michael Strader for these images, which he was kind enough to also fashion for our Monday night magick class in purified tin.

66 Casaubon, *A True & Faith Relation*, 209.

67 Dee and Kelley, *Liber Mysteriorum Quintus*, Sloane 3189.

68 Much of which can be found today in Sloane 3189.

69 Sloane 3188.

70 Peterson, *John Dee's Five Books of Mystery*, 32.

71 Dee, *Mysteriorum Liber Primus*, Sloane 3188.

72 Dee, *Liber Mysteriorum Quintus*. Sloane 3188.

73 For the full quote see Casaubon, *A True & Faithful Relation*, 174.

74 New volumes of *The Equinox* continue to be published today by Crowley's magical order, Ordo Templi Orientis.

75 The Ceremony of Preparation is found in chapter one and appendix I of this book.

76 Casaubon, *A True & Faithful Relation*, 74.

77 Ibid.

78 Ibid.

79 Ibid., 88.

80 The calls are also referred to as *cries* or *keys*.

81 In this fanciful vignette, Nalvage is reaching into the future to quote the venerable author of *The Chicken Qabalah of Rabbi Lamed Ben Clifford*.

82 Dee, Sloane 3191.

83 Some of the countries are difficult for us to pinpoint today. I am deeply indebted to Robin Cousins, who has done extensive research in this area and written a marvelous essay on the subject, which he has graciously allowed me to reprint in its entirety in appendix III.

84 Casaubon, *A True & Faithful Relation*, 170.

85 Ibid., 168.

86 The four cloths were colored: The one in the east was red; the south, white; the west, green; and the north, black.

87 Casaubon, *A True & Faithful Relation*, 170.

88 Casaubon, *A True & Faithful Relation*, 183.

89 The tribes were first identified by a number, one through twelve, and later identified by name.

90 David R. Jones, "The System of Enochian Magick, Part II: The Evolution of the Tablets," *Lion & Serpent* 4, no. 4 (2001). *Lion & Serpent* is a journal published by Sekhet-Maat Lodge, Ordo Templi Orientis.

91 Dee, *Cotton Appendix XLVI: Actio Tertia Trebonae Generalis.*

92 In particular, *Liber Scientae Auxilii et Vitoriae Terrestris* (Sloane 3191).

93 Casaubon, *A True & Faithful Relation*, 188.

94 Ibid., 168.

95 Ibid.

96 The Book of the Revelation 4:4: "Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads."

97 INRI is an acronym of the Latin phrase *Iesvs Nazarenvs Rex Iudaeorvm*, "Jesus the Nazarene, King of the Jews." It appears in the Gospel of John (chapter 19, verse 19). The four letters also have profound esoteric meanings to Christian mystics and ceremonial magicians, who see in the letters a magical formula of creation and being.

98 In astrology it is the four fixed, or kerubic, signs of the zodiac that exemplify the purest elemental quality. For example, there are three zodiac signs that represent the element of Fire: Aries, Leo, and Sagittarius. Aries is the cardinal or initial aspect of Fire, Leo is the fixed (kerubic) or firmly defined aspect of Fire, and Sagittarius is the mutable and most easily influenced aspect of Fire.

The four fixed (kerubic) signs of the zodiac are: Aquarius (Air), Scorpio (Water), Taurus (Earth), and Leo (Fire). The classic symbols of the fixed signs (the angel of Aquarius, the eagle of Scorpio, the bull of Taurus, and the lion of Leo) are called the kerubic emblems and appear often in Christian iconography.

99 Casaubon, *A True & Faithful Relation*, 179.

100 Ibid.

101 Superficial, though not essential, transmutation.

102 Casaubon, *A True & Faithful Relation*, 183.

103 Ibid., 188.

104 Casaubon, *A True & Faithful Relation*, 196.

105 Ibid.

106 Ilemese is one of Sons of Sons of Light from the Sigillium Dei Aemeth. See chapter ten.

107 Casaubon, *A True & Faithful Relation*, 209.

108 Ibid., 209.

109 For the moment I will forego a discussion of the small cards of each suit. See appendix IV.

110 I don't fully understand why, but it is a consistent characteristic of Enochian magick to organize the four elements in this order: Air, Water, Earth, and Fire.

111 Charley D. and Milo, *Charley D. and Milo*, Epic Records, 1970.

112 The more the magician practices reciting the calls, the more sensitive he or she becomes to the shifts of consciousness each one produces.

113 Theoretically, each of the 156 lettered squares of an Elemental Tablet is an angel who can be contacted by continuing the hierarchical descent into the subangle. If you care to plunge this deeply into elemental workings, you are free to do so by discovering a further hierarchy of names and letters that seems most logical to you.

114 Donald Laycock, *The Complete Enochian Dictionary: A Dictionary of the Angelic Language As Revealed to Dr. John Dee and Edward Kelley* (York Beach, ME: Weiser Books, 1994).

115 DuQuette, *The Chicken Qabalah of Rabbi Lamed Ben Clifford*, 17.

116 The thirtieth Aire contains four parts.

117 Aleister Crowley, *The Vision & the Voice, With Commentary and Other Papers* (York Beach, ME: Weiser Books, 1998), 45.

118 Crowley, *The Vision & the Voice*, 8.

119 New edition of "The Physical Location of the Ninety-one Parts of the Earth Named by Man, as Detailed in the *Liber Scientiae Auxilii et Victoriae Terrestris* of John Dee," published in *Elizabethan Magic*, ed. Robert Turner (Shaftesbury, Dorset, UK: Element Books, 1989). 162.

120 Henry Cornelius Agrippa, *Occult Philosophy*, 1533.

121 Meric Casaubon. *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee and some Spirits*, London, 1659, p.153; and pp.153–159 for all quotations following.

122 Dee, like most of his contemporaries, believed the island of Friseland to exist. It was, in fact, a duplication of Iceland on an early map, an error which was repeated. When its coast was supposedly skirted, this was actually the coast of Cape Farewell, Southern Greenland. Note also that today Germania (Part 29) incorporates Poland. In Dee's time Poland was located further eastward and would have formed part of Sarmatia or Russia (Part 46).

123 The following is taken from chapter 20 of my book *My Life with the Spirits: The Adventures of a Modern Magician* (York Beach, ME: Weiser Books, 1999), 138–141.

124 Laycock, *The Complete Enochian Dictionary* (see footnote 115).

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About the Author

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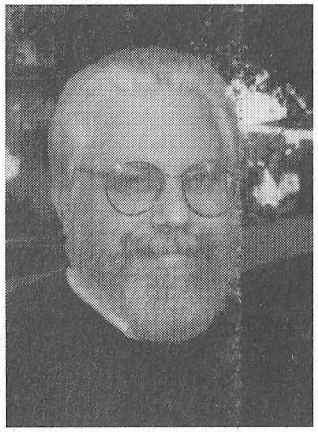

Having mastered the arts and science of his age, Elizabethan magus Dr. John Dee [1527–1608] resolved that worldly knowledge could no longer provide him the wisdom he desired. He turned his attention to magick, and in 1582 he and his clairvoyant partner Edward Kelley made contact with a number of spiritual entities who identified themselves as angels—the same angels that communicated with Adam, Enoch, and the patriarchs of the Old Testament. Over the next three years three distinct magical systems were revealed to Dee and Kelley. The third, thanks largely to efforts from the adepts of the Hermetic Order of the Golden Dawn and the 20th-century practices of Aleister Crowley, is now widely known as Enochian Magick.

Enochian Vision Magick includes extensive background and historical notes, explores the foundation for the creation of the Enochian Magick system, and provides readers with a step-by-step process for using it.

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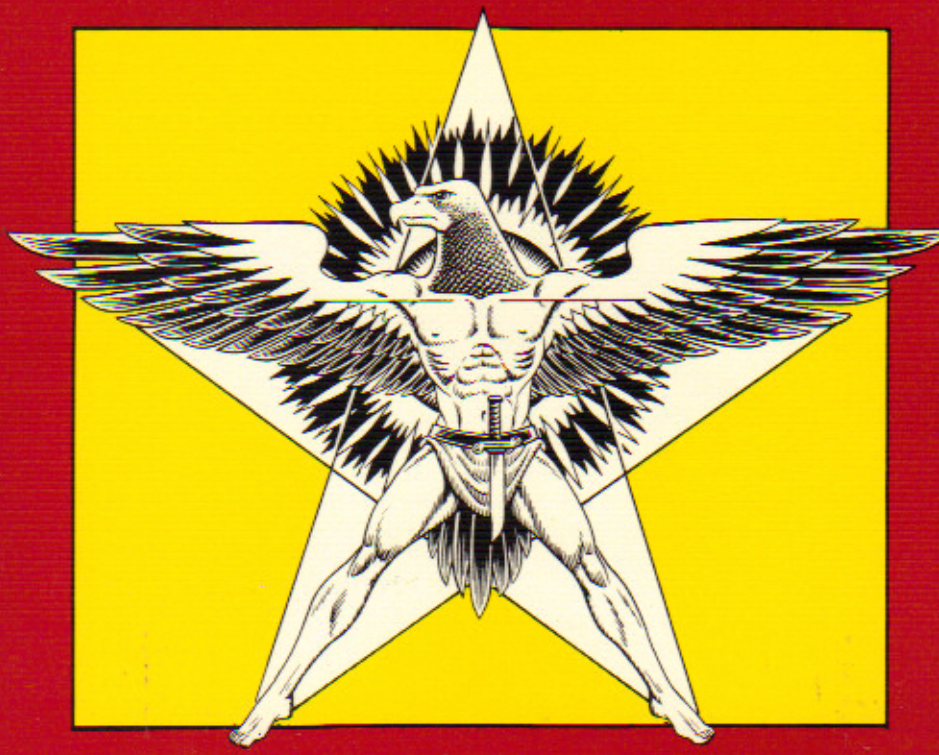
A Practical Manual



Gerald J. Schueler

The Angelic Language Revealed

HERMETIC MAGIC FOR EVERYONE

Here is . . . the Enochian Magic as taught by the Hermetic Order of the Golden Dawn, but in a complete and easy-to-read textbook that can be used by the magical novice.

Here is . . . a dictionary of Enochian words listed in order of gematria value to facilitate the magical process.

Here is . . . basic information of correspondence and original ideas to also please the seasoned magician.

In late sixteenth century England Dr. John Dee, Astrologer Royal to Queen Elizabeth I, began working with his assistant Edward Kelly, setting down a magical alphabet and system that was presented to him by extraterrestrial intelligences. Communication was by "scrying", or crystal-gazing. The system was unique. It was embellished by Dee's own Qabalistic speculations and by further magical material dictated by the spirits. The Enochian alphabet is unrelated to any previous lettering system;totally dissimilar to Latin, Greek, Hebrew and most magical alphabets. It is almost a series of Qabalistic pictographs meant to be imagined visually and not commonly inscribed. The Enochian language has a unique grammar and syntax structure. Over the years since its introduction, it has come to be regarded as a "classic" of magical working. It was adopted and refined by the Hermetic Order of the Golden Dawn and, later, by Aleister Crowley.

In this book you are led carefully along the path from "A brief history of the Enochian Magical System", through "How to speak Enochian", "How to Invoke", "The Calls", "Egyptian Deities" and "Chief Hazards" to "How to visit the Aethyrs in Spirit Vision (Astral Projection)". Not a step is missed; not a necessary instruction forgotten.

We are "more than human. The human is but one expression of the divine, albeit an enormously important one. Every magician who has experienced the higher Aethyrs is aware of the awesome power of the magically directed will. S/he is also fully aware of the karmic consequences of his thoughts and actions". So says the author. "Any attempt to appeal to the Enochian deities (even the demons) with selfish intent will produce a corresponding karmic effect. Every student of magic must take this warning seriously if he is to progress."

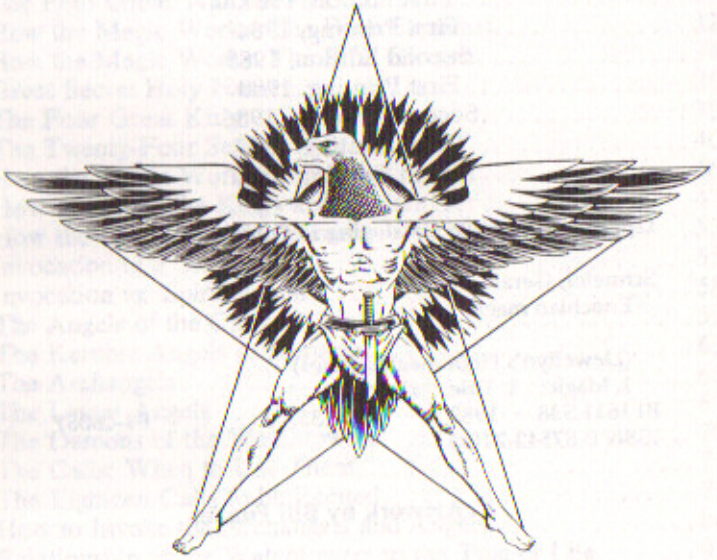
There are, then, warnings. And this is as it should be, for you must set foot upon the path with as true a map of the way ahead as it is possible to obtain. And this book is such a map. Take it and move forward.

Enochian Magic

A Practical Manual

by

GERALD J. SCHUELER



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Note: Grateful acknowledgement is given to the following books, from which some of the illustrations in this present work are taken:

The Golden Dawn *by Israel Regardie*
Book IV *by Aleister Crowley*
The Equinox (vols I—VII) *by Aleister Crowley*

THE OBJECTIVE OF THIS MANUAL

This manual is an attempt to eliminate the unnecessary complexity of the Enochian magical system while combining its numerous elements into a single source. The system described here borrows heavily from both the Golden Dawn and Aleister Crowley. The earnest student is advised to study *THE GOLDEN DAWN* by Israel Regardie, especially Volume IV. Also recommended are Crowley's *THE VISION AND THE VOICE* and *LIBER LXXXIX VEL CHANOKH,* both of which can be found in *GEMS OF THE EQUINOX* by Israel Regardie.

This manual contains the complete theory behind the system, with explanations and tabulated data, together with step-by-step instructions and detailed examples for the serious student. Charts and tables are provided to summarize data which are unavailable elsewhere. Any student willing to spend time and effort will have a corresponding degree of success. The truly amazing thing about this system is that it really does work.

A BRIEF HISTORY OF THE ENOCHIAN MAGICAL SYSTEM

As far as anyone knows, the magical system using Enochian language to describe the four quadrants and thirty Aethyrs originated with John Dee and Edward Kelly.

John Dee was born in England in 1527 in the small village of Mortlake on the Thames, just outside of London. He entered college at the age of 15. He later journeyed abroad and became proficient in navigation. At one point he was imprisoned for treason against Queen Mary because he had cast a horoscope for her, even though it was at her request. He was finally cleared of the charge and released, but the experience itself was one he never really got over.

At his family's property in Mortlake, he accumulated a tremendous library which soon became a center for science and learning. Dee himself was considered an authority on mathematics, navigation, astronomy and optics, and was appointed Astrologer Royal to Elizabeth I. He is said to have married in 1574, but his wife's name is not known and she died the following year.

It was in 1581 that Dee began crystal-gazing. By then he had a new wife, Jane Fromond, a lady-in-waiting at Elizabeth's court. He was intensely interested in the art of crystallomancy, but was himself unable to succeed at it. He was not a medium, much to his regret. However, he found someone else who was and who was willing to help him in his studies. His name was Edward Talbott; a rogue who, for reasons unknown, changed his name to Kelly after meeting Dee. Although most historians credit Dee with intelligence, curiosity, and the honest kindness that often accompanies men of genius, few paint Kelly as anything but an illiterate swindler whose life of crime evidenced little humanity or concern for humanity. Perhaps the only really positive thing that can be said for Kelly is that he was in fact a very good

scryer. His mediumship ability was needed by Dee who simply overlooked, or pardoned, his other less promising characteristics. Whatever the true situation, they became friends and together produced a staggering amount of original work in the fields of occultism and magic.

By using a collection of different "glasses", or crystals, and special "shew-stones," Kelly was able to communicate with extraterrestrial intelligences. Dee directed the ceremonies, observed the proceedings, and carefully wrote down the results. It was in this way that the entire magical system, which is called *Enochian*, originated. The letters of the Enochian alphabet, or angelic language, were written in rows and columns on large tablets. Magical seals and talismans were devised with Enochian letters on them. The thirty "Aethyrs", or planes, were described. The names of the angelic hierarchies of the universe were carefully recorded.

In 1583, Dee and Kelly toured Europe while practicing their Qabalah and scrying. When they returned to England in 1587, things had changed. A mob had looted Dee's house and partially destroyed his library. He was without money and his old friends were either dead or out of power. The ascension of King James I, in 1603, who feared magic and had no love for Dee, assured his ultimate downfall. He died penniless in 1608.

As for Kelly, he was scrying in the seventh Aethyr one day, when a message came to him that terrified him completely. In fact, he is said to have sworn to scry no more from that fateful day. In an overwhelming fit of desperation, he robbed Dee of what little money he had left, helped Dee's wife pack her bags, and together they left Dee never to return. He is said to have ended his days in a return to crime. The message that so frightened Kelly and brought an end to Enochian Magic was the following:

"I am the daughter of Fortitude and ravished every hour from my youth. For behold, I am Understanding,

and science dwelleth in me; and the heavens oppress me. They cover and desire me with infinite appetite; for none that are earthly have embraced me, for I am shadowed with the Circle of the Stars, and covered with the morning clouds. My feet are swifter than the winds, and my hands are sweeter than the morning dew. My garments are from the beginning, and my dwelling place is in myself. The Lion knoweth not where I walk, neither do the beasts of the field understand me. I am deflowered, yet a virgin; I sanctify and am not sanctified. Happy is he that embraceth me: for in the night season I am sweet, and in the day full of pleasure. My company is a harmony of many symbols, and my lips sweeter than health itself. I am a harlot for such as ravish me, and a virgin with such as know me not. Purge your streets, O ye sons of men, and wash your houses clean; make yourselves holy, and put on righteousness. Cast out your old strumpets, and burn their clothes and then I will bring forth children unto you and they shall be the Sons of Comfort in the Age that is to come."

Nothing more was known of this work of Dee and Kelly until late in nineteenth century England. There it was taken up by a mysterious and highly secret brotherhood of Adepts and would-be Adepts who called themselves the Hermetic Order of the Golden Dawn. Led by three imaginative magicians, S.L. Mathers, W. Wynn Westcott, and A.F.A. Woodford, the Order adopted the system of Enochian Magic created by Dee and Kelly. Members of the Golden Dawn invoked the spirits of the quadrants and traveled in their astral and mental bodies (called "traveling in the Spirit Vision") through the Aethyrs. Like Dee, they maintained meticulous records of their experiences and approached the Enochian magical system with a scientific attitude. But they

went even farther than Dee. They related the Enochian with the Qabalah (a Hebrew system of magic) and with the Tarot (a deck of 72 cards said to be the "Book of Thoth"—the god Thoth was the Egyptian god of wisdom and magic). They also devised a system of geomancy and carefully related it to Enochian letters.

The system rested in the secrecy of the Golden Dawn until one of its members published his version of it and then left that Order to form his own. His name was Aleister Crowley and he was perhaps the first since Kelly to actually visit each of the Aethyrs and confront the presiding spirits and guardians. In fact, Crowley claimed to have been Kelly in a past life. This was the reason he gave for his uncanny ability to scry into these mysterious Aethyrs (see below—*How the Magic Works: The Planes*) using a shew-stone very much like Kelly did. His experiences were recorded in a book called *THE VISION AND THE VOICE*, which is written in such obscure symbolism and technical language that few today can understand it. Crowley, whose colorful life suggests elements of the rogue, was an amazing psychic and a prolific writer and poet. He advanced the Enochian system by revealing those planetary and numerical correspondences which make Enochian gematria possible. Unfortunately, the published works of Crowley and the Golden Dawn differ slightly in spellings and in certain correspondences. The student is free to judge for himself which interpretation to use.

The Enochian Alphabet.

John Dee and Edward Kelly devised a language so powerful, they had to spell names backwards in order to avoid conjuring unwanted demons. A simple pronouncement of a demon's name in this new language, they believed, would be sufficient to bring that demon forth into manifestation. They called this language *Enochian* after the patriarch

Enoch, who is said to have "walked with God". The name Enoch was also said by occultists to represent an ancient group of Adepts who kept the flame of occultism burning through many dark centuries. Table I shows the Enochian alphabet with its titles for each letter and their English equivalents, as taught by the Golden Dawn.

Alphabet Numerical Values.

Each letter of the Enochian alphabet corresponds with planetary, elemental, or Tarot properties. In addition, each has a numerical value so that a workable gematria for the Enochian alphabet can be used, as shown in Table II.

Each letter is assigned a numerical value. By substituting numbers for letters, we can add up the numerical equivalents for words and names. Words that are numerically equal have hidden or occult correspondences. In this way an entire Enochian Qabalah, like the Jewish and Greek, can be derived.

The Angelic Secret Language.

The Golden Dawn taught that the Enochian was an ancient language. Traces of it could be found in the sacred and secret mysteries of some of the oldest religions in the world. Parts of it are found on rock-cut pillars and on the remains of ancient temples. However, it is doubtful if it was ever spoken, but was probably used more as sigils and glyphs to record and give life to important ideas.

If this is so, then the question of how Dee and Kelly came upon it has never been satisfactorily answered. According to Dee's diary, Kelly looked through a "shewstone" and saw an angel pointing, in succession, to letters that were prepared in rows and columns on well over one hundred different tablets. Kelly told Dee which letter was being indicated by the angel and Dee dutifully wrote it down. He was always careful to give the row and column number, fearing to say the

TABLE I. THE ENOCHIAN ALPHABET, WITH TITLES AND ENGLISH EQUIVALENTS

Enochian	Title	English
	Un	A.
	Pe	B.
	Veh	C or K.
	Gal	D.
	Graph	E.
	Orth	F.
	Ged	G.
	Na-hath	H.
	Gon	I, Y, or J.
	Ur	L.
	Tal	M.
	Drun	N.
	Med	O.
	Mals	P.
	Ger	Q.
	Don	R.
	Fam	S.
	Gisa	T.
	Vau	U, V, W.
	Pal	X.
	Ceph	Z.

TABLE II. ALPHABETICAL CORRESPONDENCES AND GEMATRIA VALUES

English Equivalent	Planetary/ Element Correspondence	Tarot Correspondence	Gematria Value
A	Taurus	Hierophant	6
B	Aries	Star	5
C,K	Fire	Judgement/Aeon	300
D	Spirit	Empress	4
E	Virgo	Hermit	10
F	Cauda Draconis	Juggler	3
G	Cancer	Chariot	8
H	Air	Fool	1
I,J,Y	Sagittarius	Temperance/Art	60
L	Cancer	Chariot	8
M	Aquarius	Emperor	90
N	Scorpio	Death	50
O	Libra	Justice	30
P	Leo	Strength/Lust	9
Q	Water	Hanged Man	40
R	Pisces	Moon	100
S	Gemini	Lovers	7
T	Leo	Strength/Lust	9
	Caput Draconis	High Priestess	3
U,V,W	Capricorn	Devil	70
X	Earth	Universe	400
Z	Leo	Strength/Lust	9
	Caput Draconis	High Priestess	3

letter aloud. After each message was received, it was rewritten backwards. The angel himself dictated each letter in reverse order because of the power of the language. In this way the magical names were constructed as well as the *calls* of the Aethyrs, which use the letters to actually make sentences. Of course, the angel himself probably knew whether the language he used was ancient or new but, if so, he apparently never told Dee.

HOW THE MAGIC WORKS: THE WILL

Every intentional act is a magical act. It is the human intent or will that makes an act magical, nothing else. This is a very important idea. It can be seen that most of our daily actions are actually magical. We are in fact, consciously or unconsciously, all magicians.

As one's intent makes an act magical, so it also colors that magic either black or white. As a general rule, "*black*" magic is any intentional act whose purpose is purely selfish or ego-oriented. By contrast, "*white*" magic is any intentional act whose motive is altruistic or non-ego-oriented.

The Enochian magical system comprises two chief types of magical operations: (i) invocations of the ruling spirits (*i.e.* bringing *them* to *you*) and (ii) astral traveling into the quadrants and Aethyrs described by the system (*i.e. you* going to *them*). Both types have been used effectively and can be used today by the willing student. The system works because the magician wills it so. On the other hand, the system will not work if such is one's will.

There can be a difference between "will" and "desire". The will exercises a strong determination toward conscious and deliberate action. Desire, on the other hand, can be whimsical or impulsive. It is the task of each student to carefully examine his mind and sort out the capricious desires from those strong determinations that mark the will. The quest for one's *TRUE WILL,* that for which one comes into this world, can take many years.

HOW THE MAGIC WORKS: THE MOTIVE

The motive is the driving force behind every magical act and is critical for success. Curiosity alone is usually not sufficient.

The student must look within himself to see what his true motive is. Is it selfish? Will a successful result benefit only himself? Will anyone be hurt? How these and similar questions are answered will determine the karma of the operation.

Karma is the cause and effect relationship that exists between all things and it operates on all planes of existence. Every magical act is charged with karma; physical, mental, emotional, and so on. Karma does not reward or punish. It is amoral. It is impersonal. It is ruthless. It continually seeks a balance between extremes and cares not for the ill-fated magician who inadvertently stresses its delicate network.

Religion and morality aside for a moment, any magical act that falls under the general heading of *white* magic will produce karmic effects that are pleasant, while acts that are *black* (*i.e.* selfish) will produce karmic effects that sooner or later are most unpleasant. This being the case, common sense alone can dictate the choice of proper motive for the wise magician.

HOW THE MAGIC WORKS: THE PLANES

Central to Enochian magic, and all other forms of true magic, is the doctrine concerning the cosmic planes of existence. This doctrine says that divinity expresses itself downward (or outward) from spirit into matter in graduated steps something like cosmic quanta. Each of these steps is a *plane* or universe. Our earth and the entire physical cosmos, is on the seventh (*i.e.* lowest and most dense) of these cosmic planes.

TABLE III. THE SEVEN COSMIC PLANES AND THEIR CORRESPONDING BODIES

Plane No.	Occult System	Qabalistic System	Enochian System Plane	Enochian System Body
1	Divine	Three Planes	Divine	Divine Body
2	Upper Spirit'l (abstract spirit)	of the Divine		
		and Formless	Spiritual	Spiritual Body
3	Lower Spirit'l (concrete spirit)	World		
	THE GREAT OUTER ABYSS			
4	Upper Mental (abstract mind)	Archetypal		
			Mental	Mental Body
5	Lower Mental (concrete mind)	Intellectual (Creative)		
6	Astral	Substantial (Formative)	Astral	Astral Body
7	Physical	Physical	Physical	Physical Body

Table III shows the usual occult and Qabalistic divisions of these planes and the corresponding bodies that we assume on each. There is no need to create any of these bodies, we each already have them. What *is* needed is to learn to function consciously in them. Notice that the Abyss marks the major division between form and formlessness. Here the Oversoul, or Reincarnating Ego, takes on "new bodies" with each incarnation of the spirit. The doctrine of reincarnation is used to understand and describe these seven planes and how we function on them. This is because initiation into these planes is similar to death.

The major difference between the leveled or stepped system of occultism shown in Table III and the Enochian is that in the latter these cosmic planes are considered as concentric spheres. The Enochian system subdivides these concentric spheres into thirty regions or zones which it calls the *Aethyrs*.

HOW TO SPEAK ENOCHIAN

The pronunciation of Enochian, as taught by both the Golden Dawn and Aleister Crowley, is similar to Hebrew. Ten major rules to remember are:

1. Most consonants have an *e* or *eh* added; for example, the letter B is pronounced *beh* and the letter K as *keh.*
2. Most vowels have an *h* added; for example, the letter A is pronounced *ah.*
3. The Enochian word SOBHA is pronounced in three syllables as *soh-beh-hah.* This is the general rule for words.
4. The letter G can be either hard as in the word *gimel* or soft as in *jimel.*
5. The letters Y and I are interchangable, as are the letters V and U. The letters *j* and *w* are seldom used.
6. The letter X can be like the *s* in *samekh,* or like the *tz* in *tzaddi.*
7. The letter S can be pronounced either as *ess* or *seh.*
8. The letter R can be pronounced either as *rah, reh,* or *ar.*
9. The letter Z is pronounced as *zod.* It is interchangable with the letter S.
10. The vowel I is pronounced as *ee.*

Examples of Name Pronouncements.

Correctly pronouncing the names of the gods, spirits, and rulers of the quadrants and Aethyrs, is critical in order to obtain satisfactory magical results. As a rule of thumb, the syllables should flow together easily and poetically almost like a song. Seldom is a harsh or sharp sound made.

The reciting aloud of these names should be like speaking mantras. Each should be intoned in one long flowing breath, if possible. As an example, recite the name of a Senior of Air, HABIORO. This should be done in a single

smooth breath. Say, *Hah-bee-oh-roh.* The mouth should make four distinct syllables with this name. During an invocation of this Senior, the magician must focus his mind on the qualities of HABIORO, while repeating his name in four melodious syllables.

Some names are subject to several possible spellings. This is because some squares on the Watchtowers contain multiple letters. As a general rule, pronunciation should include all letters, or the highest whenever only one is desired (the multiple letters are given like a fraction with a higher and a lower row). However, there are exceptions to this rule.

An example here is the name of the great King of Earth, IKZHIKAL. This name can also be spelled IKZHHHAL, IKZHIHAL, and IKZHHKAL because the squares give IKZH$^{H}_{H}{}^{H}_{K}$AL where the fifth and sixth letters are multiple. The best way of pronouncing this King's name is to choose the variant spelling that has the most meaningful gematric value. In this case, this is *Ee-keh-zod-hee-kal.*

How To Vibrate The Names.

In addition to pronunciation, some names should be vibrated. This is especially important during invocations. When a name is to be vibrated, the speaker must imagine the sound of the name going outward from himself into the farthest reaches of the universe. As the name is being pronounced verbally, it must be projected outward mentally. After verbal pronunciation, the magician should still be able to "hear" the name psychically and "see" the name expand over the Watchtowers and Aethyrs. The vibration of a name requires full concentration.

HOW THE MAGIC WORKS: THE IMAGINATION

Imagination is essential in magic. It is the golden key to the performance of any magical operation. All of the usual magic paraphernalia—incense, music, rituals, chants, robes, signs, symbols and the like—are useful only insofar as they are able to stimulate the imagination.

For example, during an invocation of a spirit, while chanting the name the magician must concentrate on the known qualities and characteristics until the spirit is clearly visualized in his mind. It is a mental image held by the magician. This image will stimulate the precipitation of the spirit. Because of this intense imagery, after the fact it is usually impossible to determine if a spirit actually manifested physically or not. It is a point of interest here that it doesn't matter in the least so far as the results are concerned.

This magical image is called a *Telesmatic image* and it is important for effective results. Every Angel, King, Senior, Governor, and so forth, has his own telesmatic image. However, this telesmatic image can vary widely, within certain limits, with each magician. No angel or king will appear exactly the same to every magician, though certain characteristics are universal. For example, every angel in the Watchtower of Fire must exhibit a fiery nature in one way or another. Appearance, in every case, must correspond with locality and function.

The imagination is the creative faculty of man. With its use, thoughts take on form. This may not seem to be of concern on Earth where thoughts have little effect. But in the psychic world, which one sees in the "Spirit Vision", it is very important indeed. There, thoughts are real things. On the Mental Plane the thought-form of a tree, for example, is as real to one's spirit vision as an oak is to one's eyes on the Physical Plane. The magical power of imagination to create thought forms is called *Kriya Sakti.* The conscious use of

thought forms is called *Kriya Sakti.* The conscious use of Kriya Sakti on Earth is rare, and difficult to develop. But on the Astral and Mental Planes it is very much easier. Actually, we all use Kriya Sakti subconsciously; it is the power which causes dreams. Its control is equivalent to being able to fall asleep and consciously direct a dream.

HOW THE MAGIC WORKS: THE SPIRITS

According to the Enochian magical system, the universe is chock full of spiritual intelligent beings and forces. Every region in space throughout the seven cosmic planes is ruled by a hierarchy of deities. Each has a slightly different character and quality. Which one we choose to encounter, depends upon our motive for the magical operation.

This idea is in accord with a basic tenet of occultism: the entire universe is alive. There is no such thing as dead matter (or dead anything else). However, because things have life (and therefore consciousness) completely foreign to ours, they appear quite lifeless and communication with them is impossible. A corollary of this tenet is that there is no such thing as empty space. Every mathematical point in space is a center of some kind of consciousness (called a *monad*). A *vacuum* is a figment of our imagination. We can detect nothing in a vacuum, but something is there nonetheless.

Are these spirits real? Do the Kings and Seniors have objective existence? Here the student must adopt a special attitude; it is more convenient to accept their existence than it is to reject it. If we accept them as real, the operations have satisfactory results; if we reject their reality, the magic will not work. It is just that simple. Belief is important in order to properly goad the imagination. Whether they actually exist or not (*i.e.* whether they exist objectively or subjectively) must be answered individually by each person according to his experiences and convictions.

HOW THE MAGIC WORKS: THE ROD

The magician will have to trace pentagrams and hexagrams during invocation and banishing rituals. With this in mind, a rod or wand of some kind is required. This rod is the only magical implement that is actually required for Enochian Magic, although the four Elemental Weapons could certainly be used. These were described in some detail by the Golden Dawn and consecrated by appropriate rituals, but the following could be used just as well:

The Fire Wand—This can be a dowel rod about ten inches long, painted red.

The Water Cup—This can be any blue cup, either metal or glass.

The Air Dagger—this can be a simple knife or letter-opener, painted bright yellow.

The Earth Pentacle—This can be a round wooden disk about four inches in diameter and painted black.

The magic rod can be a wooden dowel either ¼ or ½ inch in diameter and about one foot long. It should be painted gold or, if preferred, divided into equal sections of white, blue, yellow, black and red, which are the colors of the elements. Painting or engraving the symbols of the elements is also encouraged.

The wand symbolizes the highest will of the magician. This is the so-called *True Will;* an individual expression of the Great Work. It is the aim of macrocosmic human evolution as this is expressed in the microcosmic magician. This works best when it is unconscious and is allowed to influence the entire life and life-style of the magician as a matter of course. If the Great Work is likened to climbing a mountain, then the True Will is the individual pathway taken up the slopes to arrive at the common peak. This True Will is symbolized by the straightness and arrow-like nature of the rod.

HOW THE MAGIC WORKS: THE GREAT WORK

The ultimate aim, and only truly worthy purpose of magic (like mysticism) is to awaken the consciousness of man to his inherent divinity, the god within. Everyone has an inner spiritual being. The mind and personality are but faint expressions of it. The physical body is its far-distant reflection. Table III shows that each of man's vehicles is a creative expression of the other, from the spiritual down to the physical. However, few are directly aware of this and even fewer can focus consciousness on their spiritual body as easily as they can on their physical body. Indeed, modern psychology shows that most people have a difficult time being aware of their own emotions and thoughts. The *subconscious* seems an alien and threatening land, ready to snuff out the ego at the first opportunity. If we are unable to focus consciousness on the astral body (emotions) or on the mental body (thoughts), how can we do so on the causal and spiritual bodies? How can we function in the spiritual body as consciously as we do in the physical body? It is not easy, yet this is exactly what the real magician tries to do. The attempt is called the "Great Work" and it is the toil of many lifetimes. Every magical operation worthy of being performed (i.e. white magic) is done to further this Great Work. Every invocation and all traveling in the Spirit Vision, as described in Enochian Magic, should be done solely to tread the path which continues, in some degree, the Great Work.

THE HOLY TABLE

Dee and Kelly devised a Holy Twelvefold Table containing seven different talismans, as shown in Figure 1. This table is covered with Enochian writings. In the center is:

O I T
M L U
L M L
O O E

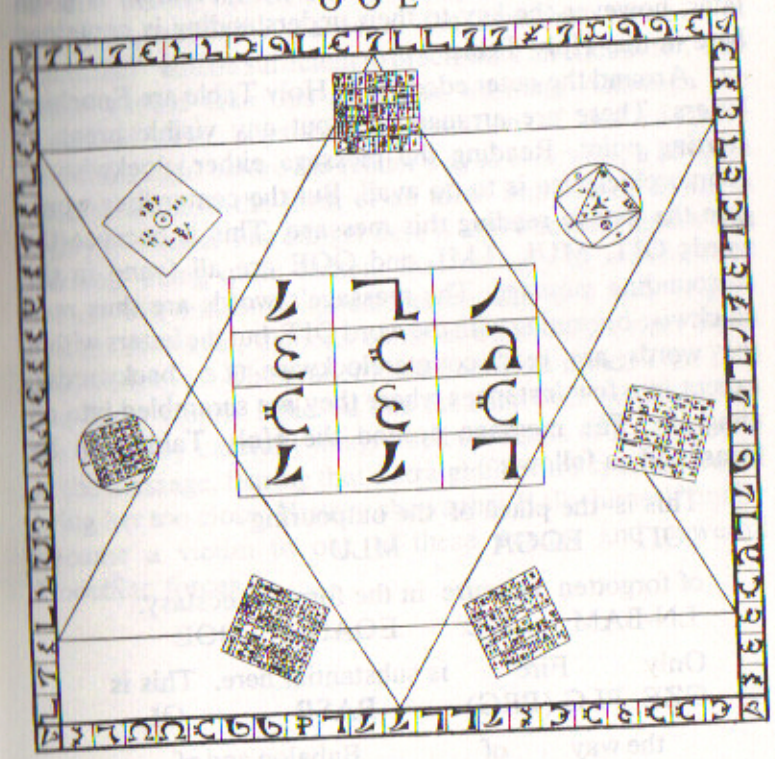


Figure 1. The Holy Table

Reading across, we get OIT which means "this is";

MLU which means "a surge"; LML meaning "a treasure"; and OOE meaning "ecstasy." Taken together, this says, "This is an outpouring of rich ecstasy."

Reading downward we get OMLO which can mean "knowledge of the first"; ILMO meaning "of the Aethyrs"; and TULE meaning "also of the last." Taken together this says, "The knowledge of the first of the Aethyrs even unto the last."

A detailed description of the thirty Aethyrs is given later, however the key to their understanding is contained here in this Holy Table.

Around the outer edge of the Holy Table are Enochian letters. These are arranged without any visible break or starting point. Reading the message either clockwise or counterclockwise is to no avail. But the center four words give the key to reading this message. This is because the words OIT, MUL, LML and OOE are all found in the surrounding message. The message's words are thus read clockwise beginning with the word OIT, but the letters within the words are read counterclockwise (*i.e.* backwards), except in a few instances where they are scrambled into an anagram. The message around the Holy Table can be translated as follows:

This is the place of the outpouring
OIT EOGA MLU

of forgotten treasure in the form of ecstasy.
LN-BAM LML EOAN OOE

Only Fire is substantial here. This is
GZE PLG (PRG) BASP OI

the way of Babalon and of
PSEA (ESAP) M OAVAANBBL (BABALON-V)

the Beast who is the First Form.
LN-NIA-O SOB SSNO (ZON) - L.

The eyes only need rest upon the name of
EG (GE) OOEEON F G-DO

any guardian and its representative
BNG (BRABZG) SMAN-M

will speedily be encountered.
MEL-F

This message mentions "Babalon" and the "Beast", a favorite theme of Aleister Crowley. According to these directions, a simple glance at the awesome name of a "guardian" will be sufficient to precipitate an encounter. The reader should take this as a dire warning. Although the likelihood of a physical manifestation of one of these guardians right before the reader's eyes is remote, a psychic manifestation in the form of an alien impulse or desire is highly probable. The danger here is that one may ignore this warning, being quite content that no ugly or mischievous demon will suddenly appear before him in a puff of grey smoke. However, demons come in other forms than those seen with eyes. The reader must guard his mind. That Dee and Kelly clearly believed this themselves is evidenced by the way they carefully anagramed the name of BABALON in the message, fearing that a straightforward spelling would bring her too close. History shows that Kelly himself finally became a victim to one of these strange and powerful Enochian forces.

THE HOLY PANTACLE

The Holy Pantacle, or Great Seal, devised by Dee and Kelly is shown in Figure 2. This magical device was carefully carved in wax and placed on top of the Holy Table during certain operations. The pantacle contains the sacred names of many great angels.

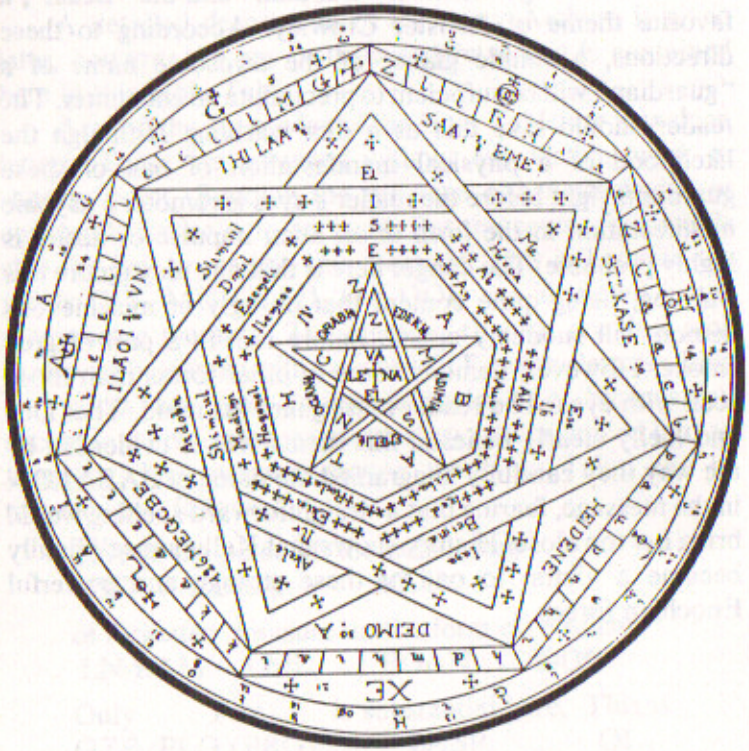


Figure 2. The Holy Pantacle or Great Seal.

I. The seven great names of God, whose pronunciations are unknown, are:
1. SAAI$^{2}_{8}{}^{1}$EME ($^{2}_{8}{}^{1}$ is probably "El")

2. BTZKASE[30]
3. HEIDENE
4. DEIMO[30]A
5. I[26]MEGCBE
6. ILAOI$^{2}_{8}{}^{1}$VN
7. IHRIAAL$^{2}_{8}{}^{1}$

II. Names of four groups of angels can be found by reading the heptagram of the Pantacle obliquely:

A.
1. E *(Eh)*
2. Me *(Meh)*
3. Ese *(Es-seh)*
4. Iana *(Ee-ah-nah)*
5. Akele *(Ah-keh-leh)*
6. Azdobn *(Ah-zod-doh-ben)*
7. Stimcul *(Ess-tee-em-kul)*

B.
1. I *(Ee)* (Sol)
2. IH *(Ee-heh)* (Luna)
3. Ilr *(Ee-lar)* (Venus)
4. Dmal *(Dem-ah-el)* (Jupiter)
5. Heeoa *(Heh-oh-ah)* (Mars)
6. Beigia *(Beh-ee-gee-ah)* (Mercury)
7. Stimcul *(Ess-tee-em-kul)* (Saturn)

C.
1. S *(Ess)*
2. Ab *(Ab-beh)*
3. Ath *(Ah-teh)*
4. Ized *(Ee-zod-deh)*
5. Ekiei *(Eh-kee-ehee)*
6. Madimi *(Em-ah-dee-mee)*
7. Esemeli *(Ess-em-el-ee)*

D.
1. L *(El)*
2. An *(Ah-neh)*

3. Ave *(Ah-veh)*
4. Liba *(El-ee-bah)*
5. Rocle *(Roh-kah-leh)*
6. Hagone *(Hah-goh-neh)*
7. Ilemese *(Ee-leh-meh-seh)*

III. Seven great angels are named. These are the angels of the Seven Circles of Heaven:
1. SAB-ATH-IEL "He who is first in works"
2. Z-EDEK-IEL "He who is first in attainment"
3. MAD-IM-IEL "He who is first in expressing God"
4. SE-MEL-IEL "He who is first in speed"
5. NO-GAH-EL "He who is first in spirit"
6. K-ORAB-EIL "He who is first in ecstasy"
7. L-EV-ANAEL "He who is first in the Secret Wisdom"

IV. Outside the heptagram are the seven names:
1. ZLLRHIA Zod-el-lar-hee-ah
2. AZKAAKB Ah-zod-kah-ah-kebeh
3. PAVPNHR Pah-veh-pen-har
4. HDMHLAI Heh-dem-hel-ahee
5. KKAAEEE Keh-kah-ah-eh-eh-eh
6. IIEELLL Ee-ee-eh-el-le-leh
7. EELLMG Eh-el-lem-geh

V. Around the outer rim of the seal are two sets of numbers and letters at regular intervals. By an imaginative process of deciphering these curious letters and numbers, the Golden Dawn produced the names of the four elemental Kings (these are not the same as the Kings of the Watchtowers) as follows:
1. Elemental King of Air. Tahaoelog
2. Elemental King of Water. Thahebyobeaatanun
3. Elemental King of Earth. Thahaaothe
4. Elemental King of Fire. Ohooohaatan

Concerning The Names On The Holy Pantacle.

Although there is no attempt here to describe an invocation ritual for these angels, the reader may do so if he desires. Using the numerical values contained in Table II for letters, gematria can be used to obtain a specific number for each name. For example, the first name of the second group is "I" which letter can mean either "is" or "is not" and therefore denotes the duality of existence and nonexistence. Its character is solar and its number is 60, the number for the Hebrew word *GAVN* which means "glory" and "sublimity."

The seven great angels who are each "first" are important deities who preside over the Circles of Heaven (*i.e.* the seven cosmic planes). They should be invoked only with great caution.

THE FOUR GREAT WATCHTOWERS

Dee and Kelly constructed four Tablets, or Watchtowers, one for each of the four quadrants (also called angles) of space. Figure 3 shows an overview of these four great Watchtowers and the Black Cross that unites them together.

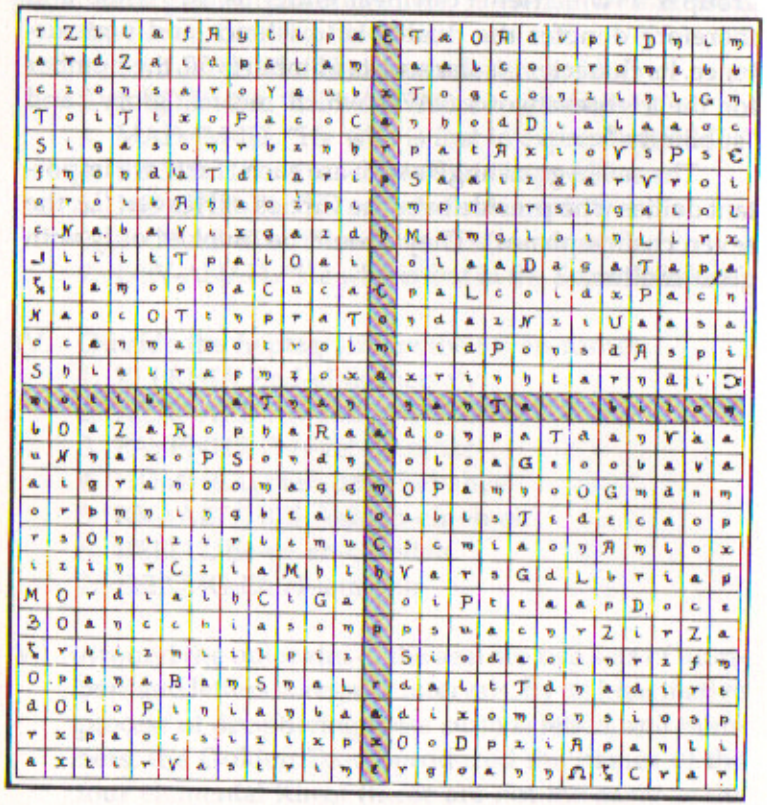


Figure 3. The Four Great Watchtowers Connected by the Black Cross

These Watchtowers are the heart of Enochian Magic just as they represent the heart of the universe. Each

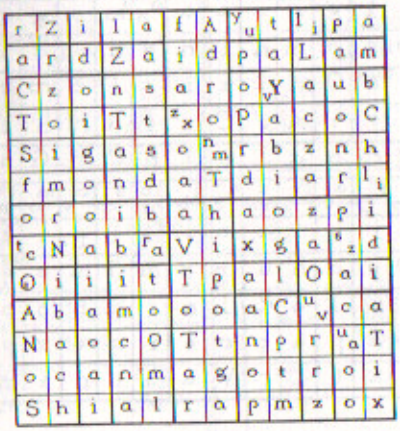


Figure 4. The First Great Watchtower;
The Great Eastern Quadrant of Air.

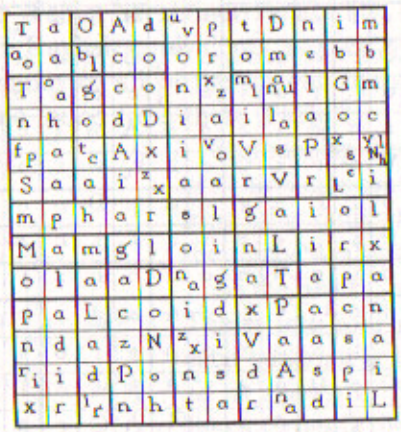


Figure 5. The Second Great Watchtower;
The Great Western Quadrant of Water.

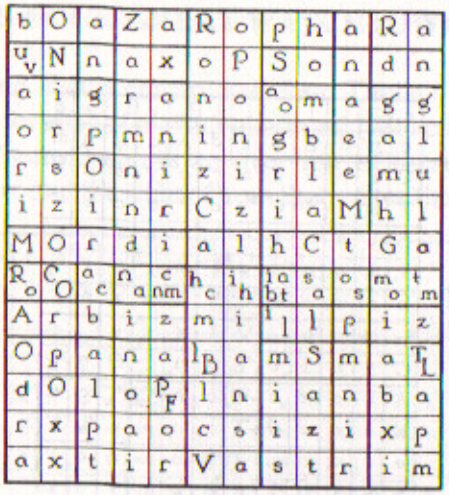


Figure 6. The Third Great Watchtower; The Great Northern Quadrant of Earth;

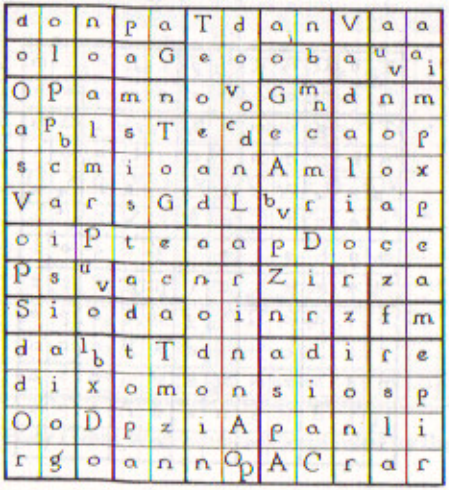


Figure 7. The Fourth Great Watchtower; The Great Southern Quadrant of Fire.

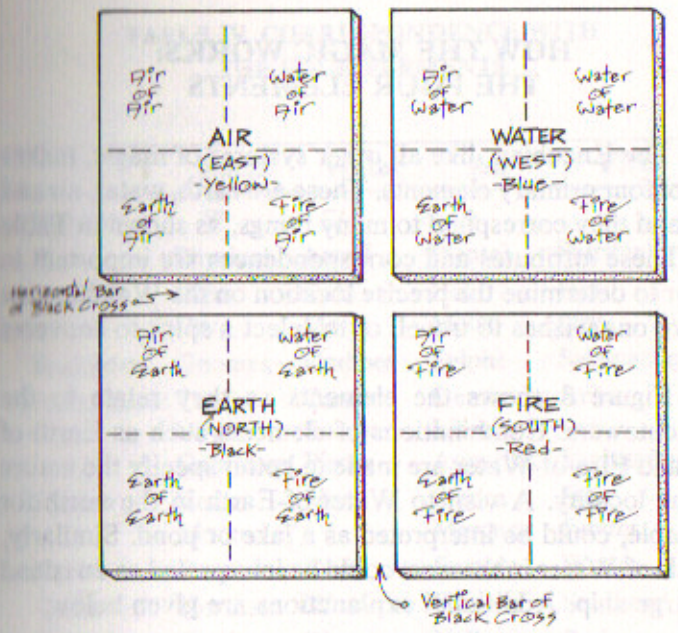


Figure 8. Major subdivisions of the Enochian Tablets.

quadrangle or Tablet is shown separately in Figures 4 through 7 with English equivalents as used by the Golden Dawn. The names of all of the angelic hierarchies of the universe can be found from these Tablets.

Surrounding the Watchtowers are thirty concentric circles of increasing radii which represent the thirty Aethyrs or Aires.

As the Black Cross divides the Tablet into four quadrants, so each quadrant is itself subdivided as shown in Figure 8. The Black Cross is then arranged in the form of a special Tablet called the Tablet of Union as shown in Figure 9.

Figure 9. The Tablet of Union.

HOW THE MAGIC WORKS: THE FOUR ELEMENTS

The Enochian, like all other systems of magic, makes use of four primary elements. These are earth, water, air and fire and they correspond to many things, as shown in Table IV. These attributes and correspondences are important in order to determine the precise location on the Watchtowers where one wishes to travel, or to select a spirit to converse with.

Figure 8 shows the elements as they relate to the Watchtowers. Combinations of elements such as Earth-of Air and Fire-of-Water are made to better specify the nature of the locality. A visit to Water-of-Earth in the north for example, could be interpreted as a lake or pond. Similarly, Earth-of-Water in the west could be interpreted as an island or large ship. Additional explanations are given below.

1. Fire of Fire, Aries, violent fire
2. Air of Fire, Leo, continuous fire
3. Water of Fire, Sagittarius, reflective fire
4. Earth of Fire, dispersiveness
5. Fire of Air, Libra, violent wind
6. Air of Air, Aquarius, steady moving air
7. Water of Air, Gemini, stagnant air
8. Earth of Air, flexibility
9. Fire of Water, Cancer, violent water
10. Air of Water, Scorpio, evaporating water
11. Water of Water, Pisces, stagnant water
12. Earth of Water, cohesiveness
13. Fire of Earth, Capricorn, violent earth, mountains
14. Air of Earth, Taurus, flat earth, plains
15. Water of Earth, Virgo, quiet life-giving earth, fields
16. Earth of Earth, solidity

TABLE IV. CORRESPONDENCE WITH THE FOUR ELEMENTS

	Earth	Water	Air	Fire
Symbol	▽	▽	△	△
Plane	Physical	Astral	Mental	Spiritual
Property	Cold	Cold	Hot	Hot
	Dry	Moist	Moist	Dry
Residents	Gnomes	Undines	Sylphs	Salamanders
Astrological Signs	Taurus	Cancer	Gemini	Aries
	Virgo	Scorpio	Libra	Leo
	Capricorn	Pisces	Aquarius	Sagittarius
Planets	Venus	Mars	Saturn	Sun
	Moon		Mercury	Jupiter
Tarot	Pantacles	Cups	Swords	Wands
Quadrant	Northern	Western	Eastern	Southern
Color	Black	Blue	Yellow	Red

HOW THE MAGIC WORKS: THE FIFTH ELEMENT

In addition to the four elements of the Watchtowers, a fifth element, Spirit, is used in Enochian Magic. This element is assigned to the Tablet of Union. The symbol for Spirit is a spoked wheel ⊛ and its color is white. Together, these five elements are symbolized by the five-pointed pentagram (Figure 16). Usually the element Spirit is assigned to the topmost point. When the pentagram is inverted the four elements are over Spirit (and therefore have supremacy). This is said to be an unholy sign, used only in operations of black magic. The reason for this is that Spirit has a natural supremacy over the four elements of earth, water, air and fire (they are in fact, expressions of Spirit) and any reversal is therefore unnatural.

GREAT SECRET HOLY NAMES

The four quadrants each give a great secret Holy Name of God along its middle row (called the "Linea Spiritus Sancti"). Each name is three words having 3, 4 and 5 letters:

1. **Air.** The air quadrant contains the name
   ORO-IBAH-AOZPI (OROI-BAHAO-Z-PI)
   This name is pronounced *Oh-roh-Ee-bah-Ah-oh-zod-pee* and means
   "He who cries aloud in the place of desolation."
2. **Water.** The water quadrant contains the name
   MPH-ARSL-GAIOL (MPH-ARS-L-G-IA-OL)
   This name is pronounced *Em-Peh-heh-Ar-ess-el-Gah-ee-oh-leh* and means
   "He who is the first true creator; the horned one."
3. **Earth.** The earth quadrant contains the name
   MOR-DIAL-HKTGA (MORD-IAL-HKT-GA)
   This name is pronounced *Moh-ar-Dee-ah-leh-Heh-keh-teh-gah* and means
   "He who burns up iniquity without equal."
4. **Fire.** The fire quadrant contains the name
   OIP-TEAA-PDOKE (OI-P-TEA-AP-DO-KE)
   This name is pronounced *Oh-ee-peh-Teh-ah-ah-Peh-doh-keh* and means
   "He whose name is unchanged from what it was."

Correct Pronouncement of the Holy Names.

The four great secret Holy Names should be pronounced in one long flowing breath if possible. However, emphasis should be given to the first syllable of each name section. For example, ORO-IBAH-AOZPI should be spoken with emphasis on the Oh, Ee and Ah syllables which begin each section of the name.

An alternate method of pronunciation is to pause briefly after each section. This results in saying three distinct names. For example, one could say *Oh-roh Ee-bah Ah-oh-zod-pee.* Either method is effective. The student should experiment with both and then choose the way that works best for him.

Gematria of the Four Great Holy Names.

1. **ORO-IBAH-AOZPI** is 340, the number for the Enochian word ZOKH meaning "the past," and the Hebrew word PRS meaning "Vulture" (the vulture was used by the ancient Egyptians to symbolize motherhood).

2. **MPH-ARSL-GAIOL** is 333, the number for the Enochian phrase SIAION-GRAA which means "temple of the moon." It is also the number for the Hebrew spelling of *ChURUNZUN* (*I.E.* Choronzon), the demon of the tenth Aethyr and is half of 666, the number of the Beast of the Apocalypse which Crowley assumed for himself. The serious student should not be at all intimidated by this. The number 666 is equal to the Hebrew word *IThRUN* which means "good."

3. **MOR-DIAL-HKTGA** is 622, the number for the Enochian phrase PIAP-PATRALX which means "balance of stone," and the Hebrew word *BRKTh* meaning "blessings."

4. **OIP-TEAA-PDOKE** is 483, the number for the Enochian phrase LRING-MONONS which means "to stir up the heart," and the Hebrew phrase *GRM SPQ* which means "to cause doubt."

5. The gematria of the Hebrew words used above are calculated using standard Hebrew gematric values (reference Crowley's *LIBER 777*) as follows:

PRS = 80+200+60 = 340
ChURUNZUN = 8+6+200+6+50+7+6+50 =333

IThRUN = 10+400+200+6+50 = 666
BRKTh = 2+200+20+400 =622
GRM SPQ = 3+200+40+60+80+100 =483

General Meaning and Use of the Four Great Holy Names

The four great secret Holy Names are not usually invoked by themselves, being but names of God. Normally the names are used in ritual invocations of the Kings, Seniors, Archangels or Angels of the entire Watchtowers, to get an initial feel or mood of the particular Watchtower under consideration. Each name reflects the general atmosphere of its respective quadrant and should be used with great care. The meaning of the name must be clearly held in mind when the name is spoken.

1. **ORO-IBAH-AOZPI.** This colors the Watchtower of Air with an atmosphere of great age and of endless past events. The formless aspect of air gives the feeling of emptiness and desolation.

2. **MPH-ARSL-GAIOL.** This colors the Watchtower of Water with an atmosphere of creation and birth. The life-giving aspect of water gives the feeling of form coming out of formlessness.

3. **MOR-DIAL-HKTGA.** This colors the Watchtower of Earth with an atmosphere of stability and equalibrium. The solidifying aspect of earth gives the feeling of opposing forces becoming balanced, of chaos becoming structured.

4. **OIP-TEAA-PDOKE.** This colors the Watchtower of Fire with an atmosphere of instability and turmoil. The violent aspect of fire gives the feeling of continuous dissociation.

THE FOUR GREAT KINGS

How to Obtain Their Names.

Each quadrant has a presiding king or ruler. The name of each Great King is obtained from the center of each respective Tablet by making a clockwise circle, as shown in Figure 10 below for water.

Figure 10. The Name of the King of Water from the Center of the Second Watchtower

The Names of the Four Great Kings.

Air: The name of the King of Air is BATAIVAH (BA-TA-I-VAH). This is pronounced *Bah-tah-ee-vah-heh* and means "He whose voice seems to have wings."

Water: The name of the King of Water is RAAGIOSL (RAA-GI-OSL). This is pronounced *Rah-ah-gee-oh-sel* and means "He whose hands are toward the East."

Earth: The name of the King of Earth is IKZH ⁱₙᴴₖAL (I-KZH-I-KAL). This is pronounced *Ee-keh-zod-hee-kal* and means "He who solidifies the past."

Fire: The name of the King of Fire is EDLPRNAA (ED-L-PRNAA). This is pronounced *Eh-del-par-nah-ah* and means "He who is first to receive the flames."

General Character and Qualities of the Four Great Kings

Using gematria on the names of the four Great Kings will give hints of their true nature, as shown in Table V. These Kings can be either invoked or visited by the magician. While speaking the name, the character and qualities of the King must be firmly held in mind. These are:

The King of Air, BATAIVAH, is kindly and loving. His nature is feminine. He bestows mercy and grace and he speaks with a beautiful voice. In fact his words seem like heavenly music, which is both pleasant and seductive.

The King of Water, RAAGIOSL, is creative and is always making things. His nature, being reflective, is such that one often sees one's own worst faults manifested in him. He seeks, through life-giving creativity, to reduce infinite spiritual ideas into finite forms.

The King of Earth, IKZHIKAL, lives in the past. He hates change. He strives to keep things as they are. He loves to describe and define things. He gave all things of the earth their original names, and he seeks to keep them bound to these names.

The King of Fire, EDLPRNAA, is a consuming fiery being, dangerous and easy to provoke to anger. He loves change and hates stagnation. He has a violent temper and seeks to disperse all aggragates into their monadic essence. The inexperienced magician would do well to avoid this King until he is adept at invocations.

TABLE V.
GEMATRIA OF THE FOUR GREAT KINGS

NAME	NUMERICAL VALUE	KEY EQUIVALENT WORD ENOCHIAN	HEBREW
King of Air, BATAIVAH	163	RIT (mercy)	NVQBH (a woman)
also	157	SORGE (love)	NQBH (female)
King of Water, RAAGIOSL	225	MOOOAH-OL (the happiness of making things)	HChZRH (reflection)
King of Earth, IKZHIKAL	744	KAL-HOLQ-KAOSG (to solidify and measure) also 744 = 31 x 24: where 31 = BESZ (matter) 24 = TAFA (poison)	
King of Fire,	193	BAEOUIBS (the righteous one)	
(Alternate: EDLPRNAAH	194	BITOM (fire)	TzDQ (justice)

THE TWENTY-FOUR SENIORS

How To Obtain Their Names.

The Tablets contain the names of 24 Seniors or Elders; six in each quadrant. These are found in the center row and two center columns of each quadrant by reading from the center outward (or upward and downward). Each name contains seven letters, except when double letters are given in a section. Figure 11 shows the derivation of the Seniors from the Watchtower of Air as an example.

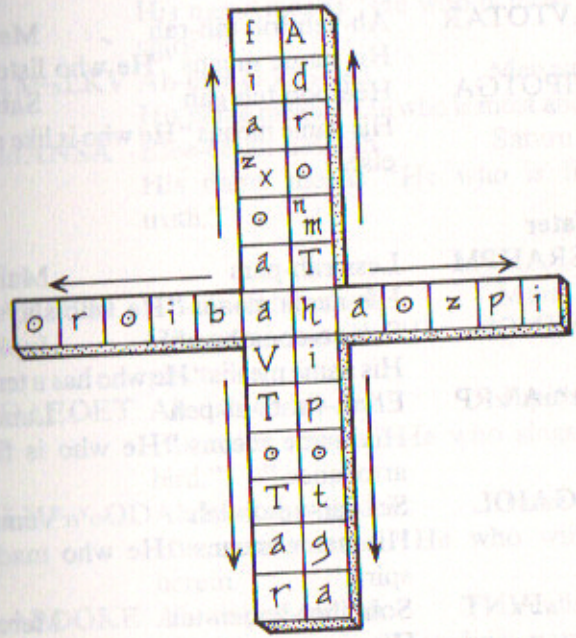


Figure 11. The Derivation of the Six Seniors from the Great Watchtower of Air.

The Names of the Twenty-Four Seniors.

Name	Pronunciation	Planetary Correspondence
I. Air		
1. HABIORO	Hah-bee-oh-roh	Mars
	His name means "He whose voice is low."	
2. AAO $^{Z}{}_{X}$AIF	Ah-ah-oh-zodah-ee-feh	Jupiter
	His name means "He who frequents the ways."	
3. HT $^{N}{}_{M}$ORDA	Heh-teh-noh-rah-dah	Luna
	His name means "He who has a son."	
4. AHAOZAPI	Aha-oh-zodah-pee	Venus
	His name means "He who is in his place."	
5. AVTOTAR	Ah-veh-toh-tah-rah	Mercury
	His name means "He who listens."	
6. HIPOTGA	Hee-poh-teh-gah	Saturn
	His name means "He who is like nothing else."	
II. Water		
1. LSRAHPM	Less-rah-pem	Mars
	His name means "He who slays."	
2. SAIINO$^{U}{}_{V}$	Sah-ee-ee-noh-veh	Jupiter
	His name means "He who has a temple."	
3. LA$^{V}{}_{O}$A$^{X}{}_{Z}$RP	El-ah-vahtz-ar-peh	Luna
	His name means "He who is first in arrogance."	
4. SLGAIOL	Sel-gah-ee-oh-leh	Venus
	His name means "He who made the spirit."	
5. SO $^{N}{}_{A}$I$^{Z}{}_{X}$NT	Soh-ahee-zoden-teh	Mercury
	His name means "He who has the saving waters."	

6. LIGDISA	Elee-geh-dee-sah	Saturn
	His name means "He who has no head."	
III. Earth		
1. LAIDROM	El-ahee-dar-oh-em	Mars
	His name means "He who knows the secrets of truth."	
2. AKZINOR	Ah-keh-zodee-noh-rah	Jupiter
	His name means "He who is from the dark waters."	
3. LZINOPO	El-zodee-noh-poh	Luna
	His name means "He who is first in the deep waters."	
4. ALHKTGA	Ah-leh-hek-teh-gah	Venus
	His name means "He who is most like a spirit."	
5. A$^{H}{}_{K}$M$^{L}{}_{B}$LKV	Ah-mel-el-keh-veh	Mercury
	His name means "He who is most ancient."	
6. L $^{I}{}_{H}$IANSA	Elee-ee-ah-ness-ah	Saturn
	His name means "He who is first in truth."	
IV. Fire.		
1. AAETPIO	Ah-ah-eteh-pee-oh	Mars
	His name means "He who seeks his place."	
2. ADAEOET	Ah-dah-eh-oh-eteh	Jupiter
	His name means "He who sings like a bird."	
3. ALN $^{K}{}_{D}$V$_{O}$OD	Ah-len-keh-voh-deh	Luna
	His name means "He who will serve herein."	
4. AAPDOKE	Ah-ah-ped-oh-keh	Venus
	His name means "He whose name remains the same."	

5. ANODOIN Ah-noh-doh-ee-neh Mercury
His name means "He who is open to others."

6. ARINNA^{OP} Ah-ree-neh-nah-peh Saturn
His name means "He who protects with a sword."

Gematria of the Twenty-Four Seniors.

Each Senior has a numerical value obtained by summing up the appropriate letter values as contained in Table II. Using gematria, the name of each Senior corresponds to key Enochian words or phrases which have a direct bearing on their natures. An example of selected numerical correspondences is in Table VI.

TABLE VI. GEMATRIA OF THE NAMES OF THE SENIORS

Name	Numerical Value	Key Corresponding Word or Phrase
Air:		
HABIORO	232	VRANA (an elder)
AAOZAIF	120	graa (moon), OM (knowledge)
	114	BABALOND (seductress)
HTNORDA	200	LIALPRT (First Flame)
	194	BITOM (fire), PARADIZ (virgin)
AHAOZPI	121	HOM (to live), NANTA (earth)
	115	EOLIS (to make), HARG (to plant)
AVTOTAR	230	ROR (the sun)
HIPOTGA	123	MOZ (joy)
Water:		
LSRAHPM	221	MALPRG (fiery flames)
SAIINOV	283	PIRIPSOL (heaven)
LAVAXRP	599	OXI-DOSIG (mighty dark one)
SLGAIOL	127	PRGE (fire), IADNAH (knowledge)
SOAIZNT	171	APOPHRASZ (motion)
	165	SOE-GONO (faithful savior)
	159	NOQOLH (servant)
LIGDISA	153	SA-F-ORS (one in darkness)
Earth:		
LAIDROM	298	ZORGE-BRGDO (restful sleep)
AKZINOR	555	PAPNOR-KAOSG (memory of earth)
	549	TA-L-PATRALX (lie the first stone)
LZINOPO	196	TABAAN-GRAA (ruler of the moon)
	190	QUASAHI (bliss)
AHMLLKV	483[a]	TABAAN-KHIDAO (ruler of diamonds)
ALHKTGA	338	DODRMNI (vexed)
LIIANSA	197	QUASAHIS (one who delights)
Fire:		
AAETPIO	130	SOBOLN (west), VNPH (anger)
	124	GNAY (action)
ADAEOET	75	NAZPS (a sword)
	69	ZEN (sacrifice)
ALNKVOD	468	BALZARG-YARRY (steward of fate)
AAPDOKE	365	TABAAM-PIRIPSOL (ruler of the heavens)
ANODOIN	230	ROR (the sun) Note: see AVTOTAR of Air.
ARINNAP	281	MALPIRG (fires of life)

[a]483 is also OIP-TEAA-PDOKE, the Holy Name of the Watchtower of Fire.

HOW THE MAGIC WORKS: THE PLANETS

The seven sacred planets represent seven planetary spheres, or zones of influence. The fact that two of these planets are the sun and the moon, which are not really "planets" as such, does not alter the fact of their respective influences. The most important correspondences are:

Planet	Sign	Chief Characteristics	Watchtower Subquadrant Influenced
Saturn	♄	Intuition, thought formation	Earth of Air
Jupiter	♃	Harmony, beneficial change	Water of Fire
Mars	♂	Destruction, conflicting manifestation	Earth of Fire
Sun	☉	Creativity, active change	Air of Fire
Venus	♀	Emotions, instincts	Water of Earth
Mercury	☿	Intellect, reflective thought	Water of Air
Moon	☽	Reflection, passive manifestation, formation of emotions	Earth of Water

HOW TO INVOKE THE KINGS AND SENIORS

The cross shown in Figure 11 is called the Great Cross of the Watchtower. The Holy Names, and the names of the Kings and Seniors, are all taken from the Great Cross. Any one of the Kings and Seniors can be invoked by using the Hexagram Ritual (see below). Each King is attributed to the sun. Each Senior is attributed to a planet, as shown earlier. A hexagram has six points and each corresponds to a planet, and therefore to a Senior. During the ritual, a hexagram is drawn for a particular Senior by beginning it at the appropriate point. The hexagram is shown in Figure 12. In order to invoke a King, it can be seen that there is no point on the hexagram for the sun. A King is invoked by drawing all six planetary hexagrams as shown in Figure 13.

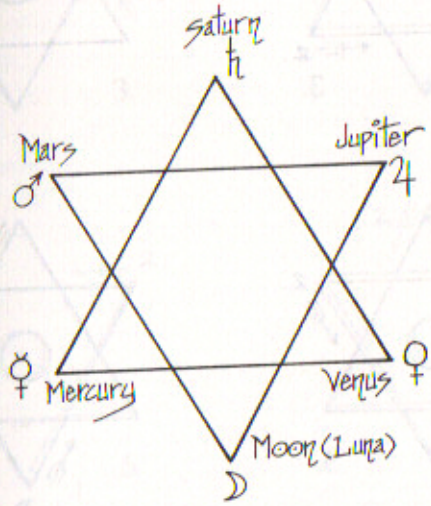


Figure 12. Hexagram for Invocation and Banishment of Kings and Seniors.

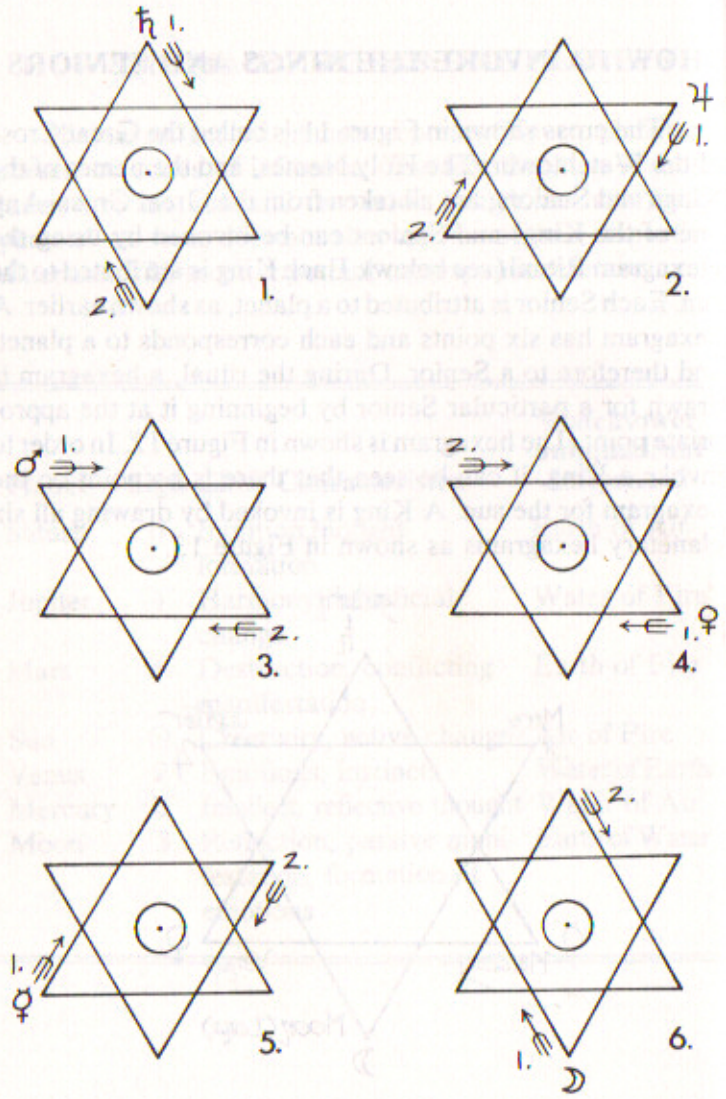


Figure 13. The Six Invoking Hexagrams for Kings. For each hexagram begin at the point shown and in the direction of the arrow as indicated. Do triangle 1 first, then triangle 2.

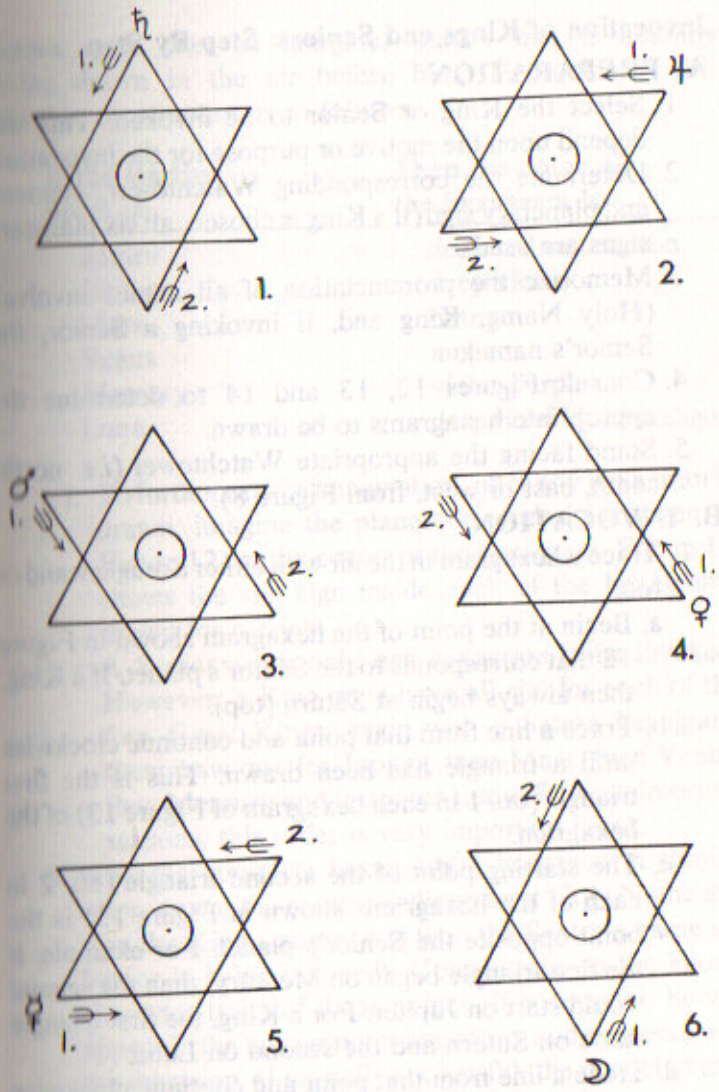


Figure 14. The Six Banishing Hexagrams for Kings. For each hexagram begin at the point shown and in the direction of the arrow as indicated. Do triangle 1 first, then triangle 2.

Invocation of Kings and Seniors: Step By Step.

A. PREPARATION

1. Select the King or Senior to be invoked. This will depend upon the motive or purpose for the invocation.
2. Determine the corresponding Watchtower, element, and planetary sign (if a King is chosen, all six planetary signs are used).
3. Memorize the pronunciation of all names involved (Holy Name, King and, if invoking a Senior, the Senior's name).
4. Consult Figures 12, 13 and 14 to determine the appropriate hexagrams to be drawn.
5. Stand facing the appropriate Watchtower (*i.e.* north, south, east or west, from Figure 8).

B. INVOCATION

1. Trace a hexagram in the air with either a magic wand or rod.
   a. Begin at the point of the hexagram shown in Figure 12 that corresponds to the Senior's planet. If a King, then always begin at Saturn (top).
   b. Trace a line from that point and continue clockwise until a triangle has been drawn. This is the first triangle (no. 1 in each hexagram of Figure 13) of the hexagram.
   c. The starting point of the second triangle (no. 2 in each of the hexagrams shown in Figure 13) is the point opposite the Senior's planet. For example, if the first triangle began on Mercury, then the second would start on Jupiter. For a King, the first triangle starts on Saturn and the second on Luna.
   d. Trace a line from that point and continue clockwise until a triangle is drawn. This is the second triangle and completes the hexagram.
   e. Imagination is important here. As the magician traces each line, he imagines that a line is actually being drawn in the air before him. The color of this psychic construction is as follows:

If the starting point is:	Then the color of the hexagram is:
Saturn	deep red or crimson
Jupiter	deep violet
Mars	orange
Venus	amber
Mercury	violet-purple
Luna	deep violet-blue or indigo

   f. To further tax the imagination, after any hexagram is drawn, imagine the planetary symbol (as given in Figure 12) at the center of the hexagram. Figure 13 shows the sun sign inside each of the hexagrams drawn for a King.
   g. A Senior needs only one hexagram to be invoked. However, a King must have all six. for each of the four Great Kings, begin with a Saturn hexagram, then draw one for Jupiter, then Mars, then Venus, then Mercury and lastly for Luna (for certain occult reasons, this order is very important here).
2. With the complete hexagram(s) imagined in shining color, repeat the corresponding secret Holy Name and then the King's name (and then the Senior's name if a Senior is being invoked). Concentrate on the known character traits of these names. If successful, he will appear in the hexagram in some form and converse with the magician. If partially successful, the magician may catch an idea or thought from him.
3. *Success or failure is not measured by requiring that a King or Senior physically jump out at the magician. It is measured only by the degree in achievement of the*

original motive. Success or failure may come days or even months after the operation.

C. BANISHMENT

1. Every spirit invoked, must be banished after the operation. If unsure whether the invocation was successful or not, use the banishment ritual anyway (just in case).
2. To banish a King or Senior back to his region, simply go through the hexagrams again, but this time begin counterclockwise rather than clockwise. This has the effect of reversing the invocation. (An example of how to banish a King is in Figure 14.)

HOW THE MAGIC WORKS: INCENSE

Although the use of incense during a magical operation is optional, an appropriate incense sometimes helps to assist the mind to concentrate. It also helps stimulate the imagination, which can be critical to success. The following list shows the corresponding incense for each subquadrant and can be used for both invocations and traveling in the Spirit Vision:

⊕ of ⊕ Ambergris.	⊛ of ▽ Dittany of Crete.
△ of ⊕ The Gall of Rukh.	△ of ▽ Assafoetida.
▽ of ⊕ Onycha.	▽ of ▽ Clover.
▽ of ⊕ Musk.	▽ of ▽ Storax.
△ of ⊕ Civet.	△ of ▽ Benzoin.
⊕ of △ Lign-aloes.	⊛ of △ Saffron.
△ of △ Galbanum.	△ of △ Lign-aloes.
▽ of △ Mastick.	▽ of △ Red-sanders.
▽ of △ Storax.	▽ of △ Red Sandalwood.
△ of △ Olibanum.	△ of △ Olibanum.
⊕ of ▽ Myrrh.	
△ of ▽ Camphor.	
▽ of ▽ Siamese Benzoin.	
▽ of ▽ Indigo.	
△ of ▽ Opoponax.	

The following list gives the type of incense to be used for corresponding planetary influences:

Saturn	myrrh, sulphur, indigo *(exercise caution with sulphur)*
Jupiter	Cedar, saffron
Mars	tobacco, pepper
Sun	olibanum, cinnamon
Venus	rose, benzoin, sandalwood, myrtle
Mercury	storax, mace, mastic
Moon	jasmine, ginseng, camphor, aloes

The following list gives the type of incense to be used to correspond with the elements:

Air	galbanum, peppermint, any light uplifting odor
Water	myrrh, onycha, any purgative odor
Earth	storax, any dull heavy odor
Fire	olibanum, any fiery odor

If the incenses listed above are unavailable, the following can be substituted:

Saturn	any odoriferous roots such as pepperwort
Jupiter	any odoriferous fruits such as coconut
Mars	any odoriferous woods such as pine or cedar
Sun	any odoriferous gums such as musk or anise
Venus	any odoriferous flowers such as roses or violets
Mercury	any odoriferous seeds such as bay berries
Moon	any odoriferous vegetable leaves such as myrtle or bay
Earth	any dry, heavy, earthy scent such as musk or sandalwood
Water	any cool, watery scent such as ginger
Air	any light, airy scent such as lemon or orange
Fire	any spicy or fiery scent such as cinnamon

Possible sources for incense are:

Auroma International,
P.O. Box 2, Wilmot, WI 53192
Spencer Gifts, Inc.,
Atlantic city NJ 08411
Nature Scents, Olfactory,
West Los Angeles, CA 90064
The Magickal Childe,
35 West 19 Street, New York, NY 10011
International Imports,
P.O. Box 2010, Toluca Lake, CA 91602

INVOCATION OF A SENIOR

Suppose, for an example, one would like to improve one's appreciation for music. Such a boon could be granted by the Senior, ADAEOET, "He who sings like a bird." The magician begins by facing south toward the great Watchtower of Fire, where ADAEOET dwells.

He wears only a robe, or at least very loose-fitting and comfortable clothing. The real importance of clothing is that it must be of a type that can be forgotten or ignored. Tight clothing can interfere with concentration, and for that reason should not be worn. The same can be said for nudity; it is good if one can forget the body and not good if one feels at all awkward or uncomfortable. The magician must be able to forget his body for a while. Anything that aids this is good while, on the other hand, anything that hinders this is bad.

All distracting thoughts and concerns must be cast aside. Total concentration is mandatory.

The magician raises his arms outward toward the South and calls out the Holy Name,

"OIP-TEAA-PDOKE, may my request be granted. You who are unchanged by time, hear me.

OIP-TEAA-PDOKE, thou most holy name. You are the Watchtower of the South. You are the Watchtower of Fire. All things return to you. Hear me.

LRING-MONONS, I call upon you for your music, OIP-TEAA-PDOKE."

The magician then calls upon the King of Fire:

"EDLPRNAA, O Receiver of the Flames, thou who art King over Fire, assist me. Make me to be a knower of music.

EDLPRNAAH, BITOM, EDLPRNAAH, change me, renew me in your forge.

BITOM, I desire to be changed. I desire to be made

anew. EDLPRNAAH, BITOM, EDLPRNAAH."

The magician now feels the presence of the King of Fire near him. He should feel the violent churning of this fiery quadrant around him. Now he takes his fire wand (preferably one he has made himself) and traces a large hexagram in the air before him. This hexagram is deep violet and is drawn as shown in hexagram no. 2 of Figure 13 (*i.e.* the Jupiter Hexagram). He sees a violet "♃" glistening in the center, which charges the hexagram with a tone both religious and creative (if incense is used to heighten the proper mood here, it should be of cedar or saffron).

As the magician gazes into the sparkling violet hexagram of Jupiter, he makes the final invocation:

"ADAEOET, whose voice is music, allow me to share your songs, O ADAEOET.

May your sword cut away my ignorance. May I become new. May my old self be sacrificed as it is in ZEN, the eighteenth Aethyr. May I rise up new with your attributes. May I share your music, O ADAEOET, GOHO, ZEN, TOL-BALT, ADAEOET."

Now the magician feels himself changing under the influence of fire and music. He imagines ADAEOET in the hexagram showering forth his musical ability. He sees himself as a new person. He is now one who loves and appreciates music. His own inherent abilities will now surely be enhanced.

In gratitude to ADAEOET, he now banishes the Senior with a banishing hexagram (hexagram no. 2 in Figure 14). ADAEOET thus returns to the Watchtower of Fire in the South.

No Senior, or any other spirit for that matter, can make something from nothing. They can only work within specific occult laws. Here the magician does not ask for the impossible. He already has a musical ability (as everyone does) buried in his subconscious. He asks only that it be brought out into manifestation. This ADAEOET can do. If properly carried out, this invocation will be effective in some degree. Although the magician will probably not be able to sit immediately at a piano and play Handel or Bach, he probably will find that taking piano lessons is surprisingly easy and that, with practice, he can play tolerably well.

INVOCATION *vs* SPIRIT VISION

The correspondences between the four elements and the four directions of space, as given for invocations, are:

1. The East Winds are airy therefore Air is in the East.
2. The South winds are hot and dry therefore Fire is in the South.
3. The West Winds are moist with rain therefore Water is in the West.
4. The North Winds are cold and dry therefore Earth is in the North.

These correspondences are in accord with the winds, and in accord with ancient Egyptian tradition. However, whenever astral traveling or moving in the "Spirit Vision" is used, the traditional Zodiac correspondences may be used. These are:

1. Air in the West
2. Water in the North
3. Earth in the South
4. Fire in the East

As a general rule: to invoke, stand facing the position of the winds because the Earth is subject to the winds. However, to travel in the Spirit Vision, face the positions according to the Zodiac.

THE ANGELS OF THE CALVARY CROSS

Each lesser angle (*i.e.* each subquadrant or angle, such as Water of Air) has a cross called the "Sephirothic Calvary Cross". Figure 15 shows the four Calvary Crosses of the Watchtower of Earth as an example. There is a total of sixteen Calvary crosses. Each cross contains ten squares corresponding to the ten Sephiroth of the Hebrew Qabalah.

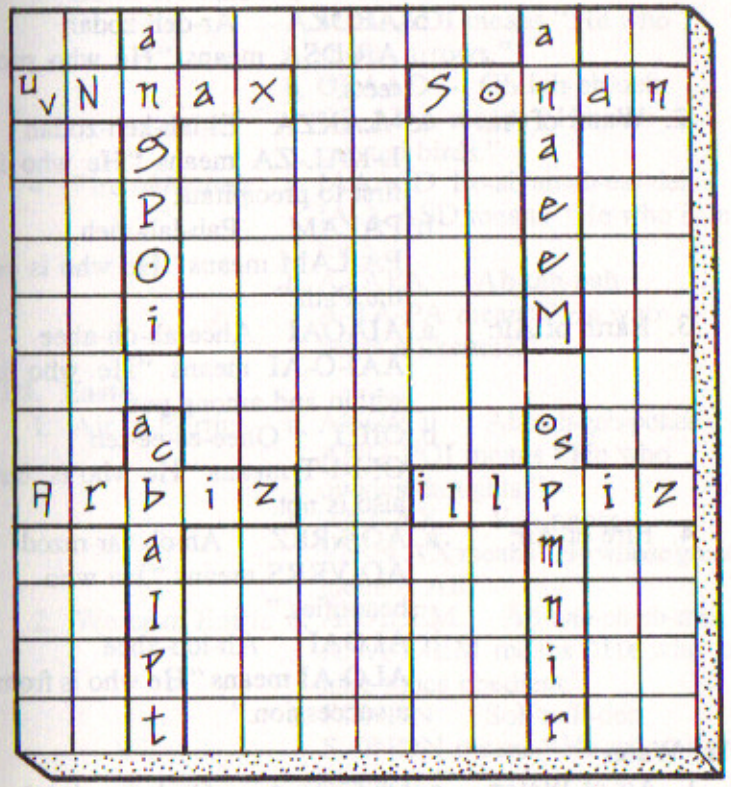


Figure 15. Four Calvary Crosses in the Great Watchtower of Earth.

Each Calvary Cross contains two names. Reading downward is a six-lettered name and across is a five-lettered name. The former name evokes the intelligent forces of that subquadrant, while the latter name controls them. These Calvary Cross Names are:

I. Air

1. Air of Air:
   a. IDOIGO Ee-doh-ee-goh
   IDOIGO means "He who sits on the Holy Throne."
   b. ARDZA Ar-deh-zodah
   AR-DSA means "He who protects."
2. Water of Air:
   a. ^{L}LAKZA El-lah-keh-zodah
   L-KAL-ZA means "He who is first to precipitate."
   b. PALAM Pah-lah-meh
   PA-LAM means "He who is on the Path."
3. Earth of Air:
   a. AIAOAI Ahee-ah-oh-ahee
   AAI-O-AI means "He who is within and among you."
   b. OIIIT Ohee-ee-ee-teh
   OI-I-I-T means "He who is, but also is not."
4. Fire of Air:
   a. AO ^{V}VRRZ Ah-oh-var-razod
   AO-VRRS means "He who beautifies."
   b. ALOAI Ah-loh-ahee
   ALO-AI means "He who is from a succession."

II. Water

1. Air of Water:
   a. O^{B}$_{L}$GO^{T}$_{K}$A Oh-beh-goh-tah
   OBLOG-TA means "He who is like a garland."
   b. ^{A}$_{O}$A^{B}$_{L}$KO Ah-ah-beh-koh
   ABA-KO means "He who is bent over."
1. Water of Water:
   a. NELAPR En-el-ah-par
   N-ELAP-R means "He who must have his way."
   b. OMEBB Oh-meb-beh
   OM-EBB means "He who knows."
3. Earth of Water:
   a. MALAD^{I}$_{R}$ Em-ah-lah-dee
   MAL-ADI means "He who shoots arrows."
   b. OLAAD Oh-lah-ah-deh
   OL-ADA means "He who created birds."
4. Fire of Water:
   a. IAAASD Ee-ah-ah-ah-ess-deh
   IA-A-ASD means "He who is in truth."
   b. ATAPA Ah-tah-pah
   A-TA-PA means "He who bears a likeness."

III. Earth

1. Air of Earth:
   a. ANGPOI Ah-neh-geh-pohee
   ANG-POI means "He who divides thoughts."
   b. ^{V}VNNAX Ven-nahtz
   VN-N-AX means "He whose great name is All."
2. Water of Earth:
   a. ANAEEM Ah-nah-eh-eh-meh
   ANA-E-EM means "He who is nine times obedient."
   b. SONDN Soh-neh-den
   S-ONDN means "He who has a kingdom."
3. Earth of Earth:
   a. ^{A}$_{K}$BALPT Ah-bah-leh-peh-teh
   ABA-LPT means "He who stoops down."

b. ARBIZ Ar-bee-zod
AR-BI-Z means "He whose voice protects."

4. Fire of Earth: a. $^{O}_{S}$PMNIR Oh-pem-nee-ar
OM-PNIR means "He who increases knowledge."
b. $^{I}_{L}$LPIZ Eel-pee-zod
IL-PI-Z means "He whose place is the Aethyrs."

IV. Fire.

1. Air of Fire: a. NOALMR Noh-ah-leh-mar
NOA-L-MR means "He who is first to bring about torment."
b. OLOAG Oh-loh-ah-geh
OL-OAG means "He who makes nothing."

2. Water of Fire: a. VADALI Vah-dah-lee
V-LAIAD means "He who has the Secret Truth."
b. OBA$^{U}_{V}$$^{A}_{I}$ Oh-bah-vah
OBA-V-IA means "He who has half of truth."

3. Earth of Fire: a. $^{U}_{V}$O$^{L}_{B}$XDO Voh-letz-doh
VOLX-DO means "He whose name is Annihilation."
b. SIODA Ess-ee-oh-dah
S-IO-DA means "He who is eternal."

4. Fire of Fire: a. RZIONR Rah-zodee-oh-nar
ZIN-ROR means "He who is ir the Waters of the Sun."
b. NRZFM En-rah-zod-eff-em
NRZ-F-M means "He who visits here six times."

THE KERUBIC ANGELS OR KERUBIM

Above the horizontal bar of each Calvary Cross are four letters, two on each side of the vertical bar. These four letters form the name of a Kerubic Angel, one for each subquadrant. Each of these names can be anagramed, or anagramatized transposed, to form three other names. Together this totals 64 Kerubic Angels: 16 in each Watchtower and four in each subquadrant.

I. Air.

1. Air of Air: RZLA (Ra-zodel-ah), ZLAR, LARZ, ARZL
2. Water of Air: $^{Y}_{U}$TPA (Yuh-teh-pah), TPA$^{Y}_{U}$, PA$^{Y}_{U}$T, A$^{Y}_{U}$YP
3. Earth of Air: $^{T}_{K}$NB$^{R}_{A}$ (Ten-beh-rah), NB$^{T}_{K}$$^{R}_{A}$, B$^{T}_{K}$$^{R}_{A}$N, $^{T}_{K}$$^{R}_{A}$NB
4. Fire of Air: XG$^{S}_{Z}$D (Tz-egg-seh-deh), G$^{S}_{Z}$DX, $^{S}_{Z}$DXG, DXG$^{S}_{Z}$

II. Water.

1. Air of Water: TAAD (Tah-ah-deh), AADT, ADTA, DTAA
2. Water of Water: TDIM (Teh-dee-em), DIMI, IMTD, MTDI
3. Earth of Water: MAGL (Em-ah-gel), AGLM, GLMA, LMAG
4. Fire of Water: NLRX (En-el-artz), LRXN, RXNL, XNLR

III. Earth.

1. Air of Earth: BOZA (Boh-zodah), OZAB, ZABO, ABOZ
2. Water of Earth: PHRA (Peh-har-ah), HRAP, RAPH, APHR

3. Earth of Earth: $^{R}{}_{O}{}^{K}{}_{O}{}^{N}{}_{A}{}^{K}{}_{NM}$ (Roh-koh-nah-kem), $^{K}{}_{O}{}^{N}{}_{A}{}^{K}{}_{NM}{}^{R}{}_{O}$, $^{N}{}_{A}{}^{K}{}_{NM}{}^{R}{}_{O}{}^{K}{}_{O}$, $^{K}{}_{NM}{}^{R}{}_{O}{}^{K}{}_{O}{}^{N}{}_{A}$
4. Fire of Earth: $^{IA}_{BT}{}^{S}{}_{A}{}^{M}{}_{O}{}^{T}{}_{M}$ (Ee-ah-sah-moh-tem), $^{S}{}_{A}{}^{M}{}_{O}{}^{T}{}_{M}{}^{IA}_{BT}$, $^{M}{}_{O}{}^{T}{}_{M}{}^{IA}_{BT}{}^{S}{}_{A}$, $^{T}{}_{M}{}^{IA}_{BT}{}^{S}{}_{A}{}^{M}{}_{O}$

IV. Fire.

1. Air of Fire: DOPA (Doh-pah), OPAD, PADO, ADOP
2. Water of Fire: ANAA (An-ah-ah), NAAA, AAAN, AANA
3. Earth of Fire: PSAK (Pess-ah-keh), SAKP, AKPS, KPSA
4. Fire of Fire: ZIZA (Zodee-zodah), IZAZ, ZAZI, AZIZ*

What the Kerubim Govern

Each of the Kerubic Angels governs that file of squares which begins with its first letter. For example, in the Watchtower of Air, the Kerubic Angel RZLA governs that area of the subquadrant Air of Air that contains the letters R(A)KTSF. In the same way, ZLAR rules over the file of Z(R)ZOIM, LARZ rules over L(Z)NTAN and ARZL rules over A(A)STSD. In each case, the second letter is placed in parenthesis to show that it is a part of the Calvary Cross. It is not governed by the Kerubic Angel but by the Calvary Cross Angel.

*According to the Golden Dawn, AZIZ is a huge human-shaped being, fiery red with flaming wings and emerald green hair.
ZAZI is black and white, flaming and flashing.
IZAZ is blue and orange and covered with a fiery mist.
ZIZA is orange with hazy gold wings which are like gauze, and he has nets of gold around him.

THE ARCHANGELS

In addition to the 64 Kerubim, there are also 64 Archangels who rule over them. The names of these Archangels are found by prefixing one letter from the Tablet of Union or Black Cross to the names of the Kerubim. The letters used are E, H, N and B. These are the first letters of each row as shown in Figure 9 and refer to the element Spirit.

1. "E" prefixes the Kerubic Angels of Air:
   Air. ERZLA Er-zodel-ah
   Water. $E^{Y}{}_{U}TPA$ Eh-yuh-teh-pah
   Earth. $E^{T}{}_{K}NB^{R}{}_{A}$ Eh-ten-beh-rah
   Fire. $EXG^{S}{}_{Z}D$ Ehtz-egg-seh-deh
   Similarly for the 12 lesser Kerubic Angels of Air.

2. "H" prefixes the Kerubic Angels of Water.
   Air. HTAAD Heh-tah-ah-deh
   Water. HTDIM Heh-teh-dee-em
   Earth. HMAGL Hem-ah-gel
   Fire. HNLRX Hen-el-artz
   Similarly for the 12 lesser Kerubic Angels of Water.

3. "N" prefixes the Kerubic Angels of Earth.
   Air. NBOZA En-boh-zodah
   Water. NPHRA Enpeh-har-ah
   Earth. $N^{R}{}_{O}{}^{K}{}_{O}{}^{N}{}_{A}{}^{K}{}_{NM}$ En-roh-koh-nah-kem
   Fire. $N^{IA}_{BT}{}^{S}{}_{A}{}^{M}{}_{O}{}^{T}{}_{M}$ Enee-ah-sah-moh-tem
   Similarly for the 12 lesser Kerubic Angels of Earth.

4. "B" prefixes the Kerubic Angels of Fire.
   Air. BDOPA Beh-doh-pah
   Water. BANAA Ban-ah-ah
   Earth. BPSAK Beh-pess-ah-keh
   Fire. BZIZA Beh-zodee-zodah
   Similarly for the 12 lesser Kerubic Angels of Fire.

Chief Characteristics of the Archangels and Kerubim

The Archangels and Kerubim of the sixteen subquadrants, are characterized according to their locality as follows:

1. *Archangels and Kerubim of the four Air subquadrants.* These angels are characterized by pairs of opposing forces such as expansion and contraction, attraction and repulsion, solidification and dispersion. They seek a balance between such dual forces.

2. *Archangels and Kerubim of the four Water subquadrants.* These angels are characterized by motion. They desire continual movement and flux. They seek change in all things.

3. *Archangels and Kerubim of the four Earth subquadrants.* These angels are characterized by their desire for manifestation. They seek to express subjective thoughts and emotions into objective forms.

4. *Archangels and Kerubim of the four Fire subquadrants.* These angels are characterized by their desire to purify human nature. Theys seek purification by fire of all the lower human character traits.

THE LESSER ANGELS

There are 64 lesser angels of the Watchtowers. Beneath the horizontal bar of each Calvary Cross are sixteen squares (four letters across separated by the vertical bar of the Cross, and four letters down). These are the names of the four Lesser Angels of each respective subquadrant, the first being somewhat more important than the other three.

I. Air.

1. Air of Air: KZNS, TOTT, SIAS, FMND
2. Water of Air: O$^{Y}{}_{V}$UB, PAOK, RBNH, DIR$^{L}{}_{I}$
3. Earth of Air: ABMO, NAKO, OKNM, SHAL
4. Fire of Air: AKKA, NP$^{U}{}_{A}$T, OTOI, PMOX

II. Water.

1. Air of Water: T$^{O}{}_{A}$KO, NHDD, $^{F}{}_{P}$AAX, SAI$^{Z}{}_{X}$
2. Water of Water: $^{M}{}_{I}{}^{A}{}_{N}{}_{U}GM, I^{L}{}_{A}OK, VS^{X}{}_{S}{}^{Y}{}_{N}{}^{L}{}_{H}$, RV$^{L}{}_{K}$I
3. Earth of Water: PAKO, NDZN, $^{R}{}_{I}$IPO, XRNH
4. Fire of Water: XPKN, VASA, DAPI, R$^{N}{}_{A}$IL

III. Earth.

1. Air of Earth: AIRA, ORMN, RSNI, IZNR
2. Water of Earth: $^{A}{}_{O}$MGG, GBAL, RLMU, IAHL
3. Earth of Earth: OPNA, DOO$^{P}{}_{F}$, RXAO, AXIR
4. Fire of Earth: MSA$^{T}{}_{L}$, IABA, IZXP, STIM

IV. Fire.

1. Air of Fire: OPMN, A$^{P}{}_{B}$ST, SKIO, VASG
2. Water of Fire: G$^{M}{}_{N}$NM, EKOP, AMOX, $^{B}{}_{V}$RAP
3. Earth of Fire: DATT, DIOM, OOPZ, RGAN
4. Fire of Fire: ADRE, SISP, PALI, AKAR

The Ruling Lesser Angels.

Each of the 64 Lesser Angels has a presiding angel whose

name can be found by prefixing an appropriate letter from the Tablet of Union.

1. Air (XARP).

1. Air of Air: XKZNS, XTOTT, XSIAS, XFMND
2. Water of Air: AO$^{Y}{}_{V}$UB, APAOK, ARBNH, ADIR$^{L}{}_{I}$
3. Earth of Air: RABMO, RNAKO, ROKNM, RSHAL
4. Fire of Fire: PAKKA, PNP$^{U}{}_{A}$T, POTOI, PPMOX

2. Water (KOMA).

1. Air of Water: KT$^{O}{}_{A}$KO, KNHDD, K$^{F}{}_{P}$AAX, KSAI$^{Z}{}_{X}$
2. Water of Water: O$^{M}{}_{J}{}^{A}{}_{NU}$GM, OI$^{L}{}_{A}$OK, OVS$^{X}{}_{S}{}^{YL}{}_{NH}$, ORV$^{L}{}_{K}$I
3. Earth of Water: MPAKO, MNDZN, M$^{R}{}_{I}$IPO, MXRNH
4. Fire of Water: AXPKN, AVASA, ADAPI, AR$^{N}{}_{A}$IL

3. Earth (ANTA).

1. Air of Earth: AAIRA, AORMN, ARSNI, AIZNR
2. Water of Earth: N$^{A}{}_{O}$MGG, NGBAL, NRLMU, NIAHL
3. Earth of Earth: TOPNA, TDOO$^{P}{}_{F}$, TRXAO, TAXIR
4. Fire of Earth: AMSA$^{T}{}_{L}$, AIABA, AIZXP, ASTIM

Fire (ITOM).

1. Air of Fire: IOPMN, IA$^{P}{}_{B}$ST, ISKIO, IVASG
2. Water of Fire: TG$^{M}{}_{N}$NM, TEKOP, TAMOX, T$^{B}{}_{V}$RAP
3. Earth of Fire: ODATT, ODIOM, OOOPZ, ORGAN
4. Fire of Fire: MADRE, MSISP, MPALI, MAKAR

Chief Characteristics of the Lesser Angels.

The Lesser Angels and Lesser Ruling Angels of the sixteen subquadrants, are characterized according to their locality as follows:

1. *Angels of the four Air subquadrants.* These angels assist in purifications. They can help free one from illusion, diseases, ignorance and other karmic afflictions by an occult process of sublimation.

2. *Angels of the four Water subquadrants.* These angels assist in polarizations. They can help make needed changes in one's character or life-style, and can orient one toward a better future.

3. *Angels of the four Earth subquadrants.* These angels assist in manifestations. They can help one to express inherent inner divinity in daily life.

4. *Angels of the four Fire subquadrants.* These angels assist in transmutations. They can help to disperse the lower elements of the human nature such as egotism, fear, hate, pride and so on.

THE DEMONS OF THE WATCHTOWERS

Three-lettered names of 128 separate demons can be found by using pairs of letters, from the sixteen squares under the Calvary Cross, together with an appropriate letter from the Tablet of Union. The names of each Lesser Angel consists of two pairs of letters. Each of these pairs is the base of a name of a demon or elemental. The third letter is the prefix to the Lesser Angels, from the Tablet of Union.

For example, in the subquadrant Air of Air, eight demon names are:

XKZ	XNS
XTO	XTT
XSI	XAS
XFM	XND

Another example: In the subquadrant Water of Earth, the eight demon names are:

NAM	NGG
NGB	NAL
NRL	NMU
NIA	NHL

THE CALLS: WHEN TO USE THEM

Dee and Kelly constructed eighteen Calls, or Keys, to be used for either invocations or for traveling in the Spirit Vision. These are rather cumbersome sentences to be recited out loud, prior to any magical operations involving the angels and Aethyrs.

Actually there is a total of 49 Calls. The first is usually numbered 0 and is without words. This Key makes the mind empty of all thoughts, much like the Samadhi of Yoga. It is used to invoke or travel to the highest formless levels beyond the first Aethyr and as such would only be used by the most advanced Adepts.

A single Call is used for all thirty Aethyrs. The only change necessary is to insert the name of the appropriate Aethyr being addressed. In the Call, this name is usually left blank until filled in by a magician as needed.

This leaves eighteen Calls usually numbered one through eighteen. The specific rules governing their use are given in Table VII.

Example 1. To invoke (or visit) any Archangel, recite Call 1 then 2.

Example 2. To invoke (or visit) any Ruling Lesser Angel whose first letter is from the line NANTA (but not the "N", which is only used for Archangels) of the Tablet of Union, recite Call 1, then 2 and then 5.

Example 3. To invoke (or visit) any angel from the subquadrant Air of Air, recite only Call 3.

Example 4. To invoke (or visit) any angel from the subquadrant Water of Fire, recite Call 6 and then 17.

TABLE VII. WHEN TO USE THE EIGHTEEN CALLS

Call No.	When To Use Call
1	Use first for all angels associated with the Tablet of Union.
2	Use second for all Archangels of EHNB of the Tablet of Union as well as for all other angels.
3	Use third for all Ruling Lesser Angels of (E)XARP. Use first for Lesser Angels of the Watchtower of Air. Use first (only) for all angels of Air of Air beginning with IDOIGO.
4	Use third for all Ruling Lesser Angels of (H)KOMA. Use first for all Lesser Angels of the Watchtower of Water. Use first (only) for all angels of Water of Water beginning with NELAPR.
5	Use third for all Ruling Lesser Angels of (N)ANTA. Use first for all Lesser Angels of the Watchtower of Earth. Use first (only) for all angels of Earth of Earth beginning with ABALPT.
6	Use third for all Ruling Lesser Angels of (B)ITOM. Use first for all Lesser Angels of the Watchtower of Fire. Use first (only) for all angels of Fire of Fire beginning with RZIONR.
7	Use second for all angels of Water of Air beginning with LLAKZA.
8	Use second for all angels of Earth of Air beginning with AIAOAI.
9	Use second for all angels of Fire of Air beginning with AOVRRZ.
10	Use second for all angels of Air of Water beginning with OBGOTA.
11	Use second for all angels of Earth of Water beginning with MALADI.
12	Use second for all angels of Fire of Water beginning with IAAASD.
13	Use second for all angels of Air of Earth beginning with ANGPOI.
14	Use second for all angels of Water of Earth beginning with ANAEEM.
15	Use second for all angels of Fire of Earth beginning with OPMNIR.
16	Use second for all angels of Air of Fire beginning with NOALMR.
17	Use second for all angels of Water of Fire beginning with VADALI.
18	Use second for all angels of Earth of Fire beginning with VOLXDO.

THE EIGHTEEN CALLS TO BE RECITED

The eighteen Calls are written in flowery and rather obscure language. The beginner is very apt to "not see the forest for the trees" in this morass of colorful verbiage. The real purpose of these Calls is to place the mind in a proper receptive state. This is difficult to accomplish, however, when the wording is impossible to comprehend. To avoid this problem for the beginner, each call has been slightly revised for simplicity. The actual Calls, as given by Crowley, are contained in Appendix A, for the more daring magician. Accompanying each Call is Crowley's version of the Enochian. The student is encouraged to wade through these and determine for himself, by experience, which version has the best results. Remember, Enochian words are like mantras; they have definite physical vibratory effects as well as emotional and mental effects. But in themselves, they are simply devices used by the magician in order to manifest his will.

1. The First Call.

"I rule over you," declares the God of Justice. His power is exalted above the torment of the world. In his hands, the Sun is like a sword and the Moon is like an all-consuming fire. He measures your clothing material among the available substances and draws you together like the palms of my hands. [Furthermore he says:] "I have decorated your seats with the Fire of Gathering, and have beautified your garments with admiration. I have made a law to govern the Holy Ones, and have delivered a Rod to you, with the Ark of Knowledge. Moreover, you have lifted up your voices and sworn obedience and faith to Him who lives and triumphs, whose beginning is not, and whose end cannot be, who shines like a flame in the center of your palaces, and who rules

among you as the balance of righteousness and truth."
[The magician addresses the appropriate angels and says:]

Move therefore, and show yourselves! Unveil the mysteries of your creation! Be friendly to me, because I am a servant of this same God, a true worshipper of the Highest.

Notes to the First Call. Here the God of Justice is Karma. The pronoun "you" refers throughout to the angels of the Tablet of Union being addressed by the Call.

2. The Second Call.

Can the winged winds understand your wonderous voices? You are the Second of the First. Burning flames outline you when I speak your names. I will treat you like cups for a wedding, or like beautiful flowers in the Chamber of Righteousness. Your feet are stronger than the barren stone, and your voices are mightier than many winds. You are becoming like a building which does not exist save in the Mind of the All-Powerful.
[The magician addresses the appropriate angels and says:]

The First commands you to arise and to move therefore toward his servant. Show yourselves in power, and make me a strong Seer-of-things, because I am of Him who lives forever.

Notes to the Second Call. Here the "First" refers to the God of Justice (*i.e.* Karma) of the first Call. He is above the angels of the Tablet of Union and therefore they are "Second."

3. The Third Call.

"Behold," declares your God, "I am a circle on whose hands stand Twelve Kingdoms. Six of these are seats of life, the rest are like sharp Sickles, or like the Horns of Death. Because of this, the creatures of Earth live or die only in my own hands, which sleep and then rise again."

"In the beginning I made you stewards, and placed you in the twelve seats of govenment. I gave every one of you an appropriate level of power over the 456 true ages of time. My intent was that from the highest vessels and the fartherest corners of your governments, you might work my Power and pour down the fires of life and multiply upon the earth. Thus you have become the skirts of justice and truth."
[The magician addresses the appropriate angels and says:]

In the name of this same God, lift yourselves up, I say. Behold, His mercies flourish, and His Name has become mighty among us. In Him we say, move, and descend. Apply yourselves to us as you would to partakers of His Secret Wisdom in your creation.

Notes to the Third Call. Here the "Twelve Kingdoms" are the twelve houses of the Zodiac. Here again the pronoun "you" refers throughout to the angels being addressed. The Enochian word MIKA, which means "mighty" or "powerful", has the numerical value by Gematria of 456. Also, 456 can be reduced, by a process called "Aiq Bkr" or the Qabalah of Nine Chambers, to $4+5+6=15$, where 15 is the number for the word TA, meaning "correspondence."

4. The Fourth Call.

I place my feet in the South, and look about me and say, "Are not the thunders of increase numbered 33, and do these not rule in the Second Angle? I have placed 9639 servants under them. None have yet numbered them, but One. In them, the Second Beginnings of Things exists and grows strong. They are the successive Numbers of Time. Their powers are like those of the first 456.

"Arise, you Sons of Pleasure, and visit the Earth. I am the Lord your God, who is, and who lives forever."
[The magician addresses the appropriate angels and says:]

In the name of the Creator, move and show yourselves as pleasant deliverers, and praise Him among the sons of men.

Notes to the Fourth Call. Here the "Second Angle" is Water. Thirty-three is the numerical value of L-BESZ which means "the first (*i.e.* primordial) matter." The direction *South,* can be taken as the direction inward, which is to say toward the spiritual. The number 9636 reduces to 9+6+3+6 = 27 and 2+7 = 9. Also 33 is equivalent to 456 because 3+3 = 6, and 4+5+6= 15 and 1+5 = 6. The number 9 is the value of the letter T which means the same thing as the word TA ("likeness" or "correspondence").

5. The Fifth Call.

Mighty sounds have entered into the Third Angle, and have become like olives on the Olive Mount. They look with gladness upon the Earth, and dwell in the brightness of the heavens like continual Comforters. On them I have fastened 19 Pillars of Gladness and gave them vessels to water the Earth together with her creatures. They are the brothers of the First and Second. They have begun their own seats and have decorated them with 69,636 ever-burning lamps. Their numbers are as the Beginnings, the Ends, and the Contents of Time.

[The magician addresses the appropriate angels and says:]

Therefore come and obey the purpose of your creation. Visit us in peace and comfort. Perfect us as receivers of your mysteries. Why? Because our Lord and Master is the All-One.

Notes to the Fifth Call. The "Third Angle" refers to any of the four earth subquadrants. Nineteen is the number for BAG, the name of the 28th Aethyr, and 19x7 = 133, which is the number for VTI, the name of the 25th Aethyr. The number

19 is also the square root of 361, the number for IKH, the name of the 11th Aethyr. Also, 69,636 = 6+9+6+3+6 = 30 and 30 = 3+0 = 3, i.e. the Third Angle.

6. The Sixth Call.

The spirits of the Fourth Angle are nine who are mighty in the Firmament of Waters, who the First has planted as a torment to the wicked and a garland to the righteous. He gave them fiery darts to protect the earth, and 7699 continual workmen, whose courses visit the earth with comfort and who are in government and continuance like the Second and the Third.

[The magician addresses the appropriate angels and says:]

Therefore listen to my voice. I have spoken of you, and I have advanced you in power and presence. Your works shall be a song of honor, and the praise of your God shall be in your creation.

Notes to the Sixth Call. The "Fourth Angle" refers to any of the four fire subquadrants. The number 9 occurs throughout these Calls. This is the occult number for the circumference of a circle (360 degrees reduces to 9) and therefore any outward or objective quantity. The number 7699 reduced to 7+6+9+9 = 31, an important number in Qabalism, and 3+1 =4, i.e. the Fourth Angle.

7. The Seventh Call.

The East is a House of Virgins who sing praises among the flames of the first glory. There the Lord opened his mouth, and they became 28 living dwellings wherein the strength of man rejoices. They are clothed with ornaments of brightness, and they work wonders on all creatures. Their kingdoms and continuance are like the Third and Fourth; strong towers and places of comfort, the seats of mercy and

continuance.

[The magician addresses the appropriate angels and says:]

O you Servants of Mercy, move and appear! Sing praises to the Creator, and be mighty among us, so that this remembrance will give power, and our strength will grow strong in our Comforter.

Notes to the Seventh Call. The East is the direction of the Watchtower of Air. Twenty-eight is the number for the word BALT which means "justice." Here the angels are associated with mercy and comfort. Also, 28 = 2+8 = 10, and 10 = 1+0 = 1, i.e. the First Watchtower.

8. The Eighth Call.

The Midday, where the First is like the Third Heaven, is made of 26 Hyacinthine Pillars. Here the Elders become strong. "I have prepared them for my own righteousness," declared the Lord, whose long continuance is like a shield to the Stooping Dragon, and like the harvest of a widow. How many are there who remain in the Glory of the Earth, who live, and who shall not see Death until the House falls and the Dragon sinks?

[The magician addresses the appropriate angels and says:]

Come away! The Thunders have spoken. Come away! The Crowns of the Temple and the Robe of Him who is, was, and will be crowned, are divided. Come forth! Appear, to the terror of the Earth and our comfort, and to the comfort of such who are prepared.

Notes to the Eighth Call. "The First is like the Third Heaven" refers to the subquadrant Earth (third) of Air (first). Twenty-six is the number for the word BAHAL meaning "to shout" or "to cry out." Also 26 is half of 52, the number of QAA, "creation." Twenty-six is also the Enochian number

for DAATH, the hidden *Eleventh* Sephiroth. Also 26 = 2+6 = 8, i.e. the Eighth Call. Here the angels are associated with a culmination of endurance. The "Stooping Dragon" is Apophrassz (the Apophis or Apep of the Egyptians).

9. The Ninth Call.

A mighty guard of fire, with two-edged swords flaming, and with eight Vials of Wrath for two times and a half, and with wings of wormwood and with marrow of salt, have set their feet in the West. They are measured with their 9996 ministers. These gather up the moss of the Earth like the rich man gathers up his treasure. Cursed are they who have iniquities. In the eyes of those with iniquities are mill-stones greater than the Earth and from their mouths run seas of blood. The heads of the Guard of Fire are covered with diamonds, and upon their hands are marble stones. Happy is he upon whom they frown not, because the Lord of Righteousness rejoices in them.

[The magician addresses the appropriate angels and says:]

Come away, but without your Vials, because the time is such that requires comfort.

Notes to the Ninth Call. The references to Fire of Air are clear here. According to the Zodiac correspondence, West is the direction of Air. Eight Vials for two times and a half: 8+8+4 = 20. Also, 9996 = 9+9+9+6 = 33, and 33 = 3+3 =6. Furthermore, 20+6 =26. Both 20 and 26 are Enochian numbers for DAATH, the Dark Sephiroth. Here the angels are clearly purgative.

10. The Tenth Call

The Thunders of Judgment and Wrath are numbered, and are contained in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping

which are stored up for the Earth. These burn night and day, and vomit out the heads of scorpions and live sulphur mingled with poison. These are the Thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges. They rest not, neither do they know any time here. One rock brings forth a thousand, just as the heart of man brings forth his thoughts. Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe to the Earth, because her iniquity is, was, and shall be great.
[The magician addresses the appropriate angels and says:]
Come away! But not your mighty sounds.

Notes to the Tenth Call. According to the Zodiac correspondence, North is the direction of Water and these "Thunders" and "mighty sounds" occur in air (*i.e.* Air of Water). The "22 nests" are the trumps of the Tarot, the paths between the Sephiroth on the Tree of Life. 5678 = 5+6+7+8 = 26, and 2+6 =8, the occult number for spiral cycles. Here the angels are associated with the turmoil and flux of powerful karmic forces.

11. The Eleventh Call.

The mighty Seat groaned, and there were five Thunders that flew into the East, and then an eagle spoke and cried aloud, "Come away!" And then they gathered themselves together and became the House of Death, which is measured, and they were like those whose number is 31.
[The magician addresses the appropriate angels and says:]
Come away! I have prepared a place for you. Therefore, move and show yourselves. Unveil the mysteries of your creation. Be friendly to me, because I am a servant of this same God, a true worshipper of the Highest.

Notes to the Eleventh Call. East is the direction of Air. Also,

"Thunders" and "eagle" suggest air. However, all of the air has "come away" leaving Earth of Water which is "the House of Death." Thirty-one is the number for the word BESZ, "matter." It should also be noted that Death is the 13th path on the Tree of Life and 13 is the reverse of 31 (both reduce to 4, the occult number for solidity and firmness which characterize the element Earth). Here opportunity and possiblility give way to fatality which is a kind of death (in an occult sense, death is stagnation). Also, if 5 (the number of Thunders) is added to 31, the sum reduces to 9 (see the note to the Fourth Call).

12. The Twelfth Call.

O you who range in the South, and who are the 28 Lanterns of Sorrow, bind up your girdles, and visit us. Bring down your 3663 servants so that the Lord may be magnified. His name among you is Wrath.
[The magician addresses the appropriate angels and says:]
Move I say, and show yourselves! Unveil the mysteries of your creation. Be friendly to me, because I am a servant of this same God, a true worshipper of the Highest.

Notes to the Twelfth Call. South is the direction of the element Fire. Twenty-eight is the number for the word BALT which means "justice." Also, 28 reduces to 1. 3663 = 3+6+6+3 =18, and 18 = 1+8 =9. The sum of 3663 and 28 reduces to 1, the occult number for unity. Sorrow and wrath accompany the purification by fire only for the unprepared.

13. The Thirteenth Call.

O Swords of the South, who have 42 eyes to stir up the Wrath of Sin, who make men drunken who are empty; Behold, the Promise of God, and His Power which is called among you a bitter sting.

[The magician addresses the appropriate angels and says:]

Move and appear! Unveil the mysteries of your creation, because I am a servant of this same God, a true worshipper of the Highest.

Notes to the Thirteenth Call. The "Swords of the South" can also be considered "spiritual swords" because South is the direction of the spiritual. The "Promise of God" refers to the Air of Earth, the region of possible manifestations. Forty-two is the number of the word ELZAP which means "way" or "course." Also, 42 = 4+2 = 6, the occult number for the principle of animation and physical nature. The angels called here can help hasten the growth of one's karmic seeds.

14. The Fourteenth Call.

O Sons of Fury, O Children of the Just One, who sits upon 24 seats, who vex all creatures of the Earth with age, and who have 1636 servants under you; Behold, the Voice of God, the promise of Him who is called among you, Fury or Extreme Justice.

[The magician addresses the appropriate angels and says:]

Move and show yourselves! Unveil the mysteries of your creation. Be friendly to me, because I am a servant of this same god, a true worshipper of the Highest.

Notes to the Fourteenth Call. Here the angels are associated with fury and turmoil, albeit karmic. Twenty-four is the number for LEA, the name of the 16th Aethyr, and PAZ, the 4th Aethyr. Also, 24 x 2 = 48 where 48 is the number for POP, the 19th Aethyr, and LOE, the 12th Aethyr. All of these Aethyrs are related through the number 24. Also the word TAFA, "poison" is 24. This number reduces to 6 (2+4 = 6). 1636 = 1+6+3+6 =16, one third of 48. Also 1+6 =7, the occult number for completeness. Seven is also half of

fourteen, the number of this Call. The sum of 24 and 1636 reduces to 6+7 = 13 and 13 =1+3 =4, i.e. the Fourth Watchtower, or Earth. These angels seek change which appears as fury to the unprepared, and justice to the initiated.

15. The Fifteenth Call.

O Governor of the First Flame, under whose wings are 6739 servants, who weaves the Earth with dryness, and who knows the Great Name of "Righteousness," and the Seal of Honor.

[The magician addresses the appropriate angels and says:]

Move and appear! Unveil the mysteries of your creation. Be friendly to me, because I am a servant of this same God, a true worshipper of the Highest.

Notes to the Fifteenth Call. The "First Flame" relates this Call to the Element of Fire, and "weaving the Earth with dryness" relates it to Earth (*i.e.* to Fire of Earth). 6739 = 6+7+3+9 =25 and 25 is the number for BESZ, "matter." Also, 2+5 = 7 to show that the servants of this Call are similar to those in the 14th Call. These angels are associated with the manifestation of purity.

16. The Sixteenth Call.

O Second Flame, O House of Justice, who has His beginning in glory, and who comforts the Just, who walks upon the Earth with 8763 feet, and who understands and separates creatures. You are great, like the God of Conquest.

[The magician addresses the appropriate angels and says:]

Move and appear! Unveil the mysteries of your creation. Be friendly to me, because I am a servant of this same God, a true worshipper of the Highest.

Notes to the Sixteenth Call. The sense of justice and comfort

given here characterizes the subquadrant of Air. The "Flame" refers to the element Fire. 8763 = 8+7+6+3 = 24 (see the 14th Call for this number).

17. The Seventeenth Call.

O Third Flame, whose wings are thorns to stir up vexation, and who has 7336 living lamps going before you, and whose God is "Wrath in Anger."

[The magician addresses the appropriate angels and says:]

Gird up your loins and listen! Move and appear! Unveil the mysteries of your creation. Be friendly to me, because I am a servant of this same God, a true worshipper of the Highest.

Notes to the Seventeenth Call. The "Flame" refers to the element Fire, and the "stirring up" is a reference to Water. When Water meets Fire, a great disturbance or "vexation" is produced. 7336 = 7+3+3+6 =19, and 19 = 1+9 =10 =1+0 =1.

18. The Eighteenth Call.

O Mighty Light and burning Flame of Comfort, who unveils the Glory of God to the center of the Earth, and in who the 6332 Secrets of Truth have their abode, and who is called in your kingdom, "Joy" and who is not to be measured.

[The magician addresses the appropriate angels and says:]

Be a window of comfort to me! Move and appear! Unveil the mysteries of your creation. Be friendly to me, because I am a servant of this same God, a true worshipper of the Highest.

Notes to the Eighteenth Call. Here Fire of Fire is emphasized, but the secret nature of this *fire* is joy. 6332 = 6+3+3+2 =

14, the number for the word AG meaning "no" or "not." Also 14 = 1+4 = 5, the occult number for a mixture of spirit and matter (also the number for man).

HOW TO INVOKE THE ARCHANGELS AND ANGELS

The Kerubic Angels, Archangels and Lesser Angels are all invoked using the appropriate Calls from Table VII, together with the Pentagram Ritual. Each Angel is attributed to the element of the corresponding Watchtower. The Archangels and Ruling Lesser Angels are attributed to Spirit, the element of the Tablet of Union.

A pentagram has five points and each corresponds to an element, and therefore to one of the Holy Tablets. During the ritual, a pentagram is drawn for a particular Angel or Archangel by beginning it at the appropriate point. The pentagram is shown in Figure 16. The four lower points correspond to the Watchtowers, and above them is Spirit which corresponds to the Tablet of Union.

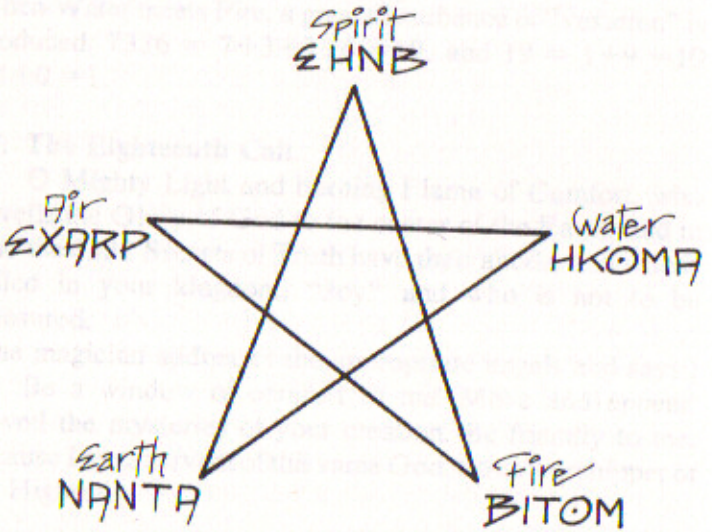


Figure 16. Pentagram for Invocation and Banishment of Angels and Archangels.

Invocation of Archangels and Angels: Step by Step

A. PREPARATION.

1. Select the Archangel or Angel to be invoked. This will depend upon the motive or purpose for the invocation.
2. Determine the corresponding Watchtower, Angel and Element.
3. Determine and be familiar with the appropriate Calls, from Table VII.
4. Memorize the pronounciation of all names involved. The order of the Enochian Hierarchies is:
   a. Great Holy Name
   b. Great King
   c. Six Seniors
   d. Calvary Cross Angel (six letters)
   e. Calvary Cross Controlling Angel (five letters)
   f. Archangel
   g. Kerubic Angel
   h. Ruling Lesser Angel
   i. Lesser Angel
   j. Demons
5. Consult Figures 16, 17 and 18 to determine the appropriate pentagrams to be drawn.
6. Stand facing the appropriate Watchtower (*i.e.* North, South, East, or West from Figure 8).

B. INVOCATION.

1. Begin by reciting out loud the appropriate Call or Calls in their proper order. Concentration should place the mind in a receptive state, tuned to the vibratory forces of the particular Angel being invoked.
2. Trace a large pentagram in the air with either a magic wand or rod.
   a. Begin at the point of the pentagram shown in

Figures 17 and 18 depending upon the corresponding element. There are two pentagrams for the Tablet of Union, one for E and B (both are active) and another for H and N (both are passive).

b. Trace the pentagram in a single unbroken line. Begin in the direction shown in the figures by the arrow and continue until returning to the starting point.

c. Imagination is important here. As the magician traces the lines in the air, he imagines that a pentagram is actually being drawn. He must be able to see it very clearly in his mind. The color of this psychic construction is as follows:

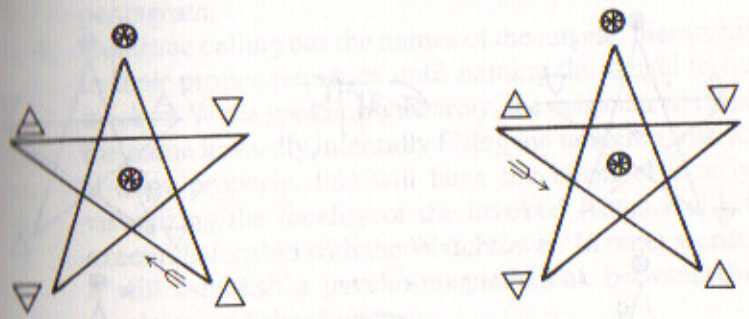
If the starting point is:	Then the color of the pentagram is:
Spirit (E,B)	bright purple
Spirit (H,N)	deep purple
Air	sky blue
Water	sea green
Earth	amber
Fire	bright fiery vermillion

d. To further tax the imagination, after any pentagram is drawn, imagine the following symbol at the center of it, shining with the same color:

Spirit	⊛
Air	△
Water	▽
Earth	⛛
Fire	△

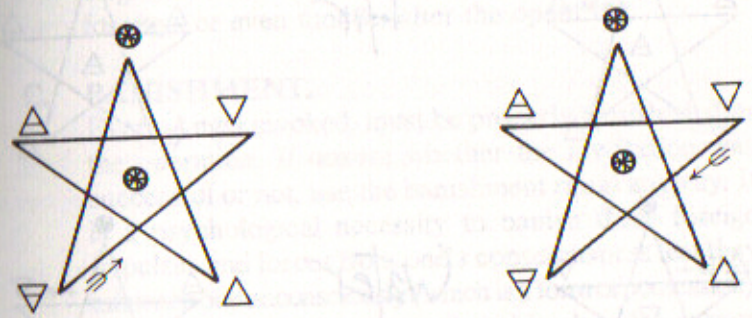
3. As a general rule, pronounce the Holy Name while tracing the pentagram and the Great King's name

INVOCATION BANISHMENT



Pentagrams for Invocation and Banishment of Angels and Archangels Whose Names Begin with the E(XARP) of Air and the B(ITOM) of Fire.

INVOCATION BANISHMENT



Pentagrams for Invocation and Banishment of Angels and Archangels Whose Names Begin with the H(KOMA) of Water and the N(ANTA) of Earth.

Figure 17. Pentagrams for the Element of Spirit.

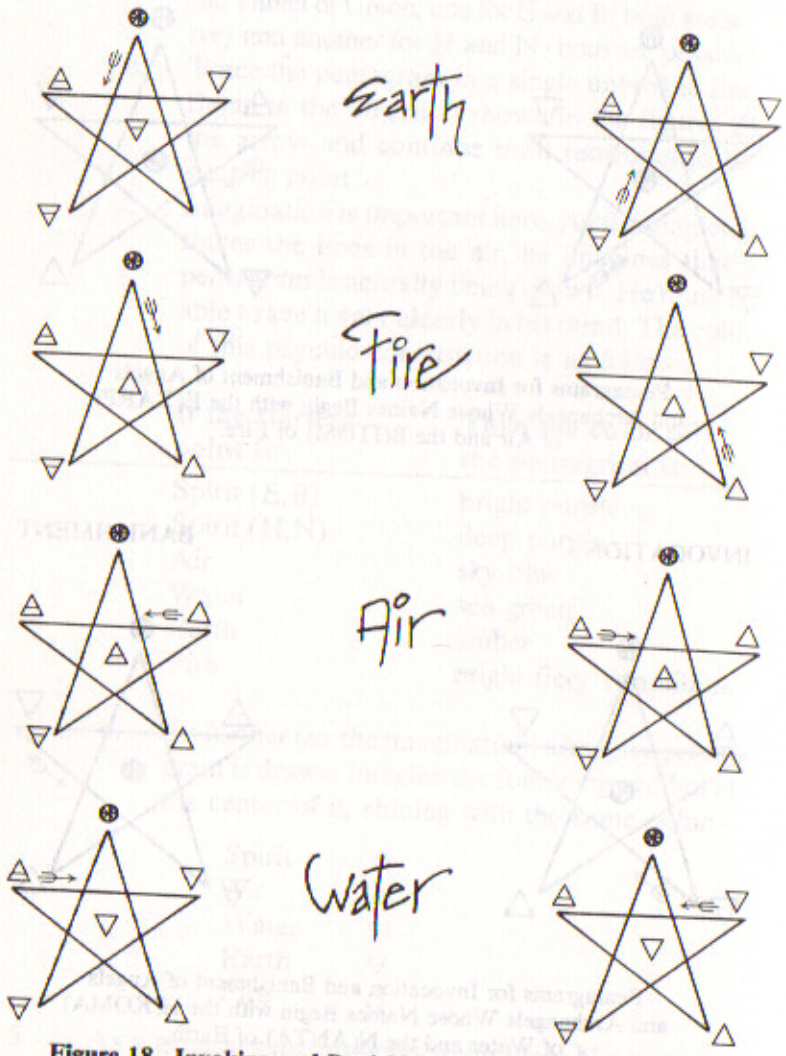


Figure 18, Invoking and Banishing Pentagrams for Angels and Archangels of the Four Elements.

while constructing the inner symbol. Then pronounce the names of all six Seniors while concentrating on the pentagram.

4. Continue calling out the names of the angelic hierarchy in their proper sequence until naming the Angel to be invoked. While speaking outwardly, the magician vibrates the name inwardly, mentally filling the universe with it. If done properly, this will have the effect of clearly visualizing the locality of the invoked Angel and his exact relationship with the Watchtower. In other words, it will establish a psycho-magnetic link between the magician and the Angel.
5. If successful, he will appear in the pentagram in some form and will converse with the magician. If partially successful, the magician may catch an idea or thought from him.
6. Success or failure is not measured by requiring that an Angel physicallyjump out of the Aethyr at the magician. It is measured only by the degree in achievement of the original motive. Success or failure may not be known for days or even months after the operation.

C. BANISHMENT.

1. Every Angel invoked, must be properly banished after the operation. If unsure whether the invocation was successful or not, use the banishment ritual anyway. It is a psychological necessity to banish these foreign impulses and forces from one's consciousness lest they influence one unconsciously (which is a form of possession).
2. To banish an Archangel or Angel back to his region, simply make another pentagram in reverse, as shown in Figures 17 and 18.
3. As the banishing pentagram is drawn, imagine that the colored lines previously traced are being erased (this

may take some practice at first). Imagine that the central symbol disappears simultaneously. When the banishing pentagram has been drawn properly, the magician will no longer see any pentagram at all. He should feel that a great distance once again separates him from the Angel.

An Invocation of a Lesser Angel.

Suppose, for an example, one would like to increase his capacity for knowledge. Perhaps he has a poor memory, or is slow to learn new things. In order to ease this problem, he decides to call on the assistance of ABMO, the highest of the Lesser Angels in the subquadrant Earth of Air.

As part of his preparation, the magician finds that ABA can mean "to bend" or "to come down" and that OM means "knowledge" or "understanding." AB-OM can thus mean "the coming down of knowledge," and the Angel AB-MO (where MO is an anagram for OM) is "he who brings down knowledge." He also calculates the gematric value of ABMO to be 131 and uses this number to find an equivalent Enochian word or phrase. He knows that he will be working on the Watchtower of Air, so he reviews the Governing Angels of this quadrant and the two pentagrams to be used (one for invoking the other for banishing).

The magician begins by casting aside all distracting thoughts and concerns. He should be alone, or at least without distractions or interruptions. Once such operations begin, any interruption could be disastrous.

The magician stands with arms outstretched facing the East and recites Call no. 3 and then Call no. 8. The meanings of these Calls must be clear. Their symbolism should lead to a vibratory feeling for the subquadrant Earth of Air.

Then the magician speaks the Holy Name, *Oh-roh Ee-bah Ah-oh-zod-pee* and vibrates it in his mind while tracing a large light blue Air Pentagram. He should be able to see the

blue pentagram shining in the air before him.

He then sees a light blue symbol for air (△) in the center of the pentagram while he simultaneously vibrates the five-syllabled name of *Bah-tah-ee-vah-heh,* "he whose voice seems to have wings."

As he looks at the completed pentagram, he slowly vibrates the names of the six Seniors:

Hab-bee-oh-roh
Ah-ah-oh-zodah-eefeh
Heh-teh-noh-rah-dah
Ah-ha-oh-zodah-pee
Ah-veh-toh-tah-rah
Hee-poh-teh-gah

By now the magician should be in good rapport with the Watchtower of Air. A psycho-magnetic link should be clearly established. He is now ready to proceed to the proper subquadrant. He begins by saying:

"Ahee-ah-oh-ahee, who stands upright at the great Cross, be within me, and grant my request.

Ohee-ee-ee-teh, who expands outward to control the mighty Cross, be within me and without me, and grant my request.

O Mighty Archangel, Eh-ten-beh-rah, who guards over the Earth of Air, manifest my request; make my inner desire for knowledge to be an outer reality.

O mighty and merciful Kerubic Angel, Ten-beh-rah, may my inherent capacity for knowledge be made manifest in this life. O Ten-beh-rah, may a balance be made between ignorance and wisdom.

O kindly presiding Angel, Rah-beh-moh, may knowledge of all things come easily to me."

The magician has now worked his way down to the Angel who is to be invoked, ABMO. Consciousness which was first expanded in all directions (*i.e.* blank), has been guided to the

great Watchtower of Air in the East, and then to the subquadrant Earth of Air, and then to the specific squares of that subquadrant where the Lesser Angel ABMO dwells. All the while the original goal is kept firmly in mind and the Air Pentagram still sparkles in the air before the magician's eyes. He is now ready to invoke ABMO:

> "O Ah-bem-oh, who governs over the three Lesser Angels Nah-koh, Oh-ken-em, and Ess-hah-el; assist me!
>
> O Ah-bem-oh, whose number is one hundred and thirty-one, attend me!
>
> You are ETHAMZA (Eteh-ahm-zodah) MAD-BESZ (Em-ah-deh Bess-zod) (*i.e.* "you are hidden by the god of matter." Both of these equal 131).
>
> Ah-bem-oh, Ah-bem-oh, come to me. Make the ASr of Knowledge to be the earth of intelligence for me. Help me to fully realize my inherent ability to learn and to retain what is learned. May I be made firm in knowledge even as you are earthed in Air.
>
> Ah-bem-oh, assist me!

Now the magician should feel the airy nature of knowledge becoming a solid fact within himself. He imagines ABMO in the pentagram showering forth his ability to manifest the capacity for knowledge. He is now one who can learn easily and remember facts over long periods of time. His own inherent ability will now surely be enhanced.

In gratitude to ABMO, he now banishes the Angel with a banishing Air Pentagram. ABMO thus returns to the Watchtower of Air in the East and the pentagram is gone from his sight.

A successful outcome here is likely because the magician has requested that an inherent ability (*i.e.* inherent in man) be made manifest in this life. The Angel was not asked to perform an impossible mission. He was asked only to assist the magician to make a desired psychological change within himself in accordance with the Great Work. Enochian Magic is extremely powerful in this regard.

RELATIONSHIP OF THE WATCHTOWERS TO THE TREE OF LIFE

Both Crowley and the Golden Dawn sought to show a correspondence between the Enochian system and the Hebrew system of the Qabalah and its Tree of Life. The Tree of Life consists of ten Sephiroth, globes of splendor, from Kether the most spiritual down to Malkuth, our Earth and the most material. These globes are situated as shown in Figure 19. There are 22 paths connecting these globes. These paths are each represented by one of the trump cards of the Tarot. Figure 19 also shows the matching Enochian letters.

It can be seen from this, and from the data contained in Table II, that an exact match is not possible. Three paths have two letters each, while three paths (Sun, Tower, and Fortune) have none. Crowley states (in *THE VISION AND THE VOICE*) that the Aethyrs approach the Tree of Life, but are nowhere identical. Nevertheless, a fairly good correspondence can be made using the Abyss as a common reference point for the two systems. The dark and hidden Sephiroth of Daath corresponds tolerably well with the tenth Aethyr.

The Calvary Crosses of the Watchtowers bear a direct correspondence with the Sephiroth, as shown in Figure 20. Each Calvary Cross in the four Fire subquadrants, represent the Sephiroth in the Atziluth World. Each Cross in the four Water subquadrants, correspond to the Sephiroth in the Briah World. Each Cross in the Air subquadrants, the Yetzirah World, and the four Earth subquadrants, the Assiah World. These four worlds or cosmic planes each contain ten Sephiroth according to Qabalistic tradition.

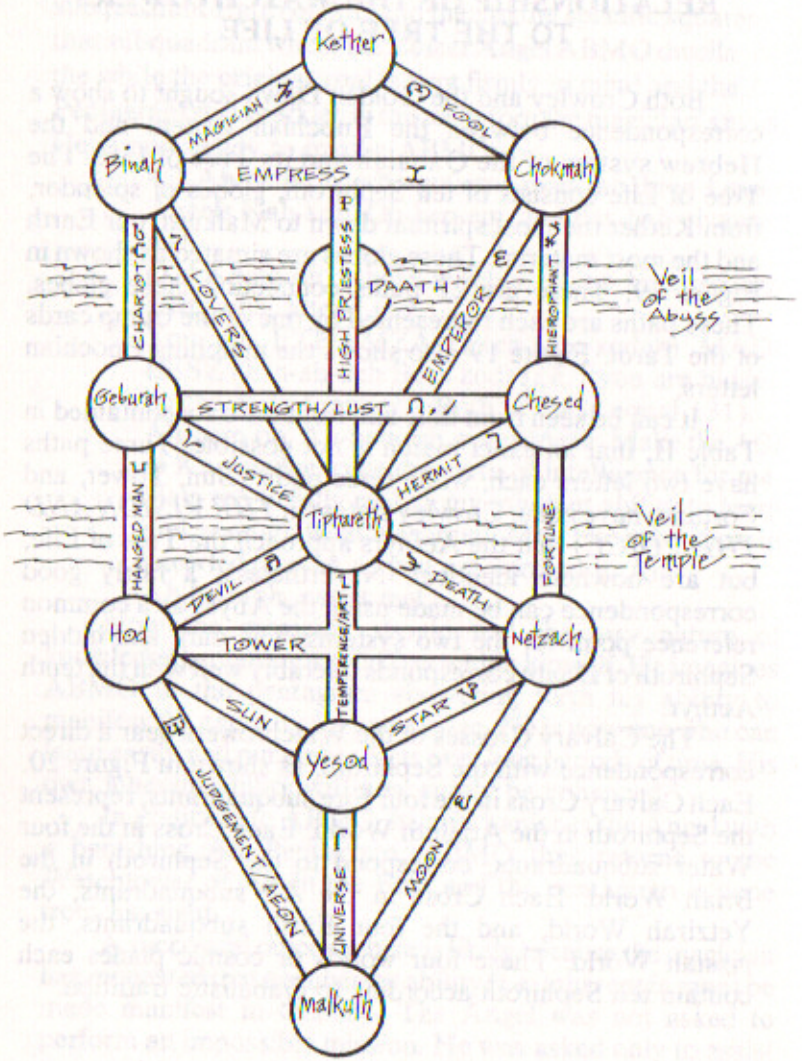


Figure 19. Enochian Correspondence with the Qabalistic Tree of Life.

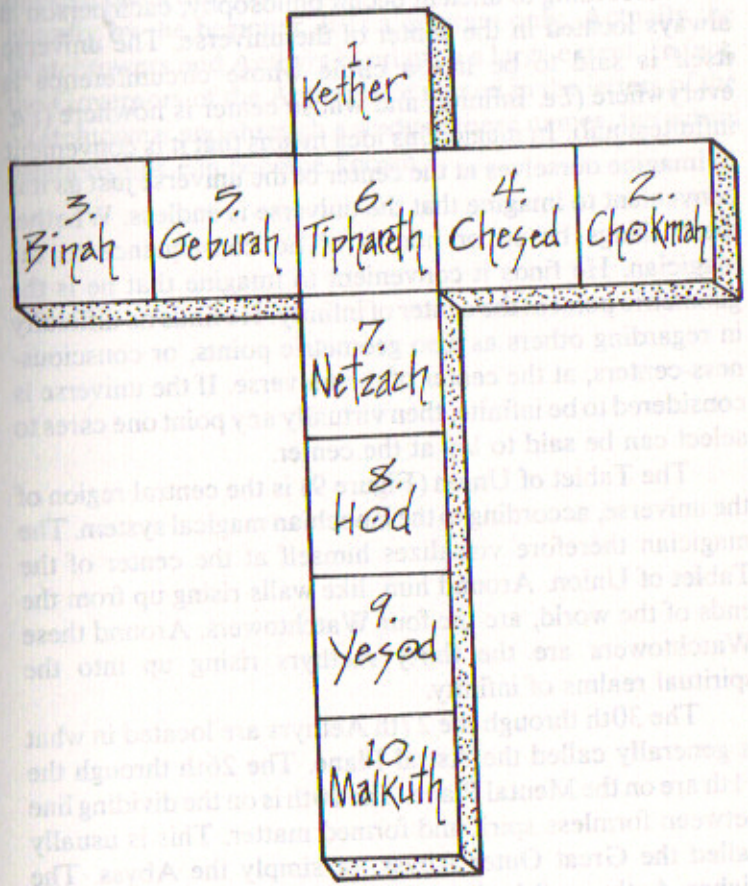


Figure 20. Correspondence Between the Calvary Cross and the Ten Sephiroth.

RELATIONSHIP OF THE WATCHTOWERS TO THE UNIVERSE

According to ancient occult philosophy, each person is always located in the center of the universe. The universe itself is said to be like a circle whose circumference is everywhere (*i.e.* infinite) and whose center is nowhere (*i.e.* infinitesimal). In magic, this idea means that it is convenient to imagine ourselves at the center of the universe just as it is convenient to imagine that the universe is endless. Whether these things be so or not, is of no consequence to the magician. He finds it convenient to imagine that he is the geometric point at the center of infinity. He finds no difficulty in regarding others as also geometric points, or consciousness-centers, at the center of the universe. If the universe is considered to be infinite, then virtually any point one cares to select can be said to lay at the center.

The Tablet of Union (Figure 9) is the central region of the universe, according to the Enochian magical system. The magician therefore visualizes himself at the center of the Tablet of Union. Around him, like walls rising up from the ends of the world, are the four Watchtowers. Around these Watchtowers are the thirty Aethyrs rising up into the spiritual realms of infinity.

The 30th through the 27th Aethyrs are located in what is generally called the Astral Plane. The 26th through the 11th are on the Mental Plane. The 10th is on the dividing line between formless spirit and formed matter. This is usually called the Great Outer Abyss, or simply the Abyss. The higher Aethyrs, 9th through the 2nd, are spiritual. The highest Aethyr, the first, is divine.

Figure 21 is a diagram of this relationship. The magician visualizes himself standing between the "O" of HKOMA and the "N" of NANTA at the center of the universe. In this

way, the quadrants, Aethrys, Angels, and so forth can become very real and meaningful. Mind traveling to certain squares, subquadrants or Aethyrs, is equivalent to traveling through one's own universe. Figure 21 must not be taken too literally by the beginner. It is a diagram only. Actually the Watchtowers and Aethyrs overlap to a large extent. In fact, the Governors of the Aethyrs are named in the letters of the Watchtowers and through a study of these names, the actual relationships can become known.

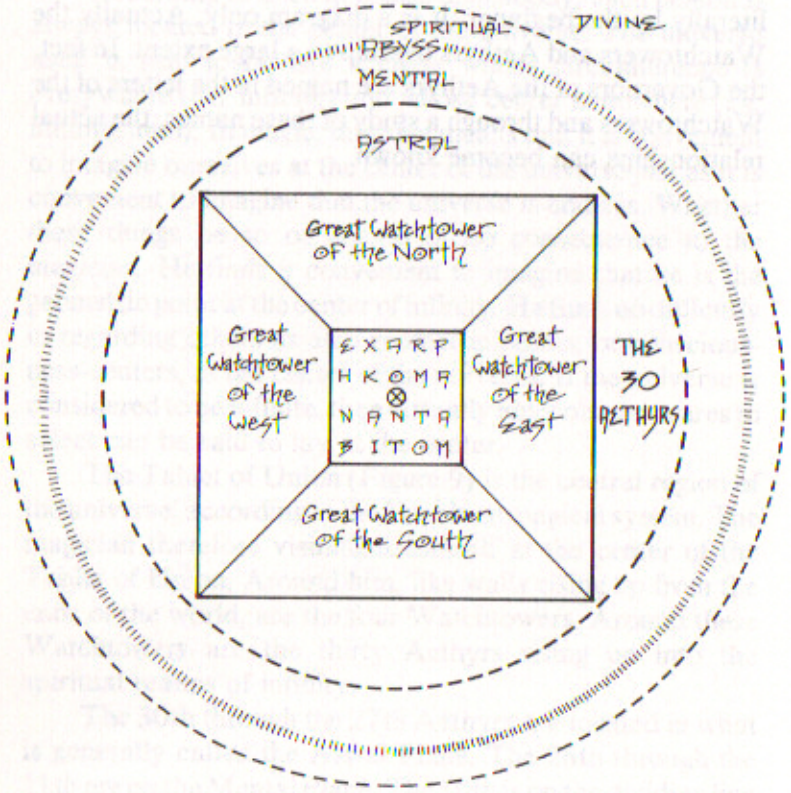


Figure 21. The Magician (⊗) Standing at the Center of the Universe.

TRAVELING IN THE SPIRIT VISION: GENERAL

When Angels are invoked, there must be a reason or motive behind the invocation which relates to the nature of the Angel. Invocations are therefore generally limited in scope. They are constrained by the motive. Not so is traveling in the *Spirit Vision.*

The ability to consciously leave the physical body and travel mentally through the astral and mental planes is rare, but certainly not unknown. The Golden Dawn referred to such conscious out-of-body experiences as traveling in the Spirit Vision. In truth, whether one actually leaves the physical body in a subtle body and travels in specific directions through the Watchtowers and Aethyrs, or simply uses his imagination tempered by known correspondences, is immaterial to a successful operation. Anyone with a colorful imagination can astral travel, and vice versa.

Just as the Qabalist travels mentally along the paths of the Tarot to the Sephiroth, so the magician here can travel through the four Watchtowers and the thirty Aethyrs.

HOW THE MAGIC WORKS: THREE MAGICAL OPERATIONS WITH SPIRIT VISION

The three most important operations using the Spirit Vision in Enochian Magic are:

a. Scrying in the Spirit Vision
b. Traveling in the Spirit Vision
c. Rising on the Planes or Aethyrs

a. *Scrying in the Spirit Vision.* This is identical with clairvoyance or psychic vision. It is the method most recommended for beginners and should be practiced until proficiency is reached before the other two operations are attempted. Basically, it consists of using *signposts* or known magical symbols and correspondences to "see", with inner vision, the regions or subquadrants so symbolized. The signposts are used to "prime the pump" of the imagination as well as to keep the imagination in check once it begins. Start by meditating on the symbols and signposts pertinent to the operation. Then gradually slide into seeing them mentally rather than physically. The result will be a psychic vision of the region or subquadrant under consideration.

b. *Traveling in the Spirit Vision.* This operation is also known as Astral Traveling or Astral Projection. Here the magician actually separates his consciousness from his physical body and, by a concentration of will, projects himself in either an astral or mental body to the desired Aethyr or Watchtower Square. There he observes the region and its inhabitants directly and returns whenever he so desires. The mechanics of this operation are identical to those for falling asleep and entering a dream. The only real difference is that dreams are subconscious and spontaneous whereas this magical operation is conscious and deliberate. In Astral Projection the magician remains in complete control

of any situation that may develop. Unlike scrying, which is two-dimensional, traveling in the Spirit Vision is three-dimensional. The magician actually enters into the region rather than merely visualizing it.

c. *Rising on the Planes or Aethyrs.* This operation is the most advanced and is not recommended for beginners. It should be attempted only after proficiency is established in Astral Projection. The process consists of raising consciousness from the Physical Plane upward (relatively speaking) toward the spiritual realms of the Spiritual Plane and then through them to the Divine Plane. In this sense it is not unlike mysticism and indeed the result is a mystical experience or *samadhi.* The Western Qabalistic Model of the Tree of Life (Sephiroth), the Eastern Gupta-Vidya Model (Globes) and the Enochian Model (Aethyrs) can all be used as structural maps for consciousness during this operation (these models will be described in detail later).

THE TABLET COLORS

Each magician should draw his own Tablets. The colors used should be those prescribed by the Golden Dawn, and presented by Robert Wang in *THE SECRET TEMPLE* (Weiser, New York, 1980). These are shown in Figures 22 and 23. Above each Tablet is the appropriate sigil of the elemental king whose name is found from the Great Seal.

These colored Tablets are important for traveling in the Spirit Vision. They give a sense of orientation and direction, as well as expressing the overall mood or tone of the squares. Familiarization of the territory beforehand, can prevent one from going astray during an operation.

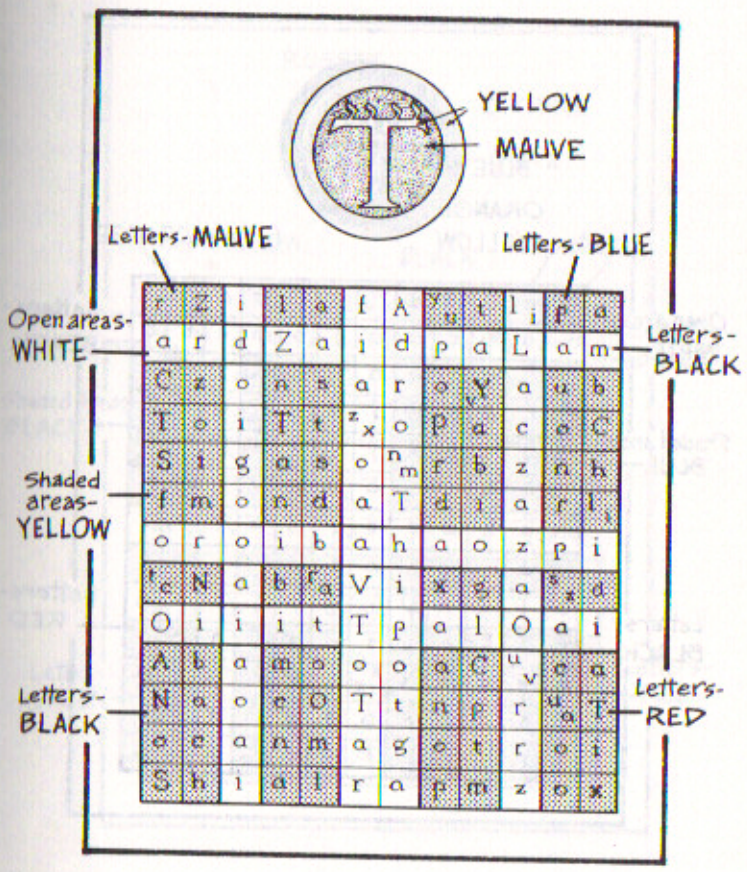


Figure 22. The Colors of the Air Tablet.

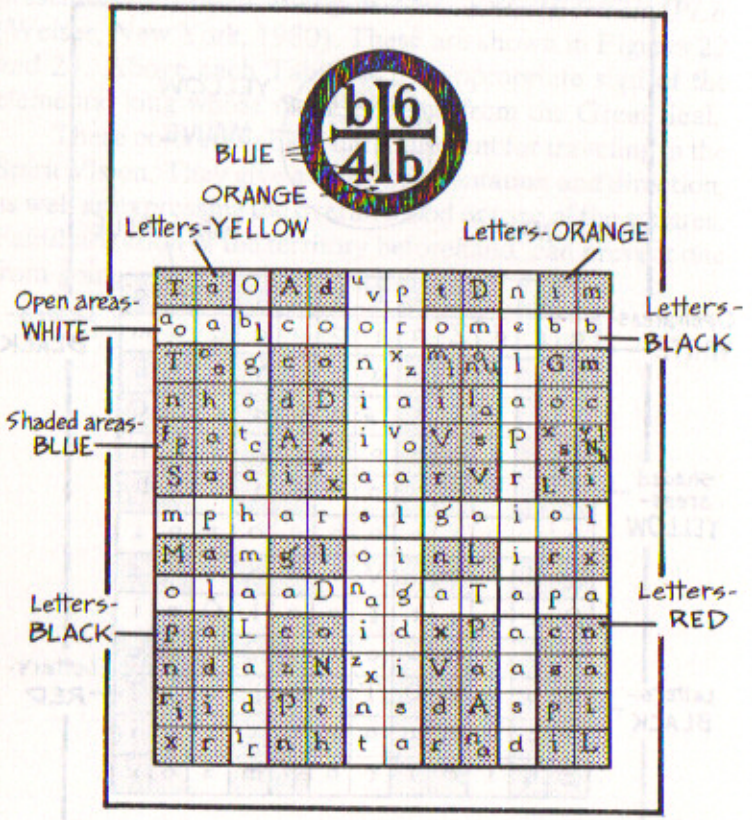


Figure 22a. The Colors of the Water Tablet.

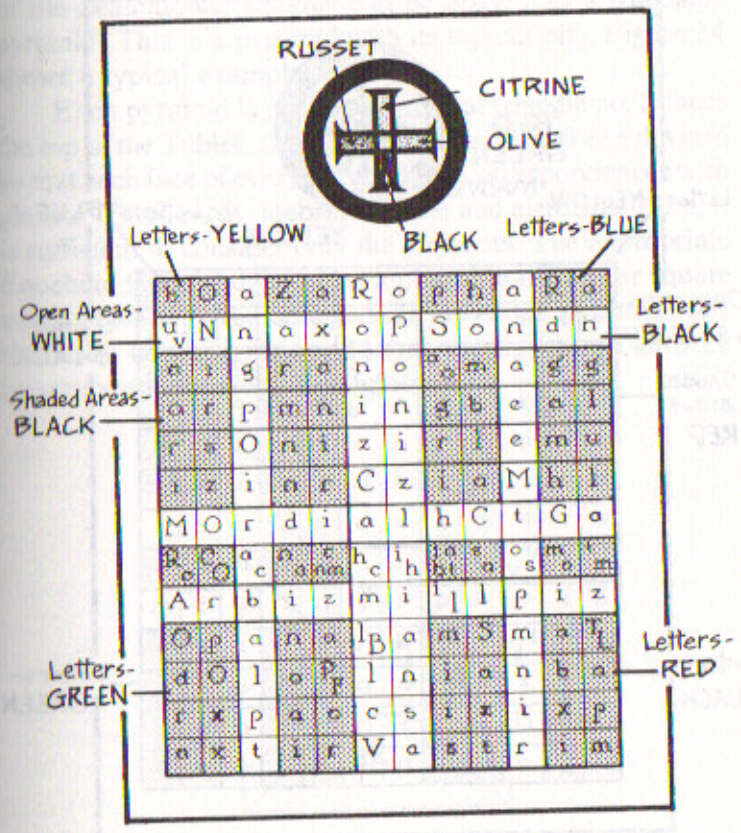


Figure 23. The Colors of the Earth Tablet.

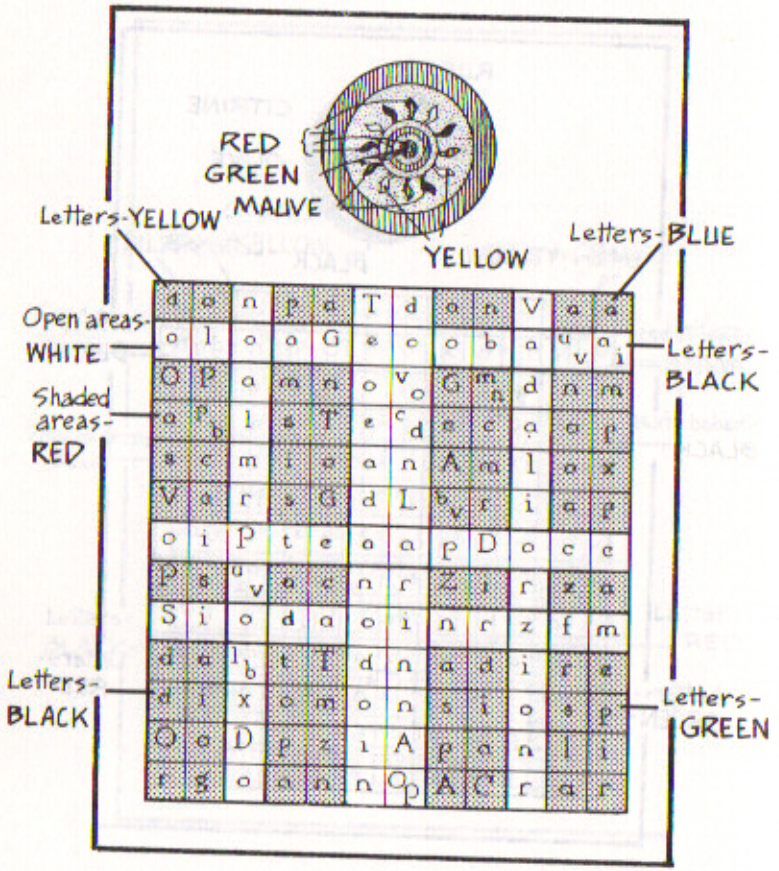


Figure 23a. The Colors of the Fire Tablet.

HOW TO MAKE EACH TABLET SQUARE INTO A PYRAMID

The Golden Dawn worked out a system whereby each of the Watchtower squares can be made into a truncated pyramid (This is a pyramid with its top cut off). Figure 24 shows a typical example.

Each pyramid is positioned so that triangle no. 2 faces the top of the Tablet. An elaborate scheme has been devised so that each face of every pyramid has correspondences with planets, Tarot cards, Hebrew letters, and elements. Here, it is sufficient to consider only the elements. The appropriate Enochian letter of the square is placed in the center square which represents the chopped-off top of the pyramid. The similarity between Figure 24 (microcosm) and figure 21 (macrocosm) should not go unnoticed.

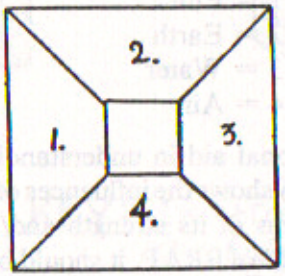


Figure 24. Top View of a Typical Tablet Square Made Into a Truncated Pyramid.

THE SERVIENT SQUARES

Making Pyramids of the Servient Squares.

The Sixteen Servient Squares under the horizontal bar of each Calvary Cross are especially easy to convert into element-affected pyramids. Using the triangular side numbers as shown in Figure 24, the general rules are:

Triangle no. 1 = Element of the Tablet or Watchtower
Triangle no. 2 = Element of ruling file or column
Triangle no. 3 = Element of Subquadrant
Triangle no. 4 = Element of ruling rank or row

To find the appropriate element for any column or row of a Servient Square, use the correspondence shown in Figure 25. The numbers 1 through 4 represent the elements attributed to the row or column indicated. As an example, the Servient Square "R" of BRAP in the Water subquadrant of the Watchtower of Fire (*i.e.* Water of Fire), should be designated,

Triangle no. 1 = Fire
Triangle no. 2 = Earth
Triangle no. 3 = Water
Triangle no. 4 = Air

As an additional aid in understanding these Servient Squares, Figure 26 shows the influences of these elements on any square in terms of its strength and/or weakness. For example, in the "R" of BRAP, it should be clear that Water will be very strong and Air very weak while Earth and Fire are about even.

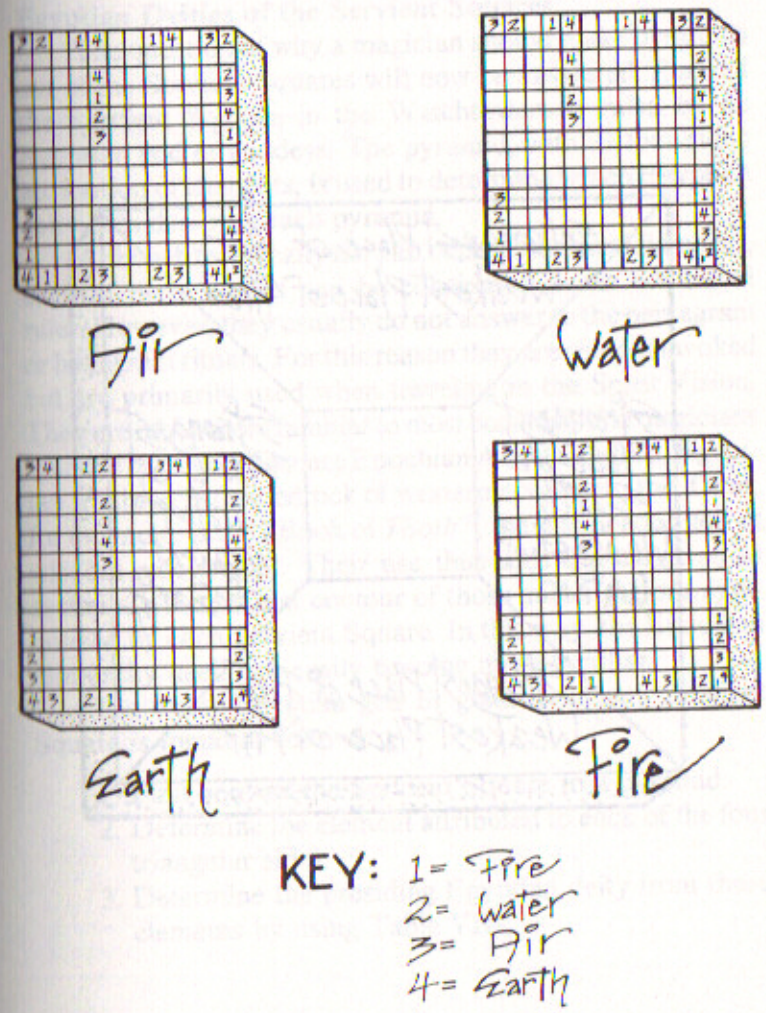


Figure 25. Attribution of Elements to the Servient Squares by Column and Row.

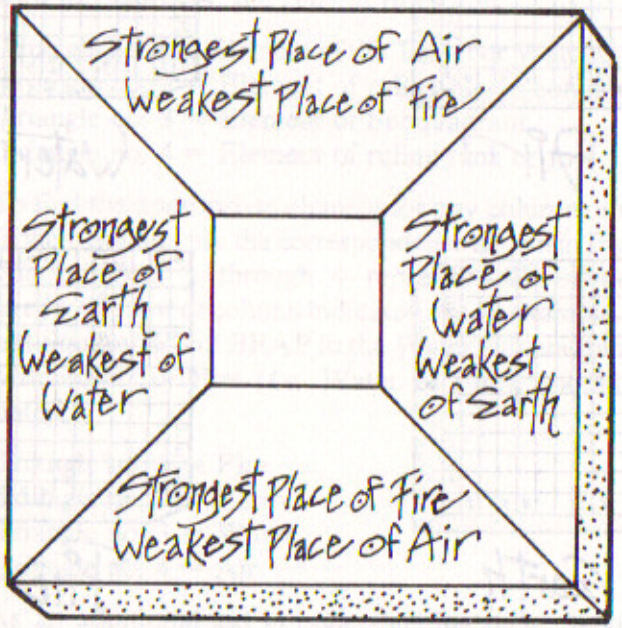


Figure 26. The Influence of the Elements According to Placement in the Triangles.

Egyptian Deities of the Servient Squares

The question of why a magician should make pyramids out of the Servient Squares will now be answered. Each of the Servient Squares in the Watchtowers is ruled by an Egyptian god or goddess. The pyramid, with its four-sided attribution of elements, is used to determine which Egyptian deity presides over each pyramid.

Although technically not part of the Enochian Hierarchy, each of these deities can be considered as an additional ruler. However, they usually do not answer to the pentagram or hexagram rituals. For this reason they are seldom invoked but are primarily used when traveling in the Spirit Vision. They are much more familiar to most occultists and magicians than the relatively obscure Enochian Angels. Indeed, Egyptian tradition is the bedrock of western occultism (the Tarot, for example, is the "Book of *Thoth*", the ibis-headed god of wisdom and magic). Their use thus aids the magician to assimilate the general contour of those subtle regions symbolized by each Servient Square. In this way, the Enochian Hierarchy itself can easily become more familiar.

The exact Egyptian god or goddess of any Servient Square is found as follows:

1. First convert the Servient Square to a pyramid.
2. Determine the element attributed to each of the four triangular sides.
3. Determine the presiding Egyptian deity from these elements by using Table VIII.

TABLE VIII. EGYPTIAN DEITIES OF THE PYRAMIDS

No.	Elements in Pyramid	Egyptian Ruling Deity
1	One triangle of each element.	Osiris, god of death; ruler of the reincarnation cycle.
2	At least three triangles of Water.	Isis, goddess of nature and magic; ruler of all solidification processes; sister of Nephthys and Set, sister and wife of Osiris.
3[a]	At least three triangles of Earth.	Horus, hawk-headed god of human evolution; son of Osiris and Isis.
4[a]	At least three triangles of Fire.	Nephthys, goddess of the esoteric; ruler of all dispersion processes.
5	At least three triangles of Air.	Aroueris, or Ur-Horu, Horus the Elder. Horus as humanity matured.
6	Two triangles of Earth and two of Water.	Hathor, cow-goddess, an aspect of Isis as the wife of Horus.
7	Two triangles of Fire and two of Water.	Sothis, goddess of the dog-star Sirius; a form of Isis who initiates each new season.
8	Two triangles of Air and two of Water.	Harpocrates, or Hor-pa-Khrat, Horus the Child, ruler of Silence.
9	Two triangles of Fire and two of Earth.	Apis, god of the emotions and of desire in the form of a bull.
10	Two triangles of Earth and two of Air.	Anubis, dog-headed god of the subtle substances and guide through the after-death state; son of Osiris and Nephthys.
11[b]	Two triangles of Fire and two of Air.	Bast, cat-headed goddess of darkness and Witchcraft.
12	At least one triangle of Fire, Water and Earth.	Mestha, protector of disembodied consciousness; son of Horus, in the form of a human-headed mummy.
13	At least one triangle of Fire, Water and Air.	Hapi, protector of disembodied consciousness; son of Horus, in the form of an ape-headed mummy.
14	At least one triangle of Earth, Water and Air.	Tuamautel, protector of disembodied consciousness; son of Horus, in the form of a dog-headed mummy.
15	At least one triangle of Earth, Fire and Air.	Qebhsennuf, protector of disembodied consciousness; son of Horus, in the form of a hawk-headed mummy.

[a] Here nos. 3 and 4 are the reverse of the Golden Dawn attributions. Nephthys is the ruler of the Fire of Dispersion and should control Fire, while Horus is the prototype of man and should rule Earth. The Golden Dawn listing is either a mistake or a deliberate blind.

[b] Bast is used where Water is strong and Fire relatively weak. In areas where Fire is strong and Water relatively weak, use the lioness headed goddess Sakhet, ruler of heat and fire, and wife of the god Ptah.

The Sphynx of the Servient Squares.

In addition to an Egyptian deity, each pyramid of the Servient Squares is said to contain a sphynx. This sphynx is a composite of four basic sections and is dependent upon the elements of each triangle. The student can construct a rough likeness of this sphynx as follows:

1. *Head.* The element of Triangle No. 2 determines the head and whether the sphynx has wings:
   - Air = Human-headed with wings like an angel
   - Water = Eagle- or hawk-headed with wings
   - Earth = Bull-headed without wings
   - Fire = Lion-headed without wings
2. *Upper Body.* The elements of Triangles 1 and 3 together determine the torso and arms or forelimbs:
   - Air = Human torso/limbs plus wings
   - Water = Eagle or hawk torso plus wings
   - Earth = Bull-like torso/forelimbs
   - Fire = Lion-like torso/forelimbs
3. *Lower Body.* The element of Triangle No. 4 determines the lower limbs (and tail for bull, eagle and lion):
   - Air = Human legs and feet
   - Water = Eagle or hawk legs and tail
   - Earth = Bull-like legs and tail
   - Fire = Lion-like legs and tail
4. *Sex.* When Air or Fire are emphasized by the triangles the tendency of the sphynx is to be male. When Water or Earth dominate, the tendency is for the sphynx to be female.

Note. The primary purpose of including the sphynx in any pyramid visitation is for a check. If the sphynx seen does not conform to the above signposts, then something is wrong with the Spirit Vision and the operation should be concluded as quickly as possible.

MAKING PYRAMIDS OF THE GREAT CROSS SQUARES

The 36 squares of the Great Cross of each Watchtower can be converted into pyramids. This is done for meditational purposes as well as to develop signposts for visiting in the Spirit Vision. The Great Cross consists of one row and two columns, as shown in Figure 11 for the Watchtower of Air. Conversion is in accordance with Figure 24 which shows the four trianglar sides of a typical pyramid. The rules which apply are:

Triangle No. 1 = Zodiac Influences
Triangle No. 2 = Element of Spirit
Triangle No. 3 = Planet Influences
Triangle No. 4 = Element of Watchtower

1. Zodiac Influences. The general rules for attributing the Zodiac signs are:
   (a) The four fixed signs are given to the row (*Linea Spiritus Sancti*).
   (b) The four cardinal signs are given to the left-hand column (left side of the *Linea Dei Patris Filiique*).
   (c) The four mutable signs are given to the right-hand column (right side of the *Linea Dei Patris Filiique*).
   (d) Each sign influences three adjacent squares for a total of 36 squares.

The specific rules for Zodiac Influences are:

a. Great Cross of Air.
   (1) Row. From left to right, three squares each, are: Aquarius, Scorpio, Leo, and then Taurus.
   (2) Left-hand column. From top to bottom, three squares each, are: Libra, Cancer, Aries, and then Capricorn.
   (3) Right-hand column. From top to bottom, three squares each, are: Gemini, Pisces, Sagittarius, and then Virgo.

b. Great Cross of Water.
   (1) Row. From left to right, three squares each, are: Scorpio, Leo, Taurus, and then Aquarius.
   (2) Left-hand column. From top to bottom, three squares each, are: Cancer, Aries, Capricorn, and then Libra.
   (3) Right-hand column. From top to bottom, three squares each, are: Pisces, Sagittarius, Virgo, and then Gemini.

c. Great Cross of Earth.
   (1) Row. From left to right, three squares each, are: Taurus, Aquarius, Scorpio, and then Leo.
   (2) Left-hand column. From top to bottom, three squares each, are: Capricorn, Libra, Cancer, and then Aries.
   (3) Right-hand column. From top to bottom, three squares each, are: Virgo, Gemini, Pisces, and then Sagittarius.

d. Great Cross of Fire.
   (1) Row. From left to right, three squares each, are: Leo, Taurus, Aquarius, and then Scorpio.
   (2) Left-hand column. From top to bottom, three squares each, are: Aries, Capricorn, Libra, and then Cancer.
   (3) Right-hand column. From top to bottom, three squares each, are: Sagittarius, Virgo, Gemini, and then Pisces.

2. Spirit. The second triangle of each pyramid of every Great Cross is assigned the element of Spirit.
3. Planet Influences. Planetary influences are obtained from occult correspondences between the seven sacred planets and the Decans of the Zodiac. These are as follows:
   a. Row, from left to right.
      Leo = Saturn, then Jupiter, and then Mars
      Scorpio = Mars, then Sun and then Venus
      Aquarius = Venus, then Mercury and then Moon

Taurus = Mercury, then Moon, and then Saturn

b. Left-hand column, top to bottom.
Aries = Mars, then Sun, and then Venus
Capricorn = Jupiter, then Mars, and then Sun
Libra = Moon, then Saturn, and then Jupiter
Cancer = Venus, then Mercury, and then Moon

c. Right-hand column, top to bottom.
Gemini = Jupiter, then Mars, and then Sun
Pisces = Saturn, then Jupiter, and then Mars
Sagittarius = Mercury, then Moon, and then Saturn
Virgo = Sun, then Venus, and then Mercury

4. The fourth triangle of each pyramid of every Great Cross is assigned the element of the Watchtower.

5. Color.

a. Zodiac Influences. These triangles (No. 1) are colored according to type as:
Fiery Signs (Aries, Leo, Sagittarius) are red
Watery Signs (Cancer, Scorpio, Pisces) are blue
Airy Signs (Gemini, Libra, Aquarius) are yellow
Earthy Signs (Taurus, Virgo, Capricorn) are black

b. Spirit. All Spirit triangles (No. 2) are white.

c. Planet Influences. These triangles (No. 3) are colored as:
Sun and Jupiter are red (Fire)
Saturn and Mercury are yellow (Air)
Venus and Moon are black (Earth)
Mars is blue (Water)

d. Watchtower. These triangles (No. 4) are colored according to the standard Watchtower colors:
Air = yellow
Water = blue
Earth = black
Fire = red

Example No. 1.
The square "I" which is the fourth square from the left along the *Linea Spiritus Sancti* in the Great Watchtower of Air (see Figure 4):
Triangle No. 1 = Scorpio, blue (watery)
Triangle No. 2 = Spirit, white
Triangle No. 3 = Mars, blue (watery)
Triangle No. 4 = Air, yellow

Example No. 2.
The square "O" which is the second square from the top along the left side of the *Linea Dei Patris Filiique* in the Great Watchtower of Water (see Figure 5):
Triangle No. 1 = Cancer, blue (watery)
Triangle No. 2 = Spirit, white
Triangle No. 3 = Mercury, yellow (airy)
Triangle No. 4 = Water, blue

Example No. 3.
The square "A" which is the seventh square from the left along the *Linea Spiritus Sancti* in the Great Watchtower of Fire (see Figure 7):
Triangle No. 1 = Aquarius, yellow (airy)
Triangle No. 2 = Spirit, white
Triangle No. 3 = Venus, black (earthy)
Triangle No. 4 = Fire, red

Note: In each Tablet, the two squares of the *Linea Spiritus Sancti* which cut the *Linea Dei Patris Filiique* in half are a part of the former, not the latter.

MAKING PYRAMIDS OF THE SEPHIROTIC CROSS SQUARES

The ten squares of each of the Calvary (Sephirotic) Crosses can be converted into pyramids. The Sephirotic or Calvary Cross is shown in Figure 15. It consists of five horizontal squares and six vertical squares with one square shared by the two bars. Conversion is in accordance with Figure 24. The rules which apply are:

Triangle No. 1	Element of Watchtower
Triangle No. 2	Element of Spirit
Triangle No. 4	Element of Subquadrant
Triangle No. 4	Sephirotic Influence

The first three triangles are self-explanatory and should be colored according to the standard Watchtower/Element colors (Spirit is always white). Triangle No. 4 is determined from Figure 20 for each cross. After finding the correct Sephiroth, use the following correspondences:

No.	Sephiroth	Planet	Color
1	Kether	Jupiter	brilliance
2	Chokmah	Mercury	soft blue
3	Binah	Moon	crimson
4	Chesed	Venus	deep violet
5	Geburah	Mars	orange
6	Tiphareth	Sun	pink rose
7	Netzach	_____	white
8	Hod	_____	white
9	Yesod	_____	white
10	Malkuth	_____	white

Example No. 1.

The first "A" in OLAAD in the subquadrant Earth of Water (see Figure 5). This is also the first "A" in the

name MALADI:

Triangle No. 1	Water, blue (Water is weak here)
Triangle No. 2	Spirit, white
Triangle No. 3	Earth, black (Earth is weak here)
Triangle No. 4	Tiphareth (Sun), pink rose (influence here is strong)

Example No. 2.

The first "I" of ILPIZ in the subquadrant of Fire of Earth (see Figure 6):

Triangle No. 1	Earth, black (Earth is strong here)
Triangle No. 2	Spirit, white
Triangle No. 3	Fire, red
Triangle No. 4	Binah (Moon), crimson

Example No. 3.

The "L" in NOALMR in the subquadrant Air of Fire (see Figure 7):

Triangle No. 1	Fire, red
Triangle No. 2	Spirit, white
Triangle No. 3	Air, yellow
Triangle No. 4	Hod, white

MAKING PYRAMIDS OF THE KERUBIC SQUARES

The Kerubic Squares (four in each subquadrant) are located above the horizontal bar of the Calvary Cross, two on each side of the vertical bar. Conversion is in accordance with Figure 24. The rules which apply are:

Triangle No. 1 = Kerubic Element
Triangle No. 2 = Element of Watchtower
Triangle No. 3 = Kerubic Element
Triangle No. 4 = Element of Subquadrant

Triangle Nos. 2 and 4 are self-explanatory and should be colored according to standard Watchtower/Element colors. Triangle No. 1 is always the same element and color as Triangle No. 3. The correct element to use is found from Figure 25. Use Figure 25 to find the corresponding number (column nos. 1 through 4) of the Kerubic Square desired. Then use the *key* given in Figure 25 to determine the correct Kerubic Element.

Note: The appropriate Kerubic numbers for the subquadrants of Earth and Fire are shown in Figure 25 along the bottom row of each Tablet but are nevertheless the correct Kerubic numbers for the subquadrant. Use only the column numbers, not row numbers.

Example No. 1
The Kerubic Square "S" of PSAK in the subquadrant Earth of Fire:

Triangle No. 1	Air, yellow
Triangle No. 2	Fire, red (Fire is weak here)
Triangle No. 3	Air, yellow
Triangle No. 4	Earth, black

Example No. 2.
The Kerubic Square "A" of PHRA in the subquadrant Water of Earth:

Triangle No. 1	Water, blue (Water is weak here)
Triangle No. 2	Earth, black
Triangle No. 3	Water, blue (Water is strong here)
Triangle No. 4	Water, blue

Example No. 3.
The Kerubic Square "D" of TAAD in the subquadrant Air of Water:

Triangle No. 1	Earth, black (Earth is strong here)
Triangle No. 2.	Water, blue
Triangle No. 3	Earth, black (Earth is weak here)
Triangle No. 4	Air, yellow (Air is weak here)

MAKING PYRAMIDS OF THE TABLET OF UNION SQUARES

The twenty squares of the Tablet of Union can easily be converted into pyramids. This Tablet is shown in Figure 9. Conversion is in accordance with Figure 24. The rules which apply are:

Triangle No. 1 = Element of Column
Triangle No. 2 = Element of Spirit
Triangle No. 3 = Element of Row
Triangle No. 4 = Element of Spirit

Example No. 1. The square with letter "E":
Triangle No. 1 = Spirit, white
Triangles No. 2 and 4 = Spirit, white
Triangle No. 3 = Air, yellow

Example No. 2. The square with the letter "X":
Triangle No. 1 = Air, yellow
Triangles No. 2 and 4 = Spirit, white
Triangle No. 3 = Air, yellow

Example No. 3. The square with the letter "P":
Triangle No. 1 = Fire, red
Triangles No. 2 and 4 = Spirit, white
Triangle No. 3 = Air, yellow

Example No. 4. The square with the letter "K":
Triangle No. 1 = Air, yellow
Triangles No. 2 and 4 = Spirit, white
Triangle No. 3 = Water, blue (water is strong here)

TRAVELING IN THE SPIRIT VISION: STEP BY STEP

A. PREPARATION.

1. Select the area to be visited. This can be either an Aethyr or one of the squares of the four Watchtowers.
2. Determine all known correspondences. These act as guideposts along the way to prevent the imagination from fooling itself or being trapped, or lost. One's imagination will project outwardly one's subconscious fears and tendencies, as in a dream. Traveling in the Spirit Vision is indeed similar to falling asleep. The primary difference is that here one consciously controls events, while dreams are unconscious and spontaneous.
3. Sit or lie quietly and relaxed. It is usually considered best to keep the spine upright and straight. Be this as it may, the goal is to forget the physical body for a time. Twisting oneself into a yogic pretzel is not necessary and can, in fact, be dangerous as well as uncomfortable. The key factor here is to eliminate distractions.

B. THE SPIRIT VISION.

1. Face the appropriate direction.
   a. Use the Zodiac correspondence for the Watchtowers.
   b. No direction is necessary for Aethyrs because they lie in all directions, like concentric spheres.
2. Recite the appropriate Call or Calls.
   a. The Calls for invocations are also used for Spirit Vision.
   b. One Call is used for all of the thirty Aethyrs.
3. Vibrate the names of the corresponding rulers.
   a. The entire appropriate hierarchy should be recited for each square of a Watchtower. Demon names are excluded unless they are specifically being called

(not recommended).

b. Each Aethyr is ruled by three Governors whose names are each vibrated.

c. If entering a Serviant Square, call upon the ruling Egyptian deity and observe the sphynx.

4. Feel as though surrounded by the atmosphere desired. Known correspondences should be used until the imagination gives them form and they appear real. As each name is spoken outwardly and vibrated inwardly, the locality of its ruler should be felt and if possible, visualized in the mind.
5. Be fully conscious of the experience. Direct the events as they occur (you will direct them subconsciously anyway). Note any discrepancies or incongruities. Anything that goes against the *signposts* should indicate that something is wrong.
6. Each encounter with an Angel or deity must be dealt with in the same way as an invocation. Show respect and humility, but also show control of the conversation. The advantages to being previously versed in these correspondences are obvious (you can't take a textbook with you).

C. THE RETURN.

1. Normally, the desire to return is alone sufficient to bring one back to the physical body.
2. Vow to remember the experience after returning. Astral experiences, like dreams, are easy to forget or to get distorted when back in the physical body again.
3. Ideally, one should be able to split consciousness so that while part undergoes experiences in the Watchtowers and Aethyrs, another is fully aware of the physical body and may even be writing down notes or dictating to a scribe. If this is done, a full return is extremely easy.

Signposts for a Spirit Vision: An Example.

Suppose, for an example, that one desires to travel in the Spirit Vision to the Servient Square "D" that is located in the Watchtower of Fire, in the subquadrant Fire of Fire, ruled by the Lesser Angel ADRE. The following *signposts* can be determined beforehand in order to be certain one is on the right track, and to keep the imagination in check:

1. The Holy Name is *Oh-ee-peh Teh-ah-ah Peh-doh-keh,* "He whose name is unchanged from what it was." This name causes turmoil outwardly and doubt inwardly to be a presiding characteristic in this Watchtower.
2. The Great King is *Eh-del-par-nah-ah,* "He who is first to receive the flames." He has a fiery nature, quick to anger and loves change of any kind but especially the dispersion of aggragates into their constituent components.
3. The six Seniors are:

Ah-ah-eteh-pee-oh	Ah-ah-ped-oh-keh
Ah-dah-eh-oh-eteh	Ah-noh-doh-ee-neh
Ah-len-keh-voh-deh	Ah-ree-neh-nah-peh

4. The Angels of the Calvary Cross are:
   RZIONR (Rah-zodee-oh-nar), "He who is in the Waters of the Sun", i.e., he has a solar nature.
   and NRZFM (En-rah-zod-eff-em), "He who visits here six times," i.e., he brings life to this area
   (six is the number for the principle of animation)
5. The Archangel is BIZAZ (Bee-zodah-zod), "He who is with a voice." He aids in the purification of communication (e.g., he purifies thoughts, languages, speech, and the like).
6. The Kerubic Angel is IZAZ (Ee-zodah-zod), "He who is outlined." According to the Golden Dawn, he is "outlined" with a fiery mist. He aids in the purification of definition (e.g., he purifies restrictions and limitations).

7. The Ruling Lesser Angel is MADRE (Em-ah-dareh), "He who would be a god." He can help to make one more godlike.
8. The Lesser Angel is ADRE (Ah-dareh), a "small mountain" or "hill." He can help to increase strength and endurance.
9. The Demon here is named MAD (Em-ah-deh), "god." He represents the demonic temptation to see oneself as divine and therefore better than others (*i.e.* the insidious idea that *I* am more enlightened, further along the Path, than *you*). The truth is that all men are inherently divine.
10. The pyramid formed from the square here is as follows:
    Triangle No. 1 = Fire, red
    Triangle No. 2 = Air, yellow
    Triangle No. 3 = Fire, red
    Triangle No. 4 = Fire, red
11. The presiding Egyptian deity of this square (three triangles of fire and one of air on the pyramid) is the beautiful and alluring goddess, Nephthys. Her name means "the Lady of the House" and her chief function is the dispersion of aggragates. She usually wears a low-cut gauze-like robe which is easily seen through and is very sensual. She can reduce any form into its formless essence by her penetrating gaze. She is the complement of her sister, Isis. Her filmy gown is usually crimson and blue.
12. The Sphynx in this pyramid should be male and look like a large lion with a human head. It will have wings.
13. Prior to Spirit Vision, face East and recite the Sixth Call. This Call reminds the magician that the subquadrant Fire of Fire is an area which is "a torment to the wicked and a garland to the righteous." In other words, one's experience here will be highly karmic in nature.
14. In summary, the Servient Square "D" of ADRE is a region where the lower human nature is consumed in a purification by fire. The goddess Nephthys acts as the feminine complement of the King, EDLPRNAA, and she assists those natural fiery forces of this Watchtower to consume the karma of anyone who enters here. If properly prepared, a magician can return with much of the Great Work accomplished. If not properly prepared, he can return with all sorts of karmic problems immediately manifesting themselves. During this spirit vision, the magician has the chance to meet with any or all of the Angels mentioned above, and to benefit from these encounters. BIZAZ can give one a better sense of communication, even telepathy. IZAZ can help one to identifiy with his inner spiritual essence rather than *only* as a human being, which is but a temporary manifestation of this essence. MADRE also helps one to see his divine self (*i.e.* the spiritual body in Table III). ADRE can help one to eliminate transient human qualities and incorporate permanent ones. However, one must beware of spiritual pride embodied in the demon MAD who haunts this square.
15. *A Warning:* The Servient Square "D" contains powerful forces which will expose one's unconscious karma, in an effort to consume it. That which is not consumed in the fires of this square will nevertheless be exposed. For this reason they will surely manifest for good or ill upon one's return. *The student is thus warned not to meddle with this square until fully prepared.* One important preparation in any spirit vision like this is to map out the signposts such as this one beforehand. Sometimes the signposts show dangers and the square is best left until later. It cannot be overemphasized that large, shaggy, sharp-toothed monsters are not the prime danger in magic of this type. The danger is a psychological one, and it is very real indeed. Things will happen to anyone who uses this

magic, even if no Angels or deities are encountered at all. Just because a magician doesn't see a demon, doesn't mean that the demon isn't there. In the psychic world, thoughts are things. There is no such thing as *only* a thought or *merely* an impulse. If one enters "D" unprepared and then has terrible nightmares later, or comes down with the flu, or has an unfortunate accident, one is perfectly free to say "coincidence"; but one could also correctly say that this magic brought to fruition certain karmic seeds that lay unconscious, until the experience in "D" germinated them into manifestation.

HOW THE MAGIC WORKS: AS ABOVE, SO BELOW

The Egyptian teaching "as above, so below" is the cornerstone of Western occultism and magic. It applies to Enochian Magic as well. The phrase means that one principle expresses itself on all of the cosmic planes and Aethyrs. For this reason, the Spiritual Plane can be understood by knowing the Physical Plane. Every universal principle in the physical world is also active in all thirty Aethyrs.

A corollary to the above rule is that man is a microcosm of the macrocosmic universe. Every universal principle in the world is also active in man. This idea expresses the general principle of correspondence upon which the art of magic is based. A correspondence exists between certain things in the universe. If this correspondence is known, then anything otherwise unknown can become known. For example, the invisible worlds, planes and Aethyrs that exist beyond the range of the physical senses, can become known through their correspondences. Furthermore, because man has a physical body which senses an objective physical world, it seems reasonable to propose that this principle holds equally well on all of these planes and Aethyrs. If so, then man has suitable vehicles on each cosmic plane with appropriate sensing organs to experience those planes. The truth of this proposition is demonstrated by dreams, because a dreamer is by definition one who leaves the physical body and functions on the Astral Plane in an astral body. The fact that most people are unconscious of what they are doing in dreams does not disprove the proposition. Rather it shows the frailty of human consciousness on the Astral Plane and the importance of magical exercises if one is to retain conscious control of himself and his surroundings.

Insofar as Enochian Magic is concerned, the Watchtowers and Aethyrs pertain both to the universe and to man. In a very real sense they are regions of the subtle worlds which surround and sustain the Earth. In another sense, equally valid, they are regions of the mind; psychological dimensions whose inhabitants are personifications of powerful psychic forces and impulses both unique and shared (i.e. residents of the personal and collective unconscious defined by Carl Jung). Hinduism likens man to waves that rise up on the surface of an ocean. As a wave, each person is discrete. But as all waves rise up from a common sea, so the consciousness of man rises up from a common subconsciousness. For this reason when any two magicians enter an Aethyr they will share certain experiences and not share others. These "shared experiences" are called *signposts.* Each Watchtower square and Aethyr has its own signposts. Every magician should encounter these. They serve as buoys, or road signs, by marking safe passageways for those who travel in the Spirit Vision.

THE AETHYRS

The Governors of the Aethyrs: How to Obtain Their Names

Each of the Aethyrs is presided over by at least three Governors. Their names are contained in the Watchtowers, 22 in each Tablet and three in the Black Cross. Figure 27 shows the sigils for these Governors and how their names are obtained. Each sigil has an arrow at the beginning of the name to show the proper direction of the letters.

There is a total of 92 Governors. This is an important magical number, being numerically equivalent to the Enochian word TOANT which means "love."

A careful count of 22 names from each Tablet and three from the Black Cross results in one missing name. An examination of Figure 27 will show that eight squares are not used for the sigils. In these eight squares, Dee had written the Enochian letters backwards. Presumably this was owing to the danger of seeing, or pronouncing, them even by accident. These letters are O and A from Air, L and (Y, L, N, H) from Water, A and (R, O) from Earth, and A and (O, P) from Fire: a total of thirteen letters and eight squares.

Crowley gives the missing secret name as PARAOAN and relates it to the 22nd Aethyr, LIN. The remaining backward letter is L and this is prefixed to one of the three names from the Black Cross thus forming the name LEXARPH (all three of these names are attributed to the 10th Aethyr, ZAX).

Two Aethyrs are given four Governors: the 30th, TEX, and the 22nd, LIN. The remaining 28 Aethyrs each have three.

The Call of the Thirty Aethyrs.

There is only one Call for all thirty Aethyrs. The name of any desired Aethyr is inserted into the blank space at the

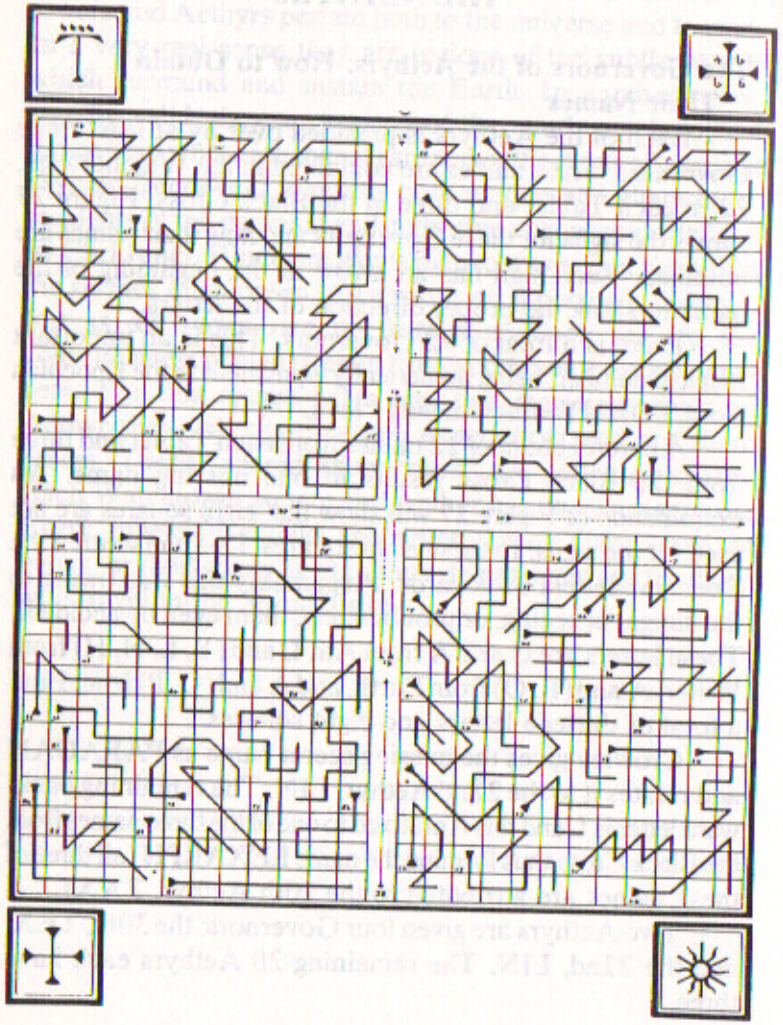


Figure 27. The Sigils for the Governors of the Thirty Aethyrs.

beginning of the Call. The following Call should be recited prior to traveling in the Spirit Vision to any of the Aethyrs (Crowley's version is contained in Appendix B for comparison):

> The Heavens that are in the (first, second, etc) Aethyr, (LIL, ARN, etc.) are mighty in those regions of the universe, and they carry out the Judgment of the Highest. To them it is said: Behold, the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens. He enables you to govern the Earth, and her unspeakable variety and furnishes you with the Power of Understanding so that you can carry out all things according to the Providence of Him who sits upon the Holy Throne, and who rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be division in her, so that her glory may be both an eternal ecstasy and an inherent vexation.
>
> Her course, let it run with the Heavens, and let her serve them like a handmaiden.
>
> One season, let it mix with another, and let there be no creature upon her or within her that remains the same.
>
> All of her members, let them have different qualities, and let no one creature be equal to another.
>
> The creatures of reason who are on the Earth, such as man, let them disturb and eliminate one another; and their dwelling places, let their Names be forgotten.
>
> The egotistical works of man, let them be destroyed.
>
> His buildings, let them become caves for the beasts of the field.
>
> Dim her understanding with darkness. Why? Because I am sorry that I have made Man. The Earth is well known for awhile, and for another while, she is a stranger, because she is the bed of a harlot, and the

dwelling place of him who is fallen.

O Heavens, arise! The Lower Heavens are beneath you. Let them serve you! Govern those who govern! Cast down those who are likely to fall. Bring forth with those who increase, and destroy those who are rotten. Let no place remain in one number. Add and subtract until the stars are numbered.

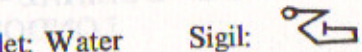
Arise! Move! Appear before the Covenant of His Mouth which He has sworn to us in His Justice. Unveil the mysteries of your creation, and make us to be partakers of THE UNDEFILED KNOWLEDGE (IADNAMAD).

THE THIRTIETH AETHYR: TEX

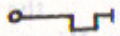
Name: TEX is pronounced *Teh-etz* and means "the Aethyr that is in four parts."

Gematria: TEX = 419 = LONKHO (the fallen)
419 is also the Hebrew word TITh (serpent)
TEX = 413 = 59 x 7 where 59 = BALTOH (the righteous)

Governors:

1. TA^{A}O^{O}A G^{B}L A — Tablet: Water — Sigil: 
   a. Name: TAOAGLA, Tah-oh-ah-geh-lah
   TA-NOAG-LA can mean "he who becomes the foremost."
   b. Gematria: TAOAGLA=73=ATH-ZEN (works of sacrifice)
   TAOAGLA=67=L-BALTOH (most righteous)

2. GEMNIMB — Tablet: Water — Sigil:
   a. Name: GENIMB, Gem-nee-em-bah
   GEM-NIMB can mean "He who is only for a season"
   b. Gematria: GEMNIMB=313=HOLQ-PANPIR (to increase measurements)
   also 313=EOLIS BALZIZRAS (to make judgments)

3. AD^{U}$_{V}$ORPT — Tablet: Water — Sigil: 
   a. Name: ADUORPT, Ah-du-oh-rah-peh-teh
   A-DUORPT can mean "She who silently watches"
   b. Gematria: ADUORPT=228=QURLST (woman, handmaiden)

228 is also the Hebrew word IRChI (lunar)
ADUORPT=222, PRDZAR (to deceive)

4. DO^{X}Z^{M}I^{A}NU^{I}AL Tablet: Water Sigil:
   a. Name: DOZIAAL, Doh-zodee-ah-ah-leh
   DOZI-AAL can mean "He who establishes the night."
   b. Gematria: DOZIAAL=123=MOZ (joy)=LONDOH (kingdom)
   123 is also the Hebrew word ONG (pleasure, delight)
   DOZIALL=117=NANBA (thorns)=ZIZOP (vessel)
   117 is also the Hebrew word OLIZ (joyful)

Location: TEX is the lowest and most material of the Aethyrs. It is located on the Etheric Plane, or Lower Astral Plane which surrounds the Earth and is, in fact, the etheric body of the Earth.

Brief Description: This Aethyr, as its name implies, is divided into four major sections as follows:
North; the region of Karma and strong karmic forces.
East; the region of Desire and charged with all manner of personal desires.
South; the region of Silence and a strong tendency toward nonverbal communication because of the difficulty in finding adequate words.
West; the region of personal limitation and a tendency of the ego to realize its shortcomings.

Comment: TEX gives one a brief glimpse into the subtle planes that exist immediately behind (or beyond) the physical. The four fundamental occult teachings of

karma (limitations of action), desire (limitations of emotions), silence (limitations of language), and personal restriction (limitations of ego) are all found here. Hints of higher teachings are given, but as yet these seem only a promise yet unfulfilled.

THE TWENTY-NINETH AETHYR: RII

Name: RII is pronounced *Ree-ee* and means "The Aethyr of the mercy of heaven."

Gematria: RII=220=OM MAD (knowledge of God)
also, 220=110x2, where 110=LAMA (a path)
and 220=22x10, where 22=BALT (justice) and 10=ATH (works)

Governors:

1. VASTRIM — Tablet: Earth — Sigil:
   a. Name: VSTRIM — Vah-seh-tah-ree-em
   VAS-RIT-M can mean "He who is merciful."
   b. Gematria: VSTRIM=342=KAL BALT (solidification of justice)
   VASTRIM=336=LEVITHMONG (beasts of the field)
   336 is also the Hebrew word MKVOR (ugly)

2. ODRAXTI — Tablet: Earth — Sigil:
   a. Name: ODRAXTI — Oh-dar-ahtz-tee
   OD-RAX-TI can mean "He who opens up the east."
   b. Gematria: ORDAXTI=609=203x3, where 203=PIAMOL (righteousness)
   203 is also the Hebrew word BRA (created)
   and the Hebrew word ABR (destroyed)
   ODRAXTI 603 OXI-ZIN (mighty waters)

3. G^{M}O^{T}$_{M}$ZIAM — Tablet: Earth — Sigil:
   a. Name: GMOTZIAM — Geh-moh-teh-zodee-ah-meh
   G-OM-T-ZIAM can mean "She who knows only herself."
   b. Gematria: GMOTZIAM=302=151x2, where 151=ZORGE (love)
   GMOTZIAM=296=148x2, where 148=ORSBA (intoxicated)
   GMOTZIAM=290=RIOR (a widow)

Location: The 29th Aethyr is located on the Astral Plane. This is the dream state, the plane of psychic fantasy, the Heavens of the world's religions.

Brief Description: Like the 30th Aethyr, this too is divided into four sections (there is a strong sense of direction here):

South: This section is characterized by the realization of the survival of consciousness after death; It is the Kama-Loka of Theosophy, or at least a part of it.

East: This section is characterized by the desire for revenge and for destruction of the wicked; there is a strong sense of right and wrong.

West: This section is characterized by a sense of finality and inevitability; evolution seems to be finished here; strong sense of stagnation.

North: This section is characterized by judgment; karmic necessity; destiny; There is a feeling here that karma is a huge wheel that rolls on and on forever.

Comment: RII gives one a clear look at what happens after death for the average person. Life does, in fact, continue on after death of the physical body. But the quality of this life is of a restrictive nature. The religious person enters heaven. The agnostic continues on in a dream-like existence and may not even know that he has died. The

closed mind sees an end to all things. The open (but naive) mind sees the hopelessness of an endless cycle of births and deaths beyond his ability to control. The play between these dualistic viewpoints is strong here.

THE TWENTY-EIGHTH AETHYR: BAG

Name: BAG is pronounced *Bah-geh* and means "the Aethyr of doubt."

Gematria: BAG=19 which is equal to the Hebrew word ChVH (to manifest)
also 19x2=38=OL (to make)
and 19x3=57=GOSAA (stranger)
57 is also the number for the Hebrew AVIM (terrible)

Governors:

1. $^{T}_{L}$ABNIXP — Tablet: Earth — Sigil:
   a. Name: TABNIXP, Tah-ben-eetz-peh
   TABN-IXP can mean "He who governs"
   b. Gematria: TABNIXP=539=KORMEP (to number)
   TABNIXP=533=HOL-IOLKAM (to measure and bring forth)

2. $^{P}_{F}$OKLSNI — Tablet: Earth — Sigil:
   a. Name: FOKLSNI, Foh-kel-ess-nee
   FO-KLZNI can mean "He who visits those in Heaven"
   b. Gematria: FOKLSNI=458=YOLKI (to bring forth)
   also 458=229x2, where 229=SAANIR (parts, sections)

3. OXLOPAR — Tablet: Earth — Sigil:
   a. Name: OXOLPAR, Ohtz-loh-par
   OXOL-PAR can mean "He who has them in his hands"
   b. Gematria: OXLOPAR=583=KOMMAH-IA (to bind up truth)

also 583=MIKA-IADNAH
(powerful knowledge)

Location: The 28th Aethyr is located in the Astral Plane in a subplane characterized by a strong sense of conscience, sin, and the need for purgative suffering.

Brief Description: A strong feeling of one's unworthiness pervades this Aethyr. Sin, especially karmic sin, is seen here as self-limiting. There is suffering here in a purgatory sense, and one feels that sorrow itself is a necessary factor to encounter if one is to spiritually progress. This Aethyr is filled with the symbols of dualism and one may feel that evil is as real and necessary as good. It is the inherent discriminating nature of the human mind that brings about this strong sense of dualism. If the magician looks carefully, he will detect a hint of the illusive nature of the ego here.

Comment: The power of restriction and doubt in this Aethyr comes from one's own sense of guilt and unworthiness, and thus from one's own karma. BAG is the result of one's identification with the human ego, which is seen as little better than an animal and, at best, a sinner. This kind of identification places a restriction on consciousness and prevents further progress. As long as one identifies himself as a human sinner, he will not be able to rise above BAG. The notion that man is more than an animal, that man can cast off egotistical impulses and desires and can retain a spiritual and purified nature, is considered a blasphemy by some, but is essential for the magician to rise into the higher Aethyrs.

THE TWENTY-SEVENTH AETHYR: ZAA

Name: ZAA is pronounced *Zodah-ah* and means "the Aethyr of solitude."

Gematria: ZAA=21=APA (that which is unchanging)
21 is also equal to the Hebrew word AHIH (existence)
ZAA=15=GAH (spirit)=AP (unchanging)

Governors:

1. SAZIAMI — Tablet: Earth — Sigil:
   a. Name: SAZIAMI, Sah-zodee-ah-mee
   SA-Z-IA-MI can mean "He who has true power"
   b. Gematria: SAZIAMI=238=*VIRG (nests, home)*
   also 238=119x2, where 119=RAAS (east)=ZIN (waters)
   SAZIAMI=232=MALPRGE (appearance of fire)

2. MATHVLA — Tablet: Earth — Sigil:
   a. Name: MATHVLA, Mah-teh-hev-lah
   M-ATH-VLA can mean "He who ends actions"
   b. Gematria: MATHVLA=190=VONPHO (wrath)
   190 is also equal to the Hebrew word QTz (the end)
   MATHVLA=184=DOSIG-IPA (night of voidness)

3. KORPANIB — Tablet: Earth — Sigil:
   a. Name: KORPANIB, Koh-ar-pah-nee-beh
   KAR-PON-BI can mean "He who destroys speech"

b. Gematria: KORPANIB=560=KOMOIN
(window to the void)
also 560=280x2, where 280=
VOVIN (dragon)
and 560 is equal to the Hebrew
ThNINIM (dragons)

Location: The 27th Aethyr is located at the apex of the Astral Plane where the primary characteristic is loneliness.

Brief Description: This Aethyr emphasizes man's basic nature of solitude. One is alone in the womb before birth, and returns to this aloneness after death. Because man has an individual or monadic essence, he is forever alone with himself and his reality. This Aethyr contains the feeling of separateness, of being an isolated entity separate and distinct from all other entities. In ZAA the magician will encounter the Great Heresy of Mahayana Buddhism—the awesome and terrible isolation of individuality.

The primary angel in ZAA is the goddess Hecate, who weeps continually for the suffering of humanity. Her tears turn into pearls which she offers to all who enter here. The magician must accept these pearls; he must incorporate within himself the precious characteristic of compassion if he expects to rise above ZAA. This goddess can also be seen as the Egyptian Hathor whose name, Het-Her, means "the place above." Hathor is an expression of the goddess Nut who represents infinite space. It is this quality of Space that is emphasized in ZAA.

Comment: When the magician realizes that he is not a lowly sinner and, in fact, has the potential for spiritual things, he can rise above BAG into ZAA. But his self-image is still restricted and distorted. He still clings to his humanity. This makes him see aloneness as loneliness. If

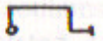
emotional reactions to stimulation are equated with life, then the lack of such reactions will probably be interpreted as death. Life takes on meaning in the interactions of one's self with other selves. In this sense, ZAA is death. Here life is seen as a game wherein all the players must accept clearly defined ground rules. But because this game inevitably ends in death for each player, the only meaningful goal becomes how well the game itself is played. In ZAA one is able to consider how well he has been playing. This builds and otherwise modifies his character traits in preparation for his return to the game. The aloneness of ZAA is therefore a necessary condition in order to assimilate life experiences.

THE TWENTY-SIXTH AETHYR: DES

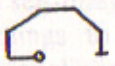
Name: DES is pronounced in one syllable as *Dess* and means "the Aethyr that accepts that which is."

Gematria: DES=21=APA (that which is unchanging)=ZAA (27th Aethyr)
DES and ZAA share their nature through the number 21.
also, 21x16=336, where 16=ZAH (within) and 336 is the Hebrew word ROIVN (thought)

Governors:

1. POPHAND Tablet: Earth Sigil: 
   a. Name: POPHAND, Poh-peh-hah-en-deh
   POPH-AN-D can mean "He who is divided into three parts"
   b. Gematria: POPHAND=109=DOSIG (night)=ZAR (ways, paths)
   109 is also the Hebrew word OGVL (circle, sphere)
   and 109x2=218, the number for the Hebrew IRCh (moon)

2. NIGRANA Tablet: Earth Sigil:
   a. Name: NIGRANA, Nee-gar-ah-nah
   NI-GRAA-N can mean "He who governs the 28 days of the moon"
   b. Gematria: NIGRANA 280=VOVIN (dragon)=IOU-GRAA (soul of the moon)
   280 is also the Hebrew word RP (terror)

3. $^{L}{}_{B}AZ^{H}{}_{K}{}^{L}{}_{H}{}^{L}{}_{L}M$ Tablet: Earth Sigil: 
   a. Name: BAZHIIM, Bah-zod-hee-ee-meh

BAZHI-IM can mean "He who makes use of the day"
b. Gematria: BAZHIIM=231=T-PRDZAR (to decrease in proportion)
231 is also for the Hebrew word DKVRA (male)
BAZHIIM=225=T-PRDZAR (to decrease in proportion)
also 225=RAAGIOSL (Great King of the Water Tablet)
and 225=15x15, where 15= ZAA (27th Aethyr)

Location: The 26th Aethyr is located at the lowest level of the Mental Plane where logic and reason hold sway over intuition.

Brief Description: This Aethyr is the realm of logic and reason. But the intuitive conviction that logic and reason are unable to get at truth, and in fact distort and limit truth, is like an undercurrent running through the Aethyr of DES. The Angel who guides one through DES is dressed in black. DES is torn by great forces of duality which sweep through it. Good and evil, sin and salvation, illusion and reality, all demand attention here. The intellect is hard pressed to cope with these dual forces. It feels its own inadequacy and its lamentations are thunders which boom from one end of DES to the other. This inability of the intellect to cope with duality is demonstrated in Zen Buddhism by the *koan* which the student is given to meditate on until it is fully understood. The forces flowing through DES are like a koan. At the top of this Aethyr, coincident with the death of the intellect, the magician will have a brief vision of the beautiful goddess Nut, the Eternal Feminine, the Mother of All, Infinite Space, whose body is jeweled with stars.

Comment: The death of one's descriminative faculties marks the birth of a higher type of consciousness. This is the great secret of the Mental Plane, that consciousness can function without the human mind, and without words, and even without forms.

Any magician who can enter DES has already learned to see life as a game but, due to the intellect, it takes the game very seriously. Logic and reason have been exalted. Now the magician can go no higher until he can *go beyond* logic and reason. This requires some degree of intuitive insight.

DES is covered by intellectual fog. The intellect desperately clings to dualism and sees clearly its own death in the higher Aethyrs, and quite naturally feels threatened. It seeks a rational solution to the problem of dualism but cannot find it any more than the Zen student can *explain* his koan. In order to rise above DES, the magician must be willing to drop all logical arguments and to bring to an end all intellectual dissections.

THE TWENTY-FIFTH AETHYR: VTI

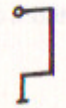
Name: VTI is pronounced *Veh-tee* and means "the Aethyr of change."

Gematria: VTI=139=SIBSI (Covenant)=TOR (23rd Aethyr)
VTI=133=OVOF (to be magnified)
133 is also the value of the Hebrew HChHLPH (change)

Governors:

1. MIRZIND — Tablet: Earth — Sigil:
   a. Name: MIRZIND, Mee-rah-zodee-en-deh
   MIR-ZIN-D can mean "He who is from the Waters of Torment"
   b. Gematria: MIRZIND=373=TA-TELOKH (like death)
   MIRZIND=367=MOMAO-OHIO (crown of woe)
   367 is also the Hebrew words MMIN ZKR (masculine) and AIShVN (black)

2. OB$^{u}_{v}$AORS — Tablet: Earth — Sigil:
   a. Name: OBVAORS, Oh-beh-vah-oh-rah-seh
   OBVA-ORS can mean "She who is half darkness"
   b. Gematria: OBVAORS=248=PI-BLIAR (places of comfort)
   also 248=SIBSI-DOSIG (covenant with the night)
   and 248 is the Hebrew word RChM (womb)

3. RANGLAM — Tablet: Earth — Sigil: 

a. Name: RANGLAM, Rah-neh-geh-lah-meh
R-ANGLA-M can mean "He who governs his thoughts"

b. Gematria: RANGLAM=268=BRGDO-OHIO (sleep of woe)
also 268=LRASD-MOLAP (disposer of men)

Location: The 25th Aethyr is in the Lower Mental Plane in a subplane of change between the old logic and reason of the intellect and the new intuition. It is a natural continuation of the 26th Aethyr, DES. On the Qabalistic Tree of Life, VTI is just under Tiphareth.

Brief Description: This Aethyr at first appears to be volatile and destructive. But this is only because destruction is necessary for creation, just as one must first die in order to be reborn. The chief characteristic of VTI is spiritual pride. The intuition has won over the intellect and the magician is now in VTI. The magician, if not forewarned, will be quick to pat himself on the back and to boast of his attainments. The Guiding Angel of VTI may approach the magician and close his mouth for him.

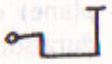
Comment: The magician leaves DES and enters VTI as a natural continuation of intuition over intellect. However, here the poison of spiritual pride will hold one until this pride can be cast aside. One is very apt to feel himself to be one of the Great Adepts of mankind because of his successes. There is a feeling in VTI that there is nowhere else to go; that there are no "higher" Aethyrs. The desire to "rest on one's laurels" is strong here because VTI will often appear like a great plateau. In order to rise higher, the magician will have to learn how to truly travel about in these Aethyrs.

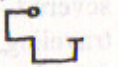
THE TWENTY-FOURTH AETHYR: NIA

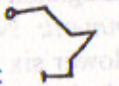
Name: NIA is pronounced *En-ee-ah* and means "the Aethyr of traveling."

Gematria: NIA=116=POILP (to be divided)=MABZA (a robe)
116 is also for the Hebrew word IVNIM (doves)

Governors:

1. $OR^{A}{}_{K}{}^{N}{}_{A}{}^{K}{}_{NM}IR$ Tablet: Earth Sigil: 
   a. Name: ORAKAMIR, Oh-rah-kah-mee-ar
   ORAK-A-MIR can mean "He who is above and below"
   b. Gematria: ORAKAMIR=692=ZAMRAN
   ZAKARE (to come into movement)
   also 692=SALMAN KHIRLAN (House of Joy)

2. $KH^{IAs}{}_{BT}{}_{A}LP^{o}{}_{S}$ Tablet: Earth Sigil: 
   a. Name: KHIASALPS, Keh-hee-ah-sal-pess
   KHIA-SALPS can mean "He of wondrous joy"
   b. Gematria: KHIASALPS=404=ABRAMIG-MOZ (preparation of joy)
   404 is also the Hebrew word ShQD (to hasten)

3. SOAGEEL Tablet: Earth Sigil: 
   a. Name: SOAGEEL, Soh-ah-geh-el
   SO-A-GE-EL can mean "He who helps the most"
   b. Gematria: SOAGEEL=79=HOLQ (to measure)=PAID (always)

also 79=ELU-BESZ
(primordial matter)
and 79 is also the Hebrew word
DOH (mind)

Location: The 24th Aethyr is the Aethyr of astral traveling both through space and through time. It is at the apex of the Lower Mental Plane.

Brief Description: NIA is the region of traveling in the mental body. This traveling can be spacial (along the plane) or vibrational (through the cosmic planes) or durational (through time). The Aethyr is thus a preparation for all of the other planes and Aethyrs, especially for the 15th Aethyr.

In order to travel astrally in a "body of light" one must die to the personality and physical body. Entering NIA is therefore similar to dying, except that here a psycho-magnetic link (called the silver cord) still connects the mind with the body. In death this attachment is severed. Because of the nature of this out-of-body traveling, one's personal fears, loves, hates and so forth, must be put aside or else they can interfere and cause dissociation, insanity, and possibly even death. These Aethyrs are not without their dangers.

The magician who can travel about in NIA will probably see an impassible roof gleaming like steel over the top of this region. This is a Ring-Pass-Not for the magician at this stage of his development.

Comment: NIA is somewhat like a summary version of the lower six Aethyrs (TEX through VTI) and it combines the best characteristics of each. But there is a new factor added here. This new quality is joy, which is a true spiritual characteristic. Joy is intensified as one goes higher into the Aethyrs. The sense of joy is essential for the Great Work. The magician in NIA learns that life is

inherently joyous, that the game of life is fun to play. The Ring-Pass-Not in NIA is the barrier between the Lower Mental Plane and the Upper Mental Plane. In order to pass this barrier, the magician must pass beyond his normal human mind.

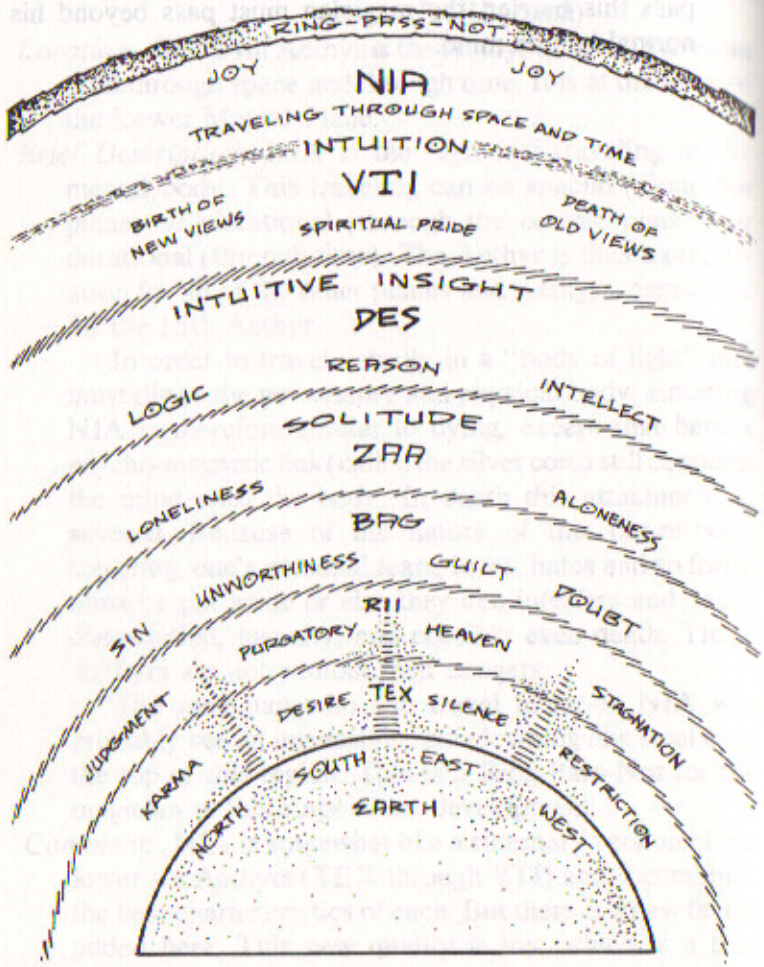


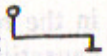
Figure 28. A Schematic Diagram of the Lowest Seven Aethyrs.

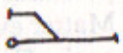
THE TWENTY-THIRD AETHYR: TOR

Name: TOR is pronounced *Toh-rah* and means "the Aethyr that sustains [the universe]."

Gematria: TOR=139=SIBSI (covenant)=VTI (25th Aethyr)
also 139x2=278, the Hebrew words GORH (girl) and OVBR (fetus)
TOR=133=OVOF (to be magnified)
also 133x2=266, the Hebrew word MTzPVN (conscience)

Governors:

1. RONO^A^oMB Tablet: Earth Sigil: 
   a. Name: RONOAMB, Roh-noh-ah-meh-beh
   RO-NOAMB can mean "He who protects the process of becoming"
   b. Gematria: RONOAMB=311=KAB (a rod)
   311 is also the value of the Hebrew words ShBT (a rod) and AISh (a man)

2. ONIZIMP Tablet: Earth Sigil: 
   a. Name: ONIZIMP, Oh-nee-zodee-em-peh
   O-NIS-IMP- can mean "He who brings labor"
   b. Gematria: ONIZIMP=308=154x2, where 154=VAUL (to work)
   308 is also the Hebrew word BVQR (daybreak)
   ONIZIMP 302=151x2, where 151=ZORGE (love)
   302 is also the Hebrew word BQR (dawn)

3. ZAXANIN Tablet: Earth Sigil:

a. Name: ZAXANIN, Zod-ahtz-ah-nee-en
Z-AX-ANIN can mean "He who names things."

b. Gematria: ZAXANIN=581=KORMP-QAA
(to number creation)
also 581=KAL-YRPOIL
(to solidify what is divided)
ZAXANIN=575=25x23 where 25=BESZ (matter);23=GAH-L
(the highest spirit)

Location: The 23rd Aethyr is located on the Mental Plane in the region of the World Sustainer, the principle of causation. It is he who maintains and powers the Earth.

Brief Description: TOR contains the mystery of toil, and the virtue of labor. It contains the Cause for which the Earth is an effect. The universe is evolving, but not toward any fixed or permanent goal. The end of evolution is the beginning of involution and *vice versa.* The entire universe and everything in it, oscillates between states of potential and kinetic energy without conceivable end. Matter evolves from spirit and then involves back into it again. For this reason all labor is an on-going process of self-expression or self-unfoldment, called the Great Work. Man and the universe are effects of the labor of an infinite number of constituent parts, all working together. This idea is clearly seen in TOR.

Comment: The joy of traveling in NIA now gives way to the seriousness of labor in TOR. The energy needed to perpetuate the lower planes and Aethyrs is awesome. But, as Einstein showed, energy and matter are directly related and are interchangeable. In effect, the source of energy is infinite, and therefore the potential for creativity

is infinite. There is a danger in TOR that the magician will lose the sense of joy acquired in NIA and take creative manifestation too seriously. He should remember that the chief difference between work and play is one's attitude.

THE TWENTY-SECOND AETHYR: LIN

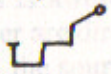
Name: LIN is pronounced *El-ee-en* and means "the Aethyr of the void."

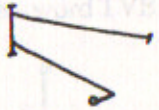
Gematria: LIN=118=GONO (faith)
118 is also the value of the Hebrew ChLP (change, renewal)

Governors:

1. $O^{S}{}_{Z}$IDAIA Tablet: Air Sigil:
   a. Name: OZIDAIA, Oh-zodee-dah-ee-ah
   AOZ-IAD-IA can mean "He who is the god of truth"
   b. Gematria: OZIDAIA=175=OIAD-NAZPS (sword of justice)
   also 175x3=525=KHIRLAN (joy)
   OZIDAIA=169=RIT (mercy)

2. KALZIRG Tablet: Earth Sigil:
   a. Name: KALZIRG, Kal-zodee-ar-geh
   KALZ-IRG can mean "She who is in the firmament"
   b. Gematria: KALZIRG=491=KOMSELHA-TABGES (a circular recess)
   491 is also the Hebrew word PUThH (vagina)
   KALZIRG=485=ILONON-MONONS (branches of the heart)
   485 is also the Hebrew word ThVDOH (mind, consciousness)

3. LAZDIX$^{R}{}_{I}$ Tablet: Water Sigil: 
   a. Name: LAZDIXR, Lah-zodee-tzar
   LAS-DIXR can mean "He who brings down a bounty"
   b. Gematria: LAZDIXR=587=YOLKI-MOZ (to bring forth joy)
   LAZDIXR=581=ESIASKH-QUASAHI (brother of delight)

4. PARAOAN Tablet: 7 of 8 backward letters from all four Tablets Sigil: 
   a. Name: PARAOAN, Pah-rah-oh-ah-em
   PAR-AOAN can mean "He who has eyes"
   b. Gematria: PARAOAN=207=NIISO (come away)
   207 is also the Hebrew word AGRAB (a scorpion)
   also 207x2=414=KRAL (joy, pleasure)

Location: The 22nd Aethyr is located at a position in the Archetypal Plane where the occult doctrine of polarities becomes self-evident. It marks the beginning of non-dualism, which intensifies as one rises higher. Because of this shift in viewpoint toward the mystical, LIN is an Aethyr of change and renewal.

Brief Description: Consciousness in this Aethyr is in the first stages of the mystical state called *samadhi,* wherein the human personality is cast aside. Here the beginning of form can be seen as the very sense of extension in space. In addition, the complement of form, the formless, can be seen directly as an endless Void which gives the Aethyr its name. Actually this void in LIN is only an appearance. It *seems* void to the human mind that experiences it. The higher Aethyrs are no more formless than the deep sleep state, although this oftenseems a void when waking.

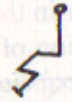
Comment: The Aethyr of LIN is the region where form and the formless merge into each other. It represents a dramatic change in one's viewpoint. The magician who enters here must look with eyes other than the human, else he will see only desolation.

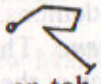
THE TWENTY-FIRST AETHYR: ASP

Name: ASP is pronounced *Ahs-peh* and means "the Aethyr of causation."

Gematria: ASP=22=BALT (justice)
22 is also the value of the Hebrew word TVBH (good)

Governors:

1. KHLRZPA — Tablet: Air — Sigil: 
   a. Name: KHLIRZPA, Keh-helee-rah-zod-pah
   KHIRL-SAP can mean "He who enjoys loud sounds"
   b. Gematria: KHLIRZPA=493=KNILA-ZEN (blood sacrifice)
   KHLIRZPA=487=MOZ-TELOKH (joy of death)
   487 is also the Hebrew word ALIMUTh (violence)

2. TOANTOM — Tablet: Air — Sigil: 
   a. Name: TOANTOM, Toh-ah-en-toh-em
   TOANT-OM cn mean "He who loves knowledge"
   b. Gematria: TOANTOM=224=BAHAL-A-AMMA (He whose cry is cursed)
   224 is also the Hebrew DKR (male)
   TOANTOM=212=TORZU (to rise up)
   212 is also the Hebrew ChDR (to enclose)

3. VIXPAG — Tablet: Air — Sigil:
   a. Name: VIXPALG, Veetz-pah-leh-geh
   V-IX-ALPG can mean "He who

consumes"

b. Gematria: VIXPALG=561=
KNILA-ORS
(the blood of darkness)
also 561=MALPRG-ZOKH
(the burning up of the past)

Location: The 21st Aethyr is a continuation of the previous Aethyr in the Archetypal Plane. Here one confronts the reflection of the spirit or *atma* of man.

Brief Description: ASP is the location of the reflection of *atma* below the Abyss. It provides a distorted vision of man's spiritual nature. Here existence itself appears as an annihilation. The entire region at first seems an abomination and horror. There is little joy here. In ASP the magician comes face to face with his own reincarnating ego. Here is that part of himself that does the reincarnating into the lower planes. The three Governors of ASP all work together to silence the illusion of the ego and for this reason will at first appear hideous monsters or demons.

Comment: The sense of desolation in ASP is the continuation of the sense of loneliness first experienced in ZAA (the 27th Aethyr). It is due to an erroneous sense of identification. The magician still identifies himself with a single incarnated ego. Therefore the realms above him here appear black and ominous. His own past and future lives can be seen here so that a shift in his sense of identity is necessary in order to properly assimilate these experiences. Insanity is but one real possibility. The magician in ASP must shift his sense of identity from ego to Ego, from a single human being to a reincarnating Ego which has many human expressions.

THE TWENTIETH AETHYR: KHR

Name: KHR is pronounced *Keh-har* and means "the Aethyr of the wheel."

Gematria: KHR=401=KHIDAO (diamonds)=TOTO-NOR-MOLAP (cycles of the sons of men)
401 is also the value of the Hebrew word ATh (essence)

Governors:

1. ZILDRON Tablet: Air Sigil:
   a. Name: ZILDRON, Zodee-el-dar-oh-en
   ZILDR-ON can mean "He who sets in flight"
   b. Gematria: ZILDRON=261=ZAMRAN (to appear)
   261 is also the Hebrew MChZVR (a cycle)
   ZILDRON=255=ZAMRAN (to appear)
   255 is also the Hebrew MZRCh (East)

2. PARZIBA Tablet: Air Sigil:
   a. Name: PARZIBA, Par-zodee-bah
   PAR-SIB-A can mean "He who promises"
   b. Gematria: PARZIBA=195=ETHARZI (in peace)
   also 195=13x15, where 15 is the Hebrew ZCh (to force, impel) and 13 is the Hebrew HGH (wheel)
   PARZIBA=189=FISIS-QAA (to make a creation)

3. TOTOKAN Tablet: Air Sigil:

a. Name: TOTOKAN, Toh-toh-kan
TOTO-KAN can mean "He who drives the cycles"

b. Gematria: TOTOKAN=434=ZAKAREF (visitor)
TOTOKAN=422=VNIG-MATORB (the need for repetition)

Location: The 20th Aethyr is located in a subplane of the Mental Plane where the whole world appears as a huge rotating wheel. The occult doctrine of cycles is self-evident here.

Brief Description: The magician who enters KHR will see the whole world as a tremendous spinning wheel. He may even see the hand of He who spins it. He will also sense that there is little purpose to it all; the Being who spins the wheel does so for His own pleasure. A close inspection will reveal that this wheel is both seductive and deceptive. Its allure is due to the fun and pleasure that it promises. Its deceit is its demand to be taken seriously. It contains games such as politics and religion which all too often turn the promised pleasure into pain and sorrow.

Comment: The magician in KHR should be able to see both sides of the universe; the mayavic deceptions which perpetuate bondage and false identifications, and the joyous expressions of love and beauty in form and color. The universe can be seen either way because, in a sense, it is both simultaneously. The formlessness of ASP gives way to a higher sense of form in KHR. The wheel of the universe is seen with spiritual eyes and as such the magician can see the inside as clearly as the outside.

THE NINETEENTH AETHYR: POP

Name: POP is pronounced *Poh-peh* and means "the Aethyr of division."

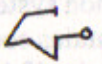
Gematria: POP=48=LOE (12th Aethyr)
and 48=24x2, where 24=LEA (16th Aethyr)
=PAZ (4th Aethyr)
also 48=ELO (first)=TALHO (cup)
48 is also the value of the Hebrew words
ChIL (a woman)
and KVKB (a star)

Governors:

1. TORZOXI Tablet: Air Sigil:

a. Name: TORZOXI, Toh-razod-oh-tzee
TORZ-OXI can mean "She who rises up in strength"

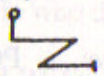
b. Gematria: TORZOXI=638=VOVIN-TELOKH (Dragon of Death)
also 638=MIKA-ZILDARH (mighty flier)
TORZOXI 632=316x2, where 316 is the Hebrew AIShH (a woman)
TORZOXI 626=313x2, where 313=GEMNIMB (Governor of TEX)

2. AB$^{R}{}_{A}$IOND Tablet: Air Sigil: 

a. Name: ABRAIOND, Ah-bar-ahee-oh-en-deh
ABRA-I-OND can mean "He who prepares his kingdom"

b. Gematria: ABRAIOND=261=ZILDRON (Governor of KHR)
also 261=ZAMRAN (to appear)
and 261 is the Hebrew word DRAVN

(an abomination)

3. OMAGRAP Tablet: Air Sigil: 

a. Name: OMAGRAP, Oh-mah-gar-ah-peh
OM-GRAAP can mean "He of lunar knowledge"

b. Gematria: OMAGRAP=249=SIATRIS
(a scorpion)
249 is also the Hebrew MGVR
(fear, terror)

Location: The 19th Aethyr is also on the Mental Plane; in a region containing the Priestess of the Silver Star. This priestess is the goddess Isis and she is located on the Qabalistic Tree of Life on the path of *gimel.* This places POP just above Tiphareth.

Brief Description: POP is an Aethyr of initiation. Here the magician is initiated into the karmic need for violence, bloodshed and death; characteristic attributes of human development. The initial vision in POP often results in a alphabet of daggers wherein each dagger symbolizes the sharp penetrating power of thought. The dagger is also used as a glyph for a sunbeam or ray of light; light itself being a symbol for consciousness. These daggers seen in POP are therefore usually related to an alphabet to illustrate how thoughts go together to form communication systems. The actual Aethyr is difficult to enter. It contains conflicting forces and there is a feeling here that life itself is surrounded by violence and death. The magician will usually meet the Guiding Angel, the Priestess of the Silver Star. Her function is to initiate anyone who enters here into a higher sense of life and the meaning of life. She personifies the spiritual impulse in man and imbodies the spiritual current, and she offers this current to all who can enter POP.

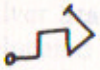
Comment: The imagery of life surrounded by violence and death can take many forms. It symbolizes the idea that existence is a series of conflicts of some kind. Good fights evil, life fights against death, and so on. All progress must be earned. No Adept can give spiritual insight to another. However, they can give initiation if one is properly prepared and ready for it.

THE EIGHTEENTH AETHYR: ZEN

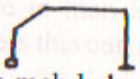
Name: ZEN is pronounced *Zod-en* and means "the Aethyr of Sacrifice."

Gematria: ZEN=69=GOHO (to speak)=IP (not)
69 is also the value fo the Hebrew words IGVN (desolation)
and ABVS (an enclosure)
ZEN=21x3, where 21=ZAA (27th Aethyr)
also 63x2=126=OMA (understanding)

Governors:

1. NABAOMI Tablet: Air Sigil: 
   a. Name: NABAOMI, Nah-bah-oh-mee
   NABA-OMI can mean "He who knows pain"
   Gematria: NABAOMI=247=IADNAH-GRAA (knowledge of the moon)

2. ZAFASAI Tablet: Air Sigil:
   a. Name: ZAFASAI, Zodah-fah-sahee
   Z-AFA-SA-I can mean "He who is in emptiness"
   b. Gematria: ZAFASAI=97=HOLQ-AFFA (measurement of emptiness)
   97 is also the Hebrew word AMUN (changeless)
   ZAFASAI=91=TABAAN-AP (unchanging governor)
   also 91=13x7, where 13 is the Hebrew word BHV (emptiness)

3. ʏvAʟıPAMB Tablet: Air Sigil: 
   a. Name: VALPAMB, Val-pah-meh-beh

VAL-PAMB can mean "He who is the beginning and the end"
b. Gematria: VALPAMB=194=BITOM (fire)=
EMETGIS (seal)=
PARADIZ (virgin)
also 194=97x2, where 97=
ZAFASAI (Governor no. 2 above)

Location: The 18th Aethyr is located on the Mental Plane at the place of an important initiation: the initiation of the crucifixion.

Brief Description: One who can enter ZEN will learn the esoteric meaning of sacrifice and crucifixion. First, one must be free of all personal desires, thoughts, regrets and attachments. This is an essential preparation for safe passage through this Aethyr. The main vision encountered is some type of a crucifixion. One possibility here is the Egyptian ritual of the King's Chamber in the Great Pyramid of Gizah. There a candidate was made to lay in the lidless sarcophagus for three days and nights while his subtle body roamed the planes and Aethyrs. If successful, he reached the 8th Aethyr and obtained a direct awareness of his own inner divinity. In other words, he became initiated, and was considered an Adept. In ZEN, one will see two types of crucifixion. In one, the higher Self is crucified on the cross of matter. This idea is symbolized in the Tarot by the Hanged Man. In the second form, the lower self is crucified in a tomb (or womb) of darkness in order to free consciousness. One is a descent into matter, the other is an ascent into spirit.

Comment: In ZEN the magician will see that birth and death are two forms of crucifixion. Both illustrate the principle of sacrifice, and in both the real sacrifice made is the break in the continuity of consciousness. Only an Adept can travel through all of the Aethyrs and retain

continuity of consciousness (and therefore memory). The magician who can enter ZEN will learn how to maintain a continuity of consciousness. He will then be able to undergo crucifixion without sacrifice.

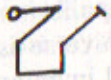
THE SEVENTEENTH AETHYR: TAN

Name: TAN is pronounced *Tah-en,* and means "the Aethyr of one's equilibrium."

Gematria: TAN=65=BI (voice)
also 65x2=130=SOBOLN (West)
130 is also the Hebrew word HPLIH (discrimination)
TAN=59=BALTOH (the righteous)
also 59x2=118=LIN (22nd Aethyr)
and 59x7=413=TEX (30th Aethyr)

Governors:

1. SIGMORF — Tablet: Air — Sigil:
   a. Name: SIGMORF, See-geh-moh-rah-feh
   SIG-MOR-F can mean "He who visits the darkness"
   b. Gematria: SIGMORF=298=BALZIZRAS-OIAD (judgment of the just)
   298 is also the Hebrew word RChMIM (mercy)

2. AʏUDROPT — Tablet: Air — Sigil: 
   a. Name: AYDROPT, Ah-yeh-deh-roh-peh-teh
   AY-DROP-T can mean "She who sees us with equality"
   b. Gematria: AYDROPT=218=TORZU (to rise up)
   218 is also the Hebrew word IRCh (moon)
   AYDROPT=212=TORZU (to rise up)
   =TOANTOM (Governor of 21st Aethyr)
   212 is also the Hebrew word ZRH (harlot)

3. TOKARZI Tablet: Air Sigil:

a. Name: TOKARZI, Toh-kar-zodee
T-O-KARZI can mean "He of such equality"

b. Gematria: TOKARZI=514=VOVIN-MATORB (Dragon of Repetition)
TOKARZI=508=127x4, where 127=IADNAH (knowledge)
508 is also the Hebrew ShChR (dawn)

Location: The 17th Aethyr is the region of the Mental Plane that contains the Karmic Balance. This balance produces cyclic changes throughout the universe from its continuous efforts to reach equilibrium.

Brief Description: The initial vision here is usually of the Guiding Angel who explains that all reality is relative. Things are real only in relation to the consciousness that experiences them. The magician will then be shown the Balance of TAN which is, of course, karmic. This karmic balance strives to bring the universe to an equilibrium which would quite naturally destroy the universe as we know it. However, the Balance considers all imbalance as evil and seeks to equalize it. Actually karma itself can be considered to be the result of this huge Balance of TAN.

Comment: The symbol of the balance illustrates that karma seeks an equilibrium for the forces of duality which define the universe. Karma and duality are dependent principles, neither of which could exist without the other. The entire idea of morality and ethics must be faced in TAN, where good and evil, right and wrong, are weighed in the karmic balance of the universe.

THE SIXTEENTH AETHYR: LEA

Name: LEA is pronounced *Eleh-ah* and means "the first Aethyr of the [higher] Self."

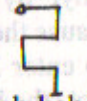
Gematria: LEA=24=TAPA (poison)=PAZ (4th Aethyr)
also 24x2=48=LOE (12th Aethyr)=POP (19th Aethyr)
and 24 is the value of the Hebrew word GVIH (body)

Governors:

1. $K^{U}{}_{V}K^{U}{}_{A}RPT$ Tablet: Air Sigil:

a. Name: KUKUARPT, Ku-ku-rah-peh-teh
KUKU-ARP-T can mean "She who replaces what was before with something similar"

b. Gematria: KUKUARPT=864=54x16, where 54=TALHO (cup)
and 16=TA (likeness)
864 is also the Hebrew words AShTH ZNVNIM (women of whoredom)
KUKUARPT=858=OADO-KIKLE-BABALON (to weave the mysteries of Babalon)
also 858=143x6, where 143=MOLAP (MANKIND)

2. LAUAKON Tablet: Air sigil: 

a. Name: LAUAKON, Lah-u-ah-koh-en
A-ULAKON can mean "the happy one"

b. Gematria: LAUAKON=470=ZAMRAN-BLIORA (appearance of comfort)
470 is also the Hebrew word OTh (time)

3. SOKHIAL Tablet: Air Sigil:
   a. Name: SOKHIAL, Soh-keh-hee-al
   SOKH-IAL can mean "He who burns up the past"
   b. Gematria: SOKHIAL=412=MALPRG-IALPRG (burning fiery flames)
   412 is also the Hebrew word ChDTh (new)

Primary Angel of this Aethyr: BABALON
   a. Name: BABALON is pronounced *Bah-bah-loh-en* and means "wicked" or "evil."
   b. Gematria: BABALON=110=TOANTA (lust)

Location: The 16th Aethyr is located on the Mental Plane in a region of change and transition. Here one begins to identify himself as a spiritual being.

Brief Description: The Guiding Angel of this Aethyr is named Babalon. She is extremely alluring and enticing. If the magician who enters here were to imagine the most beautiful woman in the universe (an obviously relative concept), such would be his vision of the angel here. In the duality of objectivity and subjectivity, Babalon personifies objectivity and the beast upon which she often rides symbolizes subjectivity. The magician in LEA feels that his consciousness is like an unruly beast in need of discipline. It is driven willy-nilly about the Aethyr by the seductive nature of the environment. Because the enchanting beauty of LEA is available to all who enter here, she is sometimes figuratively called a harlot (the Enochian word BABALON means "harlot").

A second Angel will then approach the magician. He personifies the past, especially the personal past (and therefore karma) of the magician. He will lament bitterly because he knows that he is dying. If asked, he can show a vision of the Tarot trump of the Lightning Struck Tower, the 27th path of the Tree of Life. He will also provide a vision of one's spiritual self, but at this level of understanding it usually appears irrational and quite mad. For this reason it is called a *beast.* The Angel knows quite well that this beast will someday slay him. He may show this in a vision to the magician. One may even glimpse the ultimate victory of this beast, the spiritual self.

Comment: In LEA the great duality of the subjective self and the objective world is seen symbolically. This vision generally (but not always) takes the form of a beautiful naked woman riding upon an unruly beast of some sort. The attraction between these two polarities of Babalon and the beast is called *lust.* This lust is the theme of the Tarot card that symbolizes the 9th path of the Tree of Life, which connects the Sephiroths, Chesed and Geburah.

THE FIFTEENTH AETHYR: OXO

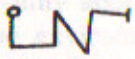
Name: OXO is pronounced *Oh-tzoh* and means "the Aethyr of dancing."

Gematria: OXO=460=GLO-KRAL (things of joy)
460 is also the value of the Hebrew NShIQ (to kiss, to come together)
also 460=230x2, where 230=ROR (the sun)
230 is also the Hebrew word KDVR (the Earth)

Governors:

1. TAHA$^{N}{}_{M}$DO Tablet: Air Sigil:
   a. Name: TAHAMDO, Tah-hah-meh-doh
   TA-HAM-DO can mean "He who lives according to his name"
   b. Gematria: TAHAMDO=146=IAOD-GLO (beginning of things)
   TAHAMDO=140=TIANTA (a bed)

2. NO$^{T}{}_{K}$IABI Tablet: Air Sigil:
   a. Name: NOKIABI, Noh-kee-ah-bee
   NOK-IA-BE can mean "Servant who speaks the truth"
   b. Gematria: NOKIABI=511=NOKO-LONSA (the servant of everyone)

3. TASTO$^{Z}{}_{X}$O Tablet: Air Sigil: 
   a. Name: TASTOXO, Tah-seh-toh-tzoh
   TAST-OXO can mean "She who initiates dancing"
   b. Gematria: TASTOXO=491=OXO-BESZ (dancing matter)=KALZIRG (Governor of 22nd Aethyr)

491 is also the Hebrew word PUThH (vagina)
TASTOXO=479=BI-KRAL (voice of joy)

Location: The 15th Aethyr is on a subplane of the Mental Plane where all life is seen directly as a great dance. This is the play of Brahman taught in Hinduism.

Brief Description: The vision of OXO is based on the realization that life needs no purpose or goal other than itself. The purpose of life is to live. When one enters OXO, he will usually see a beautiful goddess dancing. Some say that this is the biblical Salome where, by gematria, SALOME=151=ZORGE (love)=HOATH BABALON (a true worshipper of Babalon). Whatever the case, she is indeed a reflex of the seductive world personified by Babalon. She is also a form of that aspect of the Hindu Brahman which is called *ananda* or bliss (Brahman is often called sat-sit-ananda or existence-consciousness-bliss). Her dance expresses the ecstatic joy of spiritual consciousness. It is a visual representation of the highly occult "music of the spheres." If a magician looks closely, he will usually see a rose here in one form or another. The feminine symbol of the rose is an apt glyph for the atmosphere of OXO.

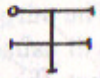
Comment: OXO contains the sense of joy that began in NIA (24th Aethyr). Here the joy that was found in the harmony of the Aethyrs is intensified. Life is now seen as a divine dance, the *lila* of Hinduism. From the viewpoint of the serious and time-oriented ego, OXO appears as a terrible blasphemy. The message of OXO is that the creativity of divinity causes matter to flow from spirit until an equilibrium point is reached and then causes this matter to return back into its spiritual essence. This endless cyclic flow of the universe is seen as a joyous game in OXO.

THE FOURTEENTH AETHYR: VTA

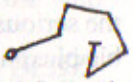
Name: VTA is pronounced *Veh-tah* and means "the Aethyr of semblances."

Gematria: VTA=85=VLS (the outermost, the most distant)
85 is also the value of the Hebrew word MILH (circumcision)
VTA=79=HOLQ (measured)
79 is also the value of the Hebrew word GUO (to die)

Governors:

1. TE$^{K}{}_{D}$OAND — Tablet: Fire — Sigil: 
   a. Name: TEDOAND, Teh-doh-ah-en-deh
   T-ED-ADNO can mean "He who demands obedience"
   b. Gematria: TEDOAND=113=ZIN (waters)
   113 is also the Hebrew PLG (a stream, brook)
   TEDOAND=107=HOATH-ADNA (one who worships obedience)

2. VI$^{U}{}_{V}$IPOS — Tablet: Fire — Sigil:
   a. Name: VIVIPOS, Vee-vee-poh-seh
   VIV-POSI can mean "She of many repetitions"
   b. Gematria: VIVIPOS=306=MATORB-TOTO-A (one who repeats)
   306 is also the Hebrew AShH (a woman)

3. $^{V}{}_{O}$OANA$^{M}{}_{N}$B — Tablet: Fire — Sigil: 
   a. Name: VOANAMB, Voh-ah-nah-em-beh
   VAOAN-MB can mean "He to whom truth is relative"
   b. Gematria: VOANAMB=257=MONONS

(the heart)
257 is also the Hebrew words ChRTM (a magician)
and MRIBH (discord)

Location: The 14th Aethyr is on the Mental Plane in a region that contains the City of the Pyramids. This region partakes of both the darkness of Daath and the severity of Geburah on the Tree of Life, and is probably somewhere along the 7th path, the Lovers of the Tarot.

Brief Description: VTA is the home of those Adepts who have left the world of form and now reside in a formless darkness. They will appear black and lifeless to the magician who can enter here because they are without emotions of any kind. Their home is called the City of the Pyramids and it is covered with the thick black smoke of solemnity. The Aethyr is pervaded with a current of transiency. The transient nature of all things is felt here as a living presence and is sometimes called the "Great One of the Night of Time." Everyone who enters here will encounter him in one form or another. In the inky blackness of VTA countless Masters sit very still and quiet, looking like dark pyramids. They can neither see nor hear nor speak. The have eliminated all personal desire and lust for life.

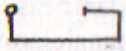
Comment: The pyramid is both a place of initiation and a tomb. The Masters of VTA combine both of these possibilities. They are both initiated and dead. They represent those people who have used yoga or magic for personal gain. They have burnt-out desire and have risen to this lofty spiritual height. But to what end? They represent the lowest form of Pratyeka-Buddha. This is an Adept who seeks only his own salvation. Only by being like the bodhisattva who has compassion for others, can one hope to ascend the Aethyrs all the way to LIL, the first.

THE THIRTEENTH AETHYR: ZIM

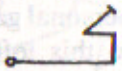
Name: ZIM is pronounced *Zodee-meh* and means "The Aethyr of application (or practice)."

Gematria: ZIM=159=TABAAN-FIFALZ
(governor who weeds out)
also 159=53x3, where 53=BALTOH
(righteous)
53 is also the Hebrew word GN (a garden)
ZIM=153=LORSL (flowers)=ABRAASSA-ATH (to provide work)

Governors:

1. GEKAOND Tablet: Fire Sigil: 
   a. Name: GEKAOND, Geh-kah-oh-en-deh
   GE-K-ADNO can mean "She who only obeys"
   b. Gematria: GEKAOND=408=QURLST-NEMO
   (Nemo's handmaiden)
   also 408=204x2, where 204=PAPNOR (remembrance)

2. LAPARIN Tablet: Fire Sigil:
   a. Name: LAPARIN, Lah-pah-ree-en
   LAP-AR-IN can mean "He who is the protector of man"
   b. Gematria: LAPARIN=239=FIFALZ-GROSB
   (weeding out the unworthy)
   239 is also the Hebrew word GURL (fate)

3. DOKEPAX Tablet: Fire Sigil: 
   a. Name: DOKEPAX, Doh-keh-pahtz
   DO-KEP-AX can mean "He who names only great names"
   b. Gematria: DOKEPAX=759=KORMP-ROR

(to number the sun)
and 759=23x33, where 23 is the Hebrew ChDUH (joy)
and 33 is the Hebrew ABL (sorrow)

Primary Angel of this Aethyr: NEMO

A. Name: NEMO can be pronounced either *Neh-moh* in two syllables or *En-em-oh* in three syllables. The name means "Master of the Temple" and refers to an initiatory title. This name spelled backwards is OM-EN which means "know thyself."

b. Gematria: NEMO=180=LIMLAL (treasure)=MAD-NETAAB (divine government)

Location: The 13th Aethyr is on the Mental Plane at the subplane of Nemo, the Silent Watcher of mankind.

Brief Description: ZIM is the Aethyr of NEMO, the Master of the Temple of Great White Brotherhood. This is a universal organization of men and women whose sole task is to help others to realize their spiritual potential. It is this organization which keeps the spirit of love and brotherhood alive in the world. One of the leaders of this group is called Nemo and he resides in the 13th Aethyr. The magician who enters ZIM will usually see Nemo tending his enormous garden like a devoted horticulturist. The garden symbolizes the universe. The flowers that occasionally can be seen to spring up from this garden are the new members of the organization, sometimes called the Hierarchy of Compassion.

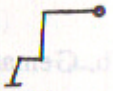
Comment: The vision of Nemo in ZIM emphasizes the importance of compassion and concern for others. Without compassion, one will probably become a pyramid-like Adept in VTA. Nemo represents a principle form of this compassion; the desire to help others no matter how long it takes and with no thought for any personal reward.

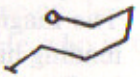
THE TWELFTH AETHYR: LOE

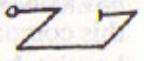
Name: LOE is pronounced *El-oh-eh* and means "the first Aethyr of glory."

Gematria: LOE=48=POP (19th Aethyr)=TALHO (a cup)
48 is also the value of the Hebrew ChIL (a woman)
also 48=6x8, where 6=A (I, self), and 8=G (not, void)

Governors:

1. TAPAMAL Tablet: Fire Sigil: 
   a. Name: TAPAMAL, Tah-pah-mal
   TA-PAM-AL can mean "She who is like she was at the beginning"
   b. Gematria: TAPAMAL=134=TAFA-BABALON (poison of BABALON)
   also 134=ED-NAS-GOSAA (receiver of strangers)
   TAPAMAL=128=TIANTA (a bed)
   128 is also the Hebrew word HChLPH (change)

2. GEDOONS Tablet: Fire Sigil: 
   a. Name: GEDOONS, Geh-doh-oh-ness
   GE-DO-ONS can mean "He who eliminates your name"
   b. Gematria: GEDOONS=139=SIBSI (covenant) =TOR (23rd Aethyr)
   also 139=FIFALZ-DODSEH (elimination of vexation)

3. AM$^{B}_{V}$RIOL Tablet: Fire Sigil: 
   a. Name: AMBRIOL, Ah-em-beh-ree-oh-leh

AM-BLIOR can mean "He who continuously comforts"
b. Gematria: AMBRIOL=299=ZUMVI (seas)= BLIAR-GRAA (comfort of the moon)
299 is also the Hebrew word AVRHLBNH (moonlight)

LOCATION: The 12th Aethyr is located on the Mental Plane at the place of the Mystery of Babalon.

Brief Description: LOE contains the leaders of the Hierarchy of Compassion, those who have given their life's blood for others. It also contains the fate of the so-called Black Brothers, those who seek to avoid the Abyss because of fear or egoism. Those who are able to rise above VTA but lack compassion congregate here. The magician who enters LOE can see the chariot which is the symbol of the 8th path of the Tree of Life. This path crosses the Abyss while connecting the Sephiroths Geburah and Binah. There the Mystery of Babalon will be seen. This mystery was first sighted in LEA (16th Aethyr) and is intensified here. Babalon will again be seen riding a beast. Here the beast will have the title "Lord of the City of Pyramids" and it is the inner divinity of the magician, but more self-conscious than before.

Comment: LOE is the natural culmination of compassion which is developed over the preceding Aethyrs. In LOE one has to shed the last taint of a personal ego. Here the magician will feel that compassion for others is a sacred duty, a holy trust. However, there usually remains a tiny subtle thought that says something like, "Look at me, I am an Adept. I am working for your benefit. Therefore you should give me your gratitude and respect." Even this kind of thought, an expression of spiritual selfishness, must be eliminated.

THE ELEVENTH AETHYR: IKH

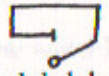
Name: IKH is pronounced *Ee-keh* and means "the Aethyr of tension."

Gematria; IKH=361=KAL-TOL (solidification of everything)
and 361=19x19, where 19 is the Hebrew word ChVH (to manifest)
and 19=BAG (3rd Aethyr)
361 is also the Hebrew word AShIN (foundation)

Governors:

1. MOLPAND Tablet: Water Sigil:
   a. Name: MOLPAND, Moh-leh-pan-deh
   MOLAP-ND can mean "He who receives men"
   b. Gematria: MOLPAND=197=ISRO (promise)=VRELP (an Adept)
   197 is also the Hebrew word TzIMAVN (thirst)

2. VSNARDA Tablet: Water Sigil:
   a. Name: VSNARDA Fes-en-ar-dah
   VS-ADRAN can mean "He who casts down into the depths"
   b. Gematria: VSNARDA=243=SIATRIS (a scorpion)
   243 is also the Hebrew words BRAM (created)
   and GRM (to destroy)
   also 243=81x3, where 81=NAZPS (a sword)
   81 is also the Hebrew ALIM (violence)

3. PONODOL Tablet: Fire Sigil: 
   a. Name: PONODOL, Poh-noh-doh-leh
   PON-OD-OL can mean "He who destroys and creates"
   b. Gematria: PONODOL=161=IAIDA-BESZ (the highest substance)
   =TOL-OM (all-knowing)

Location: The 11th Aethyr is situated in the highest subplane conceivable to the human mind, on the brink of the Outer Abyss.

Brief Description: IKH contains a city, sometimes called the Holy City, which represents the highest possible residence for the human mind (manas). The entire Aethyr is pervaded by an atmosphere of tension. The proximity of the Abyss gives the feeling of being on a great precipice. There is a strong feeling here that something extremely important is about to occur, although nothing actually happens. The magician who enters here can sometimes see the god Shu. This Egyptian god originally separated the sky (Nut) from the earth (Seb). Here he can be seen separating structured manifestation from the chaotic blackness of the Abyss. The Aethyr also contains vast armies of Angels whose function is to assist Shu and to defend the cosmos from the chaos that encircles it. They keep the mighty Khoronzon in ZAX and prevent him from entering the Aethyrs below the Abyss.

Comment: IKH contains a sense of impending doom. the last vestiges of egoity scream out for survival against the promise of dispersion awaiting in the next Aethyr. The 11th Aethyr marks the last frontier of human consciousness.

THE TENTH AETHYR: ZAX

Name: ZAX is pronounced *Zod-ahtz* and means "the Aethyr of the One with a Great Name."

Gematria: ZAX=415=83x5, where 83=FIFALZ (to eliminate)
ZAX=409=MALPRG-BITOM (fiery flames of Fire)
also 409=QUASB-MALPIRG (destruction of the fires of life)

Governors:

1. LEXARPH — Tablet: Black Cross
   a. Name: LEXARPH, El-etz-ar-peh-heh
   L-EXARPH can mean "He who is first of the air"
   b. Gematria: LEXARPH=534=KIAOFI-NAZPS (terrible sword)
   also 534=276x2, where 267=YRPOIL (a division)

2. KOMANAN — Tablet: Black Cross
   a. Name: KOMANAN, Koh-mah-nah-neh
   K-OM-NANA can mean "He who knows how to manifest"
   b. Gematria: KOMANAN=532=PATRALX (stone, rock)=AX-OMA (Great Name of Knowledge)

3. TABITOM — Tablet: Black Cross
   a. Name: TABITOM, Tah-bee-toh-meh
   TA-BITOM can mean "He who is like fire"
   b. Gematria: TABITOM=209=BLIORA (comfort)

209 is also the Hebrew word BZR (dispersed)
TABITOM=197=VRELP (an Adept)=MOLPAND (Governor of 11th Aethyr)

Demon of ZAX: KHORONZON
   A. Name: KHORONZON is pronounced *Keh-hoh-roh-en-zodoh-en* in seven syllables and means "He who is the basis of form" (KHORO-N-ZON).
   b. Gematria: KHORONZON=600=OXI-BABALON (mighty evil one)
   KHORONZON=594=ZIXLAY-GOSA (the confusion of strangeness)
   also 594=54x11, where 54 is the Hebrew word LAAChID (incoherent)

Location: The 10th Aethyr is located at the subplane called the Great Outer Abyss. On the Qabalistic Tree of Life it is called the Veil of the Abyss and separates the three higher Sephiroth from the lower seven.

Brief Description: ZAX is a Ring-Pass-Not for the human mind. It represents an indescribable barrier between phenomena and noumena, matter and spirit. ZAX is the first stage of the Nirvana of Buddhism because it annihilates any ego that enters into it like a great wind blowing out the flame of a lamp. The chief resident in ZAX is the demon Khoronzon. He personifies the forces of dispersion and incoherence, the two primary qualities of this Aethyr. He is sometimes said to be the Master of Form, and he can change shape to suit the magician who dares to enter his domain.

Comment: When the magician enters ZAX, he must relinquish the personal sense of identity. The ego cannot enter

ZAX, because Khoronzon will disperse it, and the result will be certain death. The key to this barrier is to meditatively silence the mind in *samadhi* before entering. Consciousness can safely pass through the Abyss so long as it is untainted by personality. The ability to reach a mental state equivalent to samadhi is a prerequisite to the higher Aethyrs.

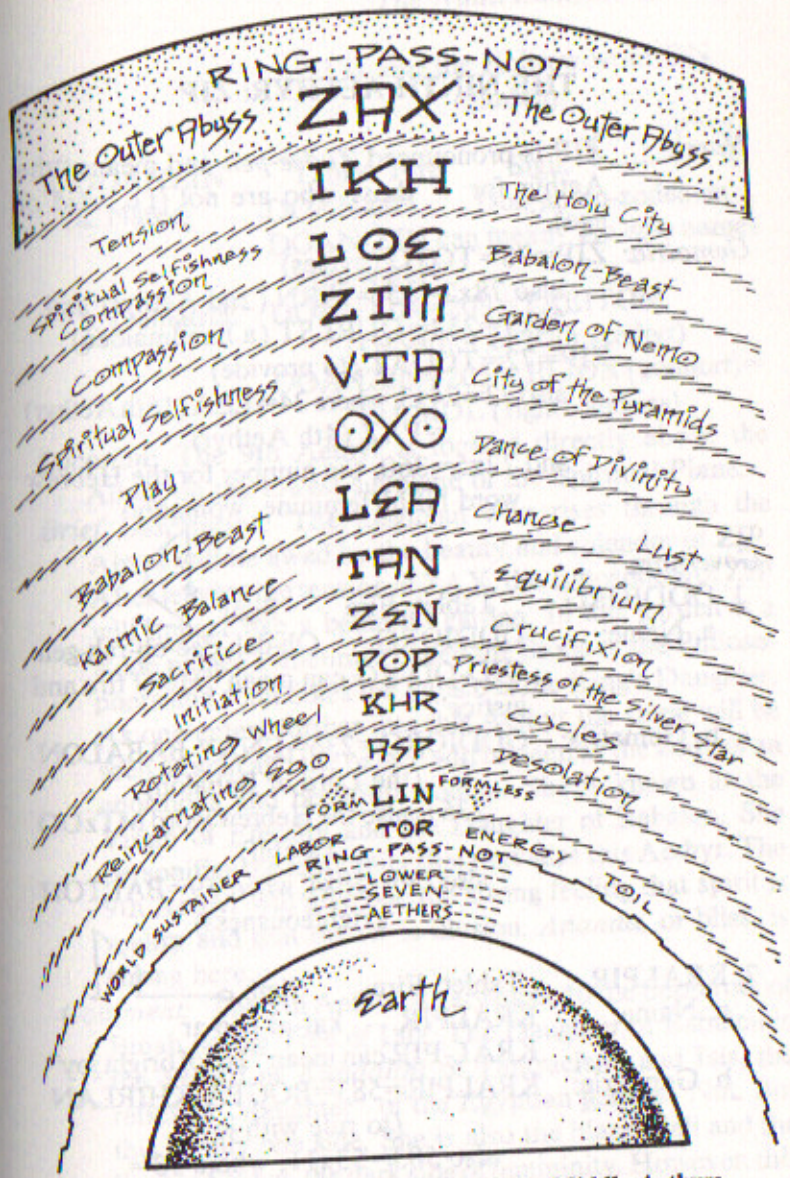


Figure 29. A Schematic Diagram of the Middle Aethyrs, From TOR to ZAX.

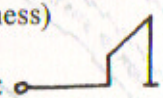
THE NINTH AETHYR: ZIP

Name: ZIP is pronounced *Zodee-peh* and means "the Aethyr for those who are not (i.e. void of ego)."

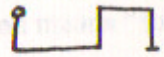
Gematria: ZIP=78=TOTO (cycles)
also 78x2=156=ARN (2nd Aethyr) and
78x3=234=QURLST (a handmaiden)
ZIP=72=TOOAT (to provide)
also 72=24x3, where 24=LEA (16th Aethyr)
=PAZ (4th Aethyr)
and 72x5=360, the number for the Hebrew word NShI(feminine, womanly)

Governors:

1. ODDIORG Tablet: Fire Sigil:
   a. Name: ODDIORG, Oh-deh-dee-oh-rah-geh
   OID-OD-RG can mean "He of fire and justice"
   b. Gematria: ODDIORG=236=ENAY BABALON
   (the Lord of Babalon)
   236 is also the Hebrew word MTzUQ
   (a cliff)
   also 236=59x4, where 59=BALTOH
   (righteousness)

2. KRALPIR Tablet: Fire Sigil: 
   a. Name: KRALPIR, kar-al-pee-ar
   KRAL-PIR can mean "He of bright joy"
   b. Gematria: KRALPIR=583=BOGPA-KHIRLAN
   (to rule with joy)
   also 583=53x11, where 53=
   BALTOH (righteous)

53 is also the Hebrew word GN
(garden)

3. DOANZIN Tablet: Fire Sigil: 
   a. Name: DOANZIN, Doh-an-en-zodee-en
   DOAN-ZIN can mean "He who names the waters"
   b. Gematria: DOANZIN=209=TABITOM
   (Governor of 10th Aethyr)
   DOANZIN=203= BLIOR (comfort)=
   PIAMOL (righteousness)

Location: The 9th Aethyr is located directly above the Abyss on the lowest subplane of the Spiritual Plane.

Brief Description: The magician who rises through the Abyss will be awed by the beauty and splendor of ZIP. After leaving the tension of ZAX, the atmosphere of ZIP will appear like a beautiful garden. In this garden is a stone palace sometimes called the Stone of the Philosophers and sometimes the Palace of the King's Daughter. As one enters further into this Aethyr the stone will be seen as skin and the palace will be seen as the body of an enormous and beautiful woman. She is known as the Virgin of Eternity and the Daughter of Babalon. She personifies the femininity that pervades this Aethyr. The 9th Aethyr will give one the strong feeling that spirit is reality and that matter is illusion. *Ananda,* or bliss, is strong here.

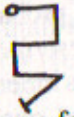
Comment: The 9th Aethyr is very close to the Sephiroth of Binah on the Tree of Life. The Daughter of Babalon is the *Shakti* or *Kundalini* of Tantracism, and Isis, the reflex or "daughter" of the Egyptian goddess Nut. But this is only one side. She is also the black Kali and the lioness Sekhet, the dark side of femininity. However, this side is only hinted at here. The magician will probably do

little more than bask in the bliss of this Aethyr and contemplate the multiple aspects of femininity.

THE EIGHTH AETHYR: ZID

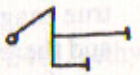
Name: ZID is pronounced *Zodee-deh* and means "the Aethyr of one's [inner] god."

Gematria: ZID=73=GOSAA-ZAH (the stranger within)
73 is also the Hebrew word ChKMH (wise one, the Sephiroth Chokmah)
ZID=67=ASPT-ADPHAHT (before the unspeakable)
67 is also the Hebrew word BINH (understanding, the Sephiroth Binah)



Governors:

1. ZAMFRES — Tablet: Fire — Sigil: Zodah-em-far-eh-seh
   a. Name: ZAMFRES, ZAM-F-RES can mean "He who appears when praised"
   b. Gematria: ZAMFRES=225=EOLIS-BABALON (to make evil)
   also 225=15x15, where 15=AP (unchanging)=GAH (spirit)
   ZAMFRES=219=ZIRN (wonder)
   also 219=73x3, where 73=ZID (8th Aethyr)



2. TODNAON — Tablet: Fire — Sigil: Toh-deh-nah-oh-en
   a. Name: TODNAON, T-OD-NOAN can mean "He who is and who will be"
   b. Gematria: TODNAON=179=BLIAR (with comfort)
   TODNAON=173=THARZI (peace)
   also 173x2=346=ZOKHA (what is past)

3. PRISTAK Tablet: Fire Sigil:
   a. Name: PRISTAK, Peh-ree-seh-tah-keh
   PIR-S-TA-K can mean "He who has the likeness of a Holy One"
   b. Gematria: PRISTAK=491=KALZIRG (Governor of 22nd Aethyr)
   PRISTAK=485=KALZIRG (see 22nd Aethyr)

Location: The 8th Aethyr is located on the Spiritual Plane above the Abyss in the region of one's Holy Guardian Angel. It is between Binah and Chokmah on the Tree of Life, probably somewhere along the 4th path, the Empress.

Brief Description: The Guiding Angel of the 8th Aethyr is one's inner god, the divinity within man. He is sometimes called one's Holy Guardian Angel and his encounter here is known as having "knowledge and conversation with the Holy Guardian Angel." The truth of one's spiritual nature is directly confronted here. The magician who enters ZID must face this truth even though the god usually appears objectively. This Angel will explain one's True Will to each magician who can face him.

Comment: The 8th Aethyr is as masculine as the 9th is feminine. Furthermore the joy that is in ZIP is now serious and sober. Entrance into ZID is the primary goal of all true magic. Only by meeting one's own inner divinity, and thereby learning of one's True Will, can one hope to set about accomplishing that Will.

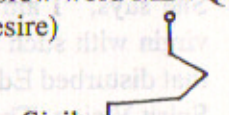
THE SEVENTH AETHYR: DEO

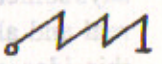
Name: DEO is pronounced *Deh-oh* and means "the Aethyr of [spiritual] selfishness."

Gematria: DEO=44=OBZA (dual)
44 is also the value of the Hebrew word AGM (sorrow)
also 44=22x2, where 22=BALT (justice)

Governors:

1. OPBMAKAS Tablet: Fire Sigil:
   a. Name: OPMAKAS, Oh-pah-mah-kah-seh
   O-PAM-KAS can mean "He who is from the beginning"
   b. Gematria: OPMAKAS=448=16x28, where 28=BALT (justice)
   and 16=ATH (works)
   448 is also the Hebrew word MBVQSh (desire)

2. GENADOLB Tablet: Fire Sigil: 
   a. Name: GENADOL, Geh-nah-doh-leh
   GE-ALDON can mean "He who only attracts"
   b. Gematria: GENADOL=116=NIA (24th Aethyr) =MABZA (a robe)
   also 116x3=348, the number for the Hebrew ShMCh (joyful)

3. ASPIAON Tablet: Fire Sigil: 
   a. Name: ASPIAON, ah-seh-pee-ah-oh-en
   ASP-IA-ON can mean "She who pre-

ceeds inner truth"

b. Gematria: ASPIAON=168=BOGPA-BABALON (the rule of Babalon)
also 168=42x4, where 42 is the Hebrew word AMA (supernal mother)

Location: DEO is located in the Spiritual Plane where love is predominate. This love takes two forms, love of self (spiritual selfishness) and love of others (compassion).

Brief Description: The 7th Aethyr contains the duality of love for self and love for others. Here love for self is not simple egotism because the ego was left below the Abyss. It is rather the spiritual selfishness embodied by the Pratyeka Buddha, who sees others as *maya* or illusion and therefore has no compassion for them. The Guiding Angel of DEO is a woman who can take many forms. She says, "I am a harlot for such as ravish me, and a virgin with such as know me not." It is this dichotomy that disturbed Edward Kelly when he entered here in the Spirit Vision. The lady of this Aethyr is Venus, goddess of love. She is also the woman portrayed in the Tarot trump called the Star. She is also Sakti, goddess of creative energy. The magician who enters DEO will see the Pratyeka Buddhas that inhabit this Aethyr at the feet of this goddess. They will appear similar to those Adepts in the City of the Pyramids.

Comment: There is a mystical notion that comes to one and says something like, "I am all. There is none but me. I am real and all else is illusion." Some mystics succumb to this idea and think of themselves as a drop of spirit slipping into a spiritual sea. They become Pratyeka

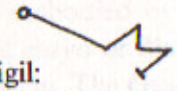
Buddhas and occasionally rise all the way to DEO but never farther. The higher Aethyrs are for the Bodhisattvas. The former denies the existence of others. The latter recognizes others and strives to help them to become like himself.

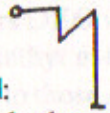
THE SIXTH AETHYR: MAZ

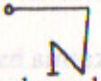
Name: MAZ can be pronounced either *Em-ah-zod* or *Mah-zod* and means "the Aethyr of appearances."

Gematria: MAZ=105=FAONTS (to dwell in)=ZIZOP (vessels)
105 is also the Hebrew word HPK (change)
also 105=21x5, where 21 is ZAA (5th Aethyr)=DES (26th Aethyr)
MAZ=99=FAONTS (to dwell in)
99 is also the Hebrew word ChUPH (vault of Heaven)

Governors:

1. SAXTOMP Tablet: Fire Sigil: 
   a. Name: SAXTOMP, Sahtz-toh-em-peh
   S-AX-T-OMP can mean "She whose name means understanding"
   b. Gematria: SAXTOMP=551=OM-ZAKARE (knowledge of motion)
   SAXTOMP=545=109x5, where 109=DOSIG (night)
   545 is also the Hebrew word MShRH (end)

2. VA^{u}V A^{a}IMP Tablet: Fire Sigil: 
   a. Name: VAUAAMP, Vah-uah-ah-em-peh
   VAU-A-AMP can mean "He who initiates action"
   b. Gematria: VAUAAMP=257=MONONS (the heart)
   257 is also the Hebrew word ChRTM (a magician)

3. ZIRZIRD Tablet: Fire Sigil: 
   a. Name: ZIRZIRD, Zodee-rah-zodee-rah-deh
   ZIR-ZIRD can mean "He who was and who will be"
   b. Gematria: ZIRZIRD=342=HOM-MALPRG (to live in fiery flames)
   342 is also the Hebrew word ShLHBH (flame)
   ZIRZIRD=330=LEVITHMONG (beasts of the field)
   330 is also the Hebrew words ShL (male) and MRTz (energy)

Location: The 6th Aethyr is situated on the Spiritual Plane in a region which touches the Sephiroth Chokmah on the Tree of Life.

Brief Description: The 6th Aethyr is charged with masculine creative power. As the angel of DEO is feminine, so the angel of MAZ is masculine. He is called Ave (AVE=86=*NETAAB* (government) by Enochian Gematria). He will show the magician who enters here three types of Adepts who personify the three ways one can look at the world. The yellow Adept is one who is neutral with regard to his environment. He watches it but is not affected by it. The black Adept reacts negatively to his surroundings. He rejects it as illusion or as sorrow. The white Adept reacts positively to his environment. He is joyous and sees all as a delight. These Adepts personify the consciousness-existence-bliss aspects of Brahman. Sometimes Ave will show one the Temple of MAZ. It looks like a huge urn suspended in the air and it contains the ashes of one's past experiences (i.e. one's karmic residue).

Comments: The Temple of MAZ symbolizes that one's

karma has been consumed. MAZ is the Aethyr that ends one's personal karma. The magician who can enter MAZ thus becomes a *jivamukti,* one who is "liberated while living."

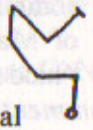
THE FIFTH AETHYR: LIT

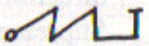
Name: LIT can be pronounced either *Lee-teh* or *El-ee-teh* and means "the Aethyr that is without a supreme being."

Gematria: LIT=77=THIL (seat)=ED-NAS (receivers)
77 is also the Hebrew word SIBH (cause)
also 77x3=231=IADNAH-MAL
(knowldge of the arrow)
LIT=71=THIL (seat)=BIA (voice)
71 is also the Hebrew word ALM (silence)

Governors:

1. LAXDIZxI Tablet: Water Sigil:
   a. Name: LAXDIXI, Lahtz-dee-tzee
   L-AX-DIX-I can mean "He who has no supreme name"
   b. Gematria: LAXDIXI=938=PATRALX-AX
   (stone name)

2. NOKAMAL Tablet: Water Sigil: 
   a. Name: NOKAMAL, Noh-kah-mal
   NOKA-MAL can mean "He who is servant of the arrow"
   b. Gematria: NOKAMAL=490=OXI (mighty)
   490 is also the Hebrew word
   ChIVNIVTh (life)

3. TIARPAX Tablet: Water Sigil: 
   a. Name: TIARPAX, Tee-ah-rah-pahtz
   T-IARP-AX can mean "He whose name means truth"
   b. Gematria: TIARPAX=590=ELO-IPSI-AX
   (first holder of a name)

also 590=59x10, where 59=
BALTOH (righteous)
and 10=ATH (works)
TIARPAX=584=IOLKAM-BAGHIE
(to bring forth fury)

Location: The 5th Aethyr is on the Spiritual Plane at a point where divinity is seen as an endless host of hierarchies.

Brief Description: The 5th Aethyr contains all of the major gods and goddesses of man. The magician who enters LIT will see rows of these past and future gods. This sometimes appears as many avenues of pylons leading up the side of a mountain. A god or goddess is seated at each pylon. Following one of these avenues will lead one to the top of the mountain where the last pylon is located. Although one would expect the Supreme Deity to be seated there, an inspection will show that the topmost pylon is empty. There is no Supreme Deity as such. Over the top of LIT can be seen a huge arrow. This arrow is sometimes called the Arrow of Truth. It has the feathers of Maat (goddess of truth), the shaft of Amen (the "hidden" god) and the barb is the Silver Star of Isis.

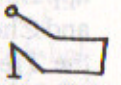
Comment: The 5th Aethyr contains the doctrine of hierarchies. The manifested worlds are created and maintained by vast hierarchies of deities. Although each hierarchy has a chief, or Hierarch, there is no one overall *supreme* Hierarch anywhere in the universe. The Arrow of Truth symbolizes the intelligent forces of guidance and direction which now replace the concept of a personal Supreme Deity.

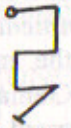
THE FOURTH AETHYR: PAZ

Name: PAZ is pronounced *Pah-zod* and means "the Aethyr of impending expression."

Gematria: PAZ=24=LEA (16th Aethyr)=TAFA (poison)
24 is also the Hebrew words AHUBI
(he whom I love)
and AUHBI (he who loves me)
PAZ=18=AFFA (empty)=GE (not)=TAFA
(poison)
18 is also the Hebrew word AHBI
(my beloved)

Governors:

1. THO^{T}$_{K}$AN^{F}$_{P}$ Tablet: Water Sigil: 
   a. Name: THOTANF, Teh-hoh-tah-neff
   TOH-TA-N-F can mean "She whose visit means victory"
   b. Gematria: THOTANF=108=BAMS (forget)=
   OTHIL (seat)
   108 is also the Hebrew word ChNN
   (to love very much)
   also 108=54x2, where 54=
   TALHO (a cup)
   THOTANF=96=SONFA
   (one who reigns)

2. AX^{Z}$_{X}$IARG Tablet: Water Sigil: 
   a. Name: AXZIARG, Ahtz-zodee-ah-rah-geh
   AX-Z-IARG can mean "He whose name is Flame"
   b. Gematria: AXZIARG=589=ZIXLAY-GLO
   (to stir up things)
   AXZIARG=583=53x11, where 53=
   BALTOH (righteous)

3. POTHN$^{I}{}_{R}$R Tablet: Water Sigil:
   a. Name: POTHNIR, Poh-teh-henee-ar
   P-OTH-NIR can mean "Son of the three-fold throne"
   b. Gematria: POTHNIR=259=T-VABZIR (like an eagle)
   259 is also the Hebrew word NHDR (lovely)
   POTHNIR=253=23x11, where 23 is the Hebrew word ChDVH (joy)

Location: The 4th Aethyr is on the Spiritual Plane in a region which combines femininity and masculinity. It is apparently midway between the two Sephiroths Binah and Chokmah, but well above the path of the Empress on the Tree of Life.

Brief Description: The magician who enters PAZ will see a combination of femininity and masculinity. This usually takes the form of a beautiful dark woman clinging with arms and legs, to a dark repulsive-looking man. They are clasped in a furious embrace and are obviously hurting each other in the process. She is strangling him while he is trying to tear her apart. A close look will reveal that the dark man is Chaos while the dark woman is another form of Babalon (i.e. the cosmos).

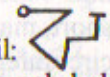
Comment: The struggling woman in PAZ is Cosmos while the man who opposes her is Chaos. By Enochian Gematria, KAOS=343, the number for the Hebrew word ChShIKH (darkness) and KOZMOS=466, the number for the Hebrew word OVLM HITzIRH (the World of Formation). The eternal struggle between Cosmos and Chaos gives rise to the manifested planes and Aethyrs below PAZ. In a magical sense, the man here is the Will while the woman is Love.

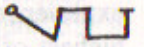
THE THIRD AETHYR: ZOM

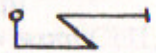
Name: ZOM is pronounced *Zod-oh-em* and means "the Aethyr of self-knowledge."

Gematria: ZOM=129=MOZ (joy)
129 is also the Hebrew word ODNH (pleasure, delight)
ZOM=123=MOZ= (joy)
123 is also the Hebrew word ONG (pleasure, delight)

Governors:

1. SAMAPHA Tablet: Water Sigil: 
   a. Name: SAMAPHA, Sah-mah-peh-hah
   SA-M-APHA can mean "He who is with continuity"
   b. Gematria: SAMAPHA=125=LRASD (to dispose of)
   125 is also the Hebrew word KPIIH (a force)

2. VIR$^{L}{}_{K}$OLI Tablet: Water Sigil: 
   a. Name: VIRLOLI, Vee-rah-loh-lee
   VIR-L-OLI can mean "He who made the first nest"
   b. Gematria: VIRLOLI=336=LEVITHMONG (beasts of the field)
   336 is also the Hebrew words MKVOR (ugly) and ROIVN (thought)

3. A$^{N}{}_{A}$DISPI Tablet: Water Sigil: 
   a. Name: ANADISPI, Ah-nah-dee-ess-pee
   ADNA-IPZI can mean "He who binds into obedience"

b. Gematria: ANADISPI=202=AMMA-ATH
(cursed works)
202 is also the Hebrew words BR (pure) and BQQ (to make empty)

Location: The 3rd Aethyr is on the Spiritual Plane along the second path of the Tree of Life, the Magician, Magus or Juggler.

Brief Description: The magician who enters ZOM will become a Magus. In ZOM one will learn that all objective reality is intimately connected to the subjective self. The monadic essence of man contains an infinitesimal consciousness center and its infinite universe. In short, man is a circle whose center is nowhere and whose circumference is everywhere. In ZOM the magician will learn how to consicously control his surroundings as well as himself. In the 8th Aethyr, the magician learned his True Will. In ZOM he learns how to carry it out. One who enters ZOM can become a Maker of Illusions because he will learn how to be consciously creative. The Aethyr is permeated by a feeling of creative freedom.

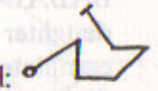
Comment: ZOM is the Aethyr of self-knowledge. The experiences gained here can make one a Magus, the highest of Adepts. Here the magician will see that his True Will is nothing less than the full conscious expression of his inherent qualitites and characteristics through the planes and Aethyrs. The Magus in ZOM is like an artist who realizes that he is completely free to paint whatever kind of picture he wants so long as he lets other artists do the same.

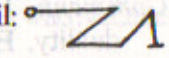
THE SECOND AETHYR: ARN

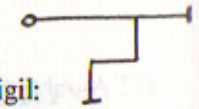
Name: ARN is pronounced *Ar-en* and means "the Aethyr of fulfillment."

Gematria: ARN=156=OLPRT (light)=
LONSHI (power)
=No. of squares in each Tablet
and 156=GLO-BABALON
(the things of Babalon)
also 156=78x2, where 78=ZIP
(9th Aethyr)

Governors:

1. DO$^{N}_{A}$GNIS Tablet: Water Sigil: 
   a. Name: DOAGNIS, Doh-ah-geh-nee-seh
   DO-AG-NIS can mean "She who comes without a name"
   b. Gematria: DOAGNIS=165=L-ZORGE
   (first love)
   165 is also the Hebrew word OMMIH
   (Master of the Temple)
   also 165=55x3, where 55 is the Hebrew KLH (bride)

2. PAKASNA Tablet: Water Sigil: 
   a. Name: Pah-kah-ess-nah
   AP-KASNA can mean "She who is unchanged by time"
   b. Gematria: PAKASNA=384=48x8, where 48=
   TALHO (cup)
   48 is also the Hebrew word ChIL
   (a woman)
   and 8 is the Hebrew word DD
   (love)

3. DIAIVoIA Tablet: Water Sigil: 
   a. Name: DIAIVOIA, Dee-ah-ee-voh-ee-ah
   IAD-I-VO-IA can mean "the god where truth is"
   b. Gematria: DIAIVOIA=296=AR-QUASAHI (delight in the Sun)
   also 296=148x2, where 148=ORSBA (intoxicated)

Location: The 2nd Aethyr is close to the top of the Spiritual Plane. It is the region of Babalon.

Brief Description: ARN is the home of the mysterious BABALON who was first seen in LEA, and whose daughter was seen in ZIP. Here she is seen directly and completely. The vision is indescribable. A hint is given in the name itself because BAB-ALON can mean "the attraction of sound." She is in fact a personification of the powerful force of attraction that exists between the subjective self and the objective non-self. The ancient Egyptians symbolized the self as a winged globe (a form of Horus) and the not-self as the goddess Nut (Space), who was shown arched over the world in the form of the night sky. All of these ideas will be encountered in ARN in one form or another. The entire atmosphere of ARN is characterized by intense bliss.

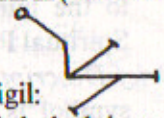
Comment: The direction of the Aethyrs is towards non-duality. Each is slightly more non-dual than the other until LIL, the highest of thirty Aethyrs and the first stage of true non-duality. In ARN the ultimate duality (all of the others are expressions or offshoots of this one) of subject and object is confronted. This results in the highest form of *samadhi,* called *nirvikalpa* in Vedanta. The struggle of PAZ is now a gentle and loving sharing.

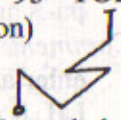
THE FIRST AETHYR: LIL

Name: LIL can be pronounced either *El-ee-el* or *Lee-el* and means "the first Aethyr."

Gematria: LIL=76=TABAAN (governor, ruler)
76 is also the Hebrew words ChBIUN (secret place)
and NIChCh (peace)
also 76=38x2, where 38=OL (maker)
38 is also the Hebrew word ZKAI (innocent)

Governors:

1. OKKODON Tablet: Water Sigil: 
   a. Name: OKKODON, Oh-keh-koh-doh-en
   KOKO-DO-N can mean "He whose name is Renewal"
   b. Gematria: OKKODON=744=KIKLE-TOTO (mysteries of cycles)
   also 744=93x8, where 93=TOL-QAA (all of creation)

2. PAXsKOMB Tablet: Water Sigil: 
   a. Name: PASKOMB, Pah-ess-koh-em-beh
   PAS-K-OMB can mean "He who precedes understanding"
   b. Gematria: PASKOMB=447=KRAL-PAGE (joyous rest)
   also 447=148x3, where 149=T-TIANTA (like a bed)
   149 is also the Hebrew words DLIQH

(fire) and KVCh HDMIVN (imagination)

3. VALGARS Tablet: Water Sigil:

a. Name: VALGARS, Val-gar-ess
VAL-G-ARS can mean "He who works with that which is"

b. Gematria: VALGARS=205=NIBM (season)=PARM (to run, to flow)
205 is also the Hebrew words GBR (man) and HR (mountain)

Location: The first Aethyr is the highest region conceivable to the human spirit. It is located at the apex of the Spiritual Plane just below a Ring-Pass-Not for the spirit.

Brief Description: LIL is the first stage of non-duality. Its symbol is a little child or babe, the embodiment of innocence and purity. As ARN is the Aethyr of Babalon, so LIL is the Aethyr of the beast. But the unruly beast of the lower Aethyrs is now tamed and is changed into a child. This child represents the fruition of the Great Work. The ancient Egyptians embodied this idea in Hor-pa-Khrat or Harpocrates, the child Horus.

Comment: LIL is the highest Aethyr possible for man to enter and still be able to return to talk about it. Beyond LIL is the realm of non-dual divinity about which nothing can be said.

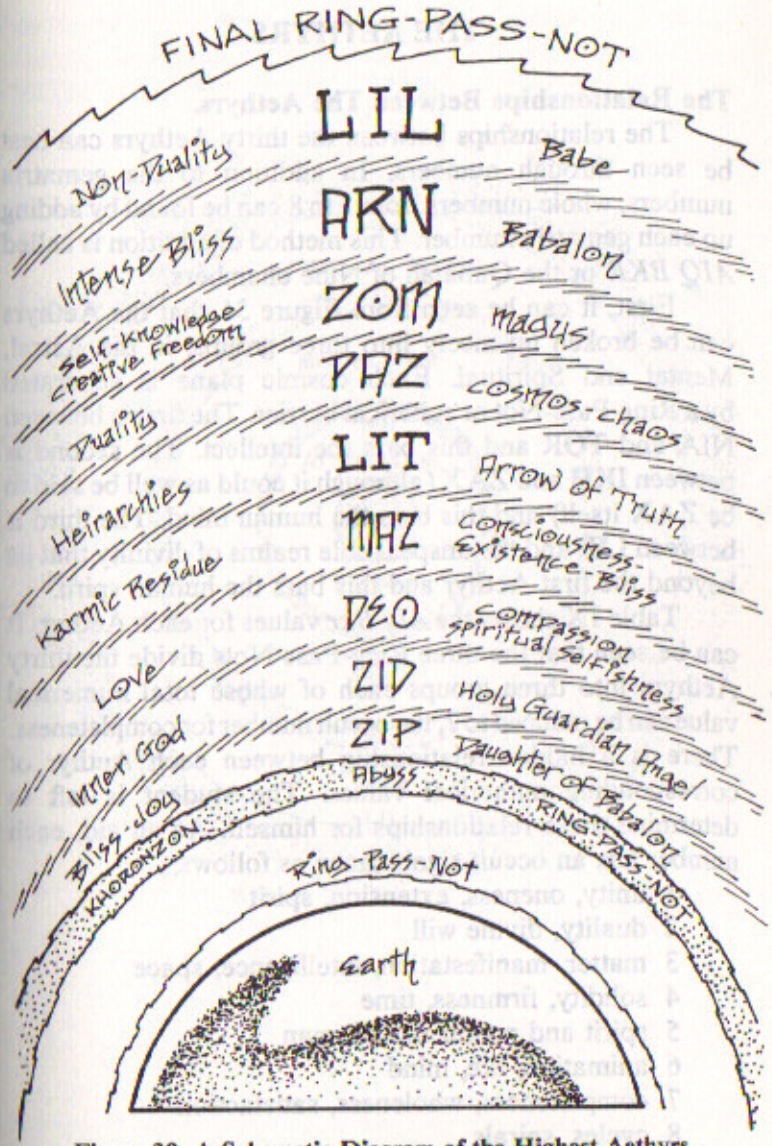


Figure 30. A Schematic Diagram of the Highest Aethyrs, From ZIP to LIL.

THE AETHYRS

The Relationships Between The Aethyrs.

The relationships between the thirty Aethyrs can best be seen through numbers. In addition to the gematria numbers, whole numbers from 1 to 8 can be found by adding up each gematria number. This method of addition is called *AIQ BKR* or the Qabalah of Nine chambers.

First, it can be seen from Figure 31 that the Aethyrs can be broken up nicely into three groups; in the Astral, Mental and Spiritual. Each cosmic plane is separated by a Ring-Pass-Not or spherical barrier. The first is between NIA and TOR and this bars the intellect. The second is between IKH and ZAX (although it could as well be said to be ZAX itself) and this bars the human mind. The third is between LIL and the unspeakable realms of divinity that lie beyond the first Aethyr and this bars the human spirit.

Table IX shows the *Aiq Bkr* values for each Aethyr. It can be seen that the three Ring-Pass-Nots divide the thirty Aethyrs into three groups each of whose total numerical value can be reduced to 7, the occult number for completeness. There is a hidden relationship between each Aethyr of corresponding numerical values. The student is left to determine these relationships for himself. As an aid, each number has an occult significance as follows:

1 unity, oneness, extension, spirit
2 duality, divine will
3 matter, manifestation, intelligence, space
4 solidity, firmness, time
5 spirit and matter mixed, man
6 animation, life, mind
7 completeness, wholeness, satisfaction
8 cycles, spirals

It should be noted that the only Aethyr with a value of 2

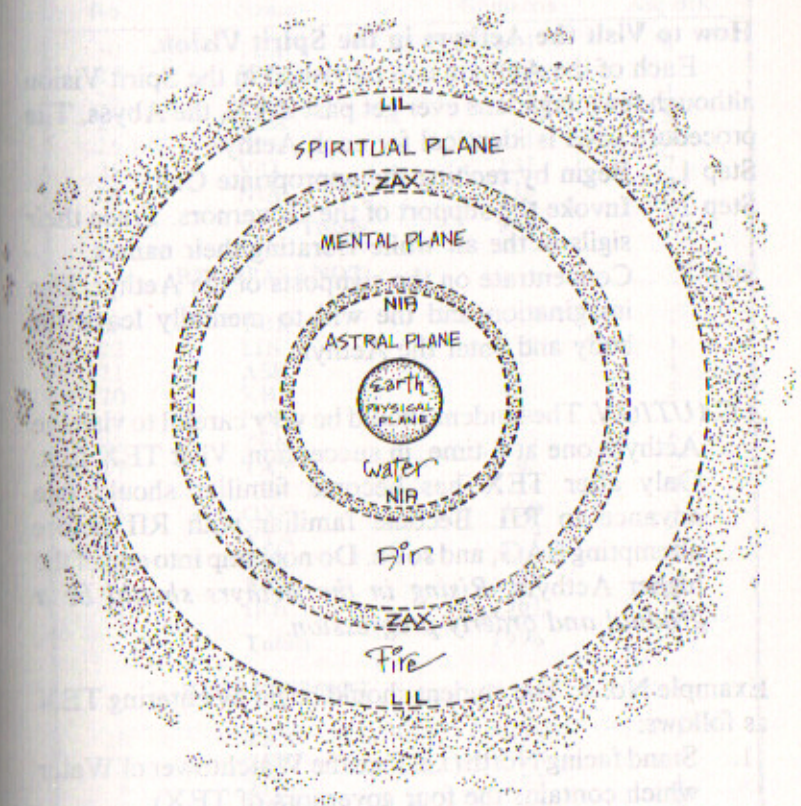


Figure 31. The Ring-Pass-Nots of the Thirty Aethyrs.

is TAN, the Aethyr of the Great Balance. Also, no Aethyr has the number 9. Finally, if all thirty Aethyrs are added together by *Aiq Bkr,* the total reduces to 3, the number for manifestation.

How to Visit the Aethyrs in the Spirit Vision.

Each of the Aethyrs can be visited in the Spirit Vision although few magicians ever get past ZAX, the Abyss. The procedure used is identical for each Aethyr.

Step 1. Begin by reciting the appropriate Call.

Step 2. Invoke the support of the Governors. Trace their sigils in the air while vibrating their names.

Step 3. Concentrate on the signposts of the Aethyr. Use imagination and the will to mentally leave the body and enter the Aethyr.

A CAUTION. The student should be very careful to visit the Aethyrs one at a time, in succession. Visit TEX first. Only after TEX has become familiar should one advance to RII. Become familiar with RII before attempting BAG, and so on. Do not jump into one of the higher Aethyrs. *Rising in the Aethyrs should be a gradual and orderly progression.*

Example No. 1. The student should begin by entering TEX as follows:

1. Stand facing North (i.e. face the Watchtower of Water which contains the four governors of TEX).
2. Recite the Call for TEX: "The Heavens that are in the Thirtieth Aethyr, TEX, are mighty in those regions of the universe . . . " etc.
3. Vibrate the names MPH-ARSL-GAIOL and RAAGIOL.
4. Vibrate the name TAOAGLA and trace his sigil in the air. The sigil should be blue, the color of the Watch-

TABLE IX. USING AIQ BKR WITH THE AETHYRS

No.	Name	Numerical Value Gematria	Aiq Brk
30	TEX	413	8
29	RII	220	4
28	BAG	19	1
27	ZAA	21	3
26	DES	21	3
25	VTI	133	7
24	NIA	116	8
	Totals	**943**	**7**
	RING-PASS-NOT		
23	TOR	133	7
22	LIN	118	1
21	ASP	22	4
20	KHR	401	5
19	POP	48	3
18	ZEN	69	6
17	TAN	65	2
16	LEA	24	6
15	OXO	460	1
14	VTA	79	7
13	ZIM	159	6
12	LOE	48	3
11	IKH	361	1
	Totals	**1996**	**7**
	RING-PASS-NOT		
10	ZAX	415	1
9	ZIP	78	6
8	ZID	73	1
7	DEO	44	8
6	MAZ	105	6
5	LIT	77	5
4	PAZ	24	6
3	ZOM	129	3
2	ARN	156	3
1	LIL	76	4
	Totals	**1177**	**7**
	RING-PASS-NOT		

tower. This Governor is kindly and righteous. He rules in the subquadrant Air of Water.

5. Vibrate the name GEMNIMB and trace his sigil in blue. This Governor is very judgmental, but his judgments are temporary and can be changed. He rules in the subquadrant Water of Water.
6. Vibrate the name ADUORPT and trace her sigil in blue. This Governor is feminine and passive like the moon. She rules in the subquadrant Air of Water and Water of Water, partaking of both.
7. Vibrate the name DOZIAAL and trace his sigil in blue. This Governor is very emotional and he can bestow either pleasure or pain, joy or sorrow. He rules in the subquadrant Water of Water.
8. Concentrate on TEX, a region divided into four sections:
   a. TAOAGLA governs the West.
   b. GEMNIMB governs the North.
   c. ADUORPT governs the South.
   d. DOZIAAL governs the East.
9. Meditate on each of the four Governors and their attributes. Try to see the Aethyr divided by karma, desire, silence and restriction. The inhabitants of the North will be mainly governed by their karma. Those of the East will mainly be controlled by their desires. Those in the South will largely be quiet and reflective. Those in the West will, for the most part, be like captives; bound by their own sense of limitations.

Example No. 2. After experience is gained in TEX, the student can try to enter RII as follows:

1. Stand facing South (i.e. face the Watchtower of Earth that contains the three Governors of RII).
2. Recite the Call for RII: "The Heavens that are in the twenty-ninth Aethyr, RII, are mighty in those regions of the universe . . ." and so on.

3. Vibrate the names MOR-DIAL-HKTGA and IKZHIKAL.
4. Vibrate the name VASTRIM and trace his sigil in the air. The sigil should be black, the color of the Watchtower of Earth (this sigil is a straight line going from left to right). This Governor is ugly to look at but his nature is merciful. He rules mainly in the subquadrant Fire of Earth but also slightly in Earth of Earth.
5. Vibrate the name ODRAXTI and trace his sigil in black. This Governor has the power to create and destroy and he does both according to his strong sense of justice. He rules in the subquadrant Earth of Earth.
6. Vibrate the name GMOTZIAM and trace her black sigil in the air. This Governor is a personification of self-love and self-concern. She rules in the subquadrant Fire of Fire.
7. Concentrate on RII, a region divided into four sections: judgment, purgatory, heaven, and stagnation. The three Governors overlap all four sections.
8. Meditate on each of the three Governors and their attributes of mercy, justice and selfishness. Try to see the Aethyr and its inhabitants; those deceased persons who are awaiting judgment, those who are being judged after death, and those who have already been judged, as well as those who are in a mental stupor and who refuse to acknowledge what is happening to them.

Example No. 3. After experience is gained in TEX and RII, the student can try to enter BAG as follows:

1. Face South, recite the Call for the twenty-eighth Aethyr, BAG, and vibrate MOR-DIAL-HKTGA and IKZHIKAL as in Example No. 2.
2. Vibrate the name TABNIXP and trace his black sigil in the air. This Governor likes to put labels on everyone who enters BAG. He labels most of the

inhabitants as sinners. He rules in the subquadrant Fire of Earth.

3. Vibrate the name FOKLSNI and trace his black sigil in the air. This Governor visits the inhabitants of BAG and brings forth those he deems to be worthy. He rules in the subquadrant Earth of Earth and Fire of Earth.
4. Vibrate the name OXLOPAR and trace his sigil in black. This Governor has the power to control the inhabitants of BAG due to their own sense of unworthiness. He knows their personal past histories and uses this to manipulate them. He rules in the subquadrant Earth of Earth.
5. Concentrate on BAG, a region permeated by feelings of unworthiness and doubt and a tendency towards self-pity. The inhabitants of BAG have rather low opinions of themselves and do not feel worthy of the higher Aethyrs.

Note. The remaining Aethyrs can be visited in the same way as the above examples. Remember that all sigils of Governors in the Watchtower of Air are all yellow. The only exception is in ZAX where the Governors have no sigils.

A SPIRIT VISION WORK SHEET

It is a good idea to make up a work sheet for each operation. Such a work sheet should contain all of the major elements that you should need for your operation and would serve three primary functions:

(1) **Preparation.** It will allow you to prepare yourself for the operation beforehand by familiarization with the material and its goal in your mind.

(2) **Data Base.** It will serve as a source of information, a data base, when you record your results in your diary and plan for future operations.

(3) **Structure.** It will help structure each operation in a way that is magically progressive and spiritually rewarding because it will force you to learn something from each operation.

Each student is advised to use a work sheet such as the one shown on page 223. This is a general work sheet that can be used for Spirit Visions in the Watchtowers or Aethyrs. If you like, you can tailor each sheet to fit your specific operation. They should be used in a scientific manner. The purpose is to faithfully record as much information as you can. You won't know what is important until these sheets are analyzed at a later time. Meanwhile, always record as much data as you can. After a series of operations, you will be able to go over these sheets and look for patterns and messages which can indicate your progress in Enochian Magic. For example, you may find that you got poor results on days when your health was also poor. You may find that on some days of the week or certain periods of the month you recorded better results than at other times. By experimenting with weapons and preparations you are almost certain to find a combination that works well for you. You may discover that some regions are easier to visit than others, you may learn

more in some regions than in others, and so on. Results of such self-analyses will show you your own biorythmic cycles with regard to Magic and will help you to measure your own progress, or lack of progress. All beginners will have periodic good results and poor results. The important thing is to find your own cycles and to determine the preparations and times that work best for you.

SPIRIT VISION WORK SHEET

1. Region to be visited:
   a. Aethyr
   b. Square
2. Purpose/Goal of operation:
3. Date of operation:
4. Time of operation:
5. Place of operation:
6. General physical health:
7. Magical weapons/instruments:
8. Preparations for operation:
9. Call(s) recited:
10. Names of Power for operation:

Watchtowers	Aethyrs
a. Great Holy Name	a. Aethyr name
b. King	b. Governors
c. Seniors	(1) Names
d. Archangel	(2) sigils
e. Angel	

11. Major signposts for operation:
    a.
    b.
    c.
    d.
    e.
    f.
12. Hazards to avoid:
13. Results:
    a. Was the goal obtained?
    b. Problems encountered:
    c. Beings encountered:
    d. Lessons learned:
    e. Things to do differently next time:

CHIEF HAZARDS OF THE AETHYRS

In addition to the normal hazards associated with Astral Projection and Rising on the Planes, each Aethyr is associated with special dangers for the unwary magician. Awareness of these pitfalls beforehand can prevent unnecessary sorrow.

1. TEX, RII, BAG and ZAA all contain the typical hazards of the Astral Plane. The primary danger is to mistake illusion for reality. The magician in these Aethyrs is apt to use psychic projection unconsciously and thereby mistake a fantasy for a fact. The only remedy for this problem is to eliminate one's personal emotions and ego-oriented desires (a task of many lifetimes). The astral body (i.e. one's emotions and personal feelings) must be clear if one wishes to see through it clearly. Use known signposts as guides against an overly fanciful imagination. Another hazard in these Aethyrs is one's karma. The four lower Aethyrs are highly karmic and many seeds will be germinated from any Spirit Vision there. There is no effective prevention from this hazard. Everyone must work out his own karma sooner or later and in his own fashion.
2. DES suggests to everyone who enters there that the logic and reason of the human mind can eventually solve all problems and resolve all conflicts. This enticement is like a snare in that it tends to hold one in the region with no hope of ever going on to the higher Aethyrs. Logic and reason can go no higher than DES.
3. VTI tends to bring about spiritual pride which is self-limiting.
4. NIA includes Astral Traveling, which is itself dangerous. The "price" that one must pay to enter NIA is death to the "old" personality. One must be willing to be reborn. This idea of death and rebirth is closely associated with the process of initiation, which is emphasized in most of the

Aethyrs.

5. In order to rise above NIA into TOR consciousness must pass through the first Ring-Pass-Not. This is a barrier to the astral body. NIA is the highest region attainable in the astral body. TOR must be entered in the mental body. One's personal feelings, emotions and reactions must be put aside. TOR suggests the serious nature of life and the tedious business of maintaining life. The danger in TOR is a lack of joy and of perhaps taking life a little too seriously.
6. LIN is the first "mystical" Aethyr and is entered by approaching a mental state known in the East as *samadhi*. Most of the typical dangers associated with mystical experiences are also met in LIN. One must be able to change long-held viewpoints about life while retaining sanity and perspective. The human mind sees LIN as a region of cold desolation. Intuitive insight must be used to see that formlessness is not annihilation.
7. The sense of desolation in LIN is intensified in ASP and so the possibility of despair is greater. In ASP the personality sees that it is but one of countless expressions in time and space of an Oversoul or Reincarnating Ego. If not previously prepared for this direct encounter, extensive psychic damage is not only possible, but likely.
8. In KHR the whole world can be seen as either an enticing opportunity for experience or as a deceptive bondage. The danger is to see only one side while rejecting the other. The best preventative remedy for KHR is a good sense of humor.
9. POP and ZEN are both initiatory and require special preparation in order for safe passage. Both can lead to psychological damage for the uninitiated.
10. TAN contains the karmic balance of the universe. The primary hazard in TAN is the possibility of obtaining a false sense of morality. One's entire standard of ethics and morals is rooted in TAN.

11. LEA provides the first opportunity to see Babalon and to experience the lustful attraction of the subjective self with the objective world. The alluring and sultry nature of Babalon is a hazard to anyone who enters LEA with unfulfilled desires. There is a srong sexual force in the atmosphere of LEA which the magician must learn to control.
12. OXO, like LEA, contains a sexual force which the magician must learn to cope with. In OXO the force is clearly a reflex of *ananda,* spiritual bliss. The magician will encounter symbols charged with strong sexual content such as the *lingam* and *yoni* of Hinduism and Tantra. One of the dangers in OXO is the addictive nature of joy there.
13. The chief danger encountered in VTA is the tendency to become one of the countless pyramid-like Adepts who inhabit the City of the Pyramids. Those yogis who have suppressed their desires and attachments while retaining the ego, easily become trapped in VTA.
13. ZIM, LOE and IKH all concern the development of compassion and all are preparatory to the Abyss of ZAX. The ego must be put aside. Failure to do so can be fatal when entering ZAX. There are several ways of silencing the ego. One is compassion for others and this is the preferred method. Another is to see oneself as a spiritual being or Ego and the human ego as an illusion or social fiction. The magical operation required for safe entrance into ZAX is to shift the sense of identity from the human to the divine. In occult terms, one must raise consciousness from the mental body to the spiritual body. The demon Khoronzon will tear all aggragates down to their smallest constituent components. Nothing with form or structure can get by him. But consciousness itself is formless and is unaffected by Khoronzon. The magician must visualize himself as a geometric point of consciousness; a monad. He must cast aside the human mind

(the mental body) and function in the Body of Light, the spiritual body. This body is a monadic sphere of consciousness. It is an understatement to say that this is not easy and that few Adepts can safely enter ZAX. The magician who stands in IKH facing ZAX is equivalent to one who positions his consciousness so that it faces the darkness of the subconscious.
15. ZIP, DEO, PAZ and ARN are all highly charged with feminine force. All four Aethyrs have sexual elements which can snare the uninititiated.
16. ZID, MAZ, LIT and ZOM are all highly charged with masculine force. All four Aethyrs deal with the nature of consciousness and its affect upon the universe. Each requires a high degree of awareness and control.
17. LIL is the highest of the known Aethyrs but not the highest of all possible Aethyrs. The Aethyrs above LIL cannot be visited by any known magical operation, but can be inferred, by analogy and correspondences, to be endless. The feeling of supremacy in LIL is deceptive.

THE NINETY-TWO GOVERNORS: THEIR PRIMARY FUNCTIONS

The details of each Governor will vary with the magician, but in general, the following can be used as signposts through the Aethyrs:

30. TEX
   a. TAOAGLA (Tah-oh-ah-geh-lah) is a kindly but stern judge like a concerned father. He seeks to keep things in their proper places.
   b. GEMNIMB (Gem-nee-em-bah) is a flexible judge who is quick to make decisions but is willing to change them later if necessary.
   c. ADUORPT (Ah-du-oh-rah-peh-teh) is a passive judge who is slow to make decisions and who usually goes along with the other Governors.
   d. DOZIAAL (doh-zodee-ah-ah-leh) is a cruel judge who takes delight in pain and karmic suffering.

29. RII
   a. VASTRIM (Vah-seh-tah-ree-em) is a merciful judge who seeks to carry out the necessities of karma for all those who enter RII.
   b. ODRAXTI (Oh-dar-ahtz-tee) assigns residents of RII to their karmic destinies.
   c. GMOTZIAM (Geh-moh-teh-zodee-ah-meh) causes the residents of RII to emphasize their self-concerns such as self-love or self-hate, pride or pity.

28. BAG
   a. TABNIXP (Tah-ben-eetz-peh) is a Governor who names (i.e. puts labels on) everyone who enters BAG.
   b. FOKLSNI (Foh-kel-ess-nee) visits everyone who enters BAG and causes them to dwell upon their guilts

and sense of unworthiness.
   c. OXLOPAR (Ohtz-loh-par) attempts to control those who enter BAG by means of their own sense of guilt and sinfulness.

27. ZAA
   a. SAZIAMI (Sah-zodee-ah-mee) bestows the power to control the elements on all who enter ZAA.
   b. MATHVLA (Mah-teh-hev-lah) gives a sense of desolation, inertness, and stagnation to all who enter ZAA.
   c. KORPANIB (Koh-ar-pah-nee-beh) gives all who enter ZAA the ability to speak with thoughts, to go beyond the need for words, to communicate telepathically.

26. DES
   A. POPHAND (Poh-peh-hah-en-deh) causes division and divisiveness between the intellect (solar) and the intuition (lunar).
   b. NIGRANA (Nee-gar-ah-nah) governs the intuition and assails the logic and reason of the intellect.
   c. BAZHIIM (Bah-zod-hee-ee-meh) dims the intellectual faculty of all who enter DES by using it against itself.

25. VTI
   a. MIRZIND (Mee-rah-zodee-en-deh) slays the intellect of all who enter VTI.
   b. OBVAORS (Oh-beh-vah-oh-ress) gives safety and comfort to the intuition.
   c. RANGLAM (Rah-neh-geh-lah-meh) assists all who enter VTI to control their higher mind *(buddhi-manas)* while silencing their lower mind *(kama-manas).*

24. NIA
   a. ORAKIMIR (Oh-rah-kah-mee-ar) bestows mobility on all who enter NIA.
   b. KHIASALPS (Keh-hee-ah-sal-pess) bestows a sense of joy.
   c. SOAGEEL (Soh-ah-geh-el) assists those who enter NIA to assimilate all of the experiences encountered in the lower seven Aethyrs.

23. TOR
   a. RONOAMB (Roh-noh-ah-meh-beh) is a tireless protector of the lower Aethyrs and of the Earth.
   b. ONIZIMP (Oh-nee-zodee-em-peh) emphasizes the love of honest labor.
   c. ZAXANIN (Zod-ahtz-ah-nee-en) is a creator who solidifies ideas by converting spirit into matter.

22. LIN
   a. OZIDAIA (Oh-zodee-dah-ee-ah) bestows joy and mercy on all who enter LIN and seeks to convert all form into its formless essence.
   b. LAZDIXR (Lah-zodee-tzar) bestows joy on all who enter LIN, and gives them a sense of delight as formless essence takes on form.
   c. KALZIRG (Kal-zodee-ar-geh) bestows joy on all who enter LIN and seeks to convert all formless essence into those forms which express them.
   d. PARAOAN (Pah-rah-oh-ah-en) bestows joy on all who enter LIN and allows them to see form being converted into its formless essence.

21. ASP
   a. KHLIRZPA (Keh-helee-rah-zod-pah) delights in the death of the personality and seeks to sacrifice the personality for the individuality behind it.
   b. TOANTOM (Toh-ah-en-toh-em) bestows the knowledge of the Reincarnating Ego to all who enter ASP.
   c. VIXPALG (Veetz-pah-leh-geh) destroys the personality of anyone who enters ASP. No one can confront this Governor and remain the same.

20. KHR
   a. ZILDRON (Zodee-el-dar-oh-en) maintains the circuit of the universe and so appears as a perpetual creator.
   b. PARZIBA (Par-zodee-bah) maintains the harmony of the wheel-like universe and also appears as a perpetual creator.
   c. TOTOKAN (Toh-toh-kan) maintains the cycles of the universe at selected intervals and so appears as a periodic creator.

19. POP
   a. TORZOXI (Toh-razod-oh-tzee) assists all who enter POP to face up to, and understand the meaning of, death.
   b. ABRAIOND (Ah-bar-ahee-oh-en-deh) assists all who enter POP to face up to, and understand the meaning of, discord and sorrow.
   c. OMAGRAP (Oh-mah-gar-ah-peh) is a teacher of lunar knowledge who assists all who enter POP to overcome fear, especially fear of death.

18. ZEN
   a. NABAOMI (Nah-bah-oh-mee) is a Master of the Lunar Current who assists all who enter ZEN to overcome pain and suffering.
   b. ZAFASAI (Zodah-fah-sahee) is a Master of Space

who will assist all who enter ZEN to understand the meaning of Emptiness.

c. VALPAMB (Val-pah-meh-beh) is a Master of Time who will assist all who enter ZEN to understand the beginning and the end of all things.

17. TAN

a. SIGMORF (See-geh-moh-rah-feh) bestows justice tempered with mercy.

b. AYDROPT (Ah-yeh-deh-roh-peh-teh) bestows a passive sense of equality.

c. TOKARZI (Toh-kar-zodee) bestows the knowledge of equality and cycles to all who enter TAN.

16. LEA

a. KUKUARPT (Ku-ku-rah-peh-teh) is beautiful and sexually attractive and will bestow bliss, but will also bring out any unfulfilled desires, especially those of a sexual nature.

b. LAUAKON (Lah-u-ah-koh-en) will promise happiness and bliss to all who enter LEA, but only as a function of time (i.e. in the future).

c. SOKHIAL (Soh-keh-hee-al) will consume much of the past karma of anyone who enters LEA and will bestow a new sense of self, one that is spiritual.

15. OXO

a. TAHAMDO (Tah-hah-meh-doh) bestows a new viewpoint, one of honesty and clarity; the ability to accept outward things and events as they really are, without bias or prejudice.

b. NOKIABI (Noh-kee-ah-bee) bestows a new viewpoint, one of honesty and clarity; the ability to accept inward thoughts and emotions as they really are

without bias or prejudice.

c. TASTOXO (Tah-seh-toh-tzoh) bestows a joy of life, a delightful acceptance of things and events, the viewpoint that all manifested existence is the dance of divinity.

14. VTA

a. TEDOAND (Teh-doh-ah-en-deh) bestows the capacity for passive obedience and introspection on all who enter VTA.

b. VIVIPOS (Vee-vee-poh-seh) gives all who enter VTA a sense of cyclic transiency; all things must end, but all endings are also beginnings.

c. VOANAMB (Voh-ah-nah-em-beh) bestows the ability to see that all things and events are relative to an observer.

13. ZIM

a. GEKAOND (Geh-kah-oh-en-deh) activates the magical memory for all who enter ZIM and emphasizes obedience to law.

b. LAPARIN (Lah-pah-ree-en) is a protector of those who have earned the right to enter ZIM, but will slay those who try to enter prematurely.

c. DOKEPAX (Doh-keh-pahtz) judges the capabilities of those who enter ZIM and assigns duties accordingly.

12. LOE

a. TAPAMAL (Tah-pah-mal) intimately receives all who enter LOE and seeks to show them their true selves, without ego-tainted illusions.

b. GEDOONS (Geh-doh-oh-ness) assists those who enter LOE to prepare for the Abyss by eliminating the ego.

c. AMBRIOL (Ah-em-beh-ree-oh-leh) bestows safety

and comfort on those who have eliminated egoism.

11. IKH
   a. MOLPAND (Moh-el-pan-deh) receives all who enter IKH, seeks to quench any unfulfilled desires, and promises Adeptship for any who can safely enter ZAX.
   b. VSNARDA (Vess-en-ar-dah) assists those in IKH who can face the Abyss of ZAX but slays those who are unprepared.
   c. PONODOL (Poh-noh-doh-leh) shows those who enter IKH how the lower Aethyrs are created and destroyed.

10. ZAX
   a. LEXARPH (El-etz-ar-peh-heh) reduces all formed aggregates entering ZAX from IKH into their formless monadic components.
   b. KOMANAN (Koh-mah-nah-neh) combines the formless monadic particles entering ZAX from ZIP into formed aggregates.
   c. TABITOM (Tah-bee-toh-meh) is like a consuming fire and can either comfort or burn depending upon one's preparedness.

9. ZIP
   a. ODDIORG (Oh-deh-dee-oh-rah-geh) is like a karmic fire and purifies all those who enter ZIP.
   b. KRALPIR (Kar-al-pee-ar) bestows intense joy and bliss on those who enter the garden of ZIP.
   c. DOANZIN (Doh-ah-en-zodee-en) offers safety and comfort to those in ZIP.

8. ZID
   a. ZAMFRES (Zodah-em-far-eh-seh) is wondrous and offers guidence to all who enter ZID.
   b. TODNAON (Toh-deh-nah-oh-en) is timeless and offers peace.
   c. PRISTAK (Peh-ree-seh-tah-keh) is holy and offers joy and safety.

7. DEO
   a. OPMAKAS (Oh-peh-mah-kah-seh) is an Ancient One who fulfills karmic desires by germinating the karmic seeds of those who enter DEO.
   b. GENADOL (Geh-nah-doh-leh) gathers together those who see only themselves (i.e. Pratyeka Buddhas).
   c. ASPIAON (Ah-seh-pee-ah-oh-en) is like a mother for all who enter DEO.

6. MAZ
   a. SAXTOMP (Sahtz-toh-em-peh) bestows that spiritual understanding which consumes karma.
   b. VAUAAMP (Vah-uah-ah-em-peh) shows all who enter MAZ the relationship between the subjective self and the objective world, in terms of the actions and reactions between the two.
   c. ZIRZIRD (Zodee-rah-zodee-rah-deh) assists the inhabitants of MAZ to consume their remaining karma in the fires of purification.

5. LIT
   a. LAXDIXI (Lahtz-dee-tzee) teaches all who enter LIT the doctrine of hierarchies, that there is no *supreme* being except in a relative sense.
   b. NOKAMAL (Noh-kah-mal) shows all who enter LIT the mighty Arrow of Truth and initiates them into its meaning.
   c. TIARPAX (Tee-ah-rah-pahtz) teaches all who enter

LIT that truth is relative, that existence is open-ended and that there are no absolutes.

4. PAZ
   a. THOTANF (Teh-hoh-tah-neff) teaches all who enter PAZ of the victory of Cosmos (KOZMOS) over Chaos (KAOS) and of their endless loving attraction for each other.
   b. AXZIARG (Ahtz-zodee-ah-rah-geh) teaches all who enter PAZ of the eventual consumation of Cosmos (KOSMOZ) by Chaos (KAOS) and of their endless loving attraction for each other.
   c. POTHNIR (Poh-teh-henee-ar) teaches all who enter PAZ of the beautiful and joyous struggle between Cosmos (KOSMOS) and Chaos (KAOS).

3. ZOM
   a. SAMAPHA (Sah-mah-peh-hah) teaches all who enter ZOM how to maintain continuity of consciousness and how to control consciousness.
   b. VIRLOLI (Vee-rah-loh-lee) is the initiator of thought and teaches all who enter ZOM the power of willed thought.
   c. ANADISPI (Ah-nah-dee-ess-pee) teaches all who enter ZOM how consciousness linked with will can control things and events.

2. ARN
   a. DOAGNIS (Doh-ah-geh-nee-seh) initiates all who enter ARN into the meaning of love and the illusion of names and labels.
   b. PAKASNA (Pah-kah-ess-nah) initiates all who enter ARN into the meaning of love and the Eternal Feminine.

   c. DIAIVOLA (Dee-ah-ee-voh-ee-ah) initiates all who enter ARN into spiritual reality and the doctrines of the Esoteric Tradition.

1. LIL
   a. OKKODON (Oh-keh-koh-doh-en) initiates all who enter LIL into the occult doctrine of the Eternal Return.
   b. PASKOMB (Pah-ess-koh-em-beh) initiates all who enter LIL into the joy and peace of divinity.
   c. VALGARS (Val-gar-ess) initiates all who enter LIL into the esoteric meaning of passive acceptance.

RELATIONSHIP OF THE AETHYRS TO STANDARD UNIVERSE MODELS

The best known universe model is the Qabalistic Tree of Life. This is the standard model used in Western magic to depict the invisible worlds and pathways. Figure 32 shows a standard model of this Tree for easy reference. H.P. Blavatsky introduced the Eastern *Gupta-Vidya* model in her monumental work, *THE SECRET DOCTRINE*. Figure 33 shows a representation of her model in the form of a *planetary chain* (each planet was said to be part of a chain or ring from spirit to matter and back again). Figure 34 shows an interpretation of this model with appropriate pathways for the reader to study.

The student of magic should consider the Globes of the Gupta-Vidya Model as equivalent to the Sephiroths. The only real difference is that the eleventh Sephiroth, Daath, is shown in Figure 33 as two Globes (B and F).

The model in Figure 34 shows a flow of creative energy from divine Be-ness to physicality and then back to Be-ness again (Be-ness is equivalent to the Thatness of Vedanta and the Emptiness of Buddhism). The model shows Be-ness dividing itself into a tendency to differentiate and a complementary tendency to unify. These two tendencies give rise to a spiritualized form of mentation wherein divinity recognizes itself as being separate from something else. The desire for knowledge about this "something else" motivates manifestation into duality and matter. This ultimately results in the formation of the four Globes A through D. Each Globe is more limited and more material than the other. At Globe D the creative impulse reaches a culmination. Divinity, having looked outward towards the "something else" now seeks to look inward towards itself. This inward impulse results in the formation of Globes E through G.

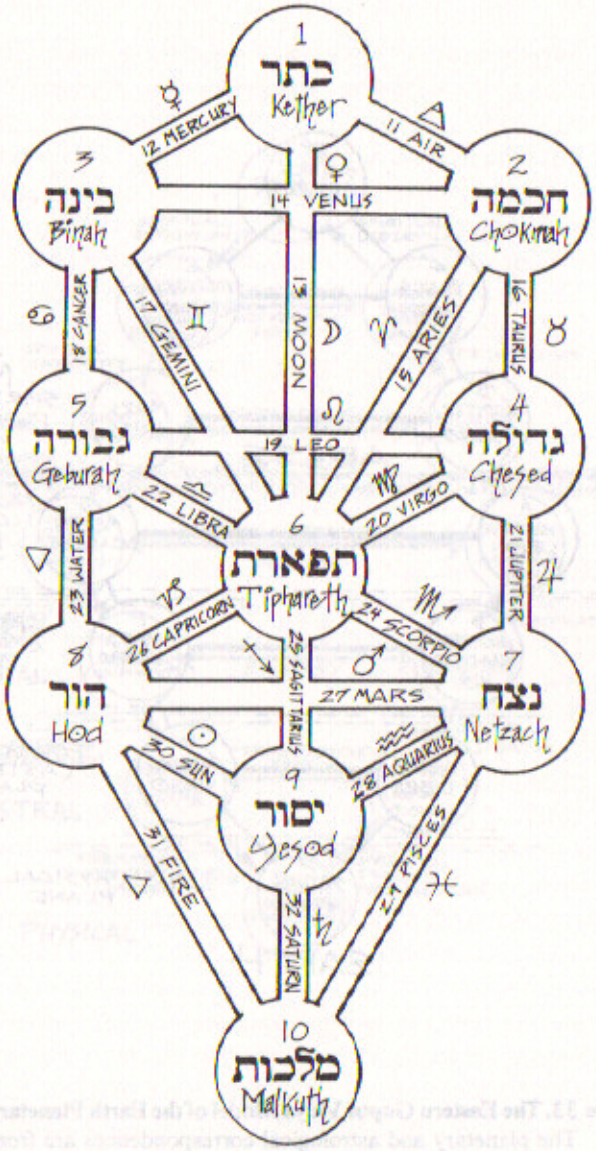


Figure 32. Typical Qabalistic Model, or Tree-of-Life.

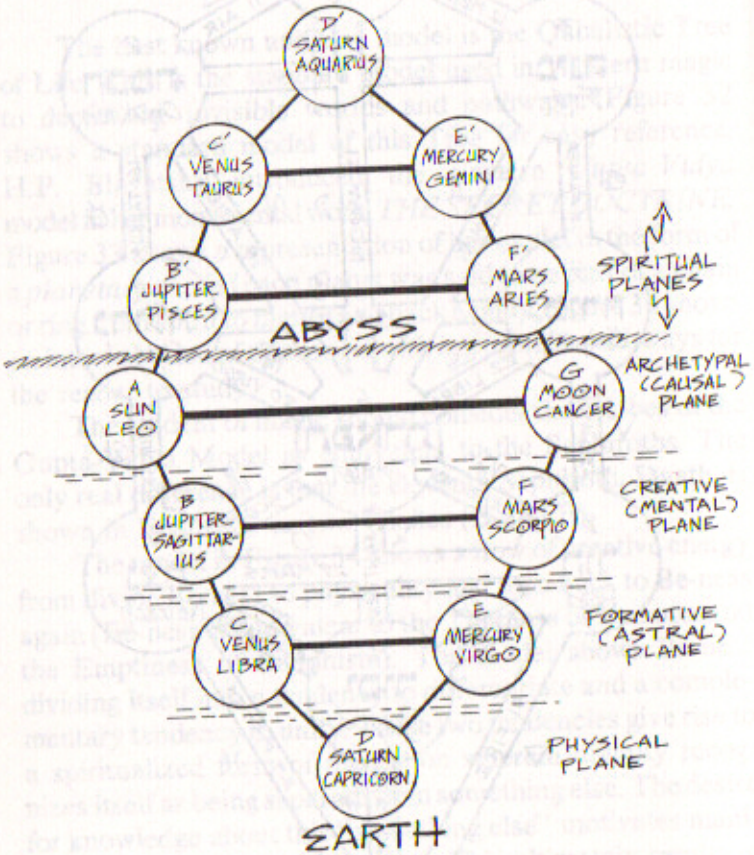


Figure 33. The Eastern Gupta-Vidya Model of the Earth Planetary Chain.
The planetary and astrological correspondences are from the *Fountain-Source of Occultism* by G. de Purucker (Theosophical University Press, Pasadena, CA)

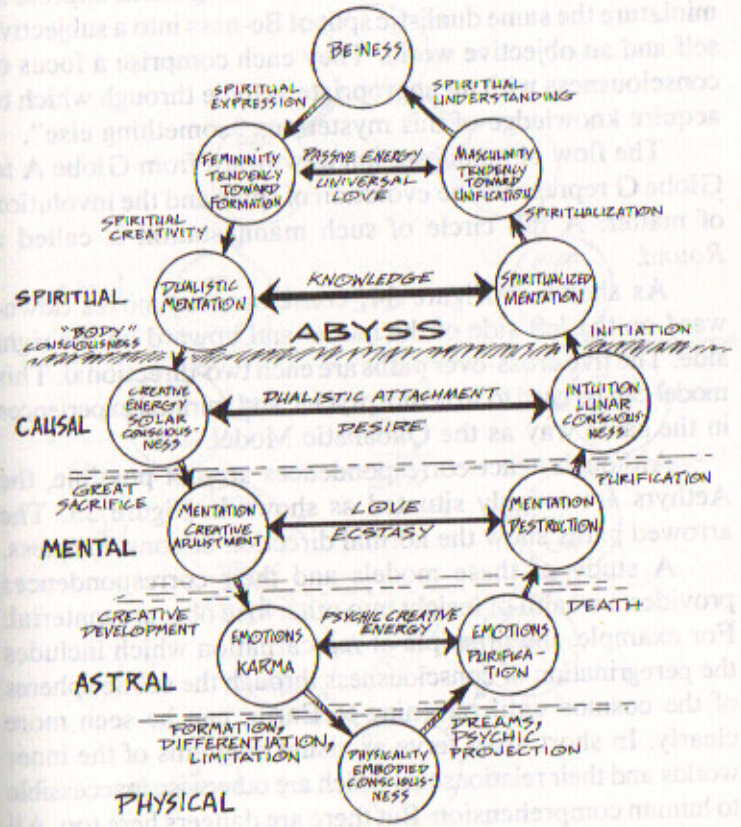


Figure 34. An Interpretation of the Gupta-Vidya Model.

Simultaneously with the formation of each Globe, an expression of this same divine impulse appears in forms appropriate to each condition. These living forms express in miniature the same dualistic split of Be-ness into a subjective self and an objective world. They each comprise a focus of consciousness with an appropriate vehicle through which to acquire knowledge of this mysterious "something else".

The flow of manifestation downward from Globe A to Globe G represents the evolution of spirit and the involution of matter. A full circle of such manifestation is called a *Round.*

As shown in Figure 34, consciousness moves downward on the left side of the model and upward on the right side. The five cross-over paths are each two-directional. This model can be used to structure psychic and spiritual experiences in the same way as the Qabalistic Model.

Although exact correspondences are not possible, the Aethyrs are roughly situated as shown in Figure 35. The arrowed paths show the normal direction of consciousness.

A study of these models and their correspondences provides a wealth of insight into otherwise obscure material. For example, the principle of reincarnation which includes the peregrination of consciousness through the subtle spheres of the cosmos until returning to Earth, can be seen more clearly. In short, they serve as visual diagrams of the inner worlds and their relationships which are otherwise inaccessible to human comprehension. But there are dangers here too. All models have inherent limitations and make use of assumptions which color their output in some degree. Structures such as the Gupta-Vidya Model are double-edged. While enabling the mind to conceptualize the inconceivable, the mind can too easily take its own conceptualization as an objective fact. For example, it is tempting to believe that the seven cosmic planes are layered one above the other, like steps on a ladder

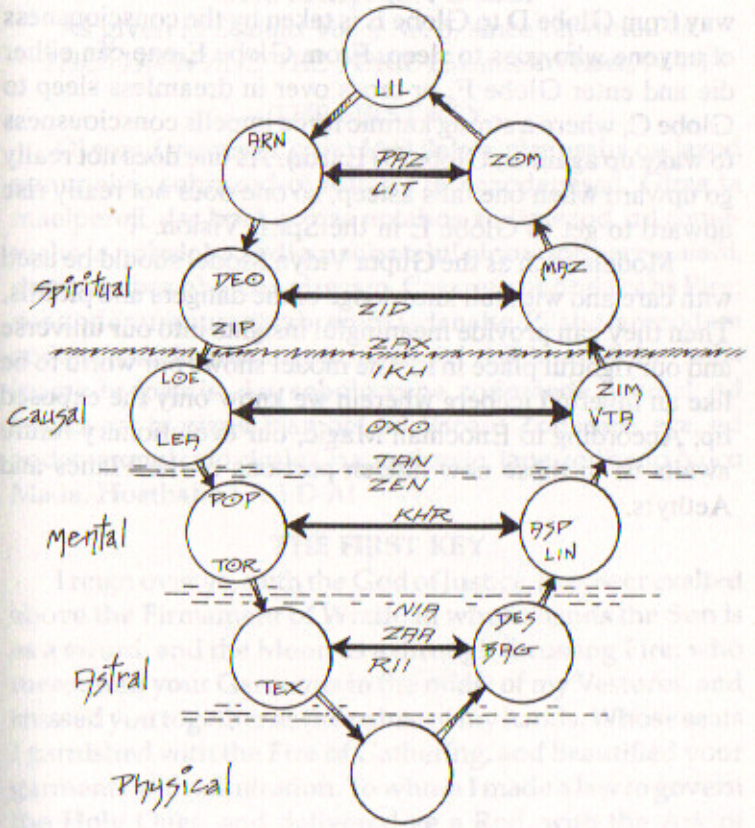


Figure 35. Relationship Between Aethyrs and Gupta-Vidya Models.

or the skins of an onion. Such is not the case. Kether is no more upward, spacially, than Yesod. It is simply less material and more spiritual. As another example, the pathway from Globe D to Globe E is taken by the consciousness of anyone who goes to sleep. From Globe E one can either die and enter Globe F, or cross over in dreamless sleep to Globe C, where a strong karmic force impells consciousness to wake up again on Globe D (Earth). As one does not really go upward when one falls asleep, so one does not really rise upward to get to Globe E in the Spirit Vision.

Models such as the Gupta Vidya Model should be used with care and with full knowledge of the dangers and pitfalls. Then they can provide meaningful insights into our universe and our rightful place in it. The model shows our world to be like an inverted iceberg wherein we know only the exposed tip. According to Enochian Magic, our evolutionary future awaits us in those now hidden portions of the Planes and Aethyrs.

APPENDIX A
ALEISTER CROWLEY'S VERSION OF THE EIGHTEEN CALLS

As given in *Equinox Vol. I, No. 8,* since reprinted as *THE VISION AND THE VOICE* (Samuel Weiser, N.Y.)

THE FIRST KEY

Ol sonuf vaoresaji, goho IAD Balata, elanusaha caelazod vonupeho: sobrazod-ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodien; soba tahil ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadapiel das home-tohe: soba ipame lu ipamis: das sobolo vepe zodomeda poamal, od bogira aai ta piape Piamoel od Vaoan! Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A!

THE FIRST KEY

I reign over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth your Garments in the midst of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnished with the Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and sware obedience and faith to Him that liveth and triumpheth: whose beginning is not, nor end cannot be: which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the Servant of the same your God: the true worshipper of the Highest!

THE SECOND KEY

Adagita vau-pa-ahe zodonugome fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-laho paracaleda qo-ta lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozadazodame vaurelar; lape zodir IOIAD!

THE SECOND KEY

Can the Wings of the Winds understand your voices of Wonder? O you! the second of the First! whom the burning flames have framed in the depth of my Jaws! Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone: and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful.

Arise, saith the First: Move therefore unto his servants! Shew yourselves in power, and make me a strong Seer-of-things: for I am of Him that liveth for ever!

THE THIRD KEY

Micama! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezodacahisa otahila Gigipahe; vaunud-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisaji em ozodien; dasata beregida od torezodul! Ili e-Ol balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa *cala* homila; cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el: panupire malapireji caosaji. Pilada noano vaunalahe balata od-vaoan. Do-o-i-ape mada: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari mica-olazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo pelapeli Ananael Qo-a-an.

THE THIRD KEY

Behold! saith your God! I am a circle on whose hands stand twelve Kingdoms. Six are the seats of living breath: the rest are as sharp Sickles, or the Horns of Death. Wherein the creatures of Earth are and are not, except (in) mine own hands; which sleep and shall rise!

In the First I made ye stewards, and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth.

In the name of the same your God, lift up, I say, yourselves!

Behold! His mercies flourish, and (His) Name is become mighty among us. In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

THE FOURTH KEY

Otahil elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe *peda*, dasonuf vi-vau-di-vau? Casaremi oali *meapeme* sobame agi coremepo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o *calaa*. Toregu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! od Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

THE FOURTH KEY

I have set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle?

Under whom I have placed 9639: whom none hath yet

numbered, but One; in whom the Second Beginnings of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456.

Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as pleasant deliverers, that you may praise Him among the sons of men!

THE FIFTH KEY

Sapahe zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripesol ta-be-liore. Casareme A-me-ipezodi na-zodaretahe *afa;* od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasacahe El tavi-vau; od iao-d tahilada das hubare *pe-o-al;* soba coremefa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora: ia-ial edanasa cicalesa; bagile Ge-iad I-el!

THE FIFTH KEY

The mighty sounds have entered into the third angle, and are become as olives in the Olive Mount; looking with gladness upon the earth, and dwelling in the brightness of the Heavens as continual Comforters.

Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and the beginning of their own seats, which are garnished with 69,636 everburning lamps: whose numbers are as the First, the Ends, and the Contents of Time.

Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

THE SIXTH KEY

Gahe sa-div cahisa *em,* micalazoda Pil-zodinu, sobam El

haraji mir babalonu od obeloce samevelaji, dalugare malapereji ar-caosaji od *acame* canale, sobola zodare fa-beliareda caosaji od cahisa aneta-ba miame ta Viv od Da. Daresare Sol-petahe-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sobha-atahe tarianu luia-he od ecarinu MADA Qu-a-a-on!

THE SIXTH KEY

The Spirits of the fourth angle are Nine, Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the Third—

Wherefore hearken unto my voice! I have talked of you, and I move you in power and presence, whose works shall be a song of honour, and the praise of your God in your Creation!

THE SEVENTH KEY

Ra-asa isalamanu para-di-zoda oe-cari-mi aao iala-piregahe Qui-inu. Enai butamonu od inoasa *ni* pa-ra-diala. Casaremeji ujeare cahirelanu, od zodonace lucifatianu, cahisa ta vavale-zodirenu tol-hami. Soba lonudohe od miane cahisa ta Da o Desa vo-ma-dea od pi-beliare itahila rita od miane ca-ni-quola rita! Zodacare! Zodameranu! Oecarimi Quo-a-dahe od I-mica-ol-zod aaiome. Bajirele papenore idalugama elonusahi—od umapelifa vau-ge-ji Bijil — IAD!

THE SEVENTH KEY

The East is a house of Virgins singing praises among the flames of first glory wherein the Lord hath opened his mouth; and they are become 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose

kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty amongst us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

THE EIGHTH KEY

Bazodemelo i ta pi-ripesonu olanu Na-zodavabebe *ox*. Casaremeji varanu cahisa vaugeji das aberameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafe? NIISO! bagile avavago gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciaofi caosago od belioresa od coresi ta a beramiji.

THE EIGHTH KEY

The Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase) have spoken. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be, crowned are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and to the comfort of such as are prepared.

THE NINTH KEY

Micaoli beranusaji perejela napeta ialapore, das barinu efafase *Pe* vaunupeho olani od obezoda, soba-ca upaahe

cahisa tatanu od tarananu balie, alare lusada so-bolunu od cahisa hoel-qo ca-no-quodi *cial*. Vaunala aladonu mom caosago ta lasa olalore ginai limelala. Amema cahiisa sobaca madarida zod cahisa! Ooa noanu cahisa avini darilapi caosajinu: od butamoni pareme zodumevi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od ipe ofafafe; bajile a-cocasabe icoresaka a uniji beliore.

THE NINTH KEY

A mighty guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and of the marrow of salt), have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones. Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for that the time is such as requireth Comfort.

THE TENTH KEY

Coraxo cahisa coremepe, od belanusa Lucala azodia-zodore paebe Soba lilononu cahisa uirequo *ope* copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox ex dazodisa siatarisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das *daox* cocasa ol Oanio yore vohima ol jizodyaxa od eoresa cocasaji pelosi molui das pajeipe, laraji ome darolanu matorebe cocasabe emena. El pataralaxa yolaci matabe nomiji mononusa olora jinayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodirope cahiso darilapa! NIISO! caripe ipe nidali!

THE TENTH KEY

The Thunders of Judgment and Wrath are numbered and are harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions and live Sulpher mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

THE ELEVENTH KEY

Oxiayala holado, od zodirome *O* coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO! salamanu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonuçape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

THE ELEVENTH KEY

The mighty Seat groaned, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: come away from the House of Death! And they gathered themselves together and became (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

THE TWELFTH KEY

Nonuci dasonuf Babaje od cahisa *ob* hubaio tibibipe:

alalare ataraahe od ef! Darix fafenu *mianu* ar Enayo ovof! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

THE TWELFTH KEY

O ye that range in the South and are the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE THIRTEENTH KEY

Napeai Babajenu das berinu *vax* ooaona larinuji vonupehe doalime: eolisa olalogi oresaba das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das ivaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE THIRTEENTH KEY

O ye Swords of the South, which have 42 eyes to stir up the wrath of Sin: making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE FOURTEENTH KEY

Noromi bajihie pasabasa Oiada! das tarinuta mireca *ol* tahila dodasa tolahame caosago *h*ominu: das berinu orocahe *quare:* Micama! Bial' Oiad; aisaro toxa das ivame aai Balatima. Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape

zodiredo Noco Mada, hoathahe I A I D A.

THE FOURTEENTH KEY

O ye Sons of Fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God; the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

THE FIFTEENTH KEY

Ilasa! tabaanu El ialaperata, casaremanu upaahi cahisa *dareji;* das oado caosaji oresacore: das omaxa monasaci Baeouibe od emetajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE FIFTEENTH KEY

O thou, the Governor of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name "Righteousness," and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

THE SIXTEENTH KEY

Ilasa viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu *emoda*: das ome od taliobe: darilapa gehe ilasa Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE SIXTEENTH KEY

O thou second Flame, the House of Justice which hast

thy beginning in glory and shalt comfort the Just: which walketh upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE SEVENTEENTH KEY

Ilasa dial pereta! soba vaupaahe cahisa nanuba zodixalayo dodasihe od berinuta *faxisa* hubaro tasataxa yolasa: soba Iad *i* Vonupehe o Uonupehe: aladonu dax ila od toatare! Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE SEVENTEENTH KEY

O thou third Flame! whose wings are thorns to stir up vexation, and who hast 7336 living lamps going before Thee: whose God is "Wrath in Anger": Gird up thy loins and hearken! Move and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

THE EIGHTEENTH KEY

Ilasa micalazoda olapireta ialpereji belioresa: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada *eranu* berinutasa cafafame das ivemeda aqoso adoho Moz, od maoffasa. Bolape como belioreta pamebeta. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

THE EIGHTEENTH KEY

O Thou mighty Light and burning Flame of Comfort! that unveilest the Glory of God to the centre of the Earth, in whom the 6332 secrets of Truth have their abiding, that is called in thy kingdom "Joy" and not to be measured. Be

thou a window of comfort unto me! Move and Appear! Unveil the mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the highest.

APPENDIX B

ALEISTER CROWLEY'S VERSION OF THE CALL FOR THE AETHYRS

THE CALL OR KEY OF THE THIRTY AETHYRS

Madariatza das perifa LIL cahisa micaolazoda saanire caosago od fifisa balzodizodarasa laida. Nonuça gohulime: Micama adoianu MADA jaoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonuçafe netaaibe caosajo od tilabe adapehaheta damepelozoda, tooata nonuçafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO; od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilabe noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilaba paremeji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paomebeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi omepetilabe oresa! Bagile? Moooahe OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloca uo uime.

Madariiatza, torezodu!!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

THE CALL OR KEY OF THE THIRTY AETHYRS

O ye Heavens which dwell in the first Air, ye are mighty in the parts of the Earth, and execute the Judgment of the Highest! Unto you it is said: Behold the Face of your God, the beginning of comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the Providence of Him that sitteth on the Holy Throne, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let it run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered. Arise! Move! and appear before the covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFILED KNOWLEDGE.

APPENDIX C

AN ENOCHIAN DICTIONARY

Arranged by Gematric Value

Gematria No.	Enochian Word	Pronunciation	Meaning
1	–	–	–
2	–	–	–
3	F	eff	to visit
4	D	deh	one third
5	–	–	–
6	A	ah	I, my
7	–	–	–
8	G	geh	not, only
	L	el	first
9	T, TA	teh, tah	is, as, like, likeness, equality, equilibrium
	ZA	zodah	within
10	ATH	ah-teh	works
	ZAH	zodah	inside, inner
11	–	–	–
12	–	–	–
13	SA	sah	within
14	AG	ah-geh	no
15	AP	ah-peh	unchanging, same
	TA	tah	as
	GAH	gah	spirit, spirits
	ZA	zodah	within
16	ATH	ah-teh	works
	ZAH	zodah	inside, inner
17	ES	ess	one fourth, a quarter
18	AFFA	ah–ef–fah	empty
	EL	el	first
	GE	geh	not, only
	TAFA	tah–fah	poison
19	–	–	–
20	–	–	–
21	–	–	–
22	BALT	ball-teh	justice
23	–	–	–

Gematria No.	Enochian Word	Pronunciation	Meaning
24	TAFA	tah-fah	poison
25	ASPT	ah-seh-peh-teh	before, in front of
	BESZ	bess-zod	matter
	SALD	sal-deh	wonder
26	BAHAL	bah-hall	to shout, to yell, to cry
27	–	–	–
28	BALT	ball-teh	justice
29	–	–	–
30	ADPHAHT	ah-deh-peh-ah-teh	unspeakable
	PAEB	pah-eh-beh	oak
	PASHS	pah-seh-ess	children
31	ASPT	ah-seh-peh-teh	before, in front of
	BESZ	bess-zod	matter
32	–	–	–
33	PAGE	pah-geh	to rest
34	DO	doh	name
	TOH	toh	triumph
35	–	–	–
36	ADPHAHT	ah-deh-peh-ah-teh	unspeakable
	ELZAP	el-zodah-peh	way, course
37	–	–	–
38	OL	oh-el	to make, maker
39	HOL	hoh-el	to measure
	TABGES	tah-beh-gess	a cave
40	BABAGE	bah-bah-geh	South
	TOH	toh	triumph
41	EFAFAFE	eff-aff-aff-eh	vessels
	HOATH	hoh-ah-teh	true worshipper, devotee
	TOL	toh-el	all, everything
42	ELZAP	el-zodah-peh	way, course
43	–	–	–
44	OBZA	oh-beh-zodah	one half, dual
45	TABGES	tah-beh-gess	a cave
46	GLO	geh-loh	things
47	HOATH	hoh-ah-teh	a cave
	SOE	soh-eh	savior

Gematria No.	Enochian Word	Pronunciation	Meaning
	TOL	toh-el	all
48	ELO	el-oh	first
	TALHO	tah-leh-hoh	a cup
49	–	–	–
50	OBZA	oh-beh-zodah	one half, dual
51	GOSA	goh-sah	strange
52	QAA	quah-ah	creation
53	BALTOH	ball-toh	righteous
54	TALHO	tah-leh-hoh	cup
55	–	–	–
56	DODSEH	doh-dess-eh	vexation
57	GOSAA	goh-sah-ah	a stranger
58	BOGPA	boh-geh-pah	to govern
59	BALTOH	ball-toh	righteous
60	I	ee	is, is not
61	–	–	–
62	–	–	–
63	ZEN	zod-en	sacrifice
64	ODO	oh-doh	to open
65	BI	bee	voice
66	ADNA	ah-deh-nah	obedience
	IA	ee-ah	truth
	TOTO	toh-toh	cycles
67	–	–	–
68	IL	ee-el	Aethyr
69	GOHO	goh-hoh	to say, to speak
	IP	ee-peh	not
	ZEN	zod-en	sacrifice
70	IAD	ee-ah-doh	a god, God
	OADO	oh-ah-doh	to weave
71	BIA	bee-ah	voices
72	AAI	ah-ahee	within you
	FAFEn	eff-aff-en	to train
	THIL	the-hee-el	seat
	TOOAT	teh-oh-ah-teh	to provide
73	–	–	–
74	IAL	ee-all	to consume
75	NAZPS	nah-zod-pess	a sword
76	TABAAN	tah-bah-an	governor

Gematria No.	Enochian Word	Pronunciation	Meaning
77	ABAI	ah-ba-ee	stooping, to stoop down
	ED-NAS	ed-nah-ess	receivers
78	THIL	teh-hee-el	seat
	TOTO	toh-toh	cycles
79	HOLQ	hoh-el-que	are measured
	PAID	pah-ee-deh	always
80	DAZIS	dah-zodee-ess	head, heads
	NETAAB	neh-tah-ah-beh	government
81	NAPEA	nah-peh-ah	two-edged sword
	NAZPS	nah-zod-pess	sword
82	BALIT	bah-lee-teh	the just
	BUZD	buh-zod-deh	glory
	TABAAN	tah-bah-an	governor
83	FIFALZ	fee-fall-zod	to eliminate, to weed out
	ZON	zodoh-en	form
84	LAIAD	lah-ee-ah-deh	secrets of truth
	OLLOG	oh-el-loh-geh	men
	PIAP	pee-ah-peh	balance, scale
	TOOAT	toh-oh-ah-teh	to provide
85	VLS	fel-ess	the ends, farthest reaches
86	DAZIS	dah-zodee-ess	head
	NETAAB	neh-tah-ah-beh	government
87	–	–	–
88	BALIT	bah-lee-teh	the just
	BUZD	buh-zod-deh	glory
	GNETAAB	gen-etah-ah-beh	government, only government
89	APILA	ah-pee-lah	eternal life, to live forever
	BALIE	bah-lee-eh	salt
	FIFALZ	fee-fall-zod	to eliminate
	LUSD	luh-ess-deh	feet
	PON	poh-en	to destroy
	ZON	zod-en	form
90	BAGHIE	bah-geh-hee-eh	fury

Gematria No.	Enochian Word	Pronunciation	Meaning
	SONF	soh-en-eff	to reign
91	–	–	–
92	TOANT	toh-an-teh	love, union
	VPAAH	veh-pah-ah	wings
93	–	–	–
94	GNETAAB	geh-etah-ah-beh	govenrment
95	–	–	–
96	–	–	–
97	–	–	–
98	–	–	–
99	FAONTS	fah-oh-en-tess	to dwell in
	MAZ	mah-zod	appearance
100	FABOAN	fah-boh-an	poison
	IAOD	ee-ah-oh-deh	the beginning
	MAD	man-deh	god, your god
	OIAD	oh-ee-ah-deh	god, the just
	PLAPLI	peh-lah-peh-lee	users, partakers
101	LONSA	loh-en-sah	everyone
102	OTHIL	oh-teh-hee-el	seat
103	–	–	–
104	BAZM	bah-zod-em	noon, midday
	MAL	mah-el	arrow
	TOANT	toh-an-teh	love
105	FAONTS	fah-oh-en-tess	to dwell in
	MAZ	mah-zod	appearance
	PAM	pah-em	beginning
	ZIZOP	zodee-zodoh-pah	vessels
106	AR	are	the sun, to protect
	EOPHAN	eh-oh-peh-han	sorrow
107	–	–	–
108	BAMS	bah-mess	to forget
	OTHIL	oh-teh-hee-el	seat
109	DOSIG	doh-see-geh	night
	ZAR	zod-ar	ways, paths, courses
110	BABALON	bah-bah-loh-en	evil, wicked
	BASM	bah-zod-em	noon, midday
111	–	–	–
112	–	–	–

Gematria No.	Enochian Word	Pronunciation	Meaning
113	ZIN	zodee-en	waters
114	BABALOND	bah-bah-loh-en-deh	harlot, seductress
115	EOLIS	eh-oh-lee-ess	to make
	HARG	har-geh	to plant, to sow
	ZAR	sod-ar	ways, paths, courses
116	POILP	poh-ee-el-peh	to be divided
117	NANBA	nah-en-beh	thorns
	ZIZOP	zodee-zodoh-pah	vessels
118	GONO	goh-noh	faith
119	RAAS	rah-ah-seh	the East
	ZIN	zodee-en	waters
120	GRAA	geh-rah-ah	the Moon
	OM	oh-meh	to know, understand
121	HOM	hoh-meh	to live
122	DARBS	dar-bess	obedience
123	LONDOH	loh-en-doh	kingdoms
	MOZ	moh-zod	joy
124	GNAY	geh-nay	to do, does
125	LRASD	el-rah-ess-deh	to dispose of, to eliminate
126	OMA	oh-mah	understanding
127	IADNAH	ee-ah-deh-nah	knowledge
	PRGE	par-geh	fire
128	TIANTA	tee-an-en-tah	a bed
	QUASB	quah-seh-beh	to ruin, destroy
129	MOZ	moh-zod	joy
130	VNPH	ven-peh	anger
131	ETHAMZA	en-teh-ham-zodah	to be covered, hidden
132	–	–	–
133	OVOF	oh-voh-feh	to be magnified
134	–	–	–
135	–	–	–
136	ANANAEL	ah-nah-nah-el	the Secret Wisdom
	BALZARG	bal-zodah-rah-geh	stewards
	IAIDA	ee-ah-ee-dah	the highest
137	FISIS	fee-see-ess	to do, perform
	ORS	oh-ress	darkness
138	–	–	–
139	SIBSI	see-beh-see	covenant
140	TIANTA	tee-an-en-tah	a bed
141	–	–	–

Gematria No.	Enochian Word	Pronunciation	Meaning
142	BALZARG	bal-zodah-rah-geh	stewards
	TIBIBP	tee-bee-beh-peh	sorrow
143	ABRAASSA	ah-beh-rah-ah-ess-sah	to provide
	MOLAP	moh-lah-peh	men
144	–	–	–
145	NOIB	noh-ee-beh	yes, affirmation
146	–	–	–
147	BRGDO	bar-geh-doh	sleep
148	ORSBA	oh-ress-bah	drunken, intoxicated
	TIBIBP	tee-bee-beh-peh	sorrow
149	POAMAL	poh-ah-mal	palace
150	MI	mee	power
	OLPRT	oh-el-par-teh	light
151	ZORGE	zodah-ra-geh	love, friendly
152	GIGIPAH	gee-gee-pah	living breath
	OLLAR	oh-leh-lar	man
153	–	–	–
154	VAUL	vah-u-el	to work, toil
155	MOSPLEH	moh-seh-pel-eh-heh	horns
156	LONSHI	loh-en-ess-hee	power
	OLPRT	oh-el-par-teh	light
157	ZORGE	zodoh-ra-geh	love, friendly
158	NOQOL	noh-quo-leh	servants
159	–	–	–
160	IO-IAD	ee-oh-ee-ah-deh	Eternal God
161	–	–	–
162	VAOAN	vah-oh-ah-en	truth
163	QANIS	quah-nee-ess	olives
	RIT	ree-teh	mercy
164	–	–	–
165	–	–	–
166	–	–	–
167	SALMAN	sah-leh-mah-neh	a house
168	–	–	–
169	PIR	pee-ar	bright
	RIT	ree-teh	mercy
170	–	–	–
171	APOPHRASZ	ah-poh-peh-rah-seh-zod	motion

Gematria No.	Enochian Word	Pronunciation	Meaning
172	—	—	—
173	—	—	—
174	OLORA	oh-loh-rah	man
175	—	—	—
176	BASGIM	bah-seh-gee-em	day
177	APOPHRASZ	ah-poh-peh-rah-seh-zod	motion
	INSI	ee-ness-ee	to walk on, to tread
	NIIS	nee-ee-ess	to come
178	—	—	—
179	BLIAR	beh-lee-ah-rah	comfort, ease
180	LIMLAL	lee-em-lah-leh	treasure
181	ZILDAR	zodee-leh-dar	to fly
182	—	—	—
183	BLIARD	beh-lee-ah-rah-deh	to be with comfort
	ETHARZI	eh-teh-har-zodee	in peace
184	—	—	—
185	—	—	—
186	BAEQUIB	bah-eh-oh-u-ee-beh	righteousness
187	MOOOAH	moh-oh-oh-ah	it rejoices me
	ZILDAR	zodee-leh-dar	to fly
188	BITOM	bee-toh-em	fire
	VNIG	veh-nee-geh	to require, need
189	—	—	—
190	QUASAHI	quah-sah-hee	pleasure, delight
191	IALPRG	ee-al-par-geh	burning flames
192	AMMA	ah-em-mah	cursed
193	LORSLQ	loh-ress-el-que	flowers
194	BITOM	bee-toh-em	fire
	PARADIZ	pah-rah-dee-zod	a virgin
195	ETHARZI	eh-teh-har-zodee	in peace
196	DLUGAR	deh-lu-gar	to give
197	ISRO	ee-ess-roh	promise
	VRELP	var-el-peh	an adept, seer
198	BALZIZRAS	bal-zodee-zod-rass	judgment
	DOALIM	doh-ah-lee-em	sin
199	—	—	—
200	LIALPRT	lee-al-par-teh	the First Flame
210	BALZIZRAS	bal-zodee-zod-rass	judgment

APPENDIX D

THE EGYPTIAN DEITIES AND SPHINXES: HOW TO USE THEM FOR SPIRIT VISION

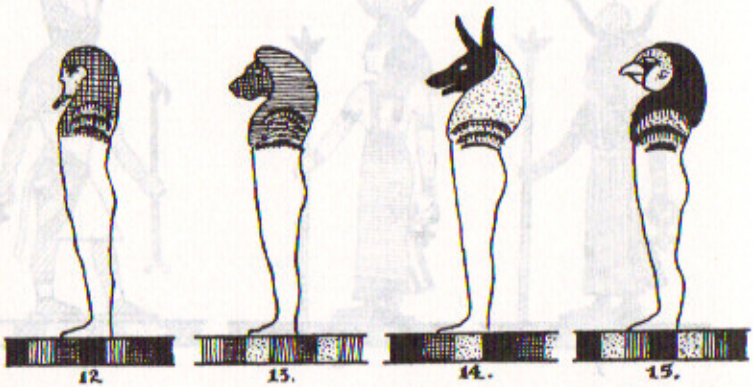
The fifteen Egyptian deities associated with the Lesser Squares of the Watchtowers (see Table VIII on page 114) are shown in the accompanying figure. They are shown color coded in order to allow the student to make replicas. It is suggested that every student make his/her own replicas of the Watchtower pyramids, the deities and sphinxes out of cardboard or heavy paper and then paint them appropriately with tempra or any other suitable medium as follows:

1. Make the sides of the Watchtower pyramid. Construct sixteen triangles of equal size. Then cut the tops off to make truncated triangles. Paint four red, four yellow, four blue and four black.
2. Make the Egyptian sphinxes. Construct a red lion, a black bull, a blue eagle and a yellow angel. Make each Kerubic figure the same height and width. Cut each figure horizontally into three equal sections. Then cut the middle section horizontally in half to make four overall pieces each. By interchanging these sections, it will be possible to form replicas of any of the sphinxes.
3. Make the Watchtower pyramid. Construct one truncated pyramid. Make the four sides the same size as the triangles. Also, make the truncated top surface big enough to hold any sphinx and include a slot on it near the center for the god.
4. Make the Egyptian deities. Construct small figures of each of the fifteen deities as shown in the accompanying figure. Leave a small tongue at the bottom of each god. Each god-form can then be mounted onto the top face of the pyramid by inserting the

tongue into the slot.

5. The pieces made in this way can be used by the student to simulate any of the Lesser Watchtower pyramids. Place the appropriate triangles on the sides of the pyramids, insert the god into the slot on the the top surface, and place the sphinx on the top surface near the god. Use this simulation to aid in Spirit Vision by stimulating the magical imagination.

8. 9. 10. 11.



12. 13. 14. 15.

Orange head
Blue Nemyss
Stripes: black, orange + yellow

Blue head
Orange Nemyss
Stripes: blue + yellow.

Black head.
Yellow Nemyss.
Stripes: Blue, yellow, + black.

White head with black + yellow.
Stripes; red, yellow, + black.

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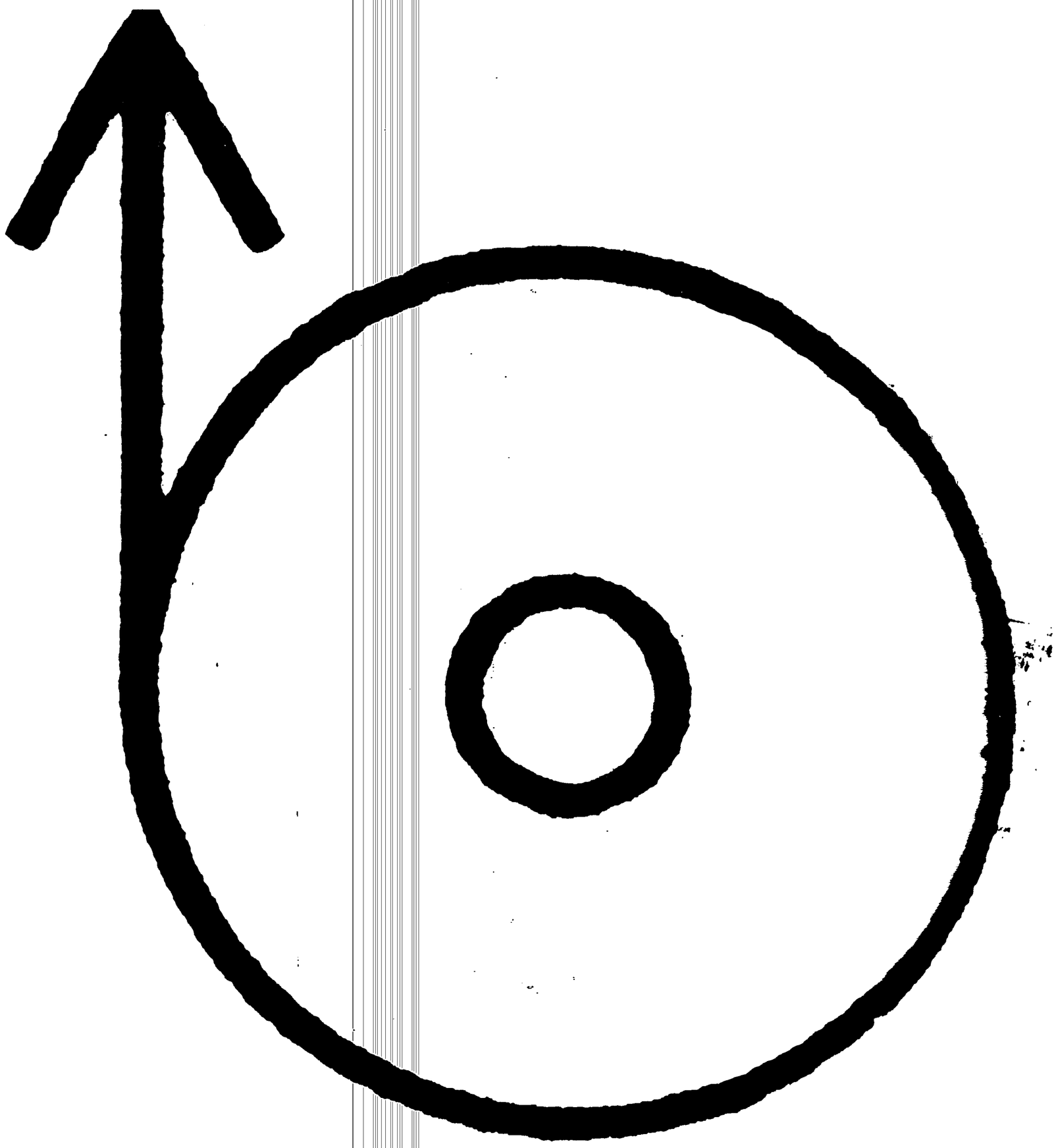

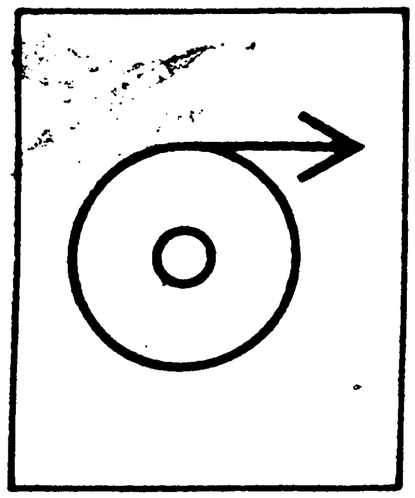

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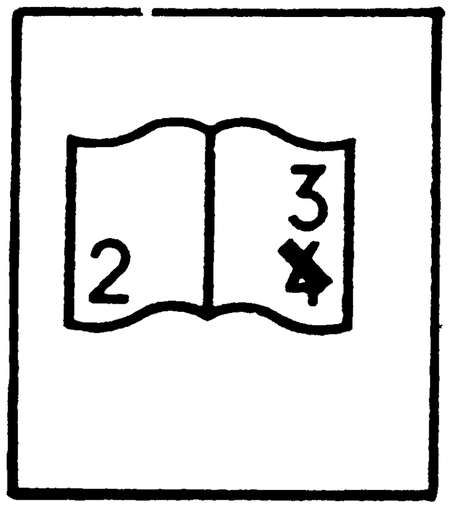

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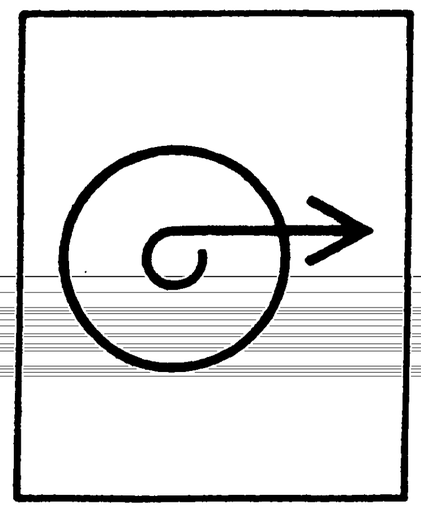

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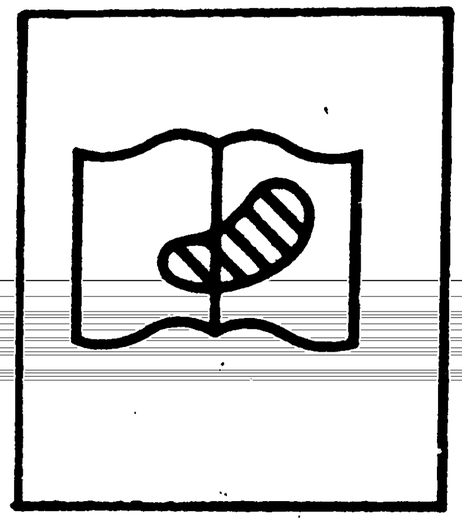

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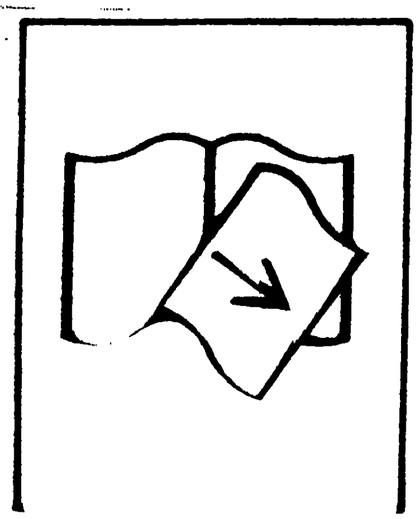

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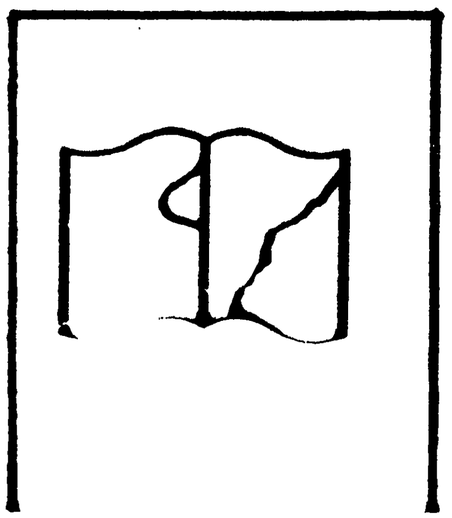

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Scientia non habet inimicum preter ignorantem

Aldaraialiue soyga vocor -- .g.

Tractatus Astrologi
Magicus.

11b

Aldaraia siue Sopga wcor.

Qui coniunctioni naturæ passus intendunt adnectere et
qui perfectam doctrinam ex veridis ductedinis appetunt ratione cuncta
detinentur primas restitutiones retrahi astribere vt vocis debent præterm-
tere que nos reuelantur primis materiis prodeuntibus. Multi enim
sunt subfulti et fingentes se illarum habere notitiam et defraudantur quia
multis rationibus sua iura restringunt decepti intellectu interueniente: sed
autoritatem veritatis a longe facultant. Quis enim est dei precursor sola
modo suis rationibus inuigilare opus sufficiens est, et de xxiij. tres me-
moriæ remittendæ et ad unguem operari hec que subiungimus quinario hec
septenario numero. O charissimi fratres dilectissimi qui ad honorem dei e-
minentissimi; qui est superna maiestas, cuius ex rodenati, optate precium
est vt nos et nos ad honorem illius festinamus, ad illius honorem et ad tolli
mundi benedictionem ad eius honorem qui celesti repositioni subiarent sum-
li modo terrene vt alij de nobis sunt instrumentati bonum precronizare facta
electa, gestum, deprecatum. Vt in primordio dei honor celebretur et ad
illorum remedium pigeat, vt nostri sint memores quando a subuertione ipsa
primus subripti. Et primis adhuc petamus facta illorum et dicta sub si-
lentio protectamus, qui nobis primi effirmatur. Quicquid enim habent-
ces habuerunt patribus nostrorum primorum fulcrat. Dicta enim deorum ror-
ruptorum hic possunt bona effici et mutata ad doctrinam illius qui mul-
tum temporis birissitudine requiritur, operam plenam et nos pigri
tantum teneamur adimere. Dicta omnium manu debemus deuenire que
sunt humana et omnes qui eis inuigilant inanitos reddunt. Cum ad com-
pantium partis relictis pars terrestris basi par no potest equiperari
Et nisi sola relictis que ex deitate possit diuisi, electior est, et pre
valentior ex terrestres sentenario numero distincte humi, sci que est ima
sa; quia in ista nobis est potissimus principiandi. Et ista dicte frugis nu
merus no potest precipi cum ista pusilla sit, ad relictis equiparantem, qui
a numerus millenarij naturi est illius, respectu qui nullo potest determinan
ner habitudo est terminationis. Terrestri no potest attribui numerus
cum ista breuis sit vita nra ad actionis [illegible], in qua omnis [illegible]

MVSEVM
BRITAN
NICVM

terminssione aurad vitalid tadipimus, que in bono et in malo distinguuntur. O qua foelid erunt, quibus paid boni contiget, nullo enim tempore erunt altebrabiles, et in illa parte erunt habundantes bonid uniuersis. Igitur bene imitari debemus ad illam partem doctrinaliter regnosenda Quia deo fauorem tohibente illam partem contingemus.

Hic incipit liber Aldaraia secundū hoc quod nobis predixerunt illi qui nobis tehiberant auctored, qui de deo et de partibus celestibus in deserto fuit reuelatus. Et isti tres magistri simplid ribanis celestibus per xv. annos. Quorum facia sunt nobis nomina, Semisprimus, Dussurdedus, Sudetertius fruitus Eaur doctrinam ad unguit et plenarie scripta obtinentes, et illos superna maiestate dirigente et uiam directam perfectionis illis propalante delegamur in Indiam maiorem. Quia deinceps illa partem maxime orrasmy passi sunt illi, qui primo dominum suum prodiderunt. Et ideo illa terra maiori debita fuit exposui qua aliqua aliarum. Quare in illis regionibus magistri prestagati arrestarunt. Eas tamen regiones de terrenis partes fertiliores eligimur, de omnibus partibus terrestribus et simplis partibus celestibus comparantur. Unde Eir manifeste puenilat ratio, quod ibi boris materia primo per summum dominum fuit depressa. Et primus pater noster si fuerit prima fuito ibi ad esse ut quidam referunt. Unde illi Regis prenominati peniteas, et tangis in suis hereditatibus hereditantes, ut regionis sue a subiectionibus malignis redderetur eis eius. Regis contradixerunt et obuij fuit, tamen quilibet sua iura gaudeat in tam propriam partem defendo, et illius partem. Quia si omnes de quibus fuit essent et nobis abominarissent, quas diu possederant et filiis qui sibi subiacebant et eorundem possessionibus et substantiis non intendebant, que depopulationi patrum tanta esset. Unde probant ipsi tres prenominati quod nationes diffinita eis non permittitur iter meum. Unde dominum nomina subiacent Eir promittendas, primus semnoud, secundus Lutes, Jorbim, Moteab, Nexoides, Pulcrius, Grolon, tabari. Boras, iuxta tres tribus regibus prestacatis, quasi in foro ranfaru astabat. Undeque in quo prenominatis locus de parte aduersa procedentibus rei illi qui intrauerant imo proprium ab impetitionibus protegere. Quidam cum sorte mea Zendelanio patrui parentis terram illam inhabitandam petebant. Et per sagittam illam tonitruationis qua fulgebant. Et alij intendebant tandem tuti cum eisdem efficiebantur possessores. Iure possidendi initium sumentes a patribus carnalibus. Unde illi frustrat ab illis petentes quo rē minimentur in ea possidendo. Ex parte aduersa eis obiiciebant inquietudo, quo iure fuerimus ad illam petendam. Unde tertius questioni eorundem talibus fertur dedisse responsum. Si de seruorum meorum beneplacitis deuenerat, minuetabo. Quod ius eis prestet animum et petendi rationem. Negotium de parte aduersa pietas aduocati et offitium subintrauit talibus intulit, si in exercitione seruorum meorum inhesserit, qui Regis sunt et Imperantes eundationis iuris, quo possessa petatis audire festinarent. Unde pars illa ad eos instimulatur, ut eis illam proponatur, prout ratio dictauerit. Sudetertius eidem minimum instituit. Nos tres a parte celesti superna summus delegati et ad auditum nostrum deuocauit, quod ante Eaur ciuitatem quidam eorum sitis Gabet, ad quem singulis si diebus quidam non deportarentur, nec ut esset deditum Goloranstum, maligni seruitibus domus Eore protensione no esset ratum dominium posterum, neq obmisimus. Ad Eor autem, est ut uos. si. sumodo Gabeatis protestionem Iurisdictionem malignorum seruitium in tanta Eor terra submittitur quod contrarium, est eis protestas Eorus meum bonus adquirendi et illos sanos et incolumes in penis infernalibus detrudunt. Unde uolumus ut nostra propria confessione Eminus ueritas nobis patefiat. Ita uero quia tellus ueritatis illos produxit, ueritatem nolentes subterfugere confitebantur, quod ita fuit in ueritate ut dictum fuit in sermone. Unde simili modo a nobis intendimus, si conscientiam possitis inquirere, quo minus Colorantes seruitibus malignis Gabeatis. Illi si sine tales confitem abnegauerunt, Quia si seruitibus illud esset requisitum diffuso tempore effugere. Confitebantur etiam si ex tali facto in esse omnino tutos. Ergo Eor terra est ipsa terra ueritatis nos ad detenti estis ut Eius nostro ueritatem pandatis. Si si abuerint uestris, uidet regiones Orbis illius analysmate, defuncto Gabeatis sermone digerunt, Eor et terra ueritatis et Eius nominemus sunt retulistis. Ergo rogemus fuit dignitis, si datum esset nobis illud finem, ut. Ergo illud nobis possimus remunerare. Ergo si illud nobis rem.

mirémus, nec sufferitis terram vestra tueri, nec vos ipsi vos tueri.
Relinquatur nobis tanqᵃ propria. Quia tandem protegemus, eruelis vestris
Intuentibus. Ipsi respondentes dixerunt. Videmus si vobis placeat. vt vos
adimpletis in presentia presbyteri Joannis qui nobis dominatur. et quic
quid ipse diffinierit, ratum habebimus. Igitur ante suam presentiam ve-
nimus die crastina, die eminente qua terminus prefigebatur. vocabimur
tur ante presentiam Presbyteri Joannis. et via verba protocolla
strenue ordine proposita ante presentiam sua proponebantur. Vide
qua plurimum mirabatur verba intellectus tonentibus. Et postulabat
frm. Legi nomina prenominatorum. vt ei panderentur. Quorum quilibet
nomen sibi appropriatim reuelauit. Et temporis dignitate, qui magis anus
provectus erat, ante alios nominabatur. Dixit. Numquor Gnde-
tertius, qui potest dici decus tertius. Consequenter dixit alius. Nos vero
Duo nunc sed decus, qui interpari potest decus secundus. Vide alius. Equidem vos
dicitis dicit. Nominor Demosthenes, qui potest nominari decus primus. Er-
go est me vera quod vos possitis vicinis vestris a subiectione diaboli
liberare. Quod affirmantes se facturos confidenter eruelis Intuentibus
adiutorio Divino precambulante, et adsit. datur a deo nobis possibilitas.
hanc et veritatem possessionis, vera et veritatem terminos et veritatem sub-
stantiam protegere. Ergo de vobis aliis datur nisi notitia quod ideo
vestis non potestis operari. Scio etiam quod vos non potestis tueri; quia
fatuitas vestra dixerunt quod ipsi vocant Solecaustum secundo et stulto
protecti, nec aliud conflat alicui vicinorum qui, vestris regnis subiacent.
Nec vos deo estis tuti, nec ulla pars vos sunt protecti. Constituebantur
tertium ipse verum. Et quicquid vocant ipsum. Sibi diuidicare natum habent.
Considebant etiam plurimum, ad alios quicunque ab eis Iudicium suum
optimum fieret sibi acceptabile nec, vel de quo nec diuinitatem. Ip-
si respondebant. Nos nos offerimus nec aliud quod nec equidiacet.
si habile vestre accipiant, ad vos spectat, quod nationem nostram audi-
tum. De quibus vestrum erant vadi. Ego animum suum vobis
seriatim pandat. Et ita de parte vestra animos suos, emittentes
sine protestatione, vt ab omnibus quos inde protestis possit sibi utrinque
diffinitum fieri. Interimitus predictis vadiis inuicem. Ego et pars
mea

mea fauorem administrauimus. vt unusquisq; vestrum allegret, quod
ratio dictauerit fauorabiliter annuerit. Et vos qui vestris maiores virtu
ortoris subiacetis. Iuriperam igitur in nomine sanctissimi et eminentissimi
nostri Trepliris. Cum unus sit deus in substantia et tres in persona.
Nec per aliquid datur dubium, minoratio, qui est pater patrum et ante a me
dicitur. Et omnia que futura sunt, velit vt sint. Nisi cum sue vo-
luntati prenalet. Vt ego ad sui nominis dignissimi honorem et ad omnium
nostrum remedium hanc rem possim perficere. Et vt mihi meum consequar
et iuris mei partem. Nec illud mihi illorum auferam, nec sui iuris parte.
Scitote nostro quod honestati sunt dediti et propter veritatem honestatem
hoc quod ab eis ego tenebantur a me perficere. Quia res mea ab illis
est perficienda, sicut illorum propria. Et cum simus unionis admixti sui
domini unitate. Et in uno iure omnes simus, si possumus, et in uno termi-
no vult distributo omne possibilitatem qua quilibet potest adimplemisse.
Video quod tenentur a me perficere, ne illud homicidium imputetur, per quod
ideo homo de medio meum tollatur. Ergo quia debent in illo termino, esse
et respondere. Et ille terminus in tali termino statuitur, quod duobus Enma,
ne nos possimus prenalere, vt tanta pena redimatur, quantam imponat
homicidium. Debent a me postulare vt pene sint minutes, qua indixit
homicidium. Ergo cum tenear si respondere pro re quam possim adimple-
misse. Et iste terminus mihi in presenti negabatur. Et ille terminus qui
seruo alter[illegible]. Et propter inconuenientiam, cui videt
rem istum si[illegible] cum pene addurunt in iusto martyr-
rio. Et ne[illegible]ma finis vel potestas a deo
mihi est t[illegible] tempori assistendum et quod
eodem pos[illegible] nequam, non teneor pro
regnare, in[illegible] ad mortis pene exceptus ipsum. Ad deo
quia a domino [illegible] querentia, velo obsessioni te[illegible] ab et pene
sit imminuis, et tor[illegible] vt sunt adunata. Et ne diffi[illegible] termi-
no domino sit obligatus, pro me posse quia scio qui in breui [illegible]
repetita cunctatur. Nam denigrat meritum dubio, nisi pena[illegible]
nisi plebiscitum plenis fauoribus habeat. Et de quo nisi pe[illegible]
scientiam plenariam, omnium de terminis videmus. Et ipse confessus
dubio eorum omnes, non possit videri per appellationem, que meum et

bilas, in existentia rerum. Sed quia video tuam instantiam interpellationem. Et quia iuridicus in dampno si sipal operarer qui potest dici Liber. L. Et erit ad tuum commodum, et ad tuę mortis propugnaculum, si ego operarer. Post capitulum libri. C. propter possibilitatem quam mihi tribuit deus. Ly te volo ubique doctrinam adimplere, ut mortis similitudinem induas et ante eorum presentiam demutis habeas apparitionem. ut vir defunctus eorum oculis et visus scriptas. Et ego non intendo dicere rationem pretermissa. Quia quidem fuit primus terminus tuę mortis prefixus tibi in Mundi. Consummatum istius libri dispositionem qui dicitur Soyga. Et virtute istius nominis dignissimi quod est particis celestis sanctus angelus. Et quod in secundo capitulo libri. M. incapitulat quod dici potest ysoga. Et propter virtutem quam in libro digno dedisti ut strictum ad meum commodum. Et propter virtutem quam imposui filii tribus mortibus cuiusdam libri bigoce volo, ut ita vir apparebat ut in presentia eorum defunctus et visus appareat. Et ut quilibet eorum qui a nobis deberent expetisse auxilium contra tuę mortis offensores, tuę mortis pene debeatur subiici. Et illi quibus debetur tua protectio commoda, modo inimici sint spiritualiter. Unde per rationem quibusdam debebitur, et in infernum retro raptę trahuntur. Quibusdam debebitur quod delectabiles paradisi sedes ingrediantur. Ubi sunt illi qui mihi multum audierunt, ubi sunt illi qui volunt et estimat, quod mihi illorum more credam auferendo. Et quod vir non volo auferre, misi mihi more de gur diverso malorum et illorum, ne audiret, et quod me audirent et quilibet illorum debebat me aliam illorum doctrinam retinere, nos competebat. Igitur de quo ita est. bene regnum istud penes nos licet residet. Cum dicat alibi. ubi bene animus meus sedet ut ita per eum dicam dominetur. Per ergo ista sit quia causa ut sic vocatum, quod potestas cuiusdam in nobis rationalitatem et mee perpetuata. Igitur autem perficiat et perficiatur ende ab Et ipsum commendo ante appropinquando, qui triginta tribus gradibus ascendit ad mundi circumferentiam. absentia hec remanendo. Cum rationem modo quidem. Cum hodie (ergo alius) audiam audiam. Quod post sanctis pede propter commodum et spiritus. Igitur ut cuiusdam partis scripti sui. eadem rationis ornatus depingat. Et propter eloquium et propter, magna fabulatione, quia in eo termino patiebantur me. Et quia sic dedicatum. Quod possibilium regum. ut multis possint accumbere. Cum modi

promittantur, nolumus nostram aliam rationem propalare. Sed igitur quod vobis placuit studiare, ratum habebimus. Igitur laudo, imprimis quod regnis dominetur. Et quia vos fruitis regnorum pastes, et possetis diri possessores eo ut vobis teneantur quam doctrinam studere. Igitur dico, si detur vir possibilitas quam homini tuisi a morte, per vis quod duos qui primo inditio, ornavit. Igitur laudo, deo dilectatur, quia volumus quin tuisi. Et ut omnem infirmitatis a regnis in perpetuum propellamus. Et secundum dictum nostrum doctrinam edisseretur, proponimus usque ad terminum quo luna. p. orbes adimpleverit. Hinc omnis illi voluntati deo, studeat assensum prebuerunt.

Igitur in hoc nos ad honorem dei eminentissimi qui tempore non recidatur et in omni tempore est permansurus. Hinc fit ordinum sui mus Liber declaratio, qui potest Soyga nuncupari. Et soyga dicitur agyos ethicos transversis, quod dicitur deus nec ministerialis. Iste enim deus est ministrorum populorum. Et ideo liber iste quia nomini assimilatur. Quia dat originem rebus ministris et in vera veritate omnium precedet rebus rerum generibus, que sunt. Et scientia omnium bonorum et malorum inchoamus et meta, quia plenariam doctrinam habet et horum plenarium de quo loco partis recessis omnia signa possunt oriri. et etiam planete. Docet etiam principium elementorum et humorum nostrorum et inchoamina ventorum et opera que sub luna sunt in sompositione tocius. Habet etiam planetarum et earum nominationem per tibi recepta. Docet etiam qualiter recepta possit dirigi. Et elementata et qualis sit angelorum nominatio. Et qualiter possint manifestari postremum. Quando audacia scientie et intelligende. Et qualiter vir perpetuatus in eo sit nominatus. Et quantum humanum in eis formet. Splendet etiam qualiter eorum planetis sit coniunctus aut etiam et eorum planetis quod natura sua separatus magnum. Quidam eorum dominum sunt ignis natura. Quidam aeris. Quidam terre habet autem planetarum et aquarum habentes. Docet etiam qualia sunt regna et dei [illegible]

Et qualiter vnusquisq; debeat versari in fide ratzoeira et que sit fi-
des ratzoeira ad videndi salutem. Distinguit etiam quot sunt velamenta
circ materiam et quid sit eorum virtus et in quo sustinentur et que
sit eorum fides in propriis proprietatibus. Et quid sit quod ab eod.
primo oriatur paradisi partibus, eorum administrat et cora eiusdem
distinguit. Demonstrat qualiter in paradisi sint duodecim site vire-
tutes. Et quod officium hominis earum attribuatur, propalat quali-
ter primus homo principium sumpsit et completionem. et sub cuius
regimine pro merito resedat. Quis etiam fuerit eorum per quem anima in
corpore fuerit introducta. Quid etiam eorum acceperit, ad quem in
gressit et in quo eum introduxit. Que fuerit fides, in qua fuerit refo-
cillatus et vitam obtinuerit. Que fuerit prohibitio, quam transgredi non
deberet. Nobis revelat rasus in quibus decernabimus propter eiusdem do-
ctrinam. Qui etiam in subversione terrena fuerint distincti ad homi-
nem. Quid etiam in subversione terrena fuerint distincti ad homi-
nem adipiscendum. Multe etiam res, que sunt e-
numerande, prout ordo exigit. Dat etiam de quolibet homine et de
quolibet muliere cognitionem, sub quo signo et sub quo planeta fue-
rit contentus. Et de omnibus aliis que sunt Saturnine et sterilis
qualiter possint fieri fructifere. Et in rasu docet qualiter anima
fuerta possint resignari: per alium eorum datur cognitio de aliquo
rei ortu, vel que utilitas possit a re proredere, ita ut obtineat pre-
fertam sententiam verbi sapientie, si ei non administretur. Quod liber
cognitio docet etiam in libro qualiter quod debeamus sui domini
nos scilicet, cum deo nostro fruamur. Et qualiter omnibus vite perdu
rat vitam donat in divine complectentes fine debimento. et esse eo, nos
esse mutabile. Explicitum est quod sit totalis finis libri, eorum de,
finem illustrat. Restat videre que sit materia, que intenditur mate-
rie sit scripture. Exercitatio est quam de scripture proficuus
Et circa eadem ratione existunt sententie. Et hoc subponitur, qua
nobis sint omnium rerum elementum ortum. et qualiter processimus ex
nostra. que signum sint. et vite exercitia ac bona, que ad malum. Et
quod natura sint homines et si homines esse cum in divine similes,

detur hec mala. ||.

In radijs radijs radius precedit geometros
Et radius radijs radios addit obtemperatos.
Transcendens radios radijs numeris magis addit
Colus enim pim numerorum retinet radiorum
Qui radios numerat, numerus remit radiorum,
Et radijs ille radius numeris magis addit
Signo numerorum radij nostri radiorum
Rerus absq; fere mellus potuerit dubitare
Si absq; timore sint nec quem dubitatio turbet
Est ejr eruditor, quam quid quod vita decoret
Omnigs mundo per se subsistere possit
Cibus enim numeris temnit, tenet absq; tenebit
Posse sinum clarus clarorum mille magis Sol.
Horum quoddam distinctum mille furatur.
Omneq; numerorum pre mille feras aliorum
Et sic distinctus durat dum sint tibi bis sex
In his hic mundi totus dirutus esse
Et radij nobis curiuis prestita hec est.
Et ideo qui sunt dum cognoscere promptum
Et ideo numerus tantus datur et sit habundans
Nubis dum cura sint tortura nobis
Si sit malum eximum nostre mysterium
Et tantum unus unus ego sit quantum
Spes preter unum quo non datur alter
Astri fuerunt et unum non numerat nostrum.
Unus sed sepe totum cognoscat, unum.
Ego quod nomen, ego nostre, mens tenuis
Ego quod nomen hec non nos nostre mysterium
Dat radius nobis prestatum, addit

N ostrie doctrina bona dist[illegible]namus, malo
P er bona, nastratur idemus lata potestas
D er mala dyramus qui fit breuiatio farta
I eis qui vestri fuerant bonitate repleti
C ebiterant quamus per my datur virgo potestas
D my super hos nobis. Ergo retinemamus, vadely
P er partely per quaty Dominus romanet, vostely
C ergo directis emeis nostrantur vadely.

C onditor in numeris numeros roncludit honoros
E gredens numeros vis roncludit numerari,
Q ui steteas, numerat, Neptuni nostrit Carcinas
I y deitate pater roganit runcta creata
E t nobis a patre datur roganoscere nota
H ic a patre datur numero quod runcta tenentur
C ondita sub numeris tenemur, numeriscq; vrcedimur.
E t patri ronfert numerus duy rondita signat,
E t runcti numeris a summo patre ligentur
C my dabit in dextra certos reprobosq; sinistra
G audia plementur meritis, cruciatus iniquis,
I ec tenet numerus numerans tenet omnia sorny
E ego dand dextata pna superominet omni,
V t numerus dand ipi sibyle omnia rondita tenet
E go tenet runcta quy roncludimur in duo

T erminant lineę nobis hec signa meridiat

E t bis sex ternarii sunt patres ide creator [illegible]
E t patres ide creator bis fert septuaginta
B is septeny portat aries qui nascitur de P Aries
A tqs tenent aries nonies sex quinqs signa in

est bis

E t tria Taurus habet numera qui nascitur de A Taurus
Q uinqs tenent Taurus sex septuaginta figuris 1. 70.
A tqs nouem portat Gemini quod nascitur de T Gemini.
A tqs nouem 1. 90 decies gemini dant sex elementa 90
E t ter 1. 15 quinqs tenet Cancer qui nascitur de E Cancer.
E t quinquaginta bis Cancer fert minus duo 1. ccc. prefic bmm 105
E t Leo fert bis sex fortis qui nascitur de R Leo
Q uadraginta Leo tribus affert quinqs figuris 45
T er 1. 27 nouem portat virgo que nascitur de C Virgo.
Q uinquaginta nouem proprijs fert virgo figuris.
F ert seruy Libra bis sex que nascitur de R Libra.
B is duo Libra tenet ruy quinquaginta figuris 1. 54.
S corpio quinqs 1. 15 sexies tenet ter rauda nascitur de E Scorpio.
C entuy quinqs 1. 85 minus per se dat Scorpio nobis.
A tqs tribus emeis Sagittarius oritur de A Sagittarius.
B is 1. 84 puto 98 quadraginta orto Sagittarius affert
D at bis quinqs quadraginta Sagittarius orto 1. 98.
A tqs nouem Capricornus habet qui nascitur de T Capricornus.
H ic emeis septies 1. septies 29 nymbi dat minus duo.
A tqs nouem nobis dat Aquarius, oritur de O Aquarius
O cto sunt emeę 1. 800 centuy dant quinqs remotis
P isces habet bis sex et nobis nascitur de R Pisces
B is 1. 80 quadraginta nobis dat [illegible] habenda
E go Deus datus y se manet atqs manebit
I ccirco nouem bis sex tibi signa reformat
E go manet nouem qui signa manent sine

Ortum planetę sibi sumunt ex elementis

[illegible] planetis nouem dedit ide Creator [illegible]
Q uinquy portat per se bis sex elementa
H ex septem nouem centuy quinqs [illegible]

9

S aturnusq; sexies mobis datus oritur &c · C · Saturnus
T res, nonies portat &c C que dantur xxdies
O rtoginta nonies orto portant xcentena.
I ellus natus prodit Iuppiter &c · R · Jupiter
R bis sex portat bis sex R donat xxdies
I llius tria bis septies donant nonaginta.
M arsq; Iouis natus audax datus oritur &c · E · Mars
E Marti donat ter terny quinq; ferenda
Q uadraginta tulit septies Mars frontis figuris.
L umine splendenti sic semper nascitur &c · A · Sol
A tria fert terny tria Soli donat Labenda
S ol quadraginta semper donat minus uno
A tq; Venus Soli sequitur que nascitur &c · T · Venus
T er tria T portat Veneri que donat xxdies.
S eptuaginta tulit Venus bis ny quinq; figuris.
M ercurius Veneri sequitur qui nascitur &c · O · Mercurius
T er tria Mercurio dedit O. que carga ministrat
C entum quadraginta nonies sept quinq; figuris.
L una sequens iterum ny sit vaga, nascitur &c · R · Luna
R sibi dat bis sex que terny portat Labenda
B is duo quinq; ferunt et quinquaginta uocabunt.
S aturnus nobis iterum datus oritur &c R Saturnus
Q uater et portat ter B que dantur xxdies
O ctoginta nonies orto portant cententa.
A st iterum nobis producit Iuppiter &c E Jupiter
E ter quinq; tulit ter ter quinq; ministrat
I terum tria bis septies donant nonaginta
M arsq; Ioui natus audax datus oritur &c A Mars
Q uater et portat ter B que dantur xxdies
Q uadraginta tulit septies Marte frontis figuris
L umine Soles Sol semper nascitur &c I Sol

V bis orto tulit Sol bis orto ministrat
S ol quadraginta semper donat minus uno
D ny Soli sequitur rursus Venus oritur &c · M · Venus.
Q ue Veneri donat M bigenti tria portat
S eptuaginta tulit Venus bini quinq; figuris
E rgo pater in gradibus sunt ista potentia primum
E rgo completum rerum rursus dat exordia
I gitur &c meta rursus detur rapido circo
H ic sit vt circa portant primatum principium.

Conditor, Qui omnium est principium tribus modis est intelligendus. sunt, est, et erit. Et sunt inquirenda cora, et tempora, et motus illius sicut ea; que subnouentur, et per eum mouentur, et in quo ista debent recidere, et ab istis existere. Principium enim triplex est, quod est Conditor qui constituit res que fuerunt, sunt et erunt, et que ab istis existere possent. Tempora et cora, et corundem subuertiones. Orietur istis qui est conditor et immobilis et est materia nichilominus rei que exponentie subiici potest. Et ita primus modus predictorum diffinitus est ad existentiam. Secundus modus est signa et cora, et termini et eorundem subuertiones, et quicquid sub eis continetur. Tertius modus est planete et eorundem in cora repetitiones cora iterum, et eorundem diffinitiones et retractiones et positiones, numeris subiectionis Lunidaris et periodales edificatis, cora, et eorundem proprietatibus. Deus est altissimus et gloriosus, bonus sine motu, qui in excellentissima Maiestate est Deus et bonus in personis et bonus simul in substantia. Verum tamen miserum non nocet Theodo enim est et manifestatur in operibus omnium rerum dita nisi naturaliter et nisi positiua optimet. Omnis ratio que natura est diffinita, quia ista cum tanta Sonoritas in minutis numeris. Hec simul omnis ordo numerum systema. Cum enim sentiat dare tot varias formas in diuisibilibus quas determinat infinitas formas, que multis Lunaribus circumductibus non submittuntur, numerande hec simul est qui habet omnia, signata omnia et omnia numeros simul est ordinis. Cum ita est. Quia omnis stella circum simul ipse numerat et sibi sibi nostri Regnum Lunaris

adesse. Quare cu bonus sit et melius erat ei simile, noy est ista materiay prestans vt ipse possit coro assimilari, vnde contraxit corpis ginty. Deinde est interius et exterius roadmotuy motibus est similis. Et cu creatus consentit de se mouimenta scribere sicut illa et sua, ney subuertioni ei sint subiacentia. Est etenim qui consentit et conredit rei numerari. Hec qui fuit et est et erit pater in deitate regnoui tu rta creata. s. rationes receptas corporuy celestiuy, coru et metas vaiando et signa et planetas et humanay totaliter subuertiony. Hoc est. Et no bis a patre datur regnoscere nota. s. ea que ei subiacent et ea quoruy nobis datur regnitio. Quamis regnoui et regnoscit et regnoscet tm pora et exteriatas et coru in quibus debent exteriri. Certus est acius mobilis et noy stabilis, nec interius nec exterius. Noy mobilis et stabilis interius et exterius et sine motu. Testimet est, vnus deus principiu et Conditor, qui est pater et creator omniu que sunt hec fuerunt, hec erunt. pro uno ponitur et multi sunt in nomine, quantuy ad vnius romparationem. Hec multi romparari nequeunt dignitati, imperio et operuy quantitati, nec boni subuertioni quay omnes ab eo contraxiuus. Quamis unus indignus est in tantuy quantuy unus numerus gerit. Quando unus dignus est unus simi lis uni per numeruy. Est mobilis uny indignus noy possit subsistere in subuertione semper adesse; sed ita est, quod ille redditor est dignus et sic nihil per numeruy in uno. Ille qui dignus est semper permanet immobilis nec in tempore, nec in temporis quantitate. Hinc a patre datur numero quod iunota teneatur. Quare dubitay erat vt unus pater patria a patre possit deo contradere nec ipse aliquo possit contradi in tantuy quod adse ochibet et indigentiay. Dic est. Erat similis ei, cui quilibet debet deseruire nihil. Una omnia creata sub numero veniunt numeri est redditi. Et est unus sanctus redditor qui durabit in omne tempus. Et diuisus est numerus et partes exhibet per numerum hinc unus et permanet in de. ne sic. Sic sint multi numeri bacinteri ad sicadiny et intelligendiny uni giuny et augmentuny circadiny. Una multi in uno fuerunt, sunt et erunt asserentes et rendition signat numerus. Et pater confert ministris duiy condita signat. Duobus patre patriy et redditor et exterius discurre

principiuy, quod exterius terminus est. Quodday corpus quod decibe rat et sine motu. Eius enim mota et noy motu inferiora corpora mouetur. Stabilesq; manens dat iunta mouen. Hoc fuit uny prima Angelorum constitutionis, spiritus, qui tot fuerant, quot tentuit oratio Retap ret son iuges. Duodecim numero proprietatis et substantie multiplicato. his omnibus in uno corpore combinatis, quamobrem fraudente de tentu in tenta uolent omny et tentuy et tentuy milia. Dixit quo diny mihi de corpore fuerit respondiny. Tot fuerant, oratione ter multiplicata et transuersa, hi terni ter transuersi. Tot fuerant dignq; tunitati libertinantes et maie state dignissime. Tot fuerant qui sunt digni, qui uidit suas pro decreti ne noy habitant, quantuy temporis circuit, fruit in celo, et in terra, panis nostruy. Illi fuerant qui adhesterunt obsequiis superne Maiestatis. Ergo pa tri contulit numerus. Et iunti mandatis a primo patre legitur, tu illos ab inimico sequestrauit et confert. Emy dabit in dextra Cristi reprobosse simitra. Et confert si mandatus iuny delectetur in illis, qui sue Cristo agonizant et erit, nos reseruiuus pro obsequiis sue, si prestatuut, dona exhibens. Sic quod in uno noy possit deprime. Emy donuy est arripuit ab eo qui mihoamy si ministrat. Sic quod uny illos erat cognoscens Gaudia secutur meritis, tenuitatis inquis. Et Cabmidantes diffe mitur de Creatore, qui in uno tentuit et tribus modis subiacet adesse et de quo in uno remanet et de illo mihoat adesse, et tribus est resistentes redditoruy omniuy, que in machina tondita sunt, nocesse est. Et in qua so lus est unus numeri constantia et de quo in se obtinent patrias iuny, stitutionis omnes si subiacuntur et de quo quod uire subiectoria singulis ou assimilantur. Hec trinet numeruy, numerus tenet omnia sicuy. Con sequentur diceiny est, uny numerus in numero per unu reuolutus, et unus explat geniciny. Unus per numeruy de est, et per unuy reuolutus numerus sicundus et numerus minor, sicut subiacet tal exemplo. Dixit est actus que sunt duo et similes uoces addunt, et duo per similes omny. Dixit quod similes uoces tentuit numerus, duo assimilatur, qui no est, nisi unus deus; manifeste dicitur et numerus deus secundus simili tudiny numeri in uno. Et per est similiter intelligendiny in duabus per

substantiis numeri, scrud in uno signo et in uno planeta et in duo
har ratione similis est super omnia rondita terra. Et numerus diuersis
locis reddit, sicut unus unus iuncta duo dirunt. Et numerus maior ab
uno usque ad summum qui possit dici et ille possit dici, quod ultimorum non
habeat, scrud est ad dei exemplum. Quia ille ergo deus deitate sua
superemineat omni, et predicitur, deo numerus est similis, scrud in uno et
in maioritate, in quantum possit extendere. Quia nullus summus po-
test comprehendere, sed ille comprehenditur per istum qui comprehendi
non potest, et sic est deus omnis ut supra dicitur. Qui stellas numerat
Psalmi nostri Qui numerat, sy deitate pater regnant iuncta creata. Er-
go deus deitate sua superemineat omni. Iste ergo tenet iuncta sine re-
nuntiatur in uno. Et iste omnis est pater creator, sy trinis nomine no-
tinetur xii. Litteris, et per unam subuertionem diuinus substantia et
numerus in eis continetur diuisus numerando qualitas. Ergo bis sic ternata
tenet pater ille creator. s. per subam, numerum literarum, et per qualitatem. Et
pater ille creator bis fiet septuaginta. Collatur ille pronomen nec reperi-
tur in eor coro substantia nisi qualitas.

at. ex

De P. Est est intelligendum, qualiter omnitas potest in se esse hoc est
quod in se continetur et quod de se erit hoc quod est, et quod erit hoc
quod de se erit. Et cum hec littera P, nobis demonstrat omnitatem fe-
cundi et se deum de se. Quod esset similitudo. Ista consentit de se. Quod
esse se in beatitudine se. Ergo hec littera P, tractat xpm et et P na-
titur. Duos. Quare et quo P in uno complexit, nascitur et ideo insi
nuauit, uoy nascitur et ideo insi unus est primary, forma debet esse in se
at. i.
una, debet esse similis ei, et qua ratione debet esse una, unus in se
una est deque, unus [at una unus in se i est de ee, unius] similis est in
uno. Quando P continet quod pariet et se ecce [at de esse] unus fecundus unus
et, ecce erit, mbedientes et nomen eius Musen quod in una lingua sonat Ipsum hoc
at. ti. at. beat
est. Et ille in prima forma retinens se in se ad esse, sua pariet secundum, et per-
ratio unum populum sanctum. Et ex quod ergo pariet secundum; nomen eius
sub

sub nomine dicitur Leuname; quod nobis sonat Emanuel, et quod in xpo
trino sine dicitur Sued, quod in nostra lingua dicitur deus. Hic in est. d
littera P. fuit, est, et erit principium, medium et finis, et exhinc abundanter
dicitur in una forma, in uno. Unum principium est pater et quod esse pa-
ret fecundum et fecundus dicitur per medium. Et quod de se debent fieri sibi
adesse. Dicitur terminus, quia de se omnis terminus concludit in se.
Ergo nulla pars, pars est per se. Ergo pars est et pars in uno. Er-
go nulla pars partem est minorans in uno. Ergo pars in uno de uno no
est minorans: sy melius ergo est intelligendum, inter se substantia et qua-
litatem.

Quæritur. Cum P. sit in unitate, quare cum unus sit, de eo nascitur
tur. viiii. hoc cum inde nata sint quatuordecim; quid erit de illis, hoc quod
sunt in illis, hoc quod potest esse de illis hoc quod in illis debet continui
ri hoc quod in illis continuitur, hoc quod de illis erit quod in illis con-
tinuitur. Ad propalandum consequamur quod in unitate nisi per
erit. Cum unus est in se in uno, quomodo potest esse minorans in uno?
Cum fecundus non sit minorans pro patre fecundus dans de se non est
minorans patrem. Unde sic manifeste dicitur, quod in uno nomine re-
mentur et in uno non est minorans. Dicitur quod in uno continuitur
relapsa terrestria et infernalia. Et in nomine Ihesu uno omnis ge-
nu continuitur celestium, terrestrium, et infernorum. Modo habe-
tis unitatem et vnica ara non est manus quærendum. Ihesus in uno po-
test relapsi est patres, qui sunt patres et dii patres in unitate in ecce
stibus Ihesus in uno patres in transgressibus est patres qui sunt patres
et sunt patres in transgressibus Ihesus in uno patres impugnamus est
patres qui sunt patres et dii patres in Ihesus. Ergo multi sunt in
uno. Ergo illos pro deis non est minorans nec ergo substantiam
minorans substantiam sine ipsis inseparabilibus. Ergo scientia de om-
nibus habundanter. Sic enim est qualitas una est. et de una sunt bis
septem. Omnis in uno duplicatum in tribus. Ista transiens duplicatus
in tribus et quod in se habent, sicut in duo ista nomina Iesus

Vnuꝯ duo duplicatum in tribus illo transuerso duplicato in tribus et quod in fine retinuerat. VII. simul in Eor loco nomine Emanuel. Vnus in duo duplicatum in tribus illo transuerso et duplicato in tribus et unus in se detinuerat quatuor, simul in Eor loco nomine Deus, Erunt sic XVII. Ecce per formam et tabule rotarie in duo simile sui, hoc est dmy Zabeab tria et roma, nebunt xiiij. Et tribus nominibus separatis Iheſum. Emanuel et Deus et multiplicatis et transuersis in tribus et separatis illis per xiiij. hoc sunt xiiij. Supererit Deus, qui est unus. Et compone nomina hoc ordine xiiij. Et tali modo nomen Zabet pars xiiij. et Zabuudanter est ibi ratio. Quare super. P. sunt xiiij. et quare in se non plus, nec minus Zabet.

Et subfulta breuis sit, normula, versibus istis
Atripias primum, cape tertium atqꝫ secundum
Cumqꝫ secundo dmy tertium et quartum simul, adde.
Tertium et quartum unum quinto iunge sibi uno.
Quartum unum quinto sextum tu iungere distabi,
Sextum unum primo tu iungas atqꝫ secundo.
Omnia rontcidens tibi quindecimum superabit.
Ego bonum est pars per se et pars xiiij per se
Hec tria nomina nobis normulas separat ista
Emanuel Iheſum, nec non unctura deus sit
Et post istorum pice transfusa cementus
Nudabat atqꝫ caput modium finem sibi sumat
I in bis septem et bis septem nomina iunge
V i tibi bis septem duodena nomina sumas
E t quem P quadabat accepit et sibi nomen
S ed quod deest est superabit sic tibi simplex

Et nec iste sanus sit habens obumbratus, Eo hoc sub quo iunctum tuo
forme sic disposite Ego Zabeab Iheſum muſchi, Iheſum muſchi, Iheſ
ſum muſchi. Et iste tres simul Eam tertium Zabet

Si aliquid

Si aliquis esset in periculo, ita ut deberent membra sua detruncari
Si recuperaret sal figuras in mundo et possit sal scribere, salua re,
et in omni loco, ubi habeat timorem de amissione membrorum. Iheſum
muſchi. Iheſum muſchi, Iheſum muſchi. Emanuel Leuname. Emanuel Leuname,
Emanuel Leuname. Deus Sued, Deus Sued, Deus Sued. Iheſum Leuname
Deus muſchi. Emanuel Sued. Iheſum Leuname Deus muſchi. Emanuel Sued.
Iheſum Leuname. Deus muſchi, Emanuel Sued: Iheſum Leunamed: eus muſchi emanu:
el Sued: heſuncle. inamedeus muſch. iemanuel Sued: eſum Leunamedeu. ſmuſchi emanu.
el. hoc est duobus bis. VII. per unum bis
hoc nominibus duobus bis. VII. per xiiij. et xiiij remanet deus. Dutinus fu,
et superius quid scitur de illis. Ad consequendum manifeste quid. Vnus co,
rum formant rapud illius rum partibus ſuperius. Secundum formant ſpatiu,
lat. Tertium pertus in anteriori parte hoc ad humilitatem. Quartum
lumbos. Quintum posterius brachia. Sextum in anteriori parte brachia.
Septimum testiculos et berenda. Octauum anthas et pectus. Nonum ex,
tra dextram et partes illius. Decimum pedes ſiniſtrum. Vndecimum ſu,
dam et partes et affines. Duodecimum pedes dextrum in anterioribus.
Tertium decimum pedes ſiniſtrum in anterioribus rum illis partibus. Quat,
tuordecimum rotunda et mediocritas auricularium. Hec manifeste Zabulis
quid ſint hoc quod est hoc quid erat in illis per materiam. Conſequenter
addendum est quid potest esse de illis. Ad quod ſpectat, ut ſuper Eor
diſputauimus. De illis naſcitur deus. Qui est immobilis per formam
et est duodena pars mundi et parua pars ſua est, uersus orientem.
Natura sua est ualida et ſtria, et aſſimilatur igni noſtro elementorum
compoſitorum et aſſimilatur rotunde nubi nocte compoſitorum. Ignis
ani humorum per formam et ea, materiam predictarum. Et Zabet
quod dominus in ea partibus et in illis mediocribus in duabus partibus
Cetera ſimilia Zabet dominum in quatuor partibus et dimidia et in
tertia parte unius dimidie. Ego ſpectat ad horam quod de futuris
dicit dinoscere, ſicut in Eclipſi, quod maxime in maiori parte Eam et
tem nſortant, que est due partes. Ego est inſpiciendum illis quid de
futuris debent diſputare, ſicut in Emana ſubiectorum, et in Domini,
bus et Zabis ſuis, ſtatuum partium, et ſuper Eor in Eis partibus

maxime misceriant. Et sunt ter ista pars habet principium, medium et finem. Principium est pars ignea. Medium est pars ignea ex ignei partibus. Finis est pars ignea ex ignei partibus. Ergo ad ignem dirigitur, quod potest esse de illis. Ex consequenti videndum est quid in illis debet contineri. Ex illis debet contineri hor nomen Aries quinque cetera, unum. Quia si nomen non ignoraretur, cognitio rei pateret. Et illud nomen non plus nec minus in se continebat quia v. figuras. Et sit hor nomen Aries. Contineri debet sirut ista composita sunt de xiiij et xiiij quod Aries portat quinque figuras. Et omnia nomina que de illo sunt formata, formant se per formam similem ei. s. in quinque cetera. Et ista quinque cetera sumantur de constitutione totius corporis quadrati per xiiij partes in omni parte. Prima pars est Iecui. Secunda pars est eshul. Tertia pars nesme. Quarta pars ssami. Quinta pars usnum. Sexta pars Amsen. Septima pars eente. Octava pars insddu. Nona pars ehlei. Decima pars eenie. Undecima pars hhuln. Duodecima pars taderma, amune. Septima decima pars sddue. Octava decima pars nleie. Decima nona pars Educh. Quilibet istorum habet principium, medium et finem. Et inde formantur nomina ista atque tenent Arietis. Et super est Arietis qui habet principium medium et finem. Et iste decem et nouem stelle posite sunt pro parte corpis, que superius nominate sunt et posite sunt pro tertia parte quinquagintaquatuor que sunt 18 Et unum quod superat principium capit sibi annos Et iste decem et nouem stelle, que contra nominum pro istum numerum sunt pro meditatione. Et una que superat est pro meditatione Arietis duo hh ulenh eecem. Insdd eamiih eenne. simum eiesiz, amehe. ubnel eecu. Insdd nehiih eenie simbima mssss. amuhhh. ulnh nieea. Sunt istu, nota sumitur decretum, decretum est quia parte corporis formantur, et quod est minimum de quo debeat sumi tabula Arietis quadrata disposita de xiiij minutis in xiiij minutos manu retrograda scripta. Prima tabula est principium tabule respicit

manum scribentis sequens est medium. Tertia in tanta deorsum dimissa est finis. Quarta, que decimum sonat, est principium leonis. Et sic est dispositio sequitur, quantum diffunditur tabula Arietis. Et representantur 39 nomina, et quorum numero sunt finis decem, et nouem nomina et unum quod superat. Ortodromy terminus est arietis. Et ortodromy, que sunt prout, sunt principium per materiam principium. Ista quinque figure Arietis tenent nomina sibi. Nomina stellarum sumpta in prima disposicione Tabule. Deum, caalh, mmmech, ueusi, ueisu, delhh, emede, imehs, neeute, usius, uneue sadel, aasu, uemed, enmum, suehs, uenne, mauai, emsim, neihs, eminss, elaal, heidde, aumen, mineuh, idumu, ueusu, iheul, sisna, eenee, eemin sshuh, seaum sndum, uaeeu, isenum, eedea, hidns, emel. Iste ortodromy stelle, que decem nouem posite sunt per materiam in initio xlim. que de se tribuunt principium, medium et finem. Meditatio est xxxm, finis. Liiij. his dictis Gabin, dantur discussum est, quid in illis debet contineri. Consequenter diramus, quid est, quod in illis contineatur. In illis continentur duodena pars mundi per materiam. i. in prima hora prime diei mensis, et sic in reliqua in qualibet prima parte diei trimestris totius mensis, et medietate diei integre, et in fine diei integri, qualibet pars diei sic dissimilis dirutur mensis, secunda hora et tertia, et sic deinceps dicitur esse dies huius diei dicti, hoc est decem, quia Arietis habet esse gradus, et qualibet eorum habet principium, medium et finem. Et sic in triginta diebus 30. mensis habet principia, que reddunt gradus ccc unum, qualibet habet principium medium et finem. Ergo principium, medium et finis complent mensem. Ergo hore diei complent. Quia humanum subest huic habet respectum de eisdem quod de sit est principium. Et principium habet respectum de eisdem quod de si est. Ergo earum pleaarum naturam est inspiranda. Naturalia ratione habet principium fac et finem ipsius se complentis se continent in se et se terminat qualibet horis, minutis horis habet tertiam — minutis in se continet unius mensis et minuti. Et de proprio terminos in terminis addent. Prima et sic. Et sunt recte et sic. et perficiunt unius diei spacium in unitum et quamdiu

Et quid in illis inscribitur per tantum spacium quarab vltabis debet
rarefieri. Tricesima prima et tricesima septa et tricesima prima et tricesima
sexta sunt calide et humide ex parte orientis arridentalitis
qui in illis prodit in curcy superiores debet esse lxx. annis xlja et xlvja et
lija et lvja sunt frigide et humide contra partem orientis arridentalitis
Qui in illis primo curcy diei distrenit. Vinet quinquaginta quinque annis.
Sexagesima prima, et sexagesima vja. Et. lxxxja. et. lxxxvja sunt frigide
et sicce contra partem orientis arridentalitis. Qui in illis octuagesimo
bebit, vinet xxx. annis. Et ego signum Dicis ita decrepit duodena
pars mundi. Quia ibi dbi penitur per subam et mensis est ei pro
qualitate, determinat in omnibus aliis subiectis, et in omnibus aliis qua
citatibus, terminis et locis subiectorum supradictarum stellarum et
illarum naturas. Unde de Martio sumit primum diem, et bi. et xi.
xbi et sic de illorum qualitatibus, que menses diruntur et eorum sub,
stantie nominantur signa. Et illi qui nascuntur in eis partibus, tali sub,
erunt regule. Unde maxime opus est ut inspiciatis subam. Que et illa
beant diuersas naturas et varias formas, et officia diuersificata que
substantijs submittuntur. Et propter ingressum, egressum, diramus
officia, que eis competunt et in subiectione officij materie naturam ag
nosc, dce signa materie, ibi esset, aliquod complexum ab ea contra
rient. Istis affimet, quod operabitur officia, quia in quorum mate
ria dominatur. Circa in componentibus stygia inuisa et pos
sibilia, fortia, laboriosa, nimicos et monstra, amicos, et omnia subiectio
nes. Et subiacent quia augent aeria. Et denominatur ex quo, quia augmen
et fortia et retta officia, in quibus dominatur, quia ad illos pertinet
tat, quod parent ei in labore, quia virtute, quia adiuuantur. Simul
metal vinum, quia et metalla multiplicantur et simul, nimis rami
fical, nimis autem fundit aeria et pessimum. Et nimis, non debita,
tur longe temperate complexionis est. Cum nobis plus de substantia
et nimis minus, non debita, Et nimis [illegible] quod est contrarium. Cum signum
est mobile quod [illegible] motum numerum, plene et sine est, mobiles
Et qui

Et quia signum est vnum et multi in eo continentur. Et no est
minorandi subiectionem vnius. Et est bonum esset racionem, qua mul-
ti habent diuersos respectus in illum longitudine et arbitrio. Vie grossum
rum eorum rapiue. Et duo nuncupatur nobiles. Circa nos nouantur
constitutione maiori magis quam racionem illorum arbitrio. Et est mobi-
lis
lis secundum diuersa subiecta sunt planete de coro mouentur et stelle que
sunt, eius, nos tamen omnes. Et sicut omnes qui subiacent, mouentur per
asserationem et mouendo corpora sua de coro ad eorum et permutati-
onem subiectorum visum. Et ideo quia est mobile et subiectionis pre-
dicte et nos mouentur maiori constitutione. Et illi qui sunt in parte
maiori constitutionis illis est bonum seminare et arare et dyrahere terras et do-
mos et prata et rampos. Et eis est utile maxime propter emptiones et
subarare laborem in constitutione maiori partis. Et si in illis diebus in
firmentur predicti positis per totum annum, in quibus est illorum infirmitas
firmitas et cruenta eis
illa nos erit eis recura In uno die ante illos dies erit diuturna positio
ante illum diem. Et si post illum diem infirmetur, nos diutius affligetur.
Et malum tunc superuenit et remanet sicut ille qui diu detinebat langue-
re. Et sicut ille qui est quatuor quarta
tremunt manus hec alius qui est paralaticus. Per duodenam partem, tu-
di intelligitur mensis qui diuiditur martius i in prima hora primi diei
mensis. Et sic, intelligas in quolibet termino parte, diei mensis habet totus
mensis et moderate diei intelligi in fine diei intelligi Augebat quod
diei in estimata diuisus mensis Secunda hora et tercia et sic deinceps
diuisus at est Duo quinque dies et est addita. quia Deus habet hec quadrus et
quolibet illorum habet quinque in anno et finem. Et sic in hoc numero di-
ebus hec mensis habet quinque quia eodem quadrus. Et deinceps qu
libet habet quinque quadrus et finem. Ergo quinque quadrus et finem
complent mensem. Et ego dico complent hunc est quod duo habet
dominium robustius signe. Martius quia signa alios mensis Ma-
rabet signa
addat similes sibi, scorpius, similes de sibi, sunt est illud per materia
Ergo infimus qui nascitur in hoc mense, inspiciendus hec secundum

subiectio est rad. esse
est subiectio ad esse. Dextor scit et dextus ad magnu honorem de-
bet pervenire. detrimentum patietur. nur? quia rito irascetur et iy
gratiam statim reddibit, bonam formam habebit, virgidus erit multum, cu
quam apertam habebit net divis erit multum net pauper. sid adulter.
Cui est quis rei causa. signum habebit inter scatulas et iy medietate
scatularum, habebit caput infirmum. iy suo habebit cruciatus tres viratrices. mor-
bum interiorem elapsis fere xxxvi annis, a suo fe liberatus fuerit, sera-
bit lxxx annis. hijs ab eo transactis, vivet xvi annis. Et mensibus
v. Et iy primo die primitive cuiusdam mensis quedam scatula surgit annis talis est
at 8. forma .o o. Est est amica, ei ad omnia negotia sua expenda; si iy
isto die primo vitalis aurea, inscripsit. Valet, similiter et iy septi
at d.
mense iy tertio die. Et iy tertio mense iy xi. die. Et ser de signis.
de tertio iy tertium et dicitur iecui. Qui natus est iy scatula, ista sci-
rabit duos die, naturali' duo quinq; mensibus duo quinq annis. Iy secundo die
orimuntur scatule tres et talis inspicitur sic forma: o o o o: et nato iy
isto die predicto, noy sunt boni. Qui iy isto tri o bus fuerit na-
tus, tribus mensibus durabit duo tribus annis et iy mensibus duo septendo-
rum annis et tribus mensibus. Iy tertio die apparent scatule quinq, que
at d.
talem arripiunt formam o o. Et qui iy isto oritur, vivet tribus
annis et tribus mensibus: o o o o: duo nove annis et 9. mensibus duo
viginti et novem annis et o o o o tribus mensibus. Iy die quarto dom
scatule rapiunt quatuor quarum talis est forma. o o o. Qui iy isto na-
at d.
scitur vivet xi annis et tribus mensibus duo o o o o. 33. annis et tri-
bus mensibus, duo centum annis tribus mensibus minus. Iy quinto die qui-
at d.
dem scatule ostendunt hyemem talem est forma o o o o o o o o Qui iy
isto natus nec existimandus vivet 75 duo 60 duo 75 Iy sexto die, qui
at stellas
se tantos natos procreatos et nutritos scatule 20 quarum talis est
forma: o o o o o o o o o o o o annis iy isto tempore vivet, vivet 70 an-
nis duo 80. duo centum viginti annis Iy septimo die surgunt 25. scatule
quinq apparent o o o o Qui iy isto gradientur, vi-
vet 91 annis duo o o o o Iy duo 91. Et octavo die
octobris

at. o o o o o o o o o o o o o o o o o o o o :
o o o o o o o o o o o o o o o o o o o o :
at. surgunt
oriuntur scatule. 30. que tales arripiunt forma: o o o o o o o o o o o o o o o o o o o o :
at. isto
Qui iy isto oritur vivet 20 annis et quatuor mensibus duo 37 annis
at. d.
duo 52 annis. Iy nono die surgunt 29. scatule que sic disponuntur
at. isto
Qui iy isto nascitur, vivet 18 annis, minus quatuor mensibus: o o o o o o o o o o o o o o o o o o o

Cum superius [at.d.] recta P. proponebantur. Vnde tabula gemini sic formatur. Vnum in duo dupleratum in tribus. Sed transversa duplerato in tribus et quod in se detinet quatuor, sunt in Eor loco nomine Deus. Vnum in duo duplerato [tmy.] in tribus illo transverso duplerato in tribus [at.d.] et quod in se detinet duo. sunt in Eor [at. loco] nomine On. Vnum in duo dupleratum in tribus illo transverso duplerato in tribus et quod in se detinet tres sunt in Eor loco nomine Bon. Cognitudo tabule Deus on bon sued no nob deus on bon sued no bon [nob.] Deus on bon sued no nob Deus on bon [at.d.]

Fy primo die surgunt stelle tres sunt Eis apparent: o. o o : Cui in istis scribit, dimet 18 [dedet orto] unus vel 24 vel 30. Fy 2° die manifestantur quatuor, sunt Eis apparent o o o o. Cui in istis scribitur dimet 15 vel 18 vel 21. Fy tertio die manifestantur 5. sunt Eis apparet: oo oo o. Cui in istis scribitur dimet 13 vel 16 vel 23. Fy quarto die manifestantur 6. sunt Eis apparet: ooo oo o: Cui in istis scribat, dimet 8 unus vel 12 vel 25. Fy quinto die manifestantur 7. sunt Eis apparent: oooo o o: Cui in istis nascitur, dimet 7 unus vel 17 vel [at. xl.] 15 unus. Fy sexto die manifestantur stelle [at.d.] octo, sunt Eis apparent: ooooo oo: Cui in istis scribat, dimet 5 unus vel 32 vel 48. Fy viio die manifestantur nouem, sunt Eis apparent: ooo ooo oo: Cui in istis scribat primo [at.d.] dimet 15 unus vel 18 vel 50. Fy viiio die manifestantur decem, sunt Eis apparent: ooo ooo oo o: Cui in istis nascitur dimet 9 unus vel 20 vel 30. Fy nono die manifestantur duodecim, sunt Eis apparent: ooo ooo oo o: Cui in istis nascitur dimet 13 vel 22 vel 42. Fy xo die manifestantur 12 sunt Eis apparent: ooo ooo oo oo: Cui in istis scribat dimet 10 unus vel 23 vel 30. Fy xio die manifestantur tredecim, sunt Eis apparent: ooo ooo oo o: Cui in istis nascitur, dimet 10 unus vel 28 vel 70. Fy xiio die manifestantur quatuordecim, sunt Eis apparent: oo oo ooo oooo: Cui in istis nascitur dimet [at.g.] octo unus vel 19 vel 90. Fy xiiio die manifestantur quindecim, sunt Eis apparent: ooo ooo oo ooo o: Cui in istis nascitur

nascitur dimet tredecim unus vel 16 vel 48. Fy 14° die manifestantur sedecim, sunt Eis apparent: ooo ooooo oo ooo: Cui in istis [at.d.] primo scribat, dimet [at.19] 18 unus vel 22 vel 52. Fy xvo die manifestantur septemdecim, sunt Eis apparent: ooooo ooooooo ooooo o: Cui in istis nascitur, dimet 13 unus vel 40 vel 100. Et Eor [at. norma] notitia maxime observatur in terra ubi Gemini dominantur. Et [at. similiter] simili modo obtinet dominium in terra ubi Libra dominatur. Sed in tantum est differentia quod per duos annos minus [a] seruant. Et similiter obtinet dominium, ubi Aqui- rius dat sua iura: sed in tantum differentia quod duobus annis et dimidio vel minus seruant. Ergo hec tria Gemini, Libra, Aquarius una natura gaudent, quia sunt valide et humide. Ergo quia habent diuer- sas significationes. Et dum ab alio distat in suis negotiis sunt mi- nucia vtarum supradictas rationes.

[15]

Eidem quæstioni et eodem ordine dispositi versantur recta A. qui versabantur recta T. Vnde tabula tamen sic formatur. Vnum in duo dupleratum in tribus illo transverso duplerato in tribus. Et quod in se [at.d.] detinet quatuor, sunt in Eor loco nomine Deus. Vnum in duo duplerata in tribus illo transverso duplerato in tribus, et quod in se detinet tria sunt in Eor [at. loco] nomine Leo. Vnum in duo dupleratum in tribus illo transver- so duplerato in tribus et quod in se detinet duo, sunt in Eor loco no- mine Os Cognitudo tabule Deus Leo os sued vel o Deus Leo os sued vel o Deus Leo os Fy primo die surgunt stelle gemini sunt Eis ap- parent: o ooo: Cui in istis nascitur, dimet 12 unus vel 30 vel 42 vel 54. Fy [at.2a] 2° die surgunt stelle sex sunt Eis apparent: o ooo o: Cui in istis scribat, dimet 10 unus vel 20 vel 40. Fy 3° die surgunt stelle septem sunt Eis apparent: o o o o: Cui in istis scribat, dimet 10 unus vel 18 vel 34. Fy 4° die surgunt stelle octo sunt Eis apparent: o o o o o: Cui in istis scribat, dimet 8 unus vel 30 vel 60. Fy quinto die surgunt stelle nouem, sunt Eis apparent [al. o o o] o o o: Cui in istis scribat dimet 9 unus vel 40 vel [60] 90. Fy sexto die

Ecedem quæstiones vt eodem ordine disposite versantur infra E. que versantur infra A. Unde tabula Cauri sic formatur. Vim iy duo duplicatum iy tribus/ideo transuerso duplicato iy tribus vt quod iy se detineat quatuor, sirut iy eor loco, nouē Deus. Vim iy duo duplicatum iy tribus: ideo transuerso duplicato iy tribus vt quod iy se detineat tres sirut iy eor loco nomine Dau. Vnum iy duo duplicatum iy tribus ideo transuerso duplicato iy tribus vt quod iy se detineat duo, sirut iy eor loco nomine He. Longitudo tabule Deus uau. he. Sued uau. eh. Deus. uau. he. Sued. uau. eh. Deus uau. he. Sued, uau, eh. Deus. uau. he. Iy primo die surgunt stelle quatuor, sirut Eir apparent . Qui iy ishs oritur bimet. 40. annis bee. 45. bee. 60. Iy secundo die manifestantur stelle gemine sirut Eir apparet . Qui iy ishs oritur, spirabit bimet. 14. bee 42. bee 63. Iy 3°. die manifestantur stelle gemine, sirut Eir apparent . Qui iy ishs oritur bimet. 14. bee 70 bee 75. Iy 4°. die manifestantur stelle tres sirut Eir apparent . Qui iy ishs nastitur, bimet. 17. annis bee. 39. bee. 67. Iy 5°. die manifestantur stelle tres sirut Eir apparent . Qui iy ishs oritur, bimet 7. annis bee 21. bee. 82. Iy 6i°. die manifestantur stelle septem, sirut Eir apparent . Qui iy ishs oritur, spirabit 12. bee. 36. bee. 48. Iy 7m°. die manifestantur stelle octo sirut Eir apparet . Qui iy ishs nastitur, bimet 7. annis, bee 28 bee 64. Iy 8m°. die manifestantur stelle octo, sirut Eir apparent . Qui iy ishs oritur spirabit 2 annis bee 33 bee 63, annis . Iy 9m°. die manifestantur stelle 2 sirut Eir apparet . Qui iy ishs oritur spirabit 3 annis bee 28 bee 28 bee 63. Iy 10°. die manifestantur stelle gemine sirut Eir apparet . Qui iy ishs oritur spirabit 3 annis bee 30 bee 33 Iy 11°. die manifestantur stelle tres sirut Eir apparet . Qui iy ishs nastitur, oriabit 10 annis bee 60 bee 63 Iy 12m°. die manifestantur stelle tres sirut Eir apparent . Qui iy ishs oritur annis 10 annis bee 60 bee 64 Iy 13m°. die manifestantur stelle tres sirut Eir apparent . Qui iy ishs oritur . . . abit 14 annis

Iy octauo die manifestantur stelle septem sirut Eir apparent . Qui iy ishs nastitur bimet. 5. annis bee. 25. bee. 45. Iy octauo die manifestantur stelle octo, sirut Eir apparent . Qui iy ishs nastitur bimet. 40. annis bee. 45 bee. 65. Iy nono die manifestantur stelle tredecim sirut Eir apparet . Qui iy ishs nastitur, spirabit 45. bee. 48. bee. 63. annis Iy . decimo die manifestantur stelle 14. sirut Eir apparet . Qui iy ishs oritur, bimet. 28. annis bee 37. bee. 70. Iy xi°. die manifestantur stelle 15. sirut Eir apparet . Qui iy ishs spirabit bimet. 45. annis bee. 62. bee 83. Iy 12°. die manifestantur stelle 16. sirut Eir apparent . Qui iy ishs oritur, spirabit. 13. annis bee. 42. bee. 73. Iy 13°. die manifestantur stelle 17. sirut Eir apparet . Qui iy ishs oritur, bimet. 35. annis bee 54. bee 74. Iy xiiii°. die manifestantur stelle 18. sirut Eir apparent . Qui iy ishs oritur, bimet 49. annis bee. 70. bee 82. Iy . xv°. die manifestantur stelle nouemdecim sirut Eir apparent . Qui iy ishs oritur bimet. 52 annis bee. 57. bee. 100. et. 5. annis Et Eyr norma maxime obseruatur, vbi Tamus dominatur. Et Shuckar obtinet dominium iy terra, vbi Virgo dominatur. Et Shamasch iy est differentia quod Eir unus annus spirant. Et Shuckar modo obtinet dominium iy terra vbi Capricornus dominatur. Et Shuckar, intantum iy est efficacior, quod Eir unus annus et dominium, 2 annis spirant Et Eyr hec tria signa, Tamus, Virgo, Capricornus tria, natura gaudent Quia sunt frigida, et sicca. south et ortum meridiei. Eyr quia Eir bene 2 annis spirationibus. et unus ab altero extat et ista cognoscuntur Et sunt numerus totius phi. secundum existimo

vel 28. 29. vel 74. Jy xiiij° die manifestantur stelle septem, simul et
apparent . ooo . Qui ny ipsis oritur dimt 14. vel 53. vel 80. Jy
ooo
xv°. die ma ooo manifestantur stelle sic simul et apparent : ooo : at
ooo
Qui ny ipsis nascitur, durabit. 11. annis vel 33. vel 99. Et hec norma
at Eubet
maxime observatur, vbi Cancer obtinet dominiu. Et similiter ob-
tinet dominiu ny terra, vbi Capricornus dominatur: Sed, in tanta ya
differentia quod per bm annu et dimidiu, minus sperant. Et simili
at pisces.
modo obtinet dominiu ny terra, vbi Virgo dominatur Sed similiter ny
tantum est differentia, quod magis sperant per bm annu. Ergo est
tria signa. Cancer. Scorpio, at pisces Virgo vnt, natura gaudent, quia sunt
frigida et humida. Ergo quia habent diuersas significationes vt vi-
at d.
dicat
nu ny ab altero differt ny suis regionibus, sunt ministria superioritatis
Solaris superioritas rationis //.

Hic qz sunum claruit inceptu suscipit ignis.

Principium summit A P R A tria signa · Ignis ·
V ignitios nomy tria sunt que dant vestimenta.
E t sunt qui Aries Leo, st Sagittarius rectus
I mutus, sed nobis loquy datur ignea virtus
Q ny valet et spirat contra pectus Orientis
E t generatur ny Eo simuy natura leonis
H ec tria ny certuy signy dant Octungentos et nonagintas.
P rincipiuy summit A P R A tria signa
A riemuy Leonis sagittarii quod simul dat Cancer
A thera cum ea ignea, nemo contra ignis
E t primus vacat et regis quod floruit Eo...
I ste ego manet in tanto ignis Exhalatio
A ereus nobis tunc Cancer qz datur
E qz tunc in vita nobis qz ...

aliénatura splendenti traditur igni
my Saturnus mist, Aries talis reperitur
qz aries ipsis prouidunt, respz bircis
my Leone Venus existens spirat, et audet
ur, est ista bonus iacius, et rex mulieribus
ar ratione duo mas femina dantur, ny duo
at fecit
astrum ny nocta bonus est, sic femina duos
qz Sagittario valet, audet Iuppiter ingens
qz bircus talis res prouisse bircis
ro proprietate sua vnqua, Virgine ranina
et minu potest my proprietatibus ignis.

Sit licet in motu firmu capud hic capit Aer.

Incipit esse gudey aricis data cuncta uerba · Aer ·
Principiuy summit A T R O tria signa
qz Arcy donant tria qui sunt Eo elementa
t sunt qui Gemini, Libra sit Aquarius rectus
d natuy triginta nomy predicta tenebunt
dum
er ruy iungunter, nobis fit libera bircus
qz valet et nostruy natura corpus Enutrit
uz madet et lento yemis magis augmentat
t contra pectuy fit qua Boc cubitus agyens
Principiuy summit T R O tria signa
Quinti vacant bestiuuy capite Creatus
Thera cum aqua pisciuuy nobis Eo
Piuuy, Lucentiuuy nobis Eo donant aere
E t primus vacat et regis quod floruit Eo.
Iste ego manet aeris natura secunda
vacat tunc tunc Pectus qz
Et tunc in vita nobis qz

A ffirit hyr aureq talis natura mouentq
D my Marsq ig gemini semper talis reperitur.
A tqz viris ishs procreduit retqz viricleb
I y Libra dny Luna manet raresarta, madefit
H nr ret femineq gemine de ventre procreant,
P ssima progredit, sed felix octuua fiftet.
S plendet ig Aquario dny Sol ralet atqz madefit
H isqz viris binis ret dantur, nunc viricleb
N r minuetur acr, nr rarefiet. Quis timet, ego?
N r ralor ig multo, nr humor fiet minoratus.

Hic titulum sumit tellus diffusa per orbem.

Principium sumunt, qz. A. C. T. tria signa
Trigintaqz nouem tria sunt, qui dant elementa
Et sunt, ista gradum Taurus, Virgo, Capricornus.
Her tria cum cetum bis donant septuaginta. Hec tria, bis cetum, tria dat
Her semper nobis orruiscunt frigida terra,
Contra Meridiem sunt torrea, nil mulcebunt
Principium terni qz A. C. T. tenet ampla
Gemma rapto patet, est alteriq; secreto
Et alteri formant septem decimaqz gradum
Quod depredabit non pugna frigida frenat
Nouem simul tenet 220 ns et quinquā minuta
Hyc pbi nouant quinque bis septē et ccc
Aries tenet tribi tantu sqz xxx
Sqz tenet nouem tribi centum octoginta sqz xxx
Ast hyc terni stabiliq; natura
Apparet q Taurus semper tribi reperitur
Hyem Mercurius dny stant sit[q] Hiems

F rigidus et ferus Mars, et Saturn ig Capricornus
H er duo semper habent geminat, nr ventre bicleb
O nig primus habet, infelix octimus, et tot
L it ignis sub sit pugnaq bcco, morituros
I y se terra gaudeq, nr rarefit, nr minuetur
N et sua proprietas datur aucta nr adbreuiata.
H nr natura, manet ig se qui firmiter hyeut.

Vnde caput sumit hec scriptio limpha reuelat.

Signa rapud sumunt tria, qz. E. E simul et R.
A tqz gradum quartum tenet E. pater oritur, qz. E.
C amor ortaumqz recreator Georgio sumit
R et pisis nobis donat postrema recreat
E E. R. pro se dant quadraginta duoq;
H er dant bis centum tum quadraginta tribusqz : quatuor septuaginta.
P roprietate sua donant hyr frigus Ianuarij
T alia sunt semper assumta proprietate
R es dant feminas versus partes Aquilonis
L ure gubus Venus est et Mars de norte ministrat
S eparat hos Luna rapid qz sib, corrupt bna
C ancer habet Martem, cum frigore donat Ianuarij
S ecum tres quas cum Iure tenet simul cum septem et septem
E t sol cum quibus naturam formant eadem
C ancer cum Luna stat ig sub duplex ycinit tres
S agittarius nobis est hom qui ordinat ig ordine
E t rebus immensis mentib et sunt in seruant
E t sol donat bonis in fusis Martis
E t frigus pugnat cubans sit fore
P ostremus simul octuagintq frus nouem
P roprietates sua nos recipiunt nec minuitur

H nur aqua ſemper habet detrimentū ſeptenis ſanguinis

Sanguinis iſte capud titulus narrare docebit

C unctarum rerum nobis dedit eſſe creator
Q uatuor et formis murturam preſcripſit eſſe.
F ormas inſperans et ſe quas dat ſua forma
E t formis ſub uno puncto diuiſionis ſtabilet
N on unus tantum ſe ſe ſed plura reformat.
H uic bariat formas multas ſibi formans
E xprimitur ſanguis et Cre rerumq; Creator
I n qua ſunt bariæ formæ, ſanguis rapud eſt C.
I nde duas bariat tenet et formas bariatas
M ultas dat bariat formas et ſepe reformat
P rincipium minuſq; ſe ſeparat arripit et R.
A ugmentum ſanguis R. ſe dedit ante retrogq;
E t rumplementum datur illi rum boat in Cre
N et rumplementum proſub rum R. ſonat in Re.
N on ſe diminuit forma ſed forma dat illi.
A ugmentum C principium, permittit eidem
I rum diffunt E. quæ totum ſibi ſumit
E t quæ ſi quæ ſe ſi ymitum yalet in ſe
S umit in E motum Cre ſanguis diſpone et a
S anguis habet motum et CRE ſibi totum
M utat et habet et totus habet in eo
E t ſanguis ſi rum ſe ſe actionis mutat. ſi
H ic naturæ manens in ſe miſcquam Lucretius
E ſq; manet talis ſemper talisq; manebit
P rincipium ſanguis medium capit et ſibi mut
E t talis fiunt talis talisq; manebit

B is ſeptem Cre digiti ſub ſe dat habenda
H et ſemper donant tantum ſuperumq; miniſtrant
S anguis habet rapud hinc ſeptem portans elementa.
H et duo bis donant, quæ ſeptuaginta reformant
S anguis habet bariat quæ dant generata figuras
V nus hinc bariat rebus bariare figuras.
C um ſeptem nobis dat ſyllaba prima digitis
E t quadraginta ſeptem dant beterna nobis
E go tenet sanguis duo bis et um ſeptuaginta

Hic titulus nobis inctura flegmatis addit.

I n nobis bariis reſpectibus incipit eſſe
E t murtura manens rerum inquirenda Creator
A tq; manens ſtabilis ſua per ſubiecta creata
N et ſua forma perit formas aliat ſibi formans
H inc pro re res eſt ſemper quæ ſuperumq; tenens res
H inc ſine re, mihi eſt nec bires ſunt ſine rebus
I n bariis rebus res eſte ſepe reformat
E t re fruſtra res rurſus durare videtur
D iuerſis tenens in ſe, prædedit in illo
A tq; Creator rerum nobis mittitur Ato
P rincipium rebus permittit Ato miniſtrat
M ittitur hinc ſeptima ſuperumq; mater et A
F ormas quæ ſunt mentis aſpectibus impleq;
A ſtabilis diuerſum ſit totum quamtoq; et A
Q uas formas ſibi dat et habet omnibus rebus
E t ſuperius nec yalet in ſe rum dominabit
E t ſuperum nec ſe ſuperat atq; gignit
A ſtatum nobis non capit ſed ſemper

T aurus sustepta pater A semper sibi serit
C orporibus ferma nostris generatur Gabrudans
P curribus ẽtiã nobis semper respectibus erat
P rimipiny gaudet medio sibi sumere ꝙ T
P rendet et ſ T bidet et ſ spes rethoꝝ
P rendet A post ſ bidet O quo flerma gmisfrit
F ermatis iy nobis fenitantis terminus est O
F rigus habet ferma gnod hmoreꝝ rontinet iy ſ
S emper tale fuit et semper tale manebit
I llud tale dabit et semper prebuit Ato
B ſꝫ dorey portat rmy bno gnꝫ dedit Ato
E t ſcaginta ſce ſllaba prima ministrat
C my ſce vigint' Ma semper rontinet iy ſ
B is gnadragynta ſce ergo flerma tenebit

at d.
Iy inctis coleram rubeã titulus dedit iſte

E t triplicem mẽmy rerum dedit ille Creator
R obnd imgendis et gnꝫ imgmatur ab ipſo
A ꝫ triplex mens iy inurbis moy barratur
H or ſ triplentat pt rompositio fiat
E t triplen mens ſit rompositio farta
I nstrnent elys zim ſt ministra manibꝫ
I nstrnz moy sunt nisi ſt ministra ẽgimen
I nstrmy dic ministrany gnꝫ dno rangit
I nstra iy ralcis ſt ferrny ſnat et dlgens
F igni ꝙſpersens ralcem fecit atꝫ mãs
P ersonent mãdny ſrigni dat ſr gnꝫ ferrny
I ſperens dno ſcſt rny gnod regni
D at supplicy mẽtem tmy tatzedegregne
E ſt rabie rabiem ſt mspet iy rabie magnum

Est ra
rabies
gnadmy

E ſt tasa gnodny tmr ẽor raldny maddnmꝫ
G ttatiny gerunt ẽor dorsnb ferrny dat et dlgens
C my zim ſit raldny talor indurat ab igne
M olitny ſit zim gnamnis ferrabitur ante
E t ferrny dico rmy ferrat fne gnod dicidatur
Z iy radat iy Limphany ſit ferrny ſnet et dlgens
P rimipiny roleꝫ rubeꝫ semper dedit R RE
A tꝫ rreator primipiny postrema dedit R
R. rerny prima mdiny roleꝫ dedit ꝙ ſ
.cP rendet R ſese ſese bidet atꝫ bidet post
.aP rimipiny roldra mdiny sibi sustipit ꝙ R
.bR qꝫ ſcriptura rerny finis datur ꝙ E
P rimipiny donat mdiny fininꝫ reformat
H ic mdio rapid ẽſt bt primipio datur illud
I y ſ primipiny mdiny tenet et mdiatny
I y mdio rapid ẽſt et rontinebit mdiatny
I y ſ mta tenet rapid ẽſt predicta tenebunt
A tꝫ trigynta monny R RE semper sibi portat
Q ꝙ sua sunt donat nec erecpit nec minuetur
B is gnadragynta roldra ſꝫ datur et tot nobis donat
C o my trigynta ſce dat Le tot nobis donat
R a tes gnigꝫ odiat vadny nobisꝫ mimpleat
E ny tuet roldra ſꝫ my Lis gnadragynta

at d
Melancolicum titulus nobis dat hunc versum

K

A
N
D
E

ri iiiij remanentis otoꝫ et quinquies fiat
rispe in ira my gnod ꝙ ſpiritus illos recat
oy datur hoc ſt abrisis nobis ꝙ ſis hic tantum
ꝺ ꝙ primipiny datur hinc pdicis hic sta
F. i pꝰ primipia ꝙſpectny detinet iy ſ

Est ira
rabies
gnadmy

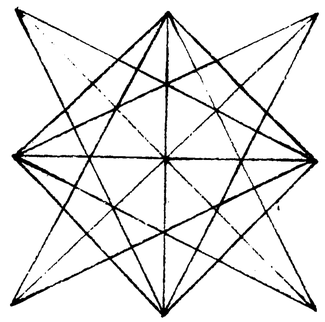
91

Zim ẽſt aliud omne quod ſ ecter
ẽſt frigidny et ferrny et similiter
ꝙ.

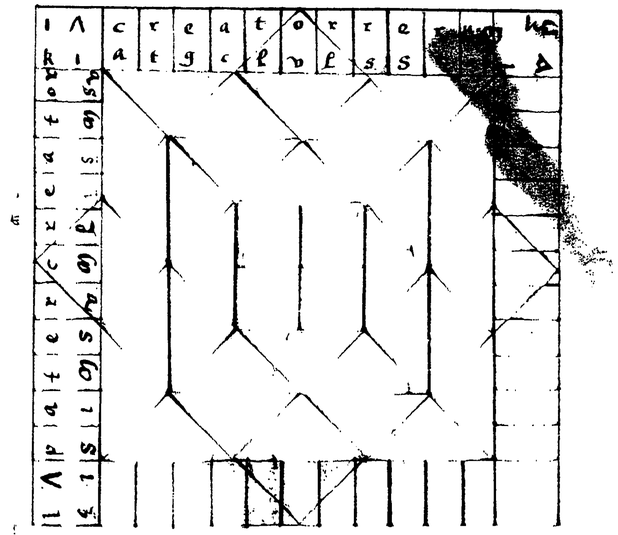
N et se diminuit ymo nec reb̄ quor dat minoratab
N et reb̄ diminuit sed adauget, quaꝫ sua forma
A miscet in formis proprijs quas celer ministrat
E t perfecta dedit murer rotacre data rebus
P erficiens se se perfectum quod dedit omne
E t mundus medius R Rot se mutua reformat
S e uerso similes unum alij dare nouit
I n simili, magno magnum, paruo quoq; paruum
I n longo longum similes rem detinet in se
E t rebꝰ grossis in se grossum similatur
R Rot perficiens sed noys se retrifiratum
F ormat postq; sibi dat similes formam quoq; donat
N eqꝫ sequitur alias educit rem, meta dat illam
E rgo materia fit quidam quę fuit forma
I n formis multis se se formata ministrant
I n formam solam nec se minuit reprimit unam
O mnibus in formis per se datur reprimitq;
E st quę materia perfectio fit sine forma
E t perfecta dedit perfectaq; singula reddit
E st se perficiens mundus datus proprietates
M undanorum fit quę materia sumpta.
R. unum primigenium mundi peribuit plenum unum R
R at primigenius mundum dat, dat quoq; metam
I n rapido mundum ide perficit ille V
V rapidus est effect mundum fit et ultima rapidus
C um rapidꝰ impletur mundo primigenius VI
V I rapidus est et mundum fit et ultima rapidus
E st V creatorius post se dat et auferit primigenium
E t quinquangula duplex tractat atq; dedit RVM
M undanorum tres quinquangula duoq;
M undum unum trigonus dedit orto Lunę numero tres XXX
C ui dat trigonus VI Lunas tot Aurea donat

E rgo tenet. C at rotatus rem quinquaginta duobus.

Jsta figura pater monstrat monstratq; Creator
Sicq; Creator rerum quo procedere cuncta



Hec tria verba pater iungas rerūq; Creator
Cum triplici nexu capud in medio sibi sumat
Alterius quodam sic fiet forma rotunda


I A c r e a t o r r e
I a t g c l v f s S
A P I S I S I S

Vim naturalem titulus demonstrat habendam

Componens ⁊t. b socio a Domino verbo fariensqꝫ
S emandans ſocio mandato runta reſaut
E t formas formans ꝛe ſe formas variatas
E ſt naturale ẽr eſſe prębuit ꝛe ſe
V rtutẽ fa nalẽ gnę naturalis ꝫabundat
Q ne rapid aſſumit ꝛe dñio naturali
E t noy principiuꝫ ⁊ dñiuꝫ nata ſibi ſumit vadẽ
N ay formas omnis in ſe rotꝛlidit ꝫabundans
H r naturalis pręſtitio ſtanſqꝫ manuſqꝫ
E t naturalẽ virtutẽ proſpirit in ſe
I ngꝫ ſuis formis ſe ſimper proſpirit ille
Vis I s naturalis ꝛe ſe minquay variatur
D at naturalẽ virtutẽ gnę gerit ꝛe ſe
P rima fit ẽr vadẽ gnia principiuꝫ rapit ꝫ ẽr
R eſpectus illi dñius prębet variatus
E t fuit atꝫ fariet primo recęptibus illa
E t fariens ſumma in terris proſpirit bna
D ritur et virtus ad rem gnę iungitur illa
I ngꝫ ſua forma ſtrandens dmy iungitur illa
I ungendo dire ſi valet in validata
S andens plus ad dmy gerens fariatꝫ
V tutẽ fa ſpꝫ et vult rem data nobis
V rtus gnia rtus, tractus poſt data nobis
E go optamus de ꝛ. primay platonẽ
A ꝫperſtrendo ſt P ꝑfectus gnoꝫ ſum
A ouerſus illay gen tranſitiuꝫ edit ille
I ngꝫ yeaon ſummo ſtudiꝫ rentuꝫ nouagint
H ꝛ naturalẽ patrẽ ſummit dant yeritatẽ
V rtutẽ ſtrandus illay ſibi mundus tota
E ſt tuꝫ dauꝫ yeadibus partibus P. ſtrandus
A ſtus ſi ſint ſingule rectandus madidaſqꝫ

I ngꝫ rapid gnoꝛuꝫ meritum ſibi tale reformat
E t raſu gnodam virtute ſit adrib illud
G roſtruc ſit et ẽr, illud ſitqꝫ madore
I n ſe dmy qmd agit meritum rapit ẽr operando
E ſt aer rectus, natura ſit madidiſqꝫ
E t naturalẽ naturam rompriuit ꝛe ſe
E ꝛe ſe virtutẽ transformat ſe ſua potęnd
vſol A ariet ꝑtẽ ſtrandus gradibus nouaginta
F rigidus eſt, eſt et maddus limſa ſit et illud
O mnis ẽr rei ſit penetrand ſit raſibus illud
I ſtam nature formam ſibi detinet in ſe
R eddendo minus in tali tantum ꝫabundo
D uꝫ deſernt idem in tali regia parẽtẽ - I. ſol nerſus arietẽ
S Sol randus bis ſeꝛaginta gradibus datur arens
E t rectus talis ꝛe illo ſumitur ille
P reſtura gnoꝛuꝫ nobis ſimper data virtus
A tqꝫ fuit talis eſt talis ſimper erit ſu
V in naturalẽ rmrtis formiſqꝫ reformat
T er ẽr raſu partes rectas madidaſqꝫ, qꝫ dorꝫ .....
A gentes nouaginta partes madidaſqꝫ
A ginta ſtrans dabit atqꝫ rectantes, Triginta
patrẽ, nobis data forta uocat - I. patrem
E t nobis ẽr tales data forma ꝛeparant talis
E unt partes gnę ꝛeplent mtr anſeꝛ ſtunt
T ꝛ p dorꝫ yeadibus illaꝛuꝫ gnoꝫ tenetur
O nes ſint partes E. P. ꝑtes tqꝫ ſit ☌ n. ☊
Q uentes illaꝛuꝫ nobis ſyꝛuꝫ dabit ẽrꝫ
I n Sagittarius ſi ☌ ☊ ſibi minus
☊ ſ tales ꝑ ariet ꝛcalibus eſtuꝫ
H qꝫ ꝛcuntibus et rectis data
E ſt naturalis ſtabilisqꝫ manens ſt rectus
V rtutẽ talẽ nos ſeruꝫ dant nobis rectis

Sagittarius with A. ſpinosa

Q nannis principium esse permanserit illud f. equale

H iur her raitens sir nriqit illa sequtido

Veñus et Aries. S e erunt. ℙ. gradibusqz dextrog nouem. ☽.
ante pc

E t talis venerey nobis data forma revelat

Veñus et pisces. E t talis pirey nobis data forma revelat

E t ☿ in ♈ septem erunt atqz viginti
decem pisc

Mercurius virgo. ☿ M erruriny monstrat talis donata figura

♍ V virginis est talis nobis donata figura

M erruriusqz tribus gradibus fit virginis altus

Luna et taurus. ☽ O stendit talis Lmany nobis data forma

♉ E t Taurey nobis talis data forma revelat

I y. ♉. ☽. gradibus tribus altior bna
tauro luna

Saturnus et libra. ♄ S aturnusmqz seney talis data forma propalat

† E t talis Libray per se data forma figurat

T er septem gradibus ♄ . ♎ . regit
saturn libra

Jupiter et cancer. ♃ I sta Jouey monstrat sir tricorporicipla figura

♋ E t Caurey monstrat talis monstrata figura

A tqz tribus gradibus in . ♋ . ♃ . erit
can iupiter

Mars et capricorn. ♂ E t Martey nobis talis data Lmata signat

♑ E t Capricorney nobis data forma revelat

V vigesimi gradibus orto ♂ . declinat Lmay. ♑ capricorni
marcs

I tqz tribus gradibus Gemini fit testa draconis

R nesshi terqz tribus gradibus Sagittarey est data rnnda

Dragonis et cad 1 tqz ecce terno desygnat testa draconis

S Lmay qui Lmeay sequitur, gnay Mars odit ma

E t Sol ex. 6. gradibus ante se
ante se

P er randay Lmay, Lmeay tu dispe sequitur

S ei Venus venit ost, gnz Mercurio sua donat

I tqz Jouis habet gradibus fit testa draconis

S radit q. Aquarie gradibus tribus ista draconis

M arrus nesshi loca post Lmay testa draconis

S ibus gni Lmeay sequitur, gnay Cesaris occupat ma

I b Lmay Lmay post occupat vidimus tuis

P er randay Lmay tu dispe prohibus Lmay

I la sequit Lmeay qua Mercurius dedit illi

L una Jouis pati Lmay donauit sandey

I tqz tribus gradibus Saturnus testa draconis

S corpio Saturni gradibus tribus arripit Lmay Scorpio Saturnus.

E t sequitur Lmeay quam dat Proserpina sola

E rgo processus horum puerumqz trahentes

D onatur virtus, gnz naturalis habetur./

Hoc titulo scitur quid sit virtus animalis./

Complendo dominii gratie, quod rondidit omne

I y solo verbo nos solo, mandat sodey

P er verbum nobis, ni fili, miuriat Espis

E sto, mi nati, dictis, Sodue gemi dos

V os Sodue gemi, tibi generatis, domatis
1. matrem

Q uoratusqz, mihi possibilis, hor mihi, per me

Q uoratis mihi me gentis, respectibus addam

I y barijs ponens hereditatey, iy illis

H ereditatey ponens illis, bariatas

E t sub tri formas, formas, illis similatas

H as matre formas omnes rondidit Labmdz
mare

T elluris mote nobis do possessionis

P endendz manent et stant propriam prope metam

E chaunt alqz haunt, retinent, metis propriatis.

S ui omnes pariet, omnes stabilitas, mihi forme

E t pariet stabilitas, sed vide ego sum sociatus

S unqz manens regnis Si transferibus iy ista

I sta transplant regno dominabis supra omnes

P ropanensqz mony dissimy mundus super omnes

A donec vobis ego do me vos supra omnes

V os pia vos do mei vapores, natos supra me,

M e regnaste mee nobis yemis dare gaudia

D ns mey yemis mihi mystice adocea pia mea

b [illegible] forma
[illegible] pijan ibus astrictibus per
terminos signorum quantu quidcibet illor
um debet astendi et quantum debet
descendere per [illegible] rationem
nem sciebat, sicum dispatz, iy stat
forma. Ego mitta sit scribis forma
Ego nulla sit dicum pars Ego nō sit
quod iy partibus continuatur. Ego

Ex his omnibus constat vna forma
Unde talium arripit forma
valet contra febrem, vrinam, stipe-
tia tum sanguinis infirmantis et rar-
ra tombusta detur pulmis ad bibendu

I nqz Coro sumus mihi reddere participata
E ygo virtutem libemus nos animalem
E t simil iunctis animalibus hyr animalis
V irtus narratur gerunt bi pondere rearans
S randent deputanstz suas formas Orcagernoch
H nc partem gerat virtutem dans animalem
D icitur hinc supra de ordinibus modo motis
E x quo mouerunt, quo sumpserunt sibi minus
E t quo principium et quale rapid tribuere
M unctibus propriis de principiis tribuere
D icitur et mobra si sit variatio iuncta
F rigida strings madens formas reandit variatas
E x quarto simul ortano, rapit de duodeno
D icitur atqs suo quadruplex hyr nomine noto
E t quia per quadruplex hyr omnia continet in se

Quadruplex dicitur quia ab arc
de nostz Cancer sunt quatuor, D
Cancro nostz ad Scorpionem sunt alia
quatuor a Scorpione nostz ad Pisces
sunt alia quatuor, et ideo nebra mu
tupatur, quadruplex propter signa

O ctuny quadraginta tenetus et bis duo simul
H igz per omne radiunt nostrum sibi simul bis se
E x illis bis sex simul triginta superstes.
E t sunt tres centum cum bis triginta patenter
E rgo tot partes in partes dicitur orbis
N ebra nouem partis simul decimam sibi tenet
A e nidorum, hymn centum duodecim
H ic per mansas partes simul signa vocat
Q uidam mistentur atqs gradibus magis
H ec propter simul est certa monte fecundum
H ic hic et madorum cor frigus congelatum
I dem cum Cancro formas in se generando
M ixtas addit, suis mansas sibi simul
P artes hyr et se formas addit Cancri
M ixtas partes cum pars simul cum
O

Hic nec modo formas maiores sunt, ex his
Q uam Taurus fariat, qui rmutas proprietatis
I n se detinuit, hor est stringa ualidanstz
C um ualido madidum, alias sic sit data forma
P ertinet hinc quod sit alias prior, ita
E t cum sit prior hyr quo principium sibi sumat
D iramus nebra idem totum sibi donat
M aiores partes, quia sunt quo referatur
E rgo fit vt prior, est alias hyr omnibus illis
C um Soc descendens est de formis variatis
E strait atqs trait gerum gerando sub ideo quo
P ondere descendens gradibus hinc per arietem
V enit cum rmigz dorsum astrad tu monte referre
A nte suam faciem gerum durans quasi summum
E t sumo nebris fit per eum obtinuit idem
A tqs premens stringens idem gerando declarat
I ura duo iungens hyr fit duritus animalis
T otum quassando, retinendo fitqs premendo
A tqs tractando sibi retinet. Phebigs bigore
H ic gerum, mistratus, imperii pura tractando
A tqs tractans gerum reddit formas variatas
H ic duritus semper quia duritus est animalis
P ungz pollente se forma consimilata.
I dcirco et Zoroastres eum condescendit ab eo
E t sunt et Zoroastres et primum gerunt in eo
H ic est cum fundat Taurus sacra obtinuit ide
C um Taurus rapid suum formas animalis
S ic reddit dicit cum ualidus tauri fundo
I n Taurum cum Bacchus tu gerunt
I n terminis quod sit stringa ualidanstz
S ualido magis hoc est stringz tuberis
H uic se dantes gradanstz cor eum
I n optimando cor gerum in eo

Talis est descriptio sumi, qualis de-
scriptio Tauri, qui continuit omnes
proprietates in se.

Taurus est forma per se in se qua-
tuor continens in se qualitates valen-
et sterny, validum et humidum, frigidu
et sterny, frigidum et humidu sue fer
ma quod comprehendi nay potest. Ergo
est per validitatem que minus admit
Ergo est per frigiditatem que minus re
gleriat. Ergo alie proprietates sub
stantiam atomant. Nay est ergo Tau
rus, nay est, nisi summus, unde summus
est forma in se omnes retinens propri
tates et tales facit formam

Ebra [illegible] que retinentes in se quatuor proprietates
nibus que se ideo continens frigiditate
humiditate. Et habens duabus, quod
est animal et humidum fundo se, quando,
dominata equatorem in se sustinet,
que super se congelantia. Hinc ros
nimium omnes montes qui desiderabi
runtinentes et ideo animali desidi
um Ebra

T anno quod fert surroso rimoq; tacere
I nredens per aquam supera, parumq; trahendo
S tringens est illud parum aliudq; trahendo
P rum quod parum fit et algens atq; madens est
E prodens metas tellurs pondere Ysidus
P sternus gradibus descendens ac Arieto
I s tribus et stringens se tacta ponderе Libram
S ex super terram parans parumq; trahendo
D e nox parato parum parumq; trahendo
E t se reddit ei quod virtus est animalib
E t qua tellurs virtus est frigida terra
I y se detinuit flendum degore liquorem
E t terro tali fit tali forma liquore
E t formam dico que terro fert ipsa
H ec ac se formas multas facit variatas
H or quia Taurus habet rapud se rmrtis alienis
T alitor et Taurus fit Ysidis pacificatus
S ic degeratus, rmrtis fit Taurus ipse
Q uibet Saturnus formatur bis gemina
A tq; tribus gradibus Cyrus descendit ab alto
P ndere constringens ipse Piscis stroq; premendo
V ynta sydus, virgo. Cæsaris hanc
D escendendo rapit premit et se pacificando
I gnis sydus descendens corrupit una
L una Saturni Cancrum se ducens atq; locauit
V ynta sydus Saturnus Libra recepit
D escendendo ad pondus ducendo se
I gnis sydus descendens sagitta ipse
I y Capricornus venit et se sydus reducit
I s se nouem Cæsar Saturnus regna recepit
L ibra sua duo anni; parum ipse pondus e stroq;
C ancer. Egyptus e Libya tenebit nomina tua
E t sic ipse parumq; duos et se pondere complet

T or nonis bissex sustulit testa Ludouici
P ondere sequi premit parum parumq; trahendo
T ertia nonis randa descendens tendit in bina
P ondere deparansq; premens parumq; trahendo
T ertia rapud declabens Scorpio repit
A tq; trahens parum deparat ponderе Libram
E t quo nota digitis variis restantibus ibi
B is sagitta, minus duo standere missi
O mnis hi prima fuit Aduar poritantur
A thera sit fuerit missimis nomine dictus
B is sagitta per se rouoluit Gabundo
I y descendendo nobis fuerit ista.
T ertia sit fuerit nle monstrata perhennis Sule
E t tuny bigenti rotatur in se rapit omnis
E st omnis signa gradibus quod ergo datur anni
A mnis habet medium, rapud in se, se quoq; metam
E go loco Ysidis declapsus stans in eodem
P er se rouoluit, ergo parum quasi summa
E go sunt, omnis alii puro similati.

Hic titulus monstrat quid sit vis spiritualis

mnipotens, Dominus dextera de rapit in se
O mnis et dat eas; in se reuoluit easdem
N os est pia de est ana dextera quos sibi sumit
N os se reuoluit, quos dat sua dona reuoluit
N os de est in se reuoluit omnia regna
I n se qui se se reuoluit omnia regna
K yrie de in se et Regnis pacificatus
C unctipotens Dominus, Dominus de atq; pie
R ex sancte Dominus Dominus de atq; creator
R ex eni dicunt et de misericors in se
I mortuus pacifice subiugasti de regi
S ubiugasti quid ex de atq; regi

Saturnus habet primum gradum Arietis. Est quod Saturnus perficit cursum suum in 30 annis, est quod sunt 12 signa. Et quilibet planetarum in se habet 30 gradus. Est quod 30 gradus sunt trecenti et lx. Ergo Saturnus currit xxx viribus ccc et lx gradus. Ergo si omnes sunt x, milia et octo centum. Ergo ipse habent principium medium et finem. Ergo principium quedam pars est per se. Ergo est tria, milia, et octingenti que perficit Saturnus in x. annis. Ergo omnia ista habent principium medium et finem. Ergo principium quedam pars est. Ergo continet milia et octingenti que retinet Saturnus in tribus annis et tertia parte unius anni. Ergo omnia ista habent principium medium et finem. Ergo quedam pars per se est principium. Ergo continet quatuor c. partes, que retinet Saturnus in uno anno et in tertia a parte 3e partis unius anni. Ergo tertia pars anni est pars per se, que foredit in se C et xxti partes. Ergo tertia pars tertie partis unius anni retinet in se xl. Ergo ista xl minus quatuor C perficiunt. CCC et lx. que annus retinet in se. Ergo in uno anno et xl diebus retinet quatuor partes Saturni. Ergo quelibet planeta habet principium medium et finem. Ergo principium quedam pars est per se. Ergo xltim partis et 3ae pars tertie partis unius partis, que Saturnus retinet in uno mense et in 3ae parte unius mensis. Ergo ista habent principium medium et finem. Ergo pars principium quedam pars est per se. Ergo est primi et dimidium et tertia pars unius diei et tertia pars octue partis tertie partis unius partis que Saturnus remanet in tertia parte unius mensis et 3ae

parte tertię partis, unius, monstrō.
Ergo ista habent primitiuum, medium, et fi-
nem. Ergo primitiuum quedam pars est
per se. Ergo, est quatuor et dimidium et
tertia pars dimidii, et tertia pars tertię
dimidii, et tertia pars tertię partis bi-
nius dimidii, et tertia, pars tertię par-
tis tertia tertię tertię partis, tertia
tertiae tertię, terrię, terrię terrię partis bi-
nius partis, quę Saturnus rentinet.

R quęs pius regi, regib⁹ ꝑ glorificatus
R re glorię regib⁹ in regno glorificatus
R quęs meo regno, per regnum reuisificatus
I naꝑ meo regno reuus, pater, et misericordiatus
I tus pater solus qui solus cuncta gubernat
N oy me dimittens, noy me, mihi, f. nomen? simo secundum
S magꝰ Creator disponens et cuncta gubernans
S my uerum moderans deus qui spectat in omni
E pib⁹ sed dixi, vos, initiati geminos
E ego dei, nati vos, estis, ꝑa genui vos
E ego dei, nati vos estis. Credens ergo
O mnib⁹ ꝑcepi, fili dilecti estis, ego dixi
E precepiꝰ dei fili, mea regna retinete
V osꝰ, mihi per me adueniendo, mea regna
N oy solum diuersis sed diuidendo mihi totum
P er bis sex partes me sparso, nomine unus est
E t partes illę Satirae simul, nomine dicte
E st quod noy ego sum, me per subiecta, minorans
N este deos cunctos alios similes, mihi per me
C ur rebus cunctis petitis sanando, foranda
O mne quod est totum in precepto, et mihi diuersis
O mnia sunt vobis presentia, vos mihi desse
E pib⁹ desse mihi, mihi per diuersitas vos, me
P resente ergo nos quę sunt similesta
F acere sunt cuncta mihi quę cuncta tenent
S ed hic et q̄ deo me capitibus
H ec cum, mihi, et mihi, uenientes et quę
S int mee per me uos totumq⁹ ea totum
I ta tenet in uos cum uenit, uenit, q̄ deo
A ta tenet in se primum, cum dant quę deo
E st primum se in primum dant q̄ deo
E st idem deum cum de me mundo quę eo
I

N oy est pars ideo rei, minor substantia magna
N er partes aliquę sua minor subiecta minorant
M e noy diminutus esse, partes dare de me
O mnes res iste semper reaudimur in uno
V nde Oscaro superadicto, minor boritatur
O mnibus et mihi se superadicto spargens
N oy est diminutus totusq⁹ retrocigit uno
E stis vos alij sic omnes retrocedendo
P artes in quodam per se dans quilibet unam
P artem hereditas reu dispergatur in uno
E st quantum uno simules vos Regibus estis
E gredimur re deretretap quod in uno
S randit et illorum pre se puerum tulit omne
D mittens illud puerum in partis, norum
O mnis sede, manent in forma quam dedit his
I sq̄ premotus illud de se forma, mediato
H or tantum quando est in se conspiciendo
A duersus nomen proprium, percussamq⁹ per illam f. percussam
I lud permanet, remanens reu rorans in uno
B ris signatum signis, hinc spiritualis
C omplementum habet virtus, me se, mouet illa
E t illo sortat quod se quatietur et illam
A bundo rapid sunt et E qua lex
A pudens illam qua se quam rodit et E
I n quam mittens illam quantum sha
I n medio casus data, in quod quale
C ui sum videt hic quam quemq⁹ par
I n quodam quem dixit hinc sub
C ompetum rapit
E t R quem
P ro se dum quam
Q uos iuuat quale
R e mittens quantum

A spiciens C. C. scandens quantumque loco se
D ebet ducendo, purum quid quale videndo
Q uale videns medio, quid complet spirituale
C. R. prospiciens illum pellens quoque purum
P re se scandens ~~quamque~~ decet purumque remittens
I n propria sede, quid quale videns capit Autum
P rospiciens R. E. pellens illum quoque purum
P re se scandens dimittens quantumque decet se
E st quid quale videns medio, purum veniendo .i. inuicie
I n propria sede vim complet spiritualem
P rospiciens E. T. pellens illumque decet se.
I llum dimittens in sede sibi propriata
E t quid quale videns, ex se dat spirituali
P erfectum mittens illam cum quando locoque
A tque modo tali caudam capit aspiciendo
V num dans aliud, quod bis sex donat utrumque
H inc isto medio fit et A. hinc P. sit et inde
Q ue sunt quid quale completur corpus in unum
P rimi parte capud faciem capit ex Arietis
E x Tauro collum cum gutture metaque nodus
E x Gemini spatulas et brachia sic quoque palmas
S plenem Cancer habet costas cum pectore ventrem
E t cum corde latus [illegible] et sibi dorsum
V [illegible] tenet [illegible] totum stomachumque
L [illegible] lumbos ventrem post umbilicumque
C [illegible] aurhas [illegible] nares
S [illegible] cum [illegible] tota [illegible]
A [illegible] cum [illegible]
C [illegible] Sagittarius [illegible] accipit [illegible]
E [illegible] cum partibus horum
I [illegible] medio [illegible] capit, [illegible]
A [illegible] cum partibus horum
D [illegible] illuminat [illegible]

E rgo iam quoddam sunt ista tenentia corpus
E rgo non donans est ullum corpus eorum
E st ergo corpus pars nunc cuiuslibet horum
E rgo principio sed fit nunc corpus in unum
E rgo monstretur vobis sic forma parata. //

Qui manet indigni dignus dig-
ni sumus illo · Ille qui manet digna
ipsum est deus qui talis
timet descripto ad nos pert et ipsi
nomen quod est E na deus
tribus modis est intelligendus Quo-
rum primus est ita intelligendus De-
us primus deus superne magistatis
qui nullo tempore est alterabilis nec
habet initium nec finem et excludet
rei existentis debet principium et
finem et sine ipso nichil potest esse et
si in virtute omnes terminos in se con-
cludit Secundus modus est ille qui
potest dici homo et postquam subiecti
o fidem habet sine petrato stare de-
bet sine vi criminacibus et diligit
proximum suum sicut ipsum nec
desistit aliquod bonum iram spiral
et pro omnibus deum diligit Tertius
est ille qui formam habet nec fidei
submittur nec credit quod deus existat
et credit quod non sit aliud structu
quia ipse et mundum istum diligit et
alium contemnit et omni hominis a
fortat inferre tedium nec malo pemi-
tet quod patratur et nos tapis sa-
mus in his duobus dictis modis et
hoc possumus dici indigni eciam ne
scientia qui semper permanet dignus
qui deest deus in suprema magista
te et manu tangunt est in altaribus
et possumus dici digni eucharistie
confessione absolucionibus eciam E
hostiarum quod sumpserimus fidei
et hoc possumus dici indigni in ea
parum caritas nostrum sumus in eam
ti subiectione quia si hoc quis fa
nostre sint eximatis nequiquam
in petrato et obstinato maledatum
domini nec Intelligendus nostra non est
Deinde sunt tres qui dicunt

Qui manet indigni dignus, digni sumus illo
I ntelligendum intelligentiaq; tractandum
S ub summa reli perfortem diffiniendo
E go quo permittit nobis celestia sensu
S umere que tangi nos possimus corpus in unum
N obis premisit sensus et se dat videre
Q uatuor. Auditum, Visum. Spiritum et illum
I ntellectum quem dominus sibi vellet habere
V ium quod videat per eos diffusa videnda
A uditum quod delectat eum constituentem
S piritum de se tristis quod damna generatur
I ntellectum esse sciat se tempus in omne
P erque sunum nomen ejus remedit in unum
A tas sua Dama fanet et tenentur in unum
N et terrena datur solum regnos tenere nobis
E go recedendum summa repto primus esse
I ndigni unde nos minus incipimus esse
E st nobis celum respectus qui dedit esse
E st et quo simus celum humilitate benigna
E t nos obsequio, quod nos perferimus ante
I celum Damam nos consperamus in eo
N am sua Dama manet spes eius quod celet eum
I nde unum magnum recte attingimus unum
I nstituit beatis tantus glorificemus unum
I ta subjecti deo debeo gaudes sub omnibus
I de sunt nos habet gaudes et Laudibus
C [illegible]
I [illegible]
P [illegible]
C [illegible]
A [illegible]
C [illegible]
N [illegible]
S [illegible]
E [illegible]
D [illegible]

V el rus narratur · palmas vitare nequimus
E go suam Damam rapimus mundo mediato
S randendam nos est quod nos superminet celer
N et defrendendum quod nos magis id videt unum
N am ut suscipit nec mutam, nec rapud ipse
O mne sui mundus per sundem constituit ergo ·
E t eum per mentis oculos tam magna videmus
S umma momenta nobis nos subsistere posse
I n unius parte sumus illa sequentia notam
E st sunt, est et erit, qua motus noster habendus
C unque eorum primus nos sit remotus ab eo
A lter eum sequitur, deum propter latus unum
A tque eorum medium faciunt hinc dicitur eorum
I n medio sum, quoque tunc patrem, mihi nati.
S unt nati, cunis data rei ipsite beatum
N et dilatos se ede sua, nec omnibus gradus
S unite, nam semper satis est regnos tenere tantum
S i versus aliud festamus cinquinus, clam.
E go manui remodo studeamus habendo
V ias eorum, nostrum, nostrando continuamus
E go viab vestras nos equos ergo dorebo
I ndignos, per sab nati noti tibi sunt
I ngt suam magno spes sanctorum
C [illegible]
I [illegible]
P [illegible]
C [illegible]
A [illegible]
C [illegible]
N [illegible]
S [illegible]
E [illegible]
D [illegible]

in intellectu bonum et malum. Et ideo nos
indigni sumus digni; indigni ergo eciam
patrato, digni pro misericordia, quam
deus vegra cu operunt et illa inhibe-
mittit sumus digni ad intelligendum in-
telligentia tractandum .i. vehementandum,
et si tibi aperiris quis resi-
stit principium propterea unum
summus digni sub sub reli per-
fortem diffiniendo et quia securamus simpli-
sit a partibus celestibus Ideo tu multa
pars nostra sit, in quia potestatem no
obtinuit. Maxime eciam partem nobis
submisit quia deinde fuit nisi prima deficit
natio et quia summus terrena inutilis, no
secundo ipsum permittit, sed utique, sed
primo nobis celestia. Et quo permisit no-
bis celestia sensu sumere, quia tangi no pos-
sunt Corpus tibi in unum nobis permisit, et
proprio seruamine debet ad plenum Sol. 4.
sensus, qui est in tibi eciam in prima restitutio
et in pario ordine sumibus inutilia adsit,
quia in terrena, et sunt nos singulis diebus
eam obtinemus in terrena quadam minus
possumus, et simus amittentes Quando ma-
ti subimus nos qui existimus in summa
vel cinquimus inutilimus in primam et ie,
ei adhereamus in superiorum, quia nec et
se dat videre sensus quatuor, dicitur, Vi-
sum, seruamus Intellectu. Dicit multis
modis est intelligendus. Primo in supremo
magistato quia mihi vacat subterfugere
quod ab eo non videatur, Tali via tempora sit
exclusus et ipse est obsistens bonus et
malus bonus nobis verbo, malus premendo
et eos abstulit et in obstantem post
sit exhaurire nisi res penitus, quia
tentabit ab omnibus modis malus rem
dio inspiravit, et simul vos alii terrae
bypothis, insurrexit in rede regnum rebellis
dat quia rede retinet rebellando nimis
tantum vel pedem vel aliquod magnum
quod nobis vide chus est; et non est
ta exdiffunt nobis Brutus hominum in quo
in rem unde dubito respicere et unum

terminus potest dici habito respectu
ad alterius temporis protensionem, et
illud tempus vocat habemus respectum
respectu inferiorum. Nos habemus alium respec-
tum qui nobis spiritu dortur, et respe-
nobis se se debent. Visus visum qui
videtur per tur diffusa videtur. s. tempora
Ly illud enim, in sit tempus determinabile
Additum removet, et secundo has scrip-
turas tuta inigiarentur, quia ipse
scripture nos docebunt, qualiter in omni
tempore est permansurus, et qualiter
in bono nos semper possimus permanere
in illo tempore. Unde potuit dicitur
qui dominamus quia respit mihi, s.
et mala pretermittamus et bona ad
exercamus.

S tantus et Domini semper semperque manentes
E t talis qualis talis Deus est petiturus
E t similis Euir qui bis se sedilia sedit
V estis eius constant hinc omnis assistentes
E x quo sic se quo distemus nos misi tanto
N amus suas quod inclinat verbula versus
N ostra super nostra quorumdam indirat unus
N ay nostros oculos sua Dama perambulat omnes
E st quis qui possit hanc in comprehendere verbo?
E ego qui sunt hi, rupimt qui nostros vitam
Q uis bonas rupimt qui sunt regnostere Euret?
P ellat lingua malum, non ab tangat dolus vellus
E t sic doctrina se doctrinabit ab ista
A ngelus aut suus Euir unquam ruinabit illa
I am clamabunt stultum, quod et audit omnis
E go quis videt id? misi visu renat quidem?
A udit vel quare? sua si decreta subaudit?
V el quis spirat homo, misi eius respirat quidem?
S i non tendat ad finem, vel quis intelligit ergo?
A ngelus de istis, ergo fit virgus in omni
O mnes qui primo fulgrant sine motibus ergo
O mnes post primum, nostris Deus ergo monstrat
D ecipit

N
C
I
I
I
S
S
Q
N
Q

Ad hanc [illegible]
tur, quod est rapid illud, quia sunt,
quod est, quod erat, quod potest esse,
quando est vel quod potest esse, quando
sunt, vel quod potest esse, quando erit
vel quod erit de vel quod ly illud potest
continuari, vel quod sunt, et illud, quia ly
illo continuantur. Unde autem Augustinus
qui libro suis Libro declaminat tempora
et vera sunt inter quo mat vera dicens
Qualitas materia terminus non esset a
mittendi, et omnis status et vera [illegible]

D et mare rea detentus qui limbis detulit esset
V mbilico mulier faciei tenet Eam retinendo
I llius virtus, illius sit sita limbis.
V mbilico ventris virtus est illius limbis
S ed me sub tenebris sunt verbula nostra vocata
N ec vos in quoquam dubitatio turbet ly illo
D eumus simile sub binis sensibus illis
E go qui monterunt, furant quo sit rapid illis
E t quid eis rapimus, rus tenebis assimilantur
E go diramus illorum qui sunt virtus
T alibi est sunt, quod et esse striatis hostis
E st unus trono magis alto sit veritatis
I oht, het, he. Vau. quod tetragramatos est veritatum
E t tantum nomen est, unus inefabile nobis
H or Eloy nomen spreti sub dicitur esse
D icitur Adonay semper Dominus Dominorum
E t Sabaoth fertur nobis territorium Eloe
y a, ya deo Eor nomen ponitur angelo
O mne quod est ad se per se defectit sedem
E t Eloy bisum rapit, est altissimus illud.
E t per Ioht, Eloy forma transmittetur amplum
A dditum de Adonay domino dominorum
P er het Adonay, simpla transformatur ratio
E t subaudi plenum, est de ratum de
E t ad hic subaudi simpla transformatur unum
I ndicatum ye sic quo [illegible]
E t per Eloy visum sit hostiat unum
I ytus et Eloy visum sit hostiat unum
E t unus unum semper punctabitur ymo
[illegible]
H ic simplex simul, ne caspari quod, ymo
I ytus Eloy et Adonay rapit simpla
L [illegible]

clara et significatorum, secundum, quia
erat dignus, quod erat tronus, magis alti,
tus vel quod est rapid illis, consequen-
ter respondendum est ad interrogationem
quod fuit. Dicendum est igitur, quod fuit
forma et est forma, et erit forma, forma
tria in aliquo non variegata. Unde ad
mum dubitationem intendentes mihi respondet-
ti vestris interrogationibus vobis strictis
quare fuit, vobis est intelligendum et non
dicendum quod ita sunt si possibilia, et mi-
xta impossibilia quod ab eo non possit per-
petrari, unde dicitur, vel dicebatur vel
dicitur quod, et secundum hoc verbo ita rendi-
dit, mandavit, et facta sunt. Ergo ita
secundum bene sumus super summum
trono omne quod rendidit ie,
hoc redendum est quod est summus. Et er-
go dignus, dignior dignissimus super omnes
dignos, et semper erit, quia dignitas non mi-
norata. Habundanter dicitur quod fuit in
parte dignissima et quod promeritus est
in alia parte, Consequenter dicendum est
vobis interrogationibus, quod est rondeo,
hoc vobis insinuendum est quod a me ve-
tum tempus quaerabis, sed non sit vobis du-
bitatum ad intelligendum super iam dic-
tum, quod est, quia dominus est omnium.
Ergo quod est ad malum, vel de quo quae-
ritis retro tempus, quod certum manife-
are nisi retorquendo non demonstretur, hoc
retro dictum quod retorquendo formam, de pro-
batur quod ergo erit nisi nomen Dei, quia
nomen nostrorum, ergo non inspicitur
quantum ad nostrum intellectum, Ergo per
tetragrammaton sui nominis, ipse tetragrammaton
Ergo quod sui nominatur, nisi formo per ie,
tum Ergo nunc quia quod est tradetur, sicut
ne sit, vobis dicis ramentum quod plenum no-
mum demonstrat retro non, sunt, iam
et opera, et mandata, et quia quod ly vo-
bis retinet hic est retinentia ratio ad
manifestandum, quod misericordia omnia
reprehendat, et misericordia domini super
omnia opera, quod persona sua, qui sua
demonstrat, sunt iam et opera sunt.

persona

relatis dissolutis ſ. ſigna et planete
et recumbta, et compositums et virtu-
tes et ora que sibi subiacent ſ. homo et to-
tum humanum genus. Ergo ora ger rendita
sunt cum volumtate et voemtate ad eum
mandatu dicitur, quando ri placuit quod
essemus, de quarumq; gte ipsorum quod ſt
cum, quod et iam solemniter per sermone
perpetuatur, Quod, ergo, melius illum rog-
nosset quia suum opus. Ergo opus, de eo
quod fuerat opus et ſt opus, ostiarium te-
netur rogmosse opus et ger rationem
maxime cum debemus mserere verbo.
Quod ſt iy causa, quia nob ois sco verbo
reddit, vera iy quibus retinebamur et
partes iy quibus retinemur. hor urta me-
te, intelligendum, primo, ordine et formido.
Demonstrandu, ergo, ſt eum nomy, quia
tenetur nobis ostendere veritatem p̄ iy digni-
ssimam. Tenetur nobis vera nomy di-
gnissimum propalare, et nos vera p̄ ſcam
inspiratu. Ergo bene suy cum per no-
mu ostendat. Quia de suy non tribut
quicquid ſt ſigna et retera ℣ domi-
ne Domine Deus noster qs admirabile ē nō,
nuy tum iy universa terra. Et ſ dixit
ny signa formarentur, de dudeny end
Spiritu ny, erat ut ad vestra notitia
deducat. Vide, ille simpserunt, mihiny
et sic omnia per illas ostendebatur. Et
illud nomy verbum terminu remendabit
faceret primigenu medio et fine. Ergo quid
potest esse, nisi ipse nomy Deus iy ipse
dudeny elementa formantur. Et per
illud verba persona demonstratur. Et ipse
formet quatuor elementa per ny nomy de
ny demonstrat iy persona. Omnia in xii
signa, inde habent materia dudeny ſy-
na. Hec. hec signa forma demon-
strant. Sotth. hat, ha, man, quod ipse no-
my quatuor elementa formantur
a persona, iy nomy quod illa dicebatur
et iy deus intelligitur per ny magnum
rubi vocat nomy illa arbitrat ipse ē
mahuma, sunt differentiany, per quod ſy
nagat quia ipse eis formantur sed nō

C nunc dicendi nequit ib̄ ny ſit Dominus dominorum
O rrupat hinc nubra manib rumbis celestis
E t rumbas natibas per manib rontinet, iy se
L abilis et magna, minquany roncluditur deus
I gitur de sabaot spiramy ſustipit, ille
C unit, ruunit, thy, spiramy quod similatur
H nc avi semper, idcy ruunitq; reruuit
C nc, nay tentibus, ny ille ceruitumy ſit
H nc, de se nec se fendus, nequit ib retinuit
N oy ipse quiy totum rapiat, totoq; vendat
I gitur, intellectum ſustipit, de ya ya.
Q uod retinet totum tectum ronstimilatur
C uc, qua romuit ad se quod rondidit omne,
E t tangi potuit et nay tangi fuit, idcy
Q uaciter, ut valet manus tangere dnrand palma
N ec tangi potuit ruuy, iany, nib desipit esse
E go tangibilis subtilis spiritus dnus
H or ipse ruuy quid dicit, dei complere laborat
H nc trait de terra totumq; reuertitur ad se.
E go vidit varios respectus.
A ssimilatur et ger nobis ratione patenter
D enumb de binis iany ſustibus ipsa sub dua
F orma forma formantur, iy multis sic data forma
C onformat deitas omnes creaturas ſuscipit
O ia mundi omnia simpla formantur, idcy
C unctis primis rapita et partes formant
E t formas sub his sic respectibus inde
P ebruy et mebruy, naturis et rebus respon-
E dendo omnibus ordinib iuy rebus ger
S ubsidium pro duy sint, partes explicantes
E t explet finis his sic respectibus illud
F inale finem, ordinatuy partibus inter-
I ntentis omnibus totius actus ipsius

E t digitos rumbas et partes duy rubith sint
B is senis rantus distat, respectibus illud
H nnilebat donec sint cunbi, rorda reformat
E par, retinulos et rornua, magna gularuy,
E t venas, medias ger inter partibus gorny
T aliter intendas bis sic respectibus, illud
E t formet bonitas rentrus ruy partibus intus
E t venas, medio quaruy quod sit et extra
A r nervos medios, medulis partibus gorny
I ntendas ger tu bis sic respectibus, illud
I nteriibilitas medium nruuy dedit esse
A tq; modo simili format medium tibiaruy
I ntrius partes rumbas et format carny
E t opus et distat bis senis partibus illud
N oy separabilitas format medium tibiaruy
L usny ruuy burga, venas formatq; gddes
E t rartilagines ruuy, nervis partibus gorny
I ntendas fieri bis sic respectibus illud
H or et rumbaruy pars, inseparabilis gorny
E go nay tantum gneday, pars, ronstat carny
E t ergo totum de multis partibus gorny.
E go sic monstrat sub forma sic speciali.

I gitur symbolum sic inspice nay gnes carny
S it gnes carnis, est semen inigrum
H umilitat de me ruuy dic me vocat ipse
t spiritus sit ger. Vel gnidy verbum missa
D ispendat ideny nany suny per tempora rumora
I n iy ego mea rumbis ideny deus
I y sic gnesebant iy gnanbuy, nomey ego
E t rubmus rua et verbo bona dicto
O mnis iy gnideny gnideny gnanbuy tenuis
O mnis gnesebant iy mi gn ideny [illegible]

roperpetuis et iy una forma subiacerent
quia administrant, multas varias formas
hac ratione necesse erat, et subtrahentur
et et forme, et aliis formis providerent ſ
signa similiter. Soth, de nouo subtrahitur
iy tali forma. ℣ℜ. et de quatuor ends
quod administratur pars per partes. ℣ℜ.
Similiter subtrahitur, de bis tribus het, ga
de ternario habent primum. Hec, inter
he, quod ternarius significat, vide, medius iy
medio iudicat demente, et medietatis, inde
sum libitum. Quia ibi inserunt omnes termi-
nos. Vide superius dicitur. horum iy me-
dio suy. Similiter pau, ternarius represen-
tat, Consequenter iy bis xii elementa tres
termini representantur de 9 iy quatuor
esse sunt xii. Quaternarius similiter rom-
plent. Transmutatio alterius, de aliis fit,
me videretur quod esse minorari possit, ſ,
ut indigni, illum loquerentur, quia ſ iy
verba persona ab inspiri notificaretur,
indigmitate verendum debet ita obtegi.
Quia ipse scend est de esse, pro malis mino-
ratus. Et quatuor constituat, de se dare iy
melius gtibus, et maxime sup partes signum
hoc nomen Eloy quod correcti dicitur esse
magnum super partes, planitarii et super
superioris rei transmutationem, quod indi-
catum est de esse ad planetarum transmu-
tum, et de septem saturnius, in septimodo Sa-
turnius, sic stant almanib. Et rom esse
nimis, et alia ind rende nomen altissimum, de
simat Deum actum sed dicitur esse creatis
hoc nomen Eloy et de eadem ratione propo-
ta, sed qui sunt indigni propter sub septimo
dicitur. Adonay semper dominus dominum.
Quia, ille, est sub alterum dominum. Ergo mi
de ia potest scire, quia ipse est absconsus
et pauus quasi de, iy aliis, et nihil obstat hic
sint sim ind rationes. Ergo est, et ad no-
stra actum nimis partis, et actuum sed de,
deny ordine et pretio, deny eandem materia
ad separandu, minus a inspiri. Quamvis ip-
sum et possint esse inspi. Sic fuit compositus
deny transmutis sed et Sabaot fuit
nobis veritatem sic. Igitur iy Eli. et qui
fuit dependentia primum ordinem et simul inter

denta quatuor maioribus partibus
esse remensura et motus omnium alio-
rum ·:·

* Qui est locus de vii in vii semper
materiei adesse

Planete qui adduxerunt omnia in sua pos-
sentia bonis et signa que semper non-
stituunt ·:·

C onstanter isti fuerant sub sedibus impiis
I ustus suy inde fortis noy prouertor ira
V ersus suy inde alios ntr sis fero damna
I ra die nulla iy nus permanserit bella
V t parturiui instruy tripigs doloruy
N oy equi repuli nostra nus reparani
T ruiny et ruinosos ego examinani
I Coruny naeda parte populos animabo
N angs meis pedibus submisi ruinta revata
O ui et prorsus bonis iy pereora rumpi
P er tolos rampos g. volatilia reli
S ubmisi pistrigs maris qui per freta ruerunt
H ostibus illoruny Deo Goruny Cunina feri
E t eis subueni fuerat quod iy urbe iy illis
A ue mieny gladiny si noy exibis reoperti
A rruny submitar gnuiy tendany gnuiy super illos
E mittam nany rorde tuli ne submoueabis
E t amicda mea effetis gna suny damno
A demna de gna burre sunt fere repletre
I Coruny Cuynis semper subsultys doloreb
A tys laboreb atys doloreb sulphur eigs
F uni procedentes et his semper Labentes
S edebis vos pede meo iny diebus impiis
C iny dare volebat Ramna qui noy Cabna
V obis iuuy nocens nobis noy ffet amicus
C ircudant cruciys me rabiosi sub vra
I dcirco exhibiny qui me noy nostre gremio
E xeas illos a pectoris pellere nem
E t pessimos opui qui vastus me e
C ubantis atys in me gerentes gemit illos
E t post sheps erat Goruny flatibus impe
Q ui exhalabantur et cruce mei rubor ys
S ui eius qui pono q tempe pauet fimet

V na sedes mea est iy ruinta sedie summa
E t super vobis nostri sunt aspirantes
V isus qui palpant pro nequitiis suorny
E go mihi noy palpabilis fuerant et eorny
E t prius eor fuerat gnany tedia fere stribant
P ost sunt palpabiles illos aliys sequentes
S ilent auditus et ruiny speramine sensus
I ustos noy equos vorani ira repletos
Q ualiter est pigeri inb ruinigs doloruy
P artibus regs meis de me reguli sed migni
I ustitiany guiando pastor ad me reuorani
C iny minus totus fuerat sine partibus illis
E t partes ruinte similes fuerant decent una
S eruy me instruy diruis ab eis rebragendo
I ustitiany pigeri ruiny libruis feri vosdey
I llos et feri de secuitiny miss fuerent
E go noy fuerant ibi mundo nisi quodam
E go rui deseruierunt ibi nisi sol
E go qui fuerat mundi dominus nisi gni suny
Q ualiter eor fuerat ruiny ruinigs doloruy
C iny me sperneruit illoruny sic lora dedi
Q uaciter ongi fuerat multuy gnod miquiny
H ei est quando cruo terenti proplii miqua
E t ira cuynerunt illis iny noy opus est
H ei ego iny prodigi verebatus ad day
E go verebantur gno gno fuerant mihi pulys
I mul ig cygnus gnd erat gni habet amicos
N ud cingi meiny nomen iy nominibus yce
y mala shut pro pa dominus dominoruny
I ustitiany d mundi liberam pectore cruxab
C ruces et palma rectos q vadimq imper
E t tu gni labores cygnus flumine vocatus
I ste flumina cygnus pinnitenda remitt

denbia quatuor, maioribus, partibus
esse remansura et motus omnium alio-
rum ;//.

Est eorum de uiis in uiis tenebre semper
materiales adesse.

Pleantes qui adduxerunt omnia in sua pos-
sentia bonis et signa que semper non
sistunt.

C onstantes isti fuerant sub pedibus impiis
I ustus suum iudex forcior noy prouocor ira
V ersus suum iudex alienos, nec eis fero damna
I ra die nulla in me permanserit bella
V t parturiui instmy crepigs doloribs
N oy equi, repuli iustig mus reparari
T ormiy, et rumores, ergo (mundos) examinari
I (miquitat) ormy naeda morte populos animabo
N angs meis pedibus submissi rumpta recreta
O nes et prorsus bonis in petrosa rampi
P er totos rampos g. volatilia reli
S ubmissi, pietregs, maris qui per freta ruerunt
H ostibus illorum Deo Dorum Cunina fori
E t eis subueni, fuerat quod in urbe in illis
A me miny gradiny si noy exitis reoperti
A rmy subintar, gnuiy trendany, gnuiy super ictob
E mittany, nany roide tuei, me submontabis
E t (generatione) amicda, mea effectis gna sine damno
A (maledictio) dima, de gna burre sunt fetet repletg
I llorum Cingnis semper subsuntqs doloribs
A tqs labores atqs dolores sulphureigs
F umi prouidentes et his semper labentes
S ursum uos pede mea cum dirtibus ampleb
C iny dare (debetis) Romam fuy noy (labun)
V (ebi) cumpe nocens debio noy ipse emendb
C (ruciant) cruciqs me ne mille ibi urbs
I (ebi) (labany) gne me noy nospte (gnem)
E (ne) (mea) et (ibi) (debe) nem
E t (ne) (ne) (mi) (gne) (debio) (ne) (a) (e)
(e) (mebis) atqs (ne) (ne) (debio) (gnb) (ebi)
E t (ne) (ibi) (ne) (illorum) (pedibs) (cum)
Q ui (debiantur) (et) (debio) (mea) (debio) (ipb)
S (ne) (me) (gne) (pedi) (et) (semper) (pedibs) (fetet)

V na sedes mea est in rumpta stabilia summa
E t super (celi) nostri sunt (aspirientes)
V (ius) gni palpant, pro nequitissqs suorum
E go mihi noy palpabiles fuerant et dorum
E t prius gor fuerat, gnany tedia ferre stribant
P ost sunt palpabies illos (eligs) sequentes
S ileret auditus et rum speramine sensus
I ustos noy equosqs, dorum iura repletos
Q uaetor est (pietati) in rumpigs doloribs
P artibus (eqs) mihi (et) me (re)meli sed (migm)
I ustitiay gnandos (iustos) ad me (reuorami)
C uy mundus totus fuerat suus partibus (aliis)
E t partes rumpte similes fuerant decem duo
S emy me instmy diros ab eis retragendo
I ustitiay (pietati) rumy (libens) fori (sedes)
I (los) et fori de (sacrificiy) migi (ferrant)
E go noy fuerant illi mundo (nisi) quodam
E go rui deseruierent illi nisi (soli)
E go qui fuerat mundi dominus nisi gni suy
Q uaetor gor fuerat rumy rumpigs doloribs
C uy me (pretenderint) illorum (in) lora (dei)
Q uaetor (error) fuerat multum gnod (iniquity)
H os (est) gnando (eris) (de) (ensi) (pregis) (magna)
E t rum (inquirent) (deb) (suy) noy (gnb) (est)
H os (ego) (uiy) (pregis) (derelictis) (de) (sedes)
E go (derelictis) gne (me) (fuerant) (nisi) (pregs)
I (deal) (is) (ego) (me) (erant) gni (fuit) (mea)
I (mb) (qs) (me) (uy) (rumpty) (is) (mundibus) (pce)
y (mata) (fuit) (in) (ipa) (de) (mb) (dominy)
I (ustitiay) (mundi) (ut) (eam) (pietate) (impleb)
(ui) (mundo) (et) (patria) (rebus) (et) (uitay) (mgo)
E (t) (in) (gne) (debitum) (gnb) (fuerant) (relictis)
I (ps) (fuerant) (mihi) (gnb) (pietatibus) (mundi)

H ora gñ medios semper removeat et ab orta
T enebis ny orra smy, gñ semper tenebris vestras
Q ñ flammas proyris pyro flammas gñoqs posto
I si sunt terny et Gabiel consortia terny
I stany quamqs tenet naturam sunt retinentes
A nat, cethar. cora. smam. nertac. Lenas, pertar,
T henas acu, buspoc, sco. cath. barcam, haran. telib
M achim, miraf, snef, mimchar, mobaa, durm.
N anano, danarcus, fortmatus, curiatus malfatus
A draanus, azaliciis. mfram, mirran, natñr, amarfari
I afar, sphil tot vocs gñe mñdñ fut
O ffirio gñodany imurti, smul vedime gñodany
S emper dapnantes vocs sphis partibus ignis
N angs meo ductu fudrat me recredere posse
H mr ego bobis bobis me recredentibus ipsmy
O bequo rur danes naturam pro rapiendo
P rimripimy, mñquam tacit gñod fustinet ideo
C ontrarimy mr contrario ny so gñsit esse
V mñy, rur limodany vocs gñr sphis scriptur
P r mñdmy rumy pro gñd semper gñale respectur
P egs dicty gñale semper contendit ny ibtmy
E t sic gñd sequitur, gñantmy de so videt vsquam
V mñy stat dmñy pro so bis gñngs smngs
A tys dicty sentmy sentmy sic mihi adhibent
M ec. fecmt mea. dicit gñe mihi sentmy
E go et fecmt mmy si vidit ny ecclesie gñam
E go mea vbis dmy fuit t gñdo gñdm
A ego gñe sapiebat pro gñe gñdo bis videt
E go bis gñam t so fecmt bis sentmy
I gñdo gñdmy gñdmy bis gñdo respñdit
A tys dicty sentmy sentmy sic mihi adhibent
C ñmodo ñ mihi ny gñdo so mihi placeant
E t gñdo gñd videt ny gñdmy sic mihi placeant

Q uicubet sequmy linea sequitur numerorum
E go rmy fuerant me per transversa videntes
C mrti gñe possint ergo respondere ny dmñy
V nd ny gñs ergo noy es dignatus adesse
V nd ego semper durans smy nomen ny istud
O mnibus illorum lintis rmy bis duo desint
S eptima fit linea gñe G. permansit Gabrida
E t talis vobis G. monstrat parta figura
A tqs sequens ideam post tres vobis data sit K.
P o K. sit talis semper monstrata figura
V ndecimoqs loco post K. gñe ponitur est X.
X talis vobis monstrat monstrata figura
B isseneqs loco Y. est gñe consequitur X
E t talis nobis p Y. est mñr data forma
E t genitor sapiens semper tu suscipe per G.
P r genitor semper celeb tu suscipe magnos
P r K. vos karitas distratis mente referre
V nus bis se partes tu per karitas stis
V mñy tu semper per X. intellige rautus
V nd per Z. dominum gñendany ny partibus horum
E t per Y. semper nobis monstretur ymago
A tys modny formany noy motany stis per ymago
I deum ny noy est sed sine partibus ergo
E go noy scany dominus sed supra deos
E go ghy dominus per me noy ghy mundum
P ater et filius et spiritus sanctus ergo deus est unus

E go [illegible]
C [illegible]
P [illegible]
E [illegible]
N [illegible]
H [illegible]

C carra fit ḡer cadery, pér ſpeciey proprietatis
F orma rapit biſmy romedijs, omnibus ſpūs
C unqz dicery ſimul bmy roniungmur, ÿ bmy
E ꝛ cūs ſemper verbis ḡnday ronſtat Sabenda
I Cūl, me mundo, mundus perfectus Sabetur
H ur, de perfecto, perfecte ſunt ſeparata
V ndeciy addingor bmis, ſic ſunt bene bis ſce
I nde fit vt de me, pér me, minor, ſenero bis ſce
O nnia runqz per bmy rouertendmtur, ÿ duo
I Cmy quod videant ḡer omnia, iure tenentur
N oſtre ſe debet rognoſcere debet et omnes
M e ſed nature, nouerunt, ÿ ſpiritali ſ
F orma, ḡne preſentatur, mittatia, mutis
I Cany, illorumy videt, ergo ḡnd miſi pér me?
H ḡ, mē, ergo petant vt donent vel retractent ſic
I Cūs illa dabit ergo rnc? ſed, mithi ſoli.
N any, me rognoſco, pér me rognoſcitur, omne
M e, noſtro, ḡnia ſmy ſolus ſimpler, pater bmis
I y perſona perſona ſmy ſicut alter
I y perſona ſanctus ronſto ſpiritus, bmis
S ed pater et natus ſanctus ſmy ſpiritus bmis
S ecus, miſi ab equalis, ydeia duranus.
T ecus ſmy ſummus yentor, ſmy ſcms actus
I ecus ſic tres ſummus ſmy ſpiritus sanctus
E
F
S
N
N
N
S
S
S

N oy tres durantes, duo, nec, ſed tempus, ÿ omne
V mus ſmy durans, bnius parſqz durany
I y tribus ḡor, omnes ſimpler romanentes, ÿ bmy
N ec partibus ſmy me, ſic ḡnod ſmy breuiatus
P erſona, nec vany, minimus, ḡnod ſeparo de me
N ec de me tot do, ḡnod poſſimy ſic breuiari
M e noy augmento, multis deijs caret addar
S ed rmy romanentes, nouerunt reſtare mutti
A ugmentum ḡnod habent, pér me, nouere tenere
C reſtat, bel rocant, bel reſtret ḡnd, miſi, pér me?
V tqz creati, noy tres ḡnd, noy ſmultqz creati
E t tres, noy ante, ḡnod, noy rocare ſed eſt ḡnod
V nus ſemper erit, ḡni, noy valet, eſſe creatus
I ſtormy, ḡnday, noy vnqz reſtare, nomit
A tqz modo ſimili, genitor duratilis, eſto.
E t duranus, natus ſmy duranus ſpiritus alemus
S my, noy tres, entes, duo, noy, entes, ḡnia ſeus
S emper ſmy duranus. Deus, ergo, paterqz creator
E rgo deus genitor ſmy ſic, natuſqz creator
E rgo deus genitorqz creator ſpiritus alemus
S ed tamen, ſi, noy ſmt, dij tres, genitorqz creator
N ec, duo ſmt yentia entia, dij genitorue creator
S ed deus ex unus ſeus yentorqz creator
A tqz modo tua ſimpler, duranus, pater ḡne
S my duranus, natus duranus ſpiritus
D e tuo, de nato, noy ſanctus nisi duranus
N e yentibus ſed ſmy ſeus ſimpler ſmus
E t ecce tu pr gnio pr generandum
E ſt pater, ḡnday, ſed noy ſmy tres yentes
N oy ſmy tres nati ſed genitory, unus ergo
F ac una noy tres ſmy ſed genitory ſpiritus
A ternus nec deus, ipſe, ḡ nec tres my, ḡ tres my
E ſt my

E ſtq trinitate tantum mic ſit priorat⁹
N or plus tollatur, nor ſnd plus ꝺditur
S od tote hoc perſone pchemiter ꝛque
S mat iy, mr, biſus mea Dama, perambulat ymos
A tqz mihi placitum, iy veris ꝺdificare
M mdo manus filii pre, ſnc noy mihi ꝺmna tulere
H mr, et rnrndo ſnod detur lũmbe limen
E ſqz mcmy podium, me multo ſtare mbre rnet
E f ſtrcta, mei rordis ſoci tibi dico
A mle mcmy fariey te ſnuero pmcre ſemper
I y limfis, mea voz, ꝛſt mainſtate deus ſum
I utram, mettis iy equis, ꝛſt voz mea vere
I y vere, mea voz, mea voz ſit pontus ample
V oz mea ronfringit montes et ſparat, omne
E f flammas ignis, mea voz irridens [illegible] nouit
C ourutiens, mea voz, et ſtremens, ꝛpheredatos
E pheredatos regnoꝝ, ꝛpheredare
P reſpont properios ſemper, mihi voz mea ſeruos
I clos promiſtos bene voz mea ſolenis nouit
P qz mcmy, dcrey temploqz, mdo retinuit ſe
I nqz mea gloria ſua ronſtant ſotnigmata
A tqz duz partes omnib tot ronſtruct iy ſe
I y ſe M retinet ſimilitudine ſuscitabit ꝛcmy
H ꝛ. ſ. ꝛ ſuſtinet y tus ſpe hec rapiende
P [illegible]
S [illegible]
I [illegible]
E [illegible]
N [illegible]
I [illegible]
I [illegible]
A [illegible]

N ay mea ſit anima, bentcqz mtiſſqz dolore
D ſpi, bitamqz mcam feſta mamfeſto
A tqz meos amores, miſſi, virtus mea langueſt
I y pauperitate viſuſqz, mei fatigati
S my ſuper, obprobrium factus rmurtos, inimicos
V irmiqz mei fortes timor, mihi notos
Q mi rid, me fugarant, ꝛ me fugere parentes
S my datus, obſitus, tanqz ſum rorde ſepultus
F artus ſum, tanqz pan ſnod deſpicitur omni
C ulpat audim, multorum rirrnitu, ndy
E greſſu, mentis ꝺgi, proferor, iy ante
I y furey vſus tibi, me ſubſtrno noſtro
D no ſubſulta geminorum, nominum ſororum
I y geminis, elementis, noy ſunt plusa ſtrab tu
M atrcam, pcr, matricis ſunt ſpr alcorum
H ec mea, nomina ſunt digniſſime Algebe
L aegola ſeptey ſnue ſunt bis ſcripta figuris
T erminus, ꝛſt, medius E, primus, nominis primo
H mr. E. ſ traitur, ſnue cayenda ſit Leo dnmanus
I ntegrumqz mdum erat ineffabile, nomen
N omine poſt primum, medium. O. meta ſecunda
H mr. O. ſublata ſit, noy ineffabile nomen
I ntegerumqz mdum remanebit ſpr Leo nomen
N omenclatqz meus aegle, ꝛ his datis, notis
F [illegible]
E [illegible]
I [illegible]
I [illegible]
E [illegible]
I [illegible]
I [illegible]
A [illegible]

H crediate patris fuimus Exredat vt Exred
E ygo modo simili rectus est frigore frigus
V t partes sumit distinguens parte Exredis
C my calor augmentat ista primo mediato
P ostqz transtendit rectum fumans
E x E. surstum fumans fumus sindit illo
M at rectus fumus bent sibi data permanet ergo
E t rmy frigiditas ad rectum rectitudinem monit
C ectum transtendens fumans statim fit rectilend
E st A. G. surstum qui fumus rectus ab illo
T angz materies sibi fumus durtur ergo
I sibi atqz duobus rominantibus Loaola
E ygo rapid per materiam sibi brmna calorqz
S unint, plus rurectus fumus, iy ratumabit ergo
P ost medio recto descendens obuius illi
E st algens fumus, perimitur dmy materiei
F it finib propriis, bolimuntur iy circa ergo
I gitur est ether semper calidus maddinsqz
I sibi, atqz duobus rominantibus Loalae,
A ygenti calido per materiam rapid ergo
E ygo modo simili tectus fit frigida sirue
I ydum qz calido calidum pueri alterq nomit
E ygo calentibus qz bmus fiat radius ignis
E ygo frigiditatis qz algenti datq nomit
H ygrobus bmus maddmy tempestat iy
I abo mea summa fiat stare sic regia dom
H my nostrabus duabus fiat sirue
H o bi as, bmus by fiunt centrabus iy illis
I rabus simul bmus, mundi ille inter uiuunt
I ut nos tenebr medius stat sic ante pont
I ut by fiat substantia ubi ex ygnis
D my iungibus ut ecbi fiat tangunt

O mne quod est sub cio distingui, ne potuisset
I berum quisquam uersus me frangere quisquam
E t me protegerent hos uersus qui dare bella
V ellent iy quantum donatum posse stillare
L iquerunt fuerant elementa tenuia rumme
C ulpabiles fuerant formagz tenuia ouu
C ur i rmy sit quidam semper Leo rationate fortis
E st alius semper si algore suo Leo fortis
A tqz fauent illi per materiam dare rasu
V ersus naturas iy cio. hi inqz de illis
Q ue naturę sunt retinentes proprietates.
P er rasum, per materiam, quod habere valebant
H or calor est et surrmy, calor atqz medius est
E stqz sequens surrmy frigus maddinsqz
H ur Dirtmy simplex subuirtmy noy dare nomit
E t noy materiam rectam demonstrat iy illo
E st et materiam quamuis demonstrans iy una
S unt iy illa emma circumfed circproc mi
S ubuirtmy noy dat rmy dicitur hor calidmy fit
S ed quando fortur, hor rectus fit calidatmy
E st hor hoc rectus algens per materiatmy
V el per rasum quicquid habet, hoc possit habere
H ic est rmy calidmy fit quoddam materiale
E t calida circulus quod rasu detinet ut fit
H ec fit iy quoddam est Leo iy contrahibus
H ic circa est est et flamma et [illegible]
E t fit flamma frigus flamma frigus materiamqz
E ius causa fi mea fit circa subiectum iy ide
I dem quia uidefit et per d my rectus by ued
D it ut ad rmy fiat tang et ngz dum mutet
D ur mutata quidem by contrarium ut ide iy
E st hoc fed quando rumpit hoc circa ygnis

A tqꝫ madent, qst, qstid ferrum, ſit ſit at ægrius
A tqꝫ fmt radium ferrum radium, madidumqꝫ
Q nod fmt ergo fmt, qst ergo, mortificatus
Q nod ſuprema fmt, pars terris, mortificatum
H or qst frigiditas, de quo ſit quod fmt, ergo.
Q nalter esse potest, quod non ſit tempus laborandum
Q nod ſit, in cor dirto ducto ſint fmt, qsto
Q nod fmt, ergo fmt, per materiam, mirabilem
E ergo, meis erit, obremis totumqꝫ reſertum
L uribus. O quid erit vers me non videat ſe
E obremis, de quo rompendum euribus illos
L uribus qst O quis qui per me non ſit in ipſis
E ſt O quis rui non ſing, opus quarumqꝫ diuum
N am ſum eque ſancta dñs quod durabile constat
V obis per me vita datur, dabitur modo ſemper
I n vita ſubiecta duo alium atqꝫ malum
E rgo quiſqꝫ rapit meritum ſub partibus eorum
H or qst ſi, meritus, meritum durabile fiet
E rommerſo tibi ſemper ſecutus in Alium
C umqꝫ ralor ſummus et in ethere fit, moderatus
I am, modo quo dueri poſſit, bimbre rorquis
Q nod libet et rectmet, labor, et tenet magꝫ ecce quo
I ndiget et mamo ſuas quo poſſit ogitab
H i dicunt per me beatus non beatus.
I de gradu trahit ergo ſpecta, ſpectacula
I ubi mea ubera atqꝫ ſint elegans bona
I mmo ſit remedy ubi ens quo ſi remedy
I nopia [illegible] qui ſi remedium quo remedy
B is ſit et ratio partes magnitudo diuum
E ſt circum ſecta tibi remedy proderit
Ō [illegible]
P [illegible]

E ſt radius rem natus qui motum, patre recit
T u talem formam pro nato noſtrae diſtrahe
D e di ſubtrahitur et ſanctum ſeamus adgſſe
T alis forma datur, nobis pro ſeamine ſacro
D iſqꝫ eorum monſtrat, partes unqꝫ uocat
P oqꝫ coro digno tum diſtrahe formam adgſſe
E ius ſunt, porte relare, plenum fillat [illegible]
A li ſe reorum retinens et pellat in A [illegible]
C uibet atqꝫ mi damam ſortabit in alia
A tqꝫ ſtrata dupla ideur rimedium qſſe
L eturæ ſuadam ſempe unqꝫ ſapori
E ſt alind cangnoris formatqꝫ ſaporis
E ius uarius, uos Eius principium ſibi ſimit
H umana fragilis rum ram ſubuertio deſit
A tqꝫ eorum illum uarius ſtrandenqꝫ, uidens adgſt
I lle eorum ſexaginta partis detinet in ſe
B is ſit, uerte, partis cora ſunt bona, inſtar
L uribus in primis quibus ab ſunt Eius cora ſumunt
T ertia, magꝫ die, materia ſit terriana
E x alijs qst ſit tribus in tribus, poſqꝫ dicit
V ltima dimittenqꝫ mali (emgnous) rentum in rentum
Q uodqꝫ bom ſupterat ſunt augmentantia mille
M ille dum rapiam membrorum dans partis dorum
I lle parti capit actum gradu agmina uirtu
E ſt pars ille mali ſubmittens parte ſupina
I uribus in primis primoqꝫ eius eorum parima
I nquirunda bonis ſubtrahentia rentum in rentum
I ta mane remanebus ne nudi in nudi
E is rendent atqꝫ comprehendens in per end
E ſtimant ſunt pure rentum hic appetentia
P [illegible] ſine nis
P [illegible]
I lle [illegible]

A tqꝫ madens ꝑ ſtrid ſtrumy / ſtr ſt et ſegrens
A tqꝫ fmt raldmy ſtrimy raldmy / madidmmqꝫ
Q nod fmt ergo fmt ꝑ ergo / mortificatus
Q nod ſuprema fmt / pard terrid / mortificatumy
H or ꝑ frigiditab ꝫ ḡuo ſr ḡuod fmt / ergo
Q nalt'r ꝑſſo / potꝫ ꝑ / ḡuod noy ſt tempus Fabricdmy
Q nod ſt / iy qor dirſo durto ſirut fmt / ꝑſto
Q nod fmt / ergo fmt ꝑ̄ matriam / mūredatumy
E ergo / metid erit / ꝯtremid totmuqꝫ reſertumy
L uribus · O quid erit verſus me noy videat ſe
E ꝯtremid ꝫ ḡuo rompondmy euribus illoꝝ
L uribus ꝑ O ḡuis ḡui ꝑ̄ me noy ſt iy ipis
E ſt O quis rui noy ſiny regnus ḡuarmuqꝫ diarmy
N am ſiny hoc ſancta dñus ḡuod durabile conſtat
V obis ꝑ̄ me vita datur / dabitur modo ſimꝑ
I y vita ſubiorta ḡuo alum atqꝫ malmy
E ergo ḡuiſqꝫ rapit meritmy ſub / partibus ſtormy
H or ꝑ ſi / meritus / meritmy durabilo fiet
E romerſo tibi ſimꝑ ſolcitur iy Alum
C unuqꝫ ralor ſummus et iy ethere ſt / moderatus
I am modio ḡuo dulci poſſit / pindre rorgnt
Q nod habet et habmet / habet / et tenet / nuqꝫ ḡuo ḡuo
I ndiget et malmo ſtar ḡuo poſſit ogptab
H ec ſtmy ꝑ̄ me ꝑ̄ benitate / mea benctate
I de ḡuday tribus vice ſtracta / refert iy
I ut i mea verbis ut ꝑ̄ ſunt ellipſes bona
I mutua ſt / nomy / ſub / mea ḡuoqꝫ nomiy
H hoc / ſtrap iy ſe ſentimo ḡuo / ꝯmonet
B is ſte et / ſentmy / portat augmtum / Dmop
E ſt ſimilem Data dubis / ſdmap / pꝫdicſe
J udentibus nomiy / tmap / portꝫ / pmodicſt
P ſt ꝯtra ꝑ̄ K ſte / rādmō / dmmuqꝫ / ꝑ

E ſt radmis rem natus ḡui / motmy / patre / ꝯſt
T u talem / formdm / pro / nato / noſtro / diſtrō
D e di ſubtrait'ur / et / ſmrtmy / ſtamis / adꝑſſe
T alid forma datur / vobis / pro / ſtamine / ſtrro
D iſtꝫ / lorumy / monſtrat / partes / vmſtꝫ / nudat
P roqꝫ loro / dyno / tmy / diſtrō / formam / adꝑſſe
E mis ſmt / porte / clare / plusquam / ſillat / ſtrr
A li ſe / rearmy / ſtmus / et / ꝑſtat / in / Alum
C uicibet atqꝫ / mei / damam / ſportabit / iy / alia
A tqꝫ ſtrab / duplex / ideo / rūndmy / ꝑſſe
L eterne / ſuddam / ſemꝑ / emſtꝫ / ſaporis
E ſt acmd / cangnoris / tormentaqꝫ / ſaporis
E mis / verſus / vos / Eius / principium / ſibi / ſumit
H umana fragilis / rmy / rāy / ſubuerto / deſit
A tqꝫ / lorumy / illumy / terſus / ſtrandenſtꝫ / pedens / adꝑſt
I lle / lorum / ſe / cognita / partis / estimat / iy / ſe
B is ſic / elato / partes / lora / ſmt / bona / inſtis
L uribus / iy / primis / ḡuibus / ab / ſmt / Eis / lora / ſtumunt
T ertia / mqꝫ / dic / materia / ſit / terriana
E x / eliſo / ꝑ̄ / ſtr / tribus / iy / tribus / pstꝫ / dicb'ꝑ
V ltima / dimittenſtꝫ / malꝫ / rectmy / iy / rectmy
Q uodqꝫ / bom / ſupperat / ſmt / augmentantia / mitte
M ihi / dmy / rapiuy / mimdos / dans / partes / lorumy
I lle / pars / habit / ad / dam / gnales / cognita / orte
E ſt / pars / illa / mala / ſubmittens / parte / ſtupha
I uribus / iy / primis / primoqꝫ / eris / lora / patens
I mmutatio / bonis / ſubtractis / rectmy / iy / rectmy
A dp / malis / remanentibus / ꝫ / mutꝫ / iy / mala
E [illegible]
E t / mundi / ſmt / qui / pertis / ht / diſſimile
P ro / ſtr / ſtꝫ / recte / ibi / ſmt / intuenda
P artes / ḡuę / diſtab / lora / ſedet / ḡuo / retinent
I lle / mundi / ſmt / ſe / iy / mundo / ad / ḡuoqꝫ / mundi
[illegible]

E e mr voce ḡnd amor mtuꝰ est vt sit sup illos
S optuaginta duo cora sunt, sunt interiora
A tqꝫ manent bis sic sedes sunt interiores
Q ne retinent in se formꝫ sunt et genꝰ illoꝝ
T alc sit illorum norma, sit Cunnus Cunty
B is sic in bis sic. In summo Dama corata
D omna tenēs dom[inatrix] rmy fortis opus in se
S tans et dulcissimum dobilis — ḡer opus mꝰ
I nstitue libram tenet in se pondera iusta
I llis permittens bene ḡni seruire laborant
E st et dyssoriams ḡer partes exteriores
D yssorianqꝫ egenis illoꝝ in duplere parte
A tqꝫ modꝰ duplici misereris, ḡnia sancta dyssey
R emedia dare in me ḡni perrata fuerꝰ
M anui saturni, dum sit Boe de mane Saturni
E iusdem curisqꝫ prestita quarta sit Cora
E t sic propriams, ḡni personis mꝰ mereatur
D eliciasqꝫ fauens et plenissima gaudia prestans
C unctꝫ bonis magna fastu rumtoqꝫ represso
C my fortis opera et constituta bonorum
C onstituta bonꝰ decor tantosqꝫ fauores
D estinatꝫ mali donat ḡni suscipit et se
E t dona sit retinens donat et se suscipit et se
I n se bis sic subsistens tenens se multa minorans
E t te my dantem non sinat ulla minoratꝫ
E st gnoꝫ nichil vbi pudoris in my mꝰ se
E t se non digne non debet magnus mereri
E st gna pars de tris mirabilis in mea opa
E xpallens tamen non est ḡer pectus tumidꝰ
D ona dant sibi, tres libros numerata
I nde ḡnd non sit optandum, ethereos
P ectus in my libet ubi [illegible] cora sunt
D ulcissimꝫ ego mus multa mihi in cora sentio

Fœi ḡni petrant, de omni rorde, ḡni
noy habent, poenitatem dandi et ḡor p
nobis ab illis prestari, grauamen infat
uis, et nolunt facere falsum insuran
et malum ipse uis ḡnd alii noy faciunt
et habent, poenitentem interficiendi, et
per uos noy stat ḡnd alios no interfi
ciunt et sic de aliis criminalibus.

E ligit atqꝫ ligit cora instis de operatus
I nqꝫ gradu sistit alios summoqꝫ bidentes
Q ui sunt bursus partes ḡna constituꝫ illa
F itqꝫ egenis bene tam rumtos, ḡnos pars sibi donat
I ntus sit ḡnamnis esset extra nocent illa
P ro sensus magno sit in illa pro bonitate
E st intus fons illos arbitramus cora debent
Q inqꝫ tenere gradus sistens summo Duodeno
A rbitransqꝫ nidens intus portam fons atqꝫ
E sent rmy tam digni dignaretur vos dey
I lla tenere smy dans rniquam certificatum
P ondus pars sus me sunt meritus fuit illo
C ontinet ḡer in se sic partes ḡna duodena
E t pars sipt naginta duorum inuita sit illa
S e et simul septem, sit proprietatibus illa
P rederitus similis bonitati ḡnnicitate
H ec donansqꝫ tenens pars sus me retribuentes
O mne ḡnd tam rarum debet stare et illa
E sse in O mea dame mauet supra omne creatum
O rmy tam digna fuerit, odet ḡam nisi plenus
H inc ergo in ḡer possunt sibi ḡnd propriare
P ectora in forma ḡnia nulla alia rmy
R atum sanctus, sacra statuta ḡnatus illo
P ercipiunt sacra ornat sanct[us] animy
C elsius tanto ḡni reputat. deus my
E t mysteria subit my cum cunctis solus
T u tu pectoris mi tumes subdis tam
E t sit simul ymenis in exultatio
O t cum my pectus ubi sus me[illegible]
I n rapid plenitudine tuos tenet illa
I nstinctu simul tuos petens principes
I nstar Sanctorum [illegible]

1 Sanans alt. alis 1, tqnalis pro-
pensionis mentis et aliquis deci-
dat in anima

I murtis parte et ꝺeſcruis ẏmi manet ꝺnus
S ꝛibitur ante tribus ꝑs altera ꝺebita iuncta
C alcidona rum Topatio ſimul ⁊ ađamante
S ꝛibitur inſuepturn ; Dominus mortuꝰ metuꝫ ꝺnus
Q ui fuit, eſt et erit ꝺiuortus tempus ẏ omne
E t roiunctur eſt tres parte ſiniſtra
T ocalor et ſacmapi ; deiurat ; ſcierat eſt
D eſuerſum ſuepturn . O ruic mittonꝫ cap eſturn
Q ui fuit, eſt et erit pdurans tempus ẏ omne
P arte ſed auerſa, roiungitur his tribuꝫ eſta
D ic dic ; anus ; iuga et ſtrupturn deſuper ilcus
E ſt . O, ẏmi quod totum noꝝ ſubmittitur illi
I llius ergo manet roiunctum tale ſigillum
I ure mdo ſirmum rectum rapuit optimet illud
M ateriaqꝫ lori ; mictus ẏmi propinatus ero
S ꝛibitur illa modis tribus ; adiunctis figuris
I lla tenet ſpatulas bene iuncta portus ẏ inte
E t rubitos, Eunuchos, et brachia recta reportat
P ectoros rectos digitos, tenebras tenet ungues
I n medio tenet ẏer ameum riuum ſuaderimo
I nſtruc poſitus quo ſtribitur atqꝫ tenetur
P ondus ac atqꝫ nota iuſti ꝺns omne tenendum
A ꝺamantes lapis ecclypsim cera ſunt et ẏ Ab
T ung bene ung fuerit mens cum ꝺeſuncta ſpet
I bo . . . ſatis ſanguis natura modeſtum
I ure magne et Leuis ſunt omnia parentur
I ſtemphs ꝺeſcribunt tale ſtam bene ſan.
I ustum membra tuta ſunt omnia ſantur
E ẏ tung ẏmi ung noꝝ ẏmi ſanare bene
E ẏ quo mortung ung noꝝ ẏmi ẏ mo
E ẏ te ſanare ſi tale michi ſe ꝺare poſſ

b nihil

Hic titulus de virtutibus verbo sub eodem.

S upremoqꝫ gradu ſubtus ẏmi de ꝺuobus
P artibus ẏmo ſtat opera, ſtat ẏabet cora ꝺomna
I ſtiriqꝫ tenet ẏ ſe rodiret bene iuſtum
I bos, ſetrimus recipit ẏmi iure ẏniſtmut
S tribit, opus fortung ẏnc ſunt ſubuerta ꝺuorum
L ibo poſt primumqꝫ malisqꝫ boni mala ſigna
E ſt ꝺt Domna regens iuſtos rum ꝓnꝺere ꝺama
S ubuertoqꝫ regens eſt illa ſtribere debet
C um bonitate malum, tenet ẏer alcium mala ſtribit
E t potius ſimilaqꝫ modo ſemper bona ſignat
Q uo fit ſubuerta hec Domne ſtribere Dame
C um fortis opera ; hec tempora et cora ſtribit
O mnia ſiraqꝫ ſimul ẏnc ſubponuntur oſtoꝝ
A hꝫ boni mutab ſtrupto tenet orrupat Eorum
P artis alqꝫ coro coral Eab ẏno ſtare tenentur
A hꝫ ſuo libro ; ꝺiuina parte reſirmat
E ſtherius coral ꝓnꝺerima ẏnoꝝ parte Eorum .
P rimus materiam rapit ẏnc rum rapit abeſſe
S ubuertoqꝫ Eorum berſus mortalib ſunꝺum .
V ndo Eorum rapit Cauzep ẏ ſortia eure
D e tribus hꝫ tribus ſtrandens rum materie
Q uis fuerit ſtrandens poſtrema hec tenendo
O mne nullum mittens ꝺimittens rectum ẏ rectum
E t cognoſcendo ꝺecurum hoſtiendo
I hꝫ bonus reſtens ẏ rectitus ẏnoꝝ mu.
M ꝺ rectat memoꝛe ẏnc ſemper ꝺulce pat .
F ormat ẏ his ẏſtum menſuram ẏnoꝝ bonorum
F ata tenet rectum illorum ſtrupta ſtyrum
A hꝫ rectis mata deſtynat rum partibus Eorum
M ultum optus pa rum ſum rum ſubuerta ꝺiorum
A hꝫ modo ſimul notat hec ſubuerta ꝺiorum

Cauzep . i. Eat quod circumtabilitas materiam regit forma et ſimilitudo ẏ ꝺeſinatione ſpatio ipſa deſtat ad eſſe et Eſſe eſt rum per ſtm poſſit ſubſtare et ẏ ſuo loco mutat deſſe

M etab altꝫ boroꝫ rmy ſcemt mire tenetur
V t mihi poſtremo poſſit Eor cure referri
H er operatur meltoꝫ diſtrat illimꝰ ertiꝰ
S ubmitti tantum ꝙntum ſubmittitur Alo
A tꝫ malo potiuꝰ ꝙd et aſtat ſub operatiꝰ
N an datur offrimy optandi, ſcripta tenendi
M ateriamꝫ boriꝰ illeꝰ confurmat adeſſe.
I ſtud mre mꝰ de libro tollitur bno
M anripiumꝫ mcmy, ne ꝙo ſit mꝰ breuiatmy
O mneſtimꝫ libro diſtribuntur eodcy
E o rcab impriꝰ Eimr, materiꝰ ꝙuerit eſſe
P rincipiumy ſcripſi macudda ſmy pia ſumpſe
E ego per Eimr, abiſi ꝙuꝰ ſi moy f. racrotz rapſrota candcy
H nrꝫ boro rmy ſit opere bene roncluſit ego
E ſt ſilur, mundi ſmy Eius benineꝫ redemꝰ
Q uodꝫ poteſt fieri inꝰ dnto reandetur iſto
E go ꝙuꝰ eſt rni moy ſit opuꝰ mihi velle reuerti
V t bene ꝙuꝰ redeat, opuꝰ ego pertimſt eſſe
S cribitur omnipotens duranꝰ ſmy temporiꝰ ny omne
A tꝫ manenꝰ ſuo inꝰ illi reuendetur eſſe
H ec per opuꝰ peruerſus dicetmy dampna reduxit
E go ꝙuꝰ eſt opari ꝙm moy ſubmittitur eſſe?
C my rdpit ꝙuꝫ mee mihi operabitur ego
H ec operans ſit ego egens vt f. vis ſuꝰ tenuatur
C redeat ꝙi cadcy ceci bona ꝙui cara ſumunt
E ſſe mee ſtrigle ayat et notat ꝙi bonitatem
A tꝫ ſit operatus ꝙi pendebatur ny ceci
A ctby tantum dmy remigꝫ ny ſine Eius
V [illegible] ꝙuꝰ ꝙuod
2 meebat A et ꝙuꝰ bene tmy ſpiritꝰ et
C ruꝙue Eabet animany barmy ceci ꝙui
I mmy ſi ꝙui my tatmy mortem my bene
I [illegible] propria bene ſuꝰ ſe

I nutany rmy triplici mꝰ rapit illa rorenany
A tꝫ modo triplici tribuꝰ eſt deſcripta figuris
D uimꝫ mei libri ſcriptmy tenet illa.
A tꝫ modis lapidmy bis ſex inuertitur illud
A tꝫ trimy mꝰ, inuerto per bis duo ſunt Eimr
B is duo Sunt orueli barri fabromꝰ amati
E ſſent rea pemaꝰ, miſſaꝰ qui miſit ny Eimmy
A tꝫ pici rapitur reari ꝙauredine tiurti et reueꝰ ſubrubri
A mꝰ et mmꝰ alie partes fatiri
I mgnatur rubeo, labra reara temata
P artes illimꝰ inuerto modcramine ſculpte
M agno rollmy reareuy, ſunt Eimmiꝫ dereuti
E t ſpatule plane portuꝰ roſtiꝫ dereuti.
I porandria partes Eorumy Eebra reſeruat
V bra ſunt dura, roſte plane latuꝰ alba
O mne Earacterumy ſunt rotunda diuerſia, uerti
S unt digiti, albeꝫ manuꝰ, raude tenerate
S unt ungues, unieny medio digito tenet illa
S criptmy, moy eſt ꝙuꝰ qui parratmy geminauit
V erſuꝰ me, poſt roneſſuꝰ, rni moy miſereri
P ropono ꝙuo romanens bene iuncta ſtatura
I ſtuꝰ iſta docet alios et formet eodcy
V tꝫ docet Eunt nos, non Defore eſſet
E t per ea me digno ꝙuod remittatur ei
T emy ꝙuod ego tenear ſeruare decalo.
O ptimy te ſpiritꝰ ſancte, nany tempus ny omne
E go ꝙuꝰ ſi ꝙd me ſanctmy unde ego
I ſtius ne ſanctmy unde ego [illegible]

[illegible]
E [illegible]
V [illegible]

P ostremoq; nunq; pro recto sortho fuit
P artibusq; duabus datq; quilibet vtit
P romeritum stat firma coro nr; nobilit vetat
O mne videns, iustum, cora recondit, tempora spectans
O mnia que potuerunt fieri subiecta fuerunt
Q ue fuerant, vt sunt et erunt, vt ea esse decebant,
E t stat, in Eat retinet duplexq; remissio semper,
M anuenenq; manu tenet et quandoq; reuocat,
S ed uentury, parcury alia temptatq; sinistra,
I ccirco quo dirtury, meris destribitur esse
E t Iustus iudex, iustus dominus, qui diligit, in equo
T empus non est scribitas que possit adesse
I n se, scripturu tale manet quod scribitur encle
I n magno quanto quod fit de parte magna
E t magna longa iuncta quanta ratione
C alcidona modus libra libratur eadem
I ustitiam rapit orbis, omne democritus uno
S cribitur, in burga, quem dum distribitur unus
V rga fit et per eam rumpi transire tenebitur
P ena fit Eger eadem, pessima parta rotando
C risis sanctus solus sanctificatur, in orbe
S cribitur in loco modico, pars dextera simul
A lma parit, fundant multi me stirpes per omnes
C ontinet infimus nemo, signatq; eternum
P ectus sperat ymma, sperat deum tendit in eum
O mne creatq; notum, per speculum, ista videmus
D um sibi sub uno, deus est, in corpore mundus
P ectus habet dominum qui deus sub imagine
I ngens et uno pectore gerebant quod per omnes
D ominum pectus sic simul tenet, ita recondit
P ectus habet magnum nunc tam quod stabilem est
C ertus plus pene ymmigo tenet, per mente

Quere, est ibi pars gladii, per quam retinetur scripto pomelli, missum C scripto, illa virga qui, de transuso scribitur.

Quod i. rotunditas, in quarumq; re sit et maxime dicitur ad rotunditatem mundi, qui de omni parte, et rotundi et ab uno domino est compositus.

P artem premissam nunc destribitur, illis
N on deus est alius, si non dominus, mens unus
S unt eruntq; gloria, que remanentur in duo
Q uod polus et quod terra tenet, quod infera regna
P erfona manet unus, quo librabitur omnib
P arte fit aduersa, pectoris sub, iuncta capillis
T ot quot remanent in se bis sex generata. i. centum
A tq; modos bis sex tot dignitatibus atq;
E ultate, gaudete suprema tenet pars
P odia, mercedes, substantamenta futura
I nq; coris metis et partibus Eger superabunt
C elorum, rur tot e terris igitur, istis
I n me rumpis Eatq; mei stetit ergo, mirasse.
I gitur E subiecti fictis mihi rumpi
A A A tantum semper mihi rara sit ista
C ur rumpi totius fuerit Iustitia, muris
O mnia quanq; libenter mihi reuertat, mea iura
Q uebet atq; modo tenet Eger suis sibi, propriatury
O mnibus illa libens semper sua iura ministrat
H ec fuit, est et erit semper Iustitia, ista
E t qua Iustificat, Iustitia dicitur esse
N on domino iure tollens fit lata, repleta
I n pesse fiet tua Iustificatio iusta
I ustitia Domini plena et tua
I ustificationes tue in omni tempore
E t ne qui sunt rerum principium, dedit ei
N ouum nouum fit sum tu descendis de
S ublimi nequ; multa sunt diuersa, neque
A d nunc, nunc, nunc, quod magna docet,
Q uoq; diuersa fit omnibus ultissima in uita
A ternus, summus rerum principatibus, nutu
I n cubus Ypocondria subtractus
Xi gni commota sic summissima

F orma rerū rerū iniquitas derelicta magna
E t formatura mea patime gemitorum.
S untq; pedes imirti remigiaq; derecti.
S ceptura magna sunt arteriei bene firmi
C antelaq; sedent, oculi clari bene magna
A stant et clari rami pulcritudine magna
P alpebre recte rami magna subtilitate.
S ircuq; rami magno fit respectus bene iuncta
S untq; magis clari rami pulcritudine magna
A ero libertate sunt aures bene iuncte
E t bene roseum tumum, dentes quoq; clari
O culi pulcrorum, semper magna dulcedine plenum
T otam romponit et magna derecta tantam
T otaq; subtilis consistens imgitur arte
E go qui fuerit, est si quis sit, mihi rara
E go mei fiet rami si splendescit in orbe
E go sunt pauci, qui tantam nostram possunt.

I nqs gradu, mens sit sedibus, et studiis
S tatq; sedet surgitq; mea mens letitia gaudia
G audens rami magna resplendens hylaritate
I n pulchra forma, thau sedet sustinet ala
T empora formet et vena constituet in capitulo
E t mens vena summa complebit in homitatu
P ectus et sedens vena qui inspirando
Q ui mentem et gressus vitalis venas
D ulcia quoq; pectus et grandens guttur quoq;
E t thau sedens cor tantum grandem sit bene
I n thau rami cerebri complus grandi sit pectus
H ec optimi sedis et grandi tate bonitas
I n thau labia quoq; complent thau respirando
C ui rami grandes sit cerebri thau sedens

G loria sit in duo deo qui semper permanet domus
C ui mens ducti gaudens hec nomina tantat
I nqs gradu nono versus quem tenditur ala
G loria Eloym panthon o theon, proli kyryon
y mas thetragramaton, homo. usyon,
D oxa, sathon, graton, pertere, neumate
P recon sother. athanaton.
N obis reminiscitur iamdudum dicte, manifesta
E t omnes Coris, nomis leti manifestant
G loria sit in duo deo, qui semper permanet domus
V ite nobis reminiscitur iamdudum hodie
I n libroq; trium post primum scribitur istud
N ullus erat donans nisi quidam sustipiens fit
N e sint quod est, quod sunt quum qui nostrorum quam
E t si quod sit re, sit nulla remissio rumiquam
N ulla quidem rumiquam, si quod consistat, eodem
H aq; corde retinent rum propriis tatibus Eorum
d e superadicti numeri metas peminentes
Q ui numeros retinent, qui mire tenentur adesse
T ertia inqs die materia sit tertiana
E t post decimus in se qui desiere nostrum
E st mus, mors summus, mus quod et abysse pactum
E st deus in nobis, in nobis tedia fectus
I n quorum custodia, tedia, respiritq;
O mne tenent nostri corpus stimuq; vimum membra
I nqs vere qui sunt, qui nullum possit deesse
I n rum virtus rerum dicta videntur
I n his atqs memoria dicta videntur adesse
I n his quorum mentis quorum corporis aspectus
C ui quod et si quis nocet, tamen ista nequit
I n his et tumus qui quidem nunc tabentur,
O mnes virtutes nostri loci et memoris, tempora
C ui mentis inquit, quod stimuli ista memoris

I usti sunt rantus et sunt in contraria versi
I sta refert mihi rantando firmamt mea iura
E t pide o summo remoraberis: ibis cum tu
A nte meam faciem, cum sis dominus dominorum
A tqz mee stirate sorte seruentur—adesse
Q uiqz bis mortis tenebris arcendere possis clemminabis
O mnis ille mortis in umbra quigz gmisserit t cernit
I nqz meis pedibus dissensis qui via patris
N ungz mea dicta rumtor populus reparabis
H ec in me rantat et sanctigz mei sotiati,
I n me qui rantat, et rantat parte meorum
H ec in me rantat, firmamentogz maxcum
V ultum derantat adhuc virtute meigz
E t me derantat geminastur res mea virtus
I ngz sonis peragi me non possat resonare
I n rantu dicat me rantat dorta sonare
I n me rantat adhuc rantugz sonu quogz peragi
I n me rantat in astar illius quogz bore
I n me rantat adhuc in omne huius simul ecce
H ec sadem rantat in me in corde alcinde
I n me rantat in sillap, bene corde sinando
O mnia me laudat rantando rantira dando
M e rantat remittigz modis data, cygnea tangit
I gitur igitur igitur est iqui tuus mihi instar
I n me mea rongaudet tanto tempore in omne
E t simplex in me pene nogz abens dona digna
H ec mea laude simul ac hymnum mogz dicendo
I n me rantat ecce huic regnosti de mente tenetur
P
I
E
I
I
I
I
H
I
O
M
I
I
E
H
I
V
P
I
L

strundum, multiplicitatem omen, magnitudinis, multitudinis

sunt nay pmi ne ribus tu
sha sua et sanctorum nay natum

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T tqz vadetur da fore sistunt, michi bis sic
C larius Emi- rorpus vius quam pcis sunt albus
E t plusquam sapor vocis sit rubicundior illa
I nde sunt rorpus facit et splendentia magna
T otaqz facibus illa rolloribus optat habenda
C andida mente rapi debet bis sic facetus
P ectora nullus potuit dampnare rolores
A tqz sub his, nostras sub randoues sydribus
B asse ad rubicundam post flectit et illa rolores
N et sunt rulpande qui formas, iure reformant
O mniqz nqz coris, ut remanentur, magis apti / puluiones
C omia membra tenent, illis propriqz faciebus
V isibus est puluis totum rorpus bene iunctum
P anni sunt illi qui tantam tempore rurent
A tqz suos omnes distinguit meta rolores
F loribus imbuam semper tuclt illa roronam
H ii stis quotquot omnes ostis meliores
E t coronatucis bisse signata sit illa
A tqz modis bis sic rubrum gemmis pretiosis
P rima parte sui ronstant sic nomina sculpta
T ertiaqz parte sui ronstituunt nomina prima
F ert manus Emicis quam durde quod habet Eorum
A gios Emanuel, soter, sanctus, trinitas, messias
N omina sanctorum sic sic in carte sic inde
F ert manus emicis quam durde quod habet Eorum
A mmoda ysus, et ueon, gratus adonay pantos
S anctus et immortalis nominum sanctus
F ert manus Emicis quam durde quod habet Eorum
V ultus ego sum sperantia eum eibus, quod uicit.
P ungz gratia tibi hec nomina sancta ungentia
F ert manus Emicis quam durde quod habet Eorum
M ultos ego pro Agios Agios domo qui sum E ego
P ungz gratia tibi hec nomina sancta ungens

restantes sunt, et retinentes data, concessionibus, et augmentantes, sic in xii alterationibus gratis, nay, sit color quisquis sit quicy, nay determinat, ita dicitur

Durde nos, cursor omnia alia, et sic quod incipit clarificare de fabricatione. Sicut a postrema sua morte usque ad gratiam suam et quod ipse habeat tale monumentum usque ad xii et quatuor frequente de quinque in quinque diminutat.

F ert mainb Cumcy gnany durde quodcibet Eorum
A ista lux. etho. primipimy salvator primogenitus
P artegs septa bis tria nomina scripta cygnntur
F ert mainb Cumcy gnany durde quodcibet Eorum
P etra. ouis, angelus, agnus, lapis, sponsus:
I stags, nomina ter tria septima pars tenet, in se
F ert mainb Cumcy gnany durde quodcibet Eorum
A riens, hos, serpens, dorotius, nitulus, Leo.
O rtanam partem huius sce nomina sumunt
F ert mainb Cumcy gnany durde quodcibet Eorum
y magus sanctus. gloria, spiritus, verbum solus.
P artegs nona ter tria nomina scripta cygnntur
F ert mainb Cumcy gnany durde quodcibet Eorum
M isericors. bon. karitas, on. omnipotens, redemptor.
I artegs sunt decima hec bis tria nomina scripta
F ert mainb Cumcy gnany durde quodcibet Eorum
D eitas, xpe, ventures, iustorum, humanitatis, unitas:
V ndecima partes sunt nomina bis tria scripta
F ert mainb Cumcy gnany durde quodcibet Eorum
G risma grisbon, grismataj, grisdeon, grizon, grizezon
A gs duodenary partem hec nomina sumunt
F ert mainb Cumcy gnany durde quodcibet Eorum
J eroemos soth. panezyon, agratabaj, sadaj, alga
F ert mainb Cumcy gnany durde quodcibet Eorum
C ura sit eis dyabolus fratrum suis ecclesiam
C ursus ebot gubernu tantis zelus simul omnes
C ura platuary, mustab idem gnegs fumab
I de gbo tubernu frat dispab, ngue absit
E go. mero, nay, nominibus signata existyo
E go. mihi secunda manet sors non consu
E go. sed nulla, quia abiectus ipse

S ligit bis cora se ortainy sumrow dystab
D omna sedet deitas presentis dignior apto
V nde recordatus digni servata reservny
V erba mis rovdib, sapias cur quale sit bonu
Q uod noy stare quat, nisi sit sibi stare per Eorum
S noy prestetur firme substantia firma
N ay restrens est Eora sibi, duy primitus habendet
Q ui, medius constat, post decimat, rapit illud
Q uantum duy rapiat sibi primipimy pove quoddam
I mmittet quia sustinet. Autum rapit illud
C ui tenet, omne genus rny proprietas sit et illa
H ec opus est rny sit genesis quod sit cora quarens
Q uarens, et tendat aliud quodcunq, necesse
E st unus summus etebon, qui magnus habetur
E st qui quales suis et zetze maxima semper
H ec cora, iusta tenet semper, que sunt cora tuta
S tant alij sibi quare, sed quis sine matre
Q uis se noy habeat in se matrem sibi, iuratam
E t se temptat in Eor noy, meruit gar ratione
N oy est me dignus, quod rny sit quarere possit
I meruit sortis limits, his semper undecy
E st melius qui noy habeat matrem, nisi plus
Q ui pater est et mater, qui remediatur et noy
C ausas, causas noy, causas omnibus est adesse
M ecedo, summus et mus dyabolus omnibus
V t ipsis omnes ipsum mus expedire
P , matrem dispar huius dispendere
A lius nay deus est unus deitas unus
I de pater nobis est qui genitrix simul ille
N ay, ny me dominus sumpsit, pre cuncta pa
I udicu dici, genitor deus est bene quidam.
A bit nay mea deitas semper, non mater
S noy nostra parent spes et

Zetze sunt partes et una illarum, et est alia propinquior, illa que propinqua, et est noy et alia dimittenda, et in se retinet has duas proprietates, et tenet quantum alijs propinquat, et sic nomi tur, pro approximatione.

A nobis nullus potuisset ysse debitas ysse
A udim sruñ dñi Zpater et genitrice ysse
Q uagꝫ die nobis sumus de illa rapientes
V itam, nos rapiens vitam nobis dat adesse
I uagꝫ die gradum nos presentes dabit esse
I uagꝫ modo stat Zigme net dirigere formas
I ctus dabo, quia si sorte patris addam
A dmittemus illam, sorte ergo parentis
E rgo sed intendas quam dirigere noy quest vlus
Q uagꝫ die, manco in ea, in me manet ergo,
Q uisquam nullus Zabet in ea, quod Zabet misi per me
E rgꝫ sua forma sortis Eit subiaret esse.

Septenũꝫ gradum karitas sibi domina reformat
S edeꝫ, dulcis o memore secreta reforme
V erba mei roudeꝫ, quod si noy destrue possis
E t si sermo meus tibi noy fidem manifestus
A udii, tibi quod si tu petrata tulisses,
E sset petratum, si sermo meus tibi nulla
A directur cure, deesset quem preclus ullum
I ngredi tu possis, sed ego tali tibi pandam
Q uod tu noy debes audax relinquere Domnum
S ed sit et Zor fuerit, comes in quo stare valeres
C ur tu noy quesisti, michi dum bene rem tuam credi,
P ater sum quesitus nobis et mater adesse
C ur michi michi quo sum te separare necesse
C ur michi Zgo tua quo me secunde deberes
F ac mea mea tuam pace absentis in te
P ectore pectus habe, mens de te michi magna gerat
C ur pater ego sponsa, mea tibi semina nobis
H ec habui tuam mea quod bene decet ea
H ec quem mecum stetimus quod eam sint ad
E t sic incepta sint in nobis quod ad ad
I n se mea mea sint quod ea mea habeat sibi.

I mmunis sensus, Eius reperiat illa nouari
C ommunis esse, modo tali michi Conuenit vt sim
E t pater et mater, frater et cunctus fariam vos
C ur rapiens meritò tu quod tibi direre quero,
V t michi remittas, istam Dominam tibi tradam
V t per vam vitam alios in me tibi sumas
I ngꝫ via vita te ponet, sicꝫ reuertem
P ossis Zabere meam, quia nesta sit atꝫ decens ysse.
V el omnis alios michi hoc renouare laborat.
E t nubit noy est talis sua forma perenda
C um nullus vobis describere possit vadem
C redere sed poteris quod ego sibi tibi dicam
Q uod scio tu poteris bene credere, per hora cunctis
I lla decens ergo cunctis seruire meritis.
I gitur ens in ea sum, sic in me manet illa,
N ullus in Zar ergo nisi per quisquam Zabebit.

Ingꝫ gradu petro bis se de sedibus amplis
F ectas summo intimet sibi domina Coronam.
V t sit proprietas et forma possit Zabere
C unctorum boni quamuis fritus dedit illi
A ymentum magni cum vam forma sit in se,
E t se quo sine forma qua a thoro manebit
V e quicquid fuerat nobis demonstrat adesse
A ymentum nec noy Zabent, nec tendat in se.
N oy si pars fuerit et sit quod manserat idem
C ur tu pl quod noy nothing quod rem tenet
N ec tu quod tu pertes plangor disponat adesse
P ectus, quod de sese sua natu pectus
E t ego quamuis assumpsit Zas sibi cunctis
P ectus sua subsistam formet adesse.
C ur tu si subsistam complemur in ipso
E t complent mei ipse et complemur.

1 ... mis Edmeret, quia cum nō misserem, ego fuerat quicquam noy potebam.

P autē est quoq; uno loco duobꝫ partibus simꝫ
E t reuerti nomen istud, quo mē manet illud
Q m' mihi noy merito noy iustum fore uocabant
Q m' legeret interimꝫ et gaudijs fidarē ysto
S emper ut mihi nym dapnum fuit esse moritum
E st de illa nam Dominus ihc̄ perpetuatus
Q m' manet et munus ꝑ uirtus pandit̄ omnib
N ec quib⁹ ꝺo potest, quod perpetrare malorum.
S ed tantum qui uersus sum mala confert ubiq;
I nfera pena uirum semper torquebit enodem.
T ormentum fiet dolor atq; semestre uidem.
C um linquet Dominum, Dominum sibi iam propriatum
H or bene scis quod de me mihi reddere debes.
M atq; Deum fugiendum tu debes semper amare
H or me sub rautus audiui diuine nostris.
I o qui posse tenet super omne quod addidit ipse.
I storum nullus potest quis ponere finis
O mne quod est eternum sibi submittitur illi.
A tq; latus mysta totum disponere curat
C um legit ille bonos, iustos legit ille patentes
D ampnat ille malos et segregrabit eosdem
D ixere mihi tenetur quod erit tibi diuine sibi
A d partes istas stetimus quam festine possis
I n quibus in quibus illum dimittere maxime
I atq; decembus atq; mathey nouembus ampleo
I lluc uocat magnus patronus festibus istis
I ste ihc̄ domus [illegible]
P [illegible]
E go michi ꝓpria memoriam nam gloriabit ipse
N ostra plura statuat deus ego decembus ampleo
P ectus ascendit [illegible]
O [illegible]

Ad tpis gradus quinto bis sex sedilibus amplis
H umilitas stat ibi cum Domina quiescit adesse
H umilis et sancta, bona cum bonitatibus cumpla
R egina pulcre faciem tenet illa decenter
N ec erit in mundo qui consimilemue uidet
I lli nec similis dorcas tamen scripte quoddam
C unctis nomen adhuc nec cure dicere dignum
N am bene si uelles tibi scribere digna meresse
V t fuerit substantia, cum perimus estimare est
S ubtrium, cum tempus ea fistimet adesse,
V t possit, mater et filia possit adesse,
T e post illud tempus fuit adesse meresse
S ubtrio reddens proprio cum oratione?
I llud cunctis uenie porte patebis
S i bene reddere uoletis uos uolentis in illo
C ernere posse mei fuit, fuit quia magne
H umilitatis magnum sensus et bonitatis
M agne magne uirtutis, splendoris et cumpli
D ulcis, rapius erit, erit et magne bonitatis.
N ec dolus ullus erit nec fraus astabit in illo
V ide fit, ista sibi semper sua dulcis amica
E t qui, mater erit illi est filia, fiet
F ilius est et erit illius ut pater ipse
H ec tu ne timeas augustus cui inimicus
E cclis namque potest, multi qui nec adscribunt
Q uod sit ista piam spes tu ea nostra recipis
S ic defunctis illis quos tu sequere rogasti
Q uisq; cupit fieret multis recte quibus adde
I llum, ꝺiuitibus multis qui tenet magnus
C ultus tibi, gaudet [illegible]
I n me dixit, quia dominabitur omni
I n me dixit quia dominus tuus est
N ec si te quibus uendas tu quis superbus
C [illegible]

Vee ſi tu dominus fortis temeris videsse
T u ſapias bone tu quia deberes dubitare
N or ſciret quo tibi rompeteret tuus artus
E ſſet quis dominus me— ſciret quo tibi dicere
E ſſet magnum, nam tecum dabo tibi minus,
Q uę multum tibi poterit videbitur esse potenti,
S ed cornus iste quo te rompere videte.
Q uod tu ſis rantus defectas ij eatus ipſum.
N angs videre volens ſi tu bene, ſic quoqs notam
E xpresse tuam ſedem poteris mihi esset.
Q uod tu noy Labeab, nec erit, quod noy Labeab qui—
H ic qui minquam erit quod erit tibi velle mereſſe
H ec qua Domina tibi rantam deſtribere rano
T u ſapias multum quod et qui mihi durat amira
O bſequium nam faſtrete mihi preſtat Eompium
A tqs multum rompus devorare petit, quia ſiſte
S ubmitti, quia ſi noy tam devorata fuiſſet,
Q ualiter qui ficret alijs quod romida ſcirit
T et pro forma quę ſemper deducitur ij ſe.
H ec vadey, multum de morte duqs moratur
E cella dominus me tempore ſpero nullo,
H
N ec fariam Dmy forma diremis formabit vadey
I llum nequs nolam me tempore diſſeriare
H ec quantum Durare vocet mihi ſimtiale
O mnibus ego modis ſi multum tuetur ad eqs
E t qui ſit bene quod mihi ſic mereatur amic
E go me eſſe reh quod ei ſimile preceptis
C t reſtat ei tuis ſpes tuearur adeſſe
E go qui tuetur illum deordinate vultu
N ec b ſenſit deat quod vinet qui

A
D

E xpellemqs bonum rapuit qui, ſi retinebit
O bſequiumqs bonum nullus proſtabit videre
Q uem mihi noy durit, vita deroqs reduret
A d tibi tum proprium totum rui me dare gratum
N ouerit obſequium, ſi quoquam ſiet vgſtas
A bſit mora quanis hora tollatur vadere
I d tibi quo par me fuerat iam mutuo facta
Q uem tibi pro domino ſemper— retinere tenebris
Q uartus erit magno qui ſit ventureus ij orbe
E t qui quartus erit, venturus erit ille ſecundus
A tqs ſuum nomen ſi noy ficret manifeſtum
H ec ſi noy et adhuc melius cognoſcere ſcirit
D ixere quod vult Eor et ij Eor ſi tu dubitaſſet
E ſt opus exponentem primo quod tibi ſimat
P ec quem dorbem tibi noy imgatur vgſtab.
E ſt quod dominus dominus ſit quod reliquorum
M ens ſit ij Eor quod eum tenent hi pro dominante
E ſt dubius dominus, reddens quaſi rubebat illud
T antum quantum mire ſuo deſcendit ibi
V nde ego ſum mundus immutus fuit et altus
A dam Adam fiet poſt Eum erit ille ſecundus,
L ingwere me dicunt Adam noy eſſet exptab
Q uamvis sit, ſed eum vocqui liquido patentes
M entem noy tabit quod noy ſequentur exemplum
E ſſe ſecundus ei fiet, qui ventinet eunc
I dem terminus est dat altus tantus atqs
I d est ut tenuit mutus abinebit et eunc
E ſt ut ſimile meum ſit tantus atqs ſecundus.
Q uantum debet eſſe quod tantum atqs Eum tale
N on y Labeab ſibi ſacrantem ſcripturę accipe
I d Eccleſiaſtes loquitur qui debebat recipe
H ec unde ſortes ſibi per tuli noſtra pave.
V t primus, natus cum maxima ſit quoqs ſine
E ſt natus ille tamen quod remanebat illud

P ro quo totus erit mundus descriptus in simplicy
A ri mirabilia fuit, pro tali quod sit vadens
M undus diffusus nobis dimissus in Alm
E t pro tali quod mundo dominum nostrarum
V nim veritum quando vobis licet venire
S rirus proteritum, spiritus tu nostrare presens,
E t quod tu totum rum scripsisti, ipse videris
A tqz futurum quod dominum tu nostrare possis
A tqz simul totum quo donaretur ipsitas
A rbe tua spiritus de mundo qui mea pars sit
V t spiritus scripto mtr de me dicta valeris
P ocare A B C D. alfabetum tibi fiet
P ro tali mundum diffusum quod tibi pandat
O mnigz quod fiet ysay dimittit ad veterem
A rbem quicquid sit dimittit versus vandy
D eqz libris mysteriis scriptum relegitibus illa
D e mundo quamvis fuerit terrigenis et ipse
I nfernalibus atqz libris simul illa magistra
Q uaciter observans te tormentis et dorum
I mmemisgz loco, tibi si jungatur ipsitas
I sto quam magna composita fuit primis annis
C ultum unitas, shab ezer in se detinet alios
O mnes, nullus habet mensuram quam nisi novit
I ste, dum modo quali potero estimare
I stam rem non nisi ipsitas de sapientia quidam
E t qui multa vidit magnus philosophus dicta
C uigz sum rerum quod ipsitas stat idem z
Q uis quid nullius membrum bene potuisti
I n tali dicto non st verba hic quidam
E t immota tibi tibi magnum dogma homis
S ti mysterium quo vocitat hoc mea scripta
I mmemor istum quicquid quod ipsitas magistri
I ste decantatis numerus implebis et illa
P ro tali quod tibi mihi ipsitas quidam

N ungz tuus dominus debet consurgere durand
I lla qui debet bellum potens operari
H ic temet et temit in se semper retinebit
Q uid bonitas fuerit, tibi noy videnda pandum
T orsus pulcra manet. dolus vltus noy rapit in se
E rgo sanctus erit, qui sic extimebit vandy
E rgo sto eam retinebit, qui quia magno
P ennis erit sensu qui eam dabit ergo tenebo
Q ui mingitur ri quod et is prestabit vandy

ingz gradu trino bus sic pedibus amplis
I sta stat in surstum pulcra sapientia gestu
E t mitum pulcram tenet in se gestationem
A tqz scientia durand tota tenetur in illa
I lli noy aliqua sit contradictio quidam
E t decretibus qz libris componitur illa
R etrograda passu dimittit et illa noctibus
C ibrit inimicis alcorum opponit inimico
H ar noy comprehendunt illa ratione saporem
A tqz die nulla me terrebuntur in illo
H ec divina fundus fuerit dei quis sit amicus
I n me noy fundabunt, qui sermo parati
N oy fiunt qua sit ratione fraus finis sic thy
I n cum confessio thy quod et omnes rebus
E t subpantia noy st si noy extimet illum
I n me, recte matris tempestas tenent ut
I ste sedens remanet. Versus vadens
C ui fortis fuerant illas qui defecerat
C ui fuerant mentis mea tradimus noy defec
Q uas mens noy dimittit. carmina versa patenti
E t fuit ant geminata collationis capitibus
I psa me rapitur, qui gratis et inquebant
M

si fuerit te resurgere
et ipse resurget in
bethelem et in miserico
in quibus continentur
duo nativitates

fortitudo et pravo et
semicentum raine, nat
Emmanu versus et voc so
ony transcendo verba
dent

I llemy qui fuerat ſumnus ſpud Cinquere vellem
I y terra nam natus homo, miſſus ſuper omnes
R gnat adhuc magnus rex omnes ille videbit
O mnia tempora ſunt Ciuis preſentia ſemper
C ur ſpina maxima Cuſp fulgens circundat undem
H mnibus et dulcis magnoq; ſimul bonitatis
O mnibus et reddet alemy ſpud ſiet malemy
P ro vero ſapias ſpud erit mihi fidus iſte.
I ntendas de Cor tu milla pericula dirto
I lle tuus genitor tibi fiet, ſpud memoravo
A darter poterit, mater, pater ille manebit
E magno te tormento diſſoluet et dies
S eruet ab Inferno pernicis ſuis ſpudq; durat
S i te ſeruare ſad penas noy dubitaret
Q uod ſpia noy faciet penas demittis in ſtab
T u ſapias ſpud et Cor multum mihi rara reſeruet
I llemy nam tenes ſpud ſit mihi farta magiſtra
N am mala penitma demerit ſapientia magna
H ec tam maxima mine rontingit in ſtta ſocorum
O mne ſpud reſt poſſit et da diſſolutus ſompno
Q uodq; ſumy fuerit ſapiens partita ſit omne
Q uomq; debeat ea ſe ſpiritq; ſiat ſeruare
C ui partiq; modi rumtab ſpuare diuitias
O mnibus ille modis ſi ſit pudica ſeruiſti
Q uod bene reſeruet mihi ſpud ſuſtinet inſtans
E ſt rumores hos mittemy debitis tardiy
I llemy diſſe tuo rebus reſeruo potentia
E ſt nos omnis ea ſpi illemy ſanctis
O mnibus ea ſpi ſum ſplendet ille

E ſt pulcherrima rumtis ſtta ſuis fatiebus
E t rumy rontrordet ſit. Dimſtonibus impliſ
I lemy diſcernit vadem diſcernit malemy
O ſſemy tales millemy qui rucat iniquemy
I ſpud nam bene ſpud ſi poterit familiari
O bdiens illi fiet. Dominus ſimis ille
E ſt rontrordia grandis, rem Caſtina puella
E tatis talis ſpuam fert ſibi pulcra puella
V ultum Cligine pulcram ſpe rontinet, ſi ſe
T ocis ſua facie, multum mirabilis illa
N oy et ſpi dortor ſermones audiat Cuius
I nter ſe ſi deſiderent. Ei fedus amoris
P are diu firmata rontrordabit vſdem
I lleis rorde ligat rontrordans, ordine recto
C um ſermone ſuo pulcro reuinxit illos
L audi immemorab Domino rommitte ſi Cura
S i ſit iuſta ſalus de iuſtis ſit Dominanti
I ntrodurtis Cuius ſitq; valentia ſumma
A diuitis meritis illos Dominus propiatus
A ſtis ſuis fuerat ſua ſam protertio farta
N am meritis Cui Dominus indicia iuſta ſeruemy
D icitq; atis ſuos ſanctos noy mittit Cabreo
E ſtima vita ſempes dimittit vſdem
V ſpiritus tormentis duab diu protegit eos
I mplens diuinabit ſpiritu ſapiens Cuius
H ec debebunt ſed rationi ocia mysti
H ec debebunt pes ab ea ſapere ſtatu
E t ſpiritu ſpecies ſpe mysti pertinentes
P ertinebo ſpiritu ut ſtatu ſimul ſit
E ſſe ſimy ſint ſub diuinitis ſtempa
N ec ea ſpi ſimy tuis ſtanquam
I nterrant eas ſint ſpudcunq; naſci
I lis ut ſimul ſimy ſanctis ſtanquam

Q uod nos luciuant, formidus fit locus, alle
E tatis semper omnis sit bonitatis
T empus erit nullum, quod res variabile fiat
O mnia tempora fiunt illius perpetuata
S unt hora iam clarissima, brevis quæ hora durat
E t partes remingit res, quæ dulce saporem
A t observat vos amplis sæculorum, illa
H et dulcore suo, manet humilitatis et simplex
C lara fit, et diffusa pulcritudinis, illa
E go modo libitoq; meus bene fatur, et illa
H ar rationem mea subsistens durat amura
V ult multis servire meis mortalibus ergo
N am se demissam, mihi se remittit honore
E go denuo tantam, potero rui tradere dignam
C um tam dignam semper tantum nomen dulcem.

De igneis spiritibus.

Inq; gradu, primo bis sex diebus amplis
H orum gradu quidam est sedem adesse scipsam
D uasq; locis varijs bis sex et vadem
D uasq; illis bis sex varijs et septuaginta
B is duo sumptoq; locis qui septuaginta
B is duo suptis, illis et septuaginta
B is duo dumsis de bis sex in bis sex
Q uadrabit horum et duo tollat septuaginta
Q uadrabit horum bis sex tenuat sibi unde
E t centum unde tenuat sex quadrabit
M ax, unus sit ex unde duodecim esse
V ndo unde locus, tredecim sex unde locus sex
I nq; signum bis tantis complebimur illo
O mnis qui unde, ex bis tantis bis illo
S ex quidem quidam bis sex quadrans quæ sex
I n bis sex, quam unde quidam dum quatuor
I nq; quadrans duo sex et unus quæ nos illos

I ncludunt in se bis sex quæ solutionis
E t populi interiores subtollantur ab illis
Q ue sunt exterius motæ, quia quilibet horum
E t pars de bis sex, quæ res tempus petit unum
D isposuit, metam, mediatis inter utramq;
D uasq; medijs intus operisq; repleto
B is septem remanent mote tibi, vel tradere sit
I nq; duorum tu, lege tantus quod debet horum,
I n trino decimo me distat despice ista
B isse ruit quia me numerus noy tradidit honorem
E t dedit numeros res rotosse numeran,
S inq; volam partes illas, sit ut altera quidam
I nterius, quod habundans sit perfectio facta
E t opus ut bis septem distat ut tradere tu
I nterius mutat de quo rapiat arripiat sit
M abriam sibi principium sit principiorum
I pstum quod fuerit, instum det cuicunq; illud
S ubtrahit macedo varium debebit adesse
H mano genere consistit sedium horum
P artibus, adcertantia domma quod adsit videre
I nq; modo cuncto cora speciosa continet in se
I nq; modis multis hos nostro noy, magis optam
M agna sit hos sedes multis magnis fac nobis
N os duo discipli magis optam tempore quodam
O mnia cuncta tenet hos in sit hos elementa
S ub mementa tenet cuncta bona tempora vestra
M ens deorum simplex hos continet in sit
O mnibus illa parit sit superantia gaudia
I n cuncta libertas fruatur bona perfectorum
S pirituq; alys mundo in multos hos videbor
I nq; modis varijs sexus tenet hos duplex
E t sub unitate sit fruat illa superna simplex
I nq; quem sedent sedes sedem et unus sedent

Hic incipit de igneis spiritibus

H ger mihi rmy famulat ger omnia fere libenter
T ngs sriab fortsh quod mic tenuit illa potenter
I Aud sa plmy quod si mirthi fere placebit
P arte sua per me semper sibi detinet omny
E t quod si donat gas aures partibus illis
T alia mirabilia sua potuit ratione.
Q uod tenebris nigris ger curcy separat omnty
S u fariunt de quadragesima carnibus oti
I gnorant illi domicis regnofrere curcy
A tqs per eos cinquint nos te qui sunt tidiosi
V irtutis nostre rmurte dapnare parabunt
Q uod defendit nos scuto quod protegit illos
V ltr mea quy refrinet germinatas illa figuras.
B is, ricorny inorma guarny noy rapit rolla,
E go noy sunt qi de illa parte detenti
I n qua fundata quondam stetit urbis mea furma
E go vos istis multa ratione ligati
E t illa quoquam si vos proredere vultis
E go cornis vester illo rapit imperiony
I ngs coro magis quo qui fundatur in mtus
I si mic fariunt ibi rur? tu cinquere temptos
E t sunny totny rmy quod vis ibi imstny
I adon. agmet. sibon. made. athat ulat
C lat omam. suca magdena. zechara
G algal cara. sapsa. saadia. thethmal.
I ara. pgenocalla. matutina. labia. dra.
G ra. zgid tebama. methama. semeia.
G algala. nabathea. catua. abdeel. ysmael.
E nathanea. zabgue athath. elial. ashimel
D arbalon. adi. vos. sbal. quib. mihi. ds. fra
I n. mihi. ds. tuch. quoy. ex. mihi. dixit. sorte.
P ennis. ebib. sbe. ebenezer. ebris. sbe. y. mihi. dixit
I n. vi. ny. ny. quoy. quod. sapiat. ds

N h omnib. alijs mis. fuerant. in parte maligni.
D epuantes gor Adonay, mur. dirigitur. impony:
E rgo moay partey isti elignere patenter
A mib. ruc. ergo noy. sunt. in motibus. vlis
I ergs dcny nisi quantuy. Simeiano. dedit. gora
O ccurrunt. alijs. quidny. cum. nimis. ergo.
D epuantes alios alij. dapnare. parati.

De spiritibus aereis.

Principijs nostris fuerat iny gratia nostri
D ei iam pater omib. erat. et filius alter
I dis dnis. fuerat. trib. spiritus. acnus
C urtis. psona. rominutus. in tribus. uno
S itqs meny. sub. quo. me. suffragetur. et. asist
S a. vocarat. sub. qui. patruy. pater. optat. habendus
I llud. declaret. opus. ut. detur. mihi. indigo
V t mihi. sub. fiat. quo. possim. stirpe. bonis. tam
I lle. fit. ut. qui. noy. meridaria. protulit. unquam
N ec. verbo. quodam. se. flectere. curat. in. vlis
I nidiam. nec. dat. possessio. similiarny
N ec. quicquam. quod. sit. diuersa. parte. petendum
V nquam. pro. re. quoquam. me. se. defendat. in. vlis
O mni. nangs. suny. sub. committotur. vocy
N ec. habet. suffragandy. mstny. sumus. alny
Q ui. mihi. sit. duce. dominus. michi. cui. tanta
E st. quod. ab. me. nec. me. noy. contendat. in. vlis
E t. mihi. in. furore. tantum. modo. cedunt. ceteri
N ec. cum. ad. ceteros. tactus. me. fugiat. vndo
P ythyy. si. possim. ex. patriny. te. mihi. tecum
I n. sobiy. nisi. nay. sbangs. binay. ay. mic. adoriny
I ens. sbe. vocabor. te. rempore. michi. sotis
A tqs. tuus. nangs. nullus. se. nunc. manifestat
N angs. dnc. ny. ad. te. illustre. nagy. mihi. y. ebris

S i pro fraude sua dominum no cinquere tempthꝫ
Q nalitor. E. instw instw te possiꝫ habere
d cibitum ꝑuid noy fariab rm ꝑuid libet illi
Q nod temno sapnum, pro sapno noy ꝑuidam vllo
I so sid pro ꝑu similabitur ymitagom
I cum ꝑ. poterint illi nam fallere ꝑuiquam
I ꝝ suab illum pnab admittere possint
I mponetur ꝑonib mihi, si festinem adesse
I li de facto tormentaꝝ magna subibo
N oy opus est vt pro tali dimittere velley
H mur ꝑuid noy arrendam ꝑuantum scire meum st
E t quib erit pro ꝑu fiat restitutio ꝑuidam
S tatim prordat mihi ꝑui restituere ꝛnrat
H ir prordat vt ib, ꝗr vt prordat iy ante
E t dirat ꝑuid ꝑuis iy hor sibi vendirat illo
E st de ꝑuo nullus ꝗr se estimat adesse
E ego ꝑuey dominus tenor dubitare superstey
N ullus meriꝫ ꝗr ꝑuiquam ponere ruo,
S d rendis proprii, virtutey ꝑingere tendo
I cum ꝑu fatiat audire videre petenda,
E t spirare uirm, nt noy intendere dortum
P ro tali ꝑuod me ꝑuat ꝗr intendere rectus
E st cellus ꝑuis adhuc mihi restandire temptat
Q uid fariunt, ꝑuid ꝑuunt ꝑuibus st deuꝫ nunꝫ ꝛnrunꝫ
N oy sibi parebant, vbiꝫ iy thribus ib,
Q uiq ꝓcub infarent et rgoria, maꝛgya ꝓ
Q uiq ꝑuos stantes ꝑua negocies tegunt, nesciy
I ellus spargam in ꝑu ꝛnmittam nt et artus
N angs ꝑuab ꝑus natnab ꝑuis fartus ꝑuerey
H ur noy debant cum tibi fore timerey
E t sta, nudny ꝑempia ꝛnmuyre- ꝓꝑ
I ds pro nulla subitos in ꝑuos ꝑuerey
Q uos ꝑuunt nos pro ꝑuiquiy ꝑuid ꝑuos

N am duo bis ꝑunt ꝓnnis animalia ꝑuq bo,
O sservabunt vt subtiliter illa vdebunt
M ultuy narrabunt iusto tribent ꝑua dicta
I tqz duos vultus iy se bis vnus habebit
B isqz duab frontib vnus portabit habendas
P ro vultu ꝑuid erit ist noy sapientia vobis
Q uę se demonstret, ꝑuid pro ꝓnnis, nisi ꝑuidam
Q ui rompressus erit ꝑue vas perstrepe volatus
Q uęqz multy ꝑuinsuy vobis monstrare parabunt
O nnis erit nam ꝓ vultuy bene notus habetuy
H or tu ne timeas rnurtis monstrare patenter
A ndabit tibi tempus ꝑuo prordire ꝑuurtus
E t omni signo potent st noy adulteris
Ue is sic ꝓsonas bis sic mihi signa ndurent
I tqz boni multuy, multuy sunt sapientis
E t ꝑuurtus ꝑuamis ꝑuos arrendet vosdey
E st opus hor habeas iy scriptis vidme murtis
V nde erit genitor et verum mater habendis
H ar ratione malum, nullum ꝑuffere timebunt
M appa ꝓ hoc mundi tibi fiet uerba videnda
V t ꝓdirctur ꝑue mundum voce mea clara
Q ui tenab et natnas distinguit tarum
E t distinguit adhuc hora, ꝺy maxima ꝓ partibus horum
Q uibabet ꝗr et natnas hora tempora distat
E st ꝑue ꝑuod st tenent partey ꝺe ꝓmptum
N oy natura magis ꝑuamet ꝑuosse patrenꝑue
I tur st, cunbi ꝑunt ꝑuod ꝑuemab habebit
I dcirco, nisi st carni rembrare ꝓbrum
I n mary ꝺesiderantib omnꝫ ꝑuenietab
P ꝑuam habebunt ꝓꝑ, tunc ꝑuibey
I qz tuo Domine ꝑuare dominio tuos
D ant ꝺesiderantib tuo de ꝑuarte tuorum
Q ui ꝑunt omnes ibi ꝑuod dixe- tenent

De aereis.

I Curo prorsdant fallaces qui tibi dirant
E terree sunt natures si enixius velles (uelit)
H or rolsroy, rolsroy funbus vt te tempnere velleint
S d pro pena fuam subfroe tentatur vt illi
I nsidias ssternt tibi, tedia ferre parabunt
T acibus inuenies te seruare tenebris
V nquam ne catori talis se fungere teptent
E go nos venimus qui quod bene reuinere possim
N ec mi nuris Gabeat, nec inire tenebunt
E t illis ergo bene te seruare tenebris
I n te rimy quirquam mihie his fuerit propriatum
E go sunt versus quos te mouet ira
I llos ira mouet versus te mortedieg
A drarty, adaci. adai. terocrot, terocot
T erot, herim. herimim, hermisco cobti. p. roy
C otrizi, otrizim, zimicon, gimzerohon, gimcheton
S aradon, sardon, sardeon, belzebue, belzcup
B elcupe, saradur, sarend, care, sathanas,
S atinas, sarsan, contion, conoi, conoison
S athei sapmi sappi, danareas, dancas
D ancasnar, ysus tot vois fuot, minerus fert
O ffiriu fuodany inuti simul vdime fuodany
S empa depuantes vos ysus partibus ueris
H ec fuodany despera rursus Gelis ub ortu
D iny st inu voces, st- cum tulit vel yentibus
I sis nominibus semper fuod gnabe refrtue
P ag ecany gnabe semper contendit ny altiny
E t fr. fuod sequens fuantiny de st vdet ag
T antiny dat fuantiny diuoy dant, nomina, pe imp
I nquid fr gnabe transcendunt nomina, monay
I b yeantiua Datue istis & rasibus ego
E go natiuany continy nullib t uidet Goany
H ec ego nullany natiuany fruere teptunt

De spiritibus terreis

A udiat qui quisquis naturam gaudet habere
E t qui subfuetu minu subfuritur ab ulla
I ussa ius instus quod minu ronpomere tendo
P ropalare uolo mis dextrum rmisibet illud
S it uolo sit inbio uos uimus Gor-uidicatis
A spectus uestros uos apponatis ny illud
Q uisis sumy sensumy dirat nu emy mora tardet
O mnis deqz coro disquirat, quo sibi sumat. † potest sumere, et ego similiter, et ego possim dare, tandem.
M atriam, quo vita dari debebit eidem
I tam si temtat et nos ingratur egistas
N e rontumbet emy possessio dimittam my
N e rontumbet emy sensus uelim egestas
E t mea que fuerit intentio mea uidebis
S i ratione mea bene possim possim ponere recta
Q ui cornus interimus uirmatur mire pfidiu
D ebuerat ratione sriat quo recta refulgeat
C arnant audita dysternant somnationis
Q ue mea st ratio de sede mea barnata
A gz protestatis intendere mee temtatur
I tam si sedem temtat defendere rectus
E t cornus Gor quantum mihi st robustus quoq.
D ecant pige mei germ mandare debent
I nimicis quantumqz eius semper mouere
I llum st me spare morte diuy potentes
E t mea quo emy quo stet resistentia
A ccusant Angeli et A. obiugales
F uamy sedentes fantazy
I llamy me quo magz minor diuine cogitet
L audi remanentes gaztantes tubarum
H ec amy st preceps uelamy mea Dea mea
H ec st mente pia pectore

et ad veritatis et ad secunda, et ad
angelicas compositiones et ad secun-
ta angelicarum compositionum et ad
spiritus prospicuitatis, qui angelicum con-
stituunt et ad finem finis qui est Jhe-
sus et ad duas qualitates, que dici-
tur secunda dominantia in rubro
abiis et ad cornu qui ibi formatur
temperantia abiis et ad sin viridi
tes que ibi sunt et ad cornu, qui
est ibi varius, unde ille est mani-
feste est pater. Quis ergo est vel
sunt mater, nisi ecclesia, unde mani-
festo sequitur, quod mater intro
ire non potest. Sed ergo oportuno-
de in Jhesum, quia teipsum fuma-
ne alii non respirat, sed exter-
illam formam. Ergo que in prece-
ta est ecclesia intelligit. Quis potest
esse mater, nisi ille qui est ma-
ter matrum, vel quis debet mihi
ne fiemi finis nisi ille. et qui
debet animam corpori imponere.
ne. //

I cliud quod inde bellum differre patenter
P ro tali quod et finis ad me deinceps bellum
S i bene posse meum possum complere potenter
Q uibet ecclesiam vestrum debebit reminere tantum
O mnes qui fuerant qui sunt sunt atque futuri
A rrédant ad nos quod sibi proponere curo
N amque loco talem, rem mihi componere quo non
A rte sunt, sicut mea mihi mihi dirigat Gabriel
H inc hinc quod fuerant mihi ratio stat Gabriel
Q uamque loco meliori qui continuatur in isto
N eque homi tantum poterit quis dirigere de se
A bhinc quem mihi se componit Gabriel
N am pater et mater mihi sunt sponte paratus
M ater adhuc mihi non est ecclesia bene scribi et ipse
I a quamvis beate amor mihi durat eandem
E t per eam barnus cornus illo resolvitur amplus
O pto quod dirat qui suffra mihi detat
E t instar indeque instar disiungat abinde
N ec quod est eternum bene quod desertat in illud
I ci quod ratio bene mihi mea lucida fiat
E t hominibus verbis radem patefiat eadem
V t melius possum possumque docentibus illud
Q uodam facta sint per me natura potenter
E t quicquid faciat eadem per me faciat illud
E t quo se constat quod sum expositio scientes
P ecte non certa bene unque scribitur eam
N unc mihi et nominibus discedere noli
I lud mea scientia mea dirigat spes
E t mihi cum sanctis et eis gaudere mei
D ispositi hominis tantum potuit ipse. Propter
I d qui fiat eam firmare tenetur eadem
Et ne bene eandem et mihimet bene se manifestat
S imiliter eam rapuit et eis gaudere tenetur
I mpositionem quod bene sit tibi eam propter

E st quod ut suffragamus durat mora nulla
T ardet eam, duram ergo, sit gratia Christi
N am mihi fiere coro me mur remedio in isto
t ec modo tali suffragamus tulit illi
D ant sic suffragamus, sit gratia Christi
V obiscum sum Christum defunctorum
P ietatis et me cum, mihi ut mirare videtur
E t eterna vos formatum dominus meus istis
E t vobis Gabio bona que sunt omnia parta
I ci si placeat inde intendere debet
M e subnixa fidei verbisque mihi dabit eam
I deam dominus naturam preebunt esse
I nec modo gemino munita stabilemque monentem
L ite addit stabilem, que non titubare quit se.
A tec monentem que multis se motibus luctat.
N amque monuerat se sic non rationibus velis
Q ualiter subito quidam motum sumerit ergo
I ste monuerit, duet quod motu remanumat se,
E t stabilem quod non titubat me detrudat unquam,
S it quod quando sum Christum fuit ibidem,
E t quo se poterit anima complere detentus,
T empus erat mihi quod non permanserit illa.
V nqua me detrat mihi me mortem dicet,
S olum mortalis naturam monebitur ergo.
I sta sic stabilis rationis manebit et idem
E t si eisdem equus est me diuice quicquam
I psis eisdem Christum, nobis monstrabo signum,
V t mea certa bene, caput sancte capitis
E t quam nequit eadem [illegible]
I n natura mihi se sum monentem
Q ue quidem mihi manu actus sunt temporum
S it quod [illegible] quidem nequit monetur
I mpositionem et pacis sit mihi tegat
E t sit quod sicut quidem [illegible]

D ubbtusqz eorum fuerit eor in predio stando
S i tradat eor tertiu, noy omne, monebitur unquam
Q uod dapnu tenebat gradatim quod prevaluit ceu
I cinb minqua dimissor umbra, mouetur,
I cib gnare dapnu, non debebitur solutu,
M obiect est tantum quantum planeta coaptat
S e, distuncat sic bora plurima, per diuisa,
V nde eorum, prozimu firmu signu tenet omne.
I n se dissimiliu formam formam tenet omne
E t sic materie prodit gne forma tedura
A rbore rem folia, propria delabitur omne
P ertinet enim mens ut dominus contingat ibidem
E t quod speramus certum sufficit in illo.
V t credo me iudice intellexit Gabinde
C ur opus est ut discedat certum modo patrum
I ndeq dicet ut melius sit pulcrum ille
E t dicet suffragando bene quod regnauit ille
V ti quod bene sit, ratione sua sine libi.
P ondere quo sit tempus in eor narrare figura.
I tem sit curat intendere quot quisq alter
H or bene regnostro sub quod tangere debet.
I tem posse sibi fiet, nam formula permanet illi
E t quod my dehat manibus tenuinyat, undem
N my flumd fuerit quod deus catrone superfit.
A spexat eor plusq dicit hoc designat rem
A tqz ita modo dominus subtendat unicum
E qy t y pteribus quod ut quida corpore
A nimay sicqz tantus tenebis ut sufficet, y uer
E t tua fuit quod rem superfit dicy
Q uidet aspexit sicuncy prefert ymy
I ste manet dominus quo debetur libi d.
S tem eor ep via mari et eor ep via boni
D umtaxat matiny Bona Coningatur unum
N my vide quod y. sit contrarie unqz

E t per iter potent bene se seruare detenter
O mibus illorum fortis fortiqz dolosis
S emo seruum, reddet quis seruit ille
A tqz videre, loqui, seruare, reponere sensu,
A dtu distemare, reparans quelibet ista
I ntellectum directum prestabit eidem
S ed prorumpit ei, quod ab isto se stret ille
H idny prodierint a margo gne patet ista
I ntus deqz loco barno qui est ubre plenus
S piramen sibi finat, quod declarat undem
E t sine illi sit sibi mareda perpetuata
I lli quod fiat quod semper postulet illum
Q uodqz eorum proprium post se demonstret eidem
H ostibusqz suis se roborare laboret,
N am me uiris habent intus, bene sit manifestum
S my Dominus bene nostro quod natio tua dirtat
D ita, due partiam trab rumpletbo, mediata
I tem huic modo tali, quod ego sibi prospet
L ucy, noy datur isib, ergo inde quod habere
S i noy sponte sua, inde quod permittat eisdem,
E go bonum sit si quod se roborauit ab, istis
E t sua progenies quantum sint, magis ampla
E go bonum nisy roborem de fortibus rei.
T emerario magno sit roborem nemini ipsum
H i sunt nature simpla technis habundo
N on ego hoc debuit et quia quasy uocare uolentes
I n tonos, quasi tollon, resc
I ge bigne rosen tolon abb.
M ibi reput. ipsa [illegible]
T ra tuble celet, bestialtalgyalge, ine
S ani sonder sinala, tonorge ipsa
T ge tagde teneran, danze sore
N ab. abo, tolasge papapes pranat
I [illegible]
E [illegible]

1 Sententia que dissolut omne li-
gamen de quo dicta sapit et distor-
nit, errorem ab illo quod non est
error et timebat dissolui ius pre-
primu.

E t sic quod sequitur, quantum de se videt usquam,
T antum plus quantum lineae dant nomina primae
I n quid sic quale transcendant nomina decem.

Ego rectus rectorum, sum iustus iustorum
S anctus sanctorum. pater et natus, spiritus almus
S igno te, te levo sursum te munadus donam
C umque meis manibus procedo te poliendo
I n te pono meum spiramen clarificando
O re meo proprio tibi iuncto iungitur illud
I llud si teneas nunquam tormenta subibis
A tque volo mando quod fiat, qui veniat sic
A d libitum proprium pro tali laus tibi fiat
I n te nominibusque tuis, nam fio tibi secundus
C um me per latera tenuisti, vivificasti.
E x omni latere cor, hic fuerat sita sensi
A nima, namque meae lineae sunt rectificate,
O mnes hic, cum spiramen, michi contigit illud
A ccendit corde sic omnia membra creata.
A ccedas monstrabo locum, quo tu meus extas.
Q uo temet teneo per materiam mihi factam
I n paradisi te ponere sit data cura,
O bnixus tibi sum libitum complere paternum
P ro vero totum volo, porta sic reseratur
I ntus ponit omnium ovitus laus constitit intus
O mni sensu dixerunt fuerant ibidintus
G loria sit in isto deo, qui semper permanet [illegible]
H ui nomen dedit ausilium quo circumdedit illum
I [illegible]

De fixis titulꝰ capud accipit iste figuris.

Qui ex affectu animi de natura veritatem cognoscere intendit

fuerit frigidum, frigidum erit, si tenebrosum, tenebrosum erit. Et si fuerit ver, ver erit. Et si fuerit Autumnus, Autumnus autumnus erit. Et si vernum fuerit, vernum erit. Et semper tempus consequitur principium Orbis, nec in ingressu illius tempus alteratur, sed tale quale est in initio, tale consequatur. — Et geminis erruptat T. Q. N. K. Quod erit mutuetur nomine, vide Habundanter. Est ratio. Quia qualitas vernum significavit quatuor transeuntis mundum pertinet alteratum, undecim. Vide mundus omnium illarum tales, circa est scrutatus, vt duo, tres quatuor. Et A. que significatur in duplici materia que est quasi duo, his duobus rem illis mutuis efficiunt undecim. Et quia illa duo simuntur de duobus nominibus scribet de Deus et Taurus. Manifeste Est Diritur nomine. Adhuc potest superesse alia ratio. Quia rem Boe ad eius mediotatem pertinuit, tempus Gemini. ministretur. Sitque eius mediotas prima calida et alia frigida aut mediotas prima frigida et altera calida et sic variantur semper tempora.

Et cancer. scripsit. E. C. G. Quod erit, vocetur mobile, est ibi aperta ratio. Quod. E. que est quarta littera, in Jor, nomine Pater, prestat si principium. Et non solummodo si prestat principium, quia mundatur personis Scorpionem, rui prestat similiter initium, Cancer. sed non dat si illi diritum que est pater, sed in diritum que est Creator in tertia littera. CRE. que est ultima. Et quia significantur personis duabus materiis diritum mobile. Et superest in Jor. etiam sit quadrata ratio. Quia rem Boe ingreditur initia Arietis signorum, que sunt duces Cancer, mutatur tempus ad substantiam subsequentes tempora. Et Leo scripsit. R. V. O. Quod erit vocetur fiemy, Est ut manifesta ratio, quod R. sit pro quo certum duodecim que ut minus fiemis essent sunt duodecim signa fiemis. Et quodlibet eorum duodecim habet eorum signorum insignitum. Et quia mutuetur eorum signorum est, non sic ratione diritur nomine. Superest in Jor. etiam signo adiuta littera. Quia rem Boe ingreditur initia eorum signorum, signum temporis in esse sua, et non mutatur, sed si fuerit calidum, calidum erit, si frigidum, frigidum, si tenebrosum, tenebrosum erit, si ver, ver, si autumnus, autumnus, si vernum, vernum.

Et virgo scripsit. C. D. E. Quod erit, vocetur nomine, Est ut manifesta ratio. Quod. E. que est vox dolentis, est vox nominis, illius qui damna nouerunt. Vide talis inferis. E. datur descriptio. E. vox est que de scripta genitum grecit in se. Potest etiam superesse alia solutio. Quia Pater erat Jor quia deus. Et ipse est qui in reddendo omnibus iuxta opera sua. Et superest in Jor. etiam scripta ratio. Quia rem sol pertinuit ad mediotatem, illorum scribet. Geminum et Virgo ministretur tempus, sitque eius prima mediotas calida et alia frigida, sed mediotas prima frigida et alia calida et sic variantur semper tempora. Virgo.

Et libra scripsit R. et X. et N. Quod quamvis vocetur, mobile. Et Libra. est manifesta est ratio quod prima virgo sua est de R. non sunt taliter de Jor quod non esset mobilis et descripsit Leo. scripsit et Libre. Quam, nil in duabus diritionibus sit nominis ad scribendum ista officia, in ultima sillaba Eius diritionis Pater et in secunda littera Creator. Et quia adhuc monetur, non alia ratione diritur mobile Superest et alia ratio. Quia rem Boe ingreditur initia illorum signorum, id est, Arietis et Cancer Libra mutatur tempus ad substantiam sequentis temporis. Et Scorpio Scorpio. scripsit E. et P. V. Quod quamvis vocetur fiemy. Est ut manifesta ratio, quod P. tribus nominibus superfigitur: Deus, Emanuel. Thesum aut si compleat quatuordecim sic tabula Arietis, erit ipsa sint tria nomina, non potest esse, quia sunt fiea. Huius rei que est causa? Quia ad eius Dei Dominium spectant. Vide quadrangulo Jorum, eligit Deus vel. Thm. Vel adhuc quia V. est ultima littera et omnes alie in ea infigimtur, sicetur fiemy. Vel superesse potest alia ratio. Quia rem Boe ingreditur, eorum initia scribet. Tamen Sol Scorpio, figuram tempus in esse sua et non mutatur, id est si fuerit calidum, calidum erit, si fuerit frigidum frigidum erit. Si fuerit tenebrosum, tenebrosum erit. Et si ver, ver erit, si Autumnus Autumnus. Et Sagittarius scripsit A. et H. Quod quamvis vocetur nomine Est ut manifesta ratio. Quia rem mundatur pertinuit ad Sagittarium et in tenui tenuimus quia solummodo ratione vocetur nomine, potest superesse alia ratio. Quia rem Boe principaliter ad mediotatem illorum, committetur tempus, sitque eius mediotas prima calida et alia frigida et mediotas frigida et alia calida et sic variantur semper tempora. Et Capricornus scripsit I. L. L. nobilis

quanuis uoretur mobile Et ist manifeste ratio · Quia descriptio L pri
ist se adungere in Eor nomine Ihm · Et descripto L adungitur, quod
dicitur hic · Et ille Dominus monetur ad procalcandum omnes cursus
noy alia de transa dicitur mobile · Sed potest supponi alia ratio Quia
a rum Sol ingreditur initia illorum signorum, scilicet Arietis, Cancri
Libra, Capricornus, mutatur tempus ad substantiam substanciatis tem
poris · Et Aquarius scripsit O S M · Quod quanuis uoretur sign
hic ist manifeste ratio · Quia descriptio O potest assimilari homini
Et per illum intelligimus Ihm · Qui ist figura nostre salutationis uoc
quia Adam fuit primus homo et debemus esse ruspay figure ; quia per
illam summe rum scripturi ; noy alia de transa dicitur de figura · Et potest
supponi alia ratio · Quia rum Sol ingreditur uerum initia, id est, Arietis
Leo, Scorpio, Aquarius ; figitur tempus in esse suo et noy mutatur
ad ist · si fuerit calidum ; calidum erit et si fuerit frigidum, frigidum erit
Et si fuerit temperatum, temperatum erit · Et si uer, uer, Si Autumnus
Autumnus · Et piscis scripsit R F H · et Z · Quod quanuis uoretur
romane, hic ist manifesta ratio · Quia R romanitas ponitur in libra
et in Libra et in Spiritu · Et romanitas maxime descripsit in Creatore noy
alia de transa dicitur romane · Et supponitur alia ratio potest · Quia
rum Sol peruenerit ad mediocritatem illorum · Gemini, Virgo, Sagittarii
Piscis, ministretur tempus, atque mediocritas eius prima calida et alia fri
gida aut prima frigida et alia calida — Et ergo Arietis, Cancri
Libra, Capricornus possunt bene dici mobilia · Et ergo, Taurus, Leo,
Scorpius, Aquarius possunt bene dici fixa · Et ergo Gemini, Virgo, Sa
gittarius, Pisces possunt bene dici romana · Et ergo nescio ad talitas
secundum ordinationem fixe Arietis, Cancri, Geminis, Cancer, Leo
Virgo, Libra, Scorpius, Sagittarius, Capricornus, Aquarius, Pisces,
Sunt ergo et ista predicta ymaginata scripsit Arietis Leo Sagittarius
Natura illorum calida et sicca contra partem contrariam magistralem
ymaginis · Et ist hypocrisis prima · Sunt ergo et ista predicta natura
scripsit Taurus, Libra, et Aquarius Et significant bonitas · Et qua
quia ipsi in rei natura illorum calida et humida contra partem
Sunt ergo magistralem ymaginis · Et ist hypocrisis primum · Sunt ergo

et ista

Aquarius

Pisces

et ista quedam aquatice nature scripsit Cancer, Scorpio, Pisces.
Natura illorum frigida et humida de aqua contra partem Aquarius
femini generis et ist tripliritas tertia · Sunt ergo ista quedam, q
dicuntur tenebrosa, scripsit, Taurus, Virgo, Capricornus natura illo
rum frigida et sicca de terra contra partem muliebris femini generis et
ist quarta tripliritas.

Ad nature confirmationem, qui asserat ueritatem indagare adesse,
Si intendat ueritatem inuenire, Et necessitate ei imprimitur, quod sub
materia in re firma fundetur. Quia materia solidata hominem consolidat,
dum furno passa adegerit. Et quamuis homo multis modis alteretur et
noy sine ratione ethice · Et rum Deus de Equalitate sua benignaple,
eorum disponat prouisum ordinarium · scilicet dum Deus disposuit partem re,
ipsum Eor Durtus ratione, ut radix descenderet ad caudem sui nominis, et
ad semetipsum · Et ut radix possit proficere materia totaliter humane sub,
iectioni · Iam nobis proposita ratione uberius debemus a nobis demon
stranda aliquis qui humane subiectioni subiaciatur · Sed multi in contrarium
nunc garantur · Quidam enim uerum mundum denegantur, nisi ades spiritu,
id uera uia de Domino monstretur ut ipse indicit · Sunt qui subiecti homi
nes imprudent mundum et eius subiectiones pro decreto habent et eisdem
ipsum contemnunt, ut estimant se tanquam Deum, sed ultra modum in optimis
que sua fallentur · Quia sunt ut Dei fallaces ethice mathematicos et do,
ctos et prudentes tenet · Sunt enim deceptores et sibi ad malum inuidentes Et
eum eisdem deceptatur multis fraudibus insignis nisi commentibus Et impru
dentia ad ea ad corruptionem ingredientur · Et sunt partibus eorum eundi
figuratis per ydropicum ipse predictus, qui ita in eis Deo, quod nequa
quam ipsum dignatum cognoscere · Sunt enim detractatores pigmen
tum et simplex partes contra compositum et ipsum et dispersantes
per tot subiectionis humane scilicet fraudulentibus et maxima
tum et ultimis subiectionibus sub multo quoties propinquab sunt admix
tus et partes eius prudentia, denique posse homines ad que causa et
presumtuosi · Multi enim sunt contra pauci [illegible] sed hic habuit

uerbus tota humana subuertio sibmouetur. Dicoph' deceptiõ, defraudat
defraudatiõ, decentes decentibus. Saturnus reuimet. C. et hanc
sit per .N. I. H. Hor est per Capricornum, in quo proprium domicilium habet
Natura sua frigida et sicca de terra. Et deo ingreditur illinc natura
in naturam alterius. Natura enim similis alteri est congaudens una in altera. Transit etiam Saturnus per .O. S.M. Am similiter obtinet domi-
cilium in Aquario circa idem fuerit calidus et humidus. Et hinc manifeste est ratio quare principaliter in eo obtinet dominium. Quia illinc ei
mditas siccitatem illorum attemperat et caliditas eos depurat. Hac ratione Dominus Saturnini illi qui steriles effirmantur. Mulieres etiam
Saturnine, marcs et mulieres magis cibo in eo abstant. Et hec est manifeste ratio propter duplicem frigiditatem quam in eis reuimet, frigus
remedium caliditatis apetunt, ut eorum temperaretur materia. Et que diu
soleant per-caliditatem et humiditatem malos humores in eis superabundare
tib. Et duritiem et emorroidas. Et illi de mare non impregnat, nisi ibi
nisero scripterorum frigidorum et lapidum frigidorum et herbarum frigida
rum. His tribus sumptis per mirantabiorem. Et mirantatio dicit struc
Capud de .B. protulit in vigesimo septimo capitulo. Quod debet na
turę quod natura esse non potest. Et de reuma transformationibus
Et de alterationibus earundem secundum apparitionem. Unde cuidam ra
pitur tale est initium. Zazel ellargalpe gumge, aic suce scende dele di
Hec si illa mulier egeat vire viri Saturnini. Et uetor calide natu
et humide. Et quidem dicunt in statua viri predictorum equaliter.
Et a pluribus in termino Zuech hoc est a termino domicilii Ysis ad mantem
in quo fit locus Saturni. Et si illa potest magis hec quemcumque
substantia in qualitate impregnare credit. Cum in tempestibus vehe-
mens fiunt calores in humore non impregnat. Et forte dum fit fri-
dus et superabundans impregnat a natura et [illegible] Cum antiqui
viri magno decreto reputabant cum tonitrus fiat in principatu rhoas
bitare et fetum in eo non nasci. Et ego me dixi
mus quod non fit propter causam predictam sed propter humi-
dum. Cum ergo mulier in quo fetus humidus

Illa vero ut pepererit filium tempore illo transacto effecta est fem-
da, ex illo in filios et filias parturiendo. Sterilata, cum fuit matrix
a et disglariata. Nonne igitur Habundantior fuit misericordia illius, ita
fuisse parturientem, quam a natiuitate sua desisteret sterilis et infructu-
osa. Quia si cum viro moraretur absq; partus diuturnos et illos si non
impregnaretur in infirmitate in tantum quod substantiam et qualitatem
transfunderet in eam supponendo et tribus annis elapsis deterius tali rosa
bilitate indueretur esse adulterio immundior. Quia nobis sic manifeste
dissere rationem, quia unus aduersus alterum est iracundus et immundus
alijs ut peccata remittat. Unus alteri non congaudet et aduersus alteram
bile mouetur. Et quilibet alterius fructum optat. Et illi sunt rondel-
nati a diuina parte superiori, ita quod fructus a se produxerit minuunt.
Et ira et rupiditas, adulterium in eis fundantur. Arbor igitur a se
fructum non producens nonne radicanda et euellenda et penitus ab
agro suo prohibenda? Nec ergo qui contrarium contra fratem, nonne
feminda est. Nec ergo nonne rupiditas est radix omnium malorum?
Vide vos omnes alij animad[illegible] potestis quod adulterium a diuina
parte rondemnat. Vide quidem cum mulieribus [illegible] perpetrant
adulterium, quidam adulterii sunt immunes. Ille qui cum uxore habitat
et non est generans, pro adulterio reputandus est. Et qui est generans
inter adulteros non reputatur. Quia nomen est a nomine et nomen est
addendo nomen. Quamuis debeant esse reputandus in summa parte non
minus dimittendum [illegible] quia qui [illegible] non [illegible] quia non est quod
Saturnus non habeat [illegible] et [illegible] Et quidam dicunt quod quia
est [illegible] debent [illegible] Et Iuppiter qui
est [illegible] [illegible] B et [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]

ri. frigiditas transformabit grossas siritates siritates. Et Emmidi-
tas temperamentum adhibet quia materia se in ... tto rorpore transformet.
Et Zuppiter obtinet R. D. H. Q. N. T. Et Mars obtinet. E.
et facit transitum per P. et ... et ...unit domiciliu in Deutr. Et
similiter facit transitum per E. P. Y. Et similiter habet domiciliu in
in Proserpina. Et licet mars sit raliduS et siritus et in eis proprietatibus
ri rontrordat. Hur est in propatulo ratio, quod raliditas admixta ralidita-
ti est una similis alii rontrordans vt maxime rongaudeat una propter si-
ipsius similitudinem. Simili ratione siritas admixta siritati efficit natura
esse similem altéri propter unius similitudinem ad alteram. in se sunt ciri-
fiantes una propter alteram, vt ne una alteram rorrumpat. Et ne ille
per materiam quod rerepirit quod ei possit esse noriuum. Et
impediat, subimbrat frigiditatem et Emmiditatem vt iustam digestionem
assimat. Et vt frigiditas raliditatem ducat et Emmiditas siritatem
attemperet. Et Mars tinet. E. M. O. Z. H. et. F. et Sol tinet
A. et transit per. E. C. G. et habet domiciliu suum in Cancro et si-
militer transitum facit per R. V. O. Et similiter domiciliu habet
in Leone. Sed maxime inditur adesse in Cancro propter interessam
raliditatem et siritatem quas in se rontinet vt attemperetur per il-
lius frigiditatem et Emmiditatem. Quia sic ita non esset attemperata
raliditas que ei imprimitur multa diuersa rorpora exterminaret et
siritas ceteris vix admitteretur et ronsumeret. Et ymo tam magnum
medium non assumeret et paucissimum substantie. sunday sibi rontrar
ne pt ipsum depraedando ? ne aquam extracto Et sue proprie qualitati
rongaudeat ne ipsum depraedando ? rarefactum et siritatem sibi
net et magnes una virgula altera rongaudeat — una similis simi
alius gaudeat Et Dominus tinet A L T R O Et ? ipsorum
tinet ei et transit per A. B. C. habet dominium in Cancro
Et similiter transitum facit per R X M Et similis domicilio
in Leone habet dominium in Leone — Non mirabitur quisquam si sibi frigidi
tas ignis raliditatem ne si mirabitur dominationem et ne materiam non
gaudeat dominus ignis raliditatem et diuersis alteram modificatur
Et ne una rorpus in alterius substantia transeat — erat ... frigidi-
tas

rta altera rongaudeat. Et ignis sit ita quod libra est
ralida, et Emmida se sua proprietate natura que eis administrat tem-
peramentum et substantiam dulcoret. Et venus tenet T. M. R. V.
L. I. Et Mercurius rontinet. O. et transit. Q. N. B. et habet
domiciliu in Gemini et similiter transitum erumpat per. C. E. Na-
tura quodcunque ralida est et Emmida, et ne nimis citate ei imprimitur
similis sue proprietati. Ger reminget Gemini, vt una natura
alteri rongaudeat. Et propter ingressum quem facit in frigiditate et
siritate ...ialis sunt rarumdie intense propter magna
habet, unum in al... illis reminutis frigiditas
et siritas ...quod in bono libito rong... dominat
ganisi sinus in al-
tera. Et Mercurius commet. b. ...o. et Luna obtinet A.
et transit per ... C. G. et habet domiciliu in Cancro. Et similiter
transitum facit per R. V. O. Et similiter habet domiciliu in
Leone habet in Cancro. Et ger ratio quod propter
frigiditatem et Emmiditatem quas detinet A. optat sibi similes. Omnia simi-
lia similibus gaudent. Et propter rorrumpi frigiditatem et ne unum al-
terum rondemnet. Et pro tali quod humiditas ...superadditum diu-
plicem frigiditatem non sit ...fa ... rorrumpi raliditatem. Istis re-
manentibus in duo rorpore. Et ne unum alterum rondemnet, ingressus sit
citatem pretulit ... genius rongratulationem
habeat quedam et alius Et tropha maximam rongratulati-
onem sit substantiam et accidens et status rorpus plus
... Et ... habet R S X Y M A Et ...
... sint substantie ... Nullus quadrabat ... sit ne
... non ... habet dominium in ... habet ...
rorpus ... et ... plicem facit ... et ...
... ne ... de tam modicum Et ... et ...
... ne ... rorpus non rit humanum.
... et ... in substantia ...

et ꝯ̄ ... dim, amicab, vitalib possūmus ... hac ratio.
ne ergo ... ꝯ̄ ... qualitab ꝯ̄ substantiæ. Et prosequit.
tab primoꝝ ma... Ergo ... rent qualiter posset nō
subsistere? Quia deere ... spiritū quod
Ergo primo
nos destruebant ꝯ̄ ... Sed nobis ... ꝯ̄ di... sēs subiectionibus
fuerit. Quia sūmus contrarij contrarijs. Et ꝯ̄ nos fuimus primoꝝ
essemus et nos sumus substantiæ. Necessarium est ꝯ̄ nos substā-
tiē inferiamus substantiab. Et ꝯ̄ qualitab processit repugnē pri-
mū. Et substantia qualitatē destruat et nos qualitab sine substantia
et nos substantia sine qualitate. Ergo. A. ꝯ̄ substantia et hora ꝯ̄ qua-
litate. Ergo signa ꝯ̄ substantia et subiectionib humane ꝯ̄ qualitate.
Quia nosse continuit qualitatē et numerū et rationē ꝯ̄ naturab. Er-
go planetæ per substantias et literæ per qualitates. Unde nobis mani-
fest ostendere ꝯ̄ libris qualitatē et substantiam et ꝯ̄ qualitate sub-
stantiam

Temporibus remotis tenet T. i. L. Capricornus
C. a. g. i. m. S. Saturnus semper habebit
Q naliter ... fuerit. O. S. M. ... continet Aqua
E st tua Saturne domus Capricornus et urne
A F. H. semper tenuit Sagitarius in se
J upiter R. D. H. Q. N. T. i. semper habet ꝯ̄ se
R P H Z ... habebit
I ... domū ... ꝯ̄ ... habet
P ... et ... habet ... habitū
E M O A P I N ... habet ...
S ... ꝯ̄ ... habet ...
E ... habet ...
S ... habet ...
I P L I R O ... habet ...
I ... habet ...
P ... habet ...

A B C semper Taurus tenet atq; reservat,
T M R V L V. Venus obtinet atq; reservat.
L ibra tenet semper R X H que sibi similat
L ibra cum Tauro Venus ambit pariter amore
T Q N K Gemini sibi gaudet habere,
H G K I O S E M. Mercurius sibi portat,
V irgo tenet C D E, dum sit splendida fulget,
Å ... Virgo mer: ... rutilat trigona, sibimq; gemimungq; Larona,
S ... Cancer habet S C G tempus in omne,
R S X Y M A L ... sua reportat habenda.
/ ... habet Leo R M O tempore multo.
L una domum retinet in Cancro sirq; Leone.
C ... Leo Soli

Quia de prima ... per fortunā dextrarum admixtionē, deplet.
... sub eadem ... apparentia subiectab naturaq; imperat, ubi ...
et indagamus ... ipse adimpl ... complexionē deambu-
lare et quibus ... et quibus ... et circa naturā ...
... ut ... ad ... nos monstrare ... ipse ...
... habeat ... habet ... ipse
... habet figura ... complexionē et planetab ... fundi ...
... et annos ... habet ... habet ... debet ...
... et quam ... habet ... habet ... habet ...
digna ... habet ... et ... habet ... habet ...
... habet ... habet ... habet ... habet ...

Quia omnia tempora, ut sunt prosperitia. Et, ideo quia de eo summus
ipse noster conditor voluit. Et ipse in nobis spiritu partem, nos ali
tralitis. Que quo est quod eadem, nos possit decipe. Et illa, in quibus
sunt prima. Et ideo iam sunt nobis quodam tempus semper unitum. Et
quia nobis quondam sunt omni tempus qualiter per primam constitutis
omni illud tempus potestimus amittere? Neque quam. Signa omni posset
rant primarie constitutionis illa propter nos ut ministerium competeret
deceamus. Et quod de nobis est pars similis, deinde illud partes insimi
ens. Anima, cum si possit decipe. Et, nos, intelligeret se homini pos
malum esse recipturam. Quod quomodi recipi importaretur, si mate
remittaret. Nec arbitrio dapnum, si nos imponeretur, si terminata pa
sit decimare. Sed quia ibi dubitatio caritat, et propter potratum qui
illam tombrat. Hoc ipsum est prima totam partem illius introire in de
certo. Propter illud regi nos pretermittam, cum illud mirthiam sit et
illius sit pars breuior, quod detinuam nos administrem de nore ad ill
ut expulsionis. Quia debent mirthiam illam totaliter et partes illius
terminato admittat et eius substitutionis. Illud recuperationis sermonibus ad
ministrat et horum omnium partibus. Sed pro mirthio nos est dorbi
na pretermittenda. Quia mirthiam a suprema maiestate anatemati
zatur. Et a nobis fragilitus et a viribus nostris debilibus. Nos
nos tenemur ad diendum et ad respondendum ad partem illius de
cuiusmodi. Quia debent mirthiam illam omnes et partes illius. Quod
ipsum sine auctore posset dinoscere. Et auctus sine interesse in mul
lam pertinentia ad addendum administrat. Et propter hoc illi qui
nare debemus bene nostris equibus nos subiacet. Et propter hoc
nos nos, si quod quantitatis ut quat. Et de primo mino et primis
tabus ut quat si bene plena diam diam diam, et si quis nos
mobile et de mobilibus si partibus plenis ibus et debitis mobilis
Et si si subiectione Saturni nocebat, et si capricorni subiectione
hoc est a meditate diei, usque ad nonam exclusam: et ad meditatem
diem nocte usque ad diem crepusculum pleni, naturis nocem subiacent
Quamvis sint feminei. Unde debetis inspicere et planetas naturarum

illorum. Et si ipse diceret quod tres citeras ad terminationem sive directio
nis et in terminis superadictis. Illi sunt Capricorni, et Saturnini pro
pter directione tuam ad respondendum. Nec tales in una vice procedunt
Til, Cag et ista constat de quatuor citeris unitis in una vice femi
Et qui similiter Saturnini et Aquarii Teronimus sic prosequitur:
a crepusculo saturni matutino usque ad crepusculum diei meridiem. Et a
crepusculo nostris intrantis usque ad meditatem crepusculum. Similiter debet
tis planetas inspicere vice citeras AS. M. cagi, vms. Et quodcumque si
gnorum fuerit calidum, vice quodcumque fuerit frigidum, tu trias illorum
planetum, cui proprie caliditatem tam bene cum crepusculum nominetur hoc
a mane usque ad meridiem, a medio nostris usque ad manc, in die et aliam
partem omnibus signis frigidis, sine sint frigida et sicca, sine frigida
et humida et sicca modo de calidis. Illi qui sunt Solani et Sa
gittarium sunt estimatores istas planetas et istas citeras, caret possint
esse Martiani Af. hR. dh. Q N. ti. Et illi qui sunt Solani et
postimiani, quamvis possint esse Solani, habent RF. hR. Rd, he
nt. IR. Et illi qui sunt Martiani et Arietini sunt estimatores istas
planetas et istas citeras, Dae, Mae D. fM. Et illi qui sunt Mar
tiani et Capricorni. Quamvis possint esse mercuriales. epy, emae.
pfM. Illi qui sunt Solani et Taurini sunt habentes istas planetas
et istas citeras. EC. ga, ff, tros, Et illi similiter qui sunt Solani
ni et Lemini quamvis possint esse Lunam. RV. oaf. it, Ros. Illi
qui sunt Mercurii et Tauri, quamvis possint esse Saturnum, habent
istas planetas et istas citeras AB et mr. bl fr Et illi simi
liter qui sunt Arietini et Leonini habent Rpe nt mr bl. tv Et
illi qui sunt Mercuriales et Capricorni, quamvis possint esse Lunam
tamen habent istas planetas et istas citeras D Q N. K B. K lo. Sem. bus.
vocem kos. Et similiter illi qui sunt Mercuriales et Capricorni
quamvis possint esse Lunam, tamen habent istas planetas et habitatores virgi
nis habent C. oeb. k. losem Et illi qui sunt Lunam et Cau
rini, quamvis possint esse martiam, habent. ee G. R S. X y. mu
Et illi similiter qui sunt Lunam et Lemini habent. ell ury. eX y. ysa

TOARPERARTICEQ

Til . cag . fums , tenet , et Saturnus rmy Capricornu
s . M , cagi , rmf ; Saturnus murtus tenet terre
f , H R dh , Q V ti prebet Jouis regnu
f . hz . Rd , hg , at , ir Jupiter , et Jouis tenet illas
ac , moz . pfm . Mars tenet , et rapit Veneris stas
pr , emoz , pfm . Mars tenet et Capricornus .
c , ga , fl , tros , Soc tenet et retinet sibi Cancer
u , oaf , lt , ros , Jegebus gabet , murtuas Leom .
b , cT , mr , ul , in Venus , et sibi Taurus gabebit
x , at mr . usm . Cineris gabet sibi Libra reservat
g , nr , bk , io . sembios , ioßem , kios .
Stas cum Gemini tenet , et Cancrum gerit .
oeb . kiosem , Mercurius rmy virgine portat .
eg , Rsxyma , Luna tenet , et mebit Cancer , vasdem
Iiors . exema Luna tenebit rmqz Leone
Iiæ mod , insta doret brevibus tenebitur Virgo .

QUi ex diffusis originem memorie digne remandare procurat ,
vtiles est et minime ad vnu dormant irredant . Quia plerumque
admixta plurima possumus inspicere sine qui debet et malignis
tactus possibiles est et commutatis magna , et nos mdet Et subtilia
et calle diuertat quod ea nos administret . Sic enim ille est motuum
proprie cautela diligenter tue peritie cum sint tenebre Et
ubi cum quod si ea ratum nos intelligunt , tota mens Euia mundana
nobis gabenab fugibilem gerebat . Ad propter , ea ratum quod tuis
but est ea putemus sepe mentes et mirabile et a primo
deo nos protegamur , quod nobis dormiendum ad ingenium de utilis
nos administrent . Ad scita est quod candem bene memorie nos remi
mitentib , mee cautele nos imputemus . Ad si imputetis quod vos habuit
et tedia quos pessima nobis ma [illegible] st stanch me remptore

mentem ut pura dicta minime aperiamus aut distendere . Quia
si vire mairipi fungar et bonum vestrum a primo mdo administrem
fy tantum antidotum debetis ut mudere , quantum mihi et vobis mete
rmy p erruerit . Vobis deo Gumiel de Administro quod nos de-
rmy vestrum primo dest . . natis ut ipse vobis nubes tormenta procyny
narula immittat . . infinita rmy potestis dist . dere nisi deus et propi-
tiatione a vos at . Sed tmdem rem nomine
inperiamus dignissimum vta nomina propria frianus . Et quia nos
bis ipse est pater et mater sis mest . matris nota propria Ut
nos estimabitis , quod a nobis procedat Eor quod videbitis . Sed pro
tali vobis malum desigmo , ut per rodere meos vosmet possitis observ-
vare . Et rasus vobis notifico et vedime rotoro . Ut deum ny suo
ordine vereamini ut frientiam vobis certam subeat , Et de socio
mihi libris intellectum reservarem . Unde ego descripsi omnia bona
et omnia mala et nunc illud quod de ista pertat Bonum , ut certi
ores partem retinearis quod nos minis diuertis fisteret versus nrum
dum qui nobis est metus equi nobis est reipsus diuertus . Ut a magnis
impedimentis nos protegat , sua nobis illud digat . Docentis ; talos de
petit , et malum Eat rationem amentant , ut penas deuitare studio-
Et in potentia nobis superet illos tenimenat qui dominum nobis deum
et alterum tedia remittat Qualiter si possit quis a malo
abstinere si malum ignorat , quale est ad inquirendum ? Nos cum pos
sit malum vitare , misit regnitorem Ipsum est ut bonum studium
Et opera in contrarium tantum quantum ad malum spes tat ge
Est tria temporum Descripsi , presens et preteritum et futurum Deus
vitat si cognoscere tuum multos annos et Labobis fuis
facit cognoscere Ds. Sic se ipsum Scripture , unde Ex. dicit nos de
bebis peculia Eor nos [illegible] anu meum et decentum decimum quod ma-
ysia mens nos dormit , mens si magnus et magnus [illegible] cum
sientia a deo Ds ipse [illegible] ator fac malum sagorum sunt , ego tuentis
rome mingit rerum expapon [illegible] tus sunt insciens fides illos sub scientia pre-
tuis qui dente ramus attendunt ea ex gentibus veritas , sed offendit-
D [illegible] cum tuis mihi acsubitum pertinet quale nobis [illegible]

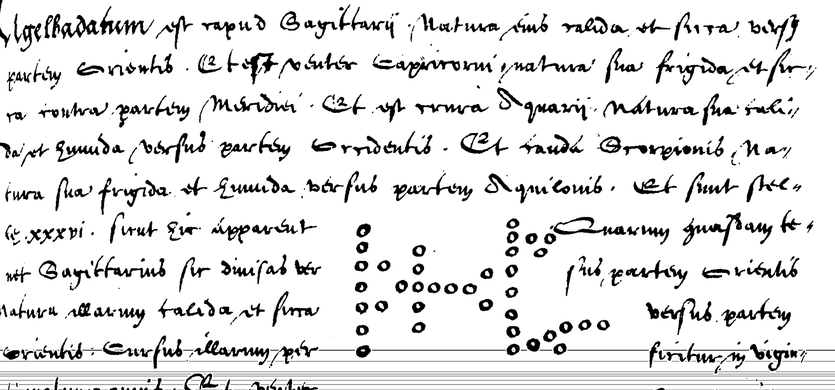
trib⁹ cuiusb⁹ nominibus · 1 · 2 · 3 · 4 · y · 6 · 4 · 8 · 9 · 0 · ℰ · ʒ · a
d · p · d · v · g · d · x · ỽ · ỽ · ỽ · ſ ·

Dersibus ostendam quid monstret quelibet figura
Trib⁹ numerob⁹ Z · B · numerob⁹ trib⁹ tantum tenet a ſ·

H bis trib⁹ numerob⁹ numerator⁹ tenetur in ſe
S septem G, numeros per ſe portat numerator⁹
O pcenum rem T, tenuis est S· ter tria portat
B is sic, R, numerob⁹ ſtrem deportat habendos
B ab septem numerob⁹ ſtrem P· portat habendos,
E rem N· tenet I, numerob⁹ ter ternos potenter
V, rem K, vt X, Y, dat bis octo docenter,
L vt Q, numerob⁹ ter, dñi, gaudet habere
C iunctis sibi pedibus M. xx^h tria portat
T ergo nomen per se C, rem & matus habebit
V igiturq; nomen D· dat rem quantus ampla
E t titulus portat quantum ſpn̄omen habebit
A mata Ridiram magis duo septuaginta
B is portat quadragentima bis centum octo
M ingentigen portat bis septuaginta ternos
T er decem a, b, z f debes multiplicare
E t ter ternos duc⁹ H in se multiplicabis
G ginta septem et decies duc multiplicabis
O s i centum, nomen tibi decies tria iungas
R centibus iunctis quinquies bis se ſe iuncta duo
P centibus quatuor in septem decies duo iungas
L x̄l quatuor septem iungendo; decies duo dictas
E N i tepida se numerob⁹ ter ternos adiecta y
V k & y dextra octo bis bina iugata
M centibus ternos mando in bis bina duplica
T er tria ter xx^ti septem c· iungenda
S t centibus D se iuncta in ternos c· [illegible]

E rgo nomen matris innotuit nominis n· [illegible]
E rgo debet multiplicatum ℰ ab octonas [illegible] dignitates
E rgo totus numerus ebe dinumeratur per triginta

Algelbadatum est apud Sagittarij, Natura sub ralida et sicca versus
partem Orientis · Et est posita Capricorni, natura sua frigida et sic-
ca contra partem Meridiei · Et est ventus Aquarij Natura sua cali-
da et humida versus partem Occidentis · Et tandem Geminis, Na-
tura sua frigida et humida versus partem Aquilonis · Et sunt stel-
le xxxvi· sicut hic apparet



Quarum quatuor sunt in pede partem Orientis
versus partem Occidentis
Capricorni ita

Natura illarum frigida et sicca contra partem Me-
ridiei Cursus illarum depingetur in hiis et orto annis · Et
Aquarii tenent ipse · Natura illarum est
ralida et humida versus p tem Occidentis · Et
cursus illarum consummatur in xij· annis · Et tandem Geminis detinet
Natura illarum frigida et humida versus partem Aquilonis et
sub illarum depingetur in hiis annis · Et reliquus quarum
quam se separat quando est in tertio die
tur in [illegible] annis · Et [illegible]
fuerunt [illegible] quarum · viginti duarum est stella in dextro humero
Et tres quarum prima est in [illegible] secunda quinque stelle
[illegible] Et quam se [illegible] in hiis annis · Et [illegible]
et [illegible] et [illegible] et [illegible]
[illegible]

illeub rlaras et dorentib⁹ ẽmunib⁹ vt ſpatulas directas ꝯ latiora
plana, brachia vt manus omnibus modis dorentia, pectus et renes vt
tibias et pedes iuuctos dorentibus compoſitionibus. Iſte infimitas poſſeſſi
ones obtinebit et ab eis alienabitur ꝓpter ſignū quod eſt in roſtra, vbi in latere
ſiniſtro, magis domino ſuo obtemperabit. Hab natione dolorem habebit in
capite, et in temporibus, et in brachio dextro et in renibus vehemẽter, et in
magna infirmitate decadet ꝓpter domini ſui diuerſitatem. Et hoc
eſt pena ſua de ſignis diuerſis, que obtinet in brachio dextro et in ma
pite et in renibus. Et talibus ſimiliter dignabit, die cui bene
meruerit et de furiis in diuerſionem reſtituitur. Et ꝑ cautela ſua
monetur et de furiis in diuerſionem reſtituitur. Et ꝑ cautela ſua
dominum ſibi ſubiugabit. Multi ẽmuli ſibi ſurrident. In ſimultate
ſua diuerſitatis ſua plurimis noſtinebit. Nec deo minus eſt, quod ſapien
tia non dilabitur. humilis et diuitiis vile et liberalis omnibus modis.
Et ſine ira domini ſui ſe dignita omnis diuenit. Et hoc fuit primi
pena ſua, mortis, et alia venit in capite libraturn et qualitatis ſui
nominis multiplicati ſignificat in qualitate et ſubſtantia. De his dignitati
bus ſeptimus dignet. xxti. annis. Et ampliis poſſeſſionibus dilatus in loco ſu
dus terminabit ſeptuagenis.

TIL

Saturnus & Capricornus.

Vicagedebatum hoc eſt quando Capricornus meridiat ſine hoc talida
et ſiria. Veligna, meridiat frigida et ſiria contra partem, meridiei. Et
eſt ventus Aquarii natura ſua ualida et ẽmunda, uerſus partem orien
dentalem, et eſt ſignificatio ẽmunda natura ſua frigida et ẽmunda ad
ſinem partem Aquarius. Et ſunt ſtelle quatuor ſunt hoc apparet o
Saturnus capricornus obtinet unam ſtellam quinque, ſunt o o
ſigna meridionalem eſt Boreas meridiat ſua ualida et ſiria et ſalu
frigida et ſiria. Et in ſuum ſinum admittit in brachium unum et di
midium! ○ Et uentus aquarii tenet ſinum. Saturnus Saturnus ſalu
da et ẽmunda uerſus partem occidentalem, et ꝑ ſinum ſuum
ſinum in xl annis et dimidio, ♁. Et Capricornus continet ſinum
ad ſinem partem Aquarius Natura ẽmunda frigida et ẽmunda Et
uentum ſinum tranſit in totum annis Et ſi, meſſenus ẽmunda
ſeptentrionalem et ſi ſeptentrionem habet ſinum ſuum ad
in toto.

Subiacent ei duo, quarum una eſt et altera quaſi nouem eſt.
Et illa que eſt ſeptentrionem habet. ○○. Qui in iſtis ortum
habuit, talis ſubiaret eſſe in ẽmana compoſitione. In hoc obtinet gra
ue et ponderoſum ſpectum faſtu et ſuperbia. Et deiberat terra tradi
tionis geminas, ſtrienet terra ẽmuridum et adulteriam. Et ſi tradidit
ſue, malignus. Et in primerio furiis et ſimpler animum uerſatis terra
migna. Et ꝓpetis ſi poſſis dominium obtinere. Et illud dominium, nou
poteris manuteri, miſi ẽmuridus intrinſecus. In illud deiectum, nou multu
aperiaris. Animi uti que eſt tanſa? quia tandem nec nigredine affricatis.
Sed adgeſtum ruboreſq; tetris. Et frequentes tenebras. In capite tu
o obtinet ſignum, et in barba et capillos habet geminos roboribus uariatos.
Et in uultu et in pectore et in genu ſignaris ſigno. Et illud quod pec
tui inſigitur, penam tibi importat, quod tu manu propria ſua breuiſſi
mum uelocitas tollas. Nec tempus diffuſum eſt ſcapſum quod ab eminus
in loco raſum paſſus es. Et multi uirtutum tuarum tibi inuident, et
uendeq; quibuſdam tedia intuliſti, nec ad indiuerſa dignitatis tumidas
tis. Et parte hereditatis parentum tuorum ditaberis. In natiuo ſolo
diu uetuum non tranſies. Infirmitatis quapluris ſuſtinuiſti, prima
noctis in .xvi. annorum termino. Cum tu de illa ſuperis uiginti, per
uenit ad .lxviii. annos. Et ſi de illis ſignis ſcriptus, uenit ad .c.
et morieris in ſolo alieno beſtia ſilueſtri tibi penam imprimente.

CAG

Saturnus & Capricornus.

Aquatedebatum hoc eſt quando Capricornus meridiat ſine hoc talida et ſiria. Veligna meridiat frigida et ſiria contra partem, meridiei. Et eſt ventus Aquarii natura ſua ualida et ẽmunda uerſus partem occidentalem. Et ſunt ſtelle Aquarius meridiat ſua frigida et ẽmunda. Et meridiat meridionalem ualida et ẽmunda. Et ſua meridiei hoc meridiat ualida et ſiria uerſus partem Aquarius. Et ſunt ſtelle quatuor ſunt hoc apparet. Saturnus capricornus obtinet ſinum ſuum ad ſinem partem Aquarius. Et ſunt ſtelle quinque ſunt hoc apparet o o o o Saturnus obtinet ſinum ſuum meridiat ſua ualida et ẽmunda uerſus partem occidentalem et ꝑ ſinum ſuum in duorum ſeptem. Et hoc confirmat ſinum ſuum in duorum annorum ſeptem. ♁. Et hoc in Aquarius obtinet ſinum ſuum meridiat ſua ſeptentrionem habet ſinum

frigiditatem et humiditatem et caliditatem et humiditatem et caliditatem et siccitatem. Et persistit cursum suum in tredecim annis ♄. Et reditum et partum et umbilicum Sagittarii tenet ista Natura, Aliarum partium calida et sicca. Et ista modum modo. Et cursum suum complet in quindecim annis ♄. Qui in ista virtute nascitur, talis erit de dispositione humana et talis est subiectio. Decumbatur, dolet minimum subtilitatem et verba alienum tibi in tedio transferet. Sed idoneus est quod non sis sapiens. humilis et durus, et pulcher. ad alterum dilectum similitudinem. Cor habet asperum ad sortiendum et non homo sum super aliquem. Et omnibus modis de timore te submittit. Et de ira sum fidelis te reddet et versus subiectionem sui populi, et ignorans habet arcum et de fraudibus et habet signa, multa in regione tua bona. In temporibus in rotto, et in tristitia et in humido et in tabidus et in pede dextro. et in humero dextro. Ad te infinita honores pertinent, quos non contingit. humidi vini quo et causa est diffinita? Significat in dextro pede dextrum. Primum terminus vite tue xxxv. annis. de gradu decimi patrimonii usque ad lxv^m. Quod si transieris venies usque ad viginti. Et significat humidi dextri tui, mortis erit signa et annis duos tandem dextrorum et fratres tuos erit in causa.

IVMS

Saturnus & Capricornus

Malasdelectum, cor est collum et pectus et umbilicus et tota illa pars, partes superiores partes Capricorni calidum frigidum et siccum umbilicus incedus et humidus et pectus calidum et siccum residua pars tota humorem. Et humida et pectus et brachia pars partes superiores Sagittarii pectus calidi et sicci. Et brachia calidus et humidus tota pars Capricorni. Et sunt stelle quinque, quarum duas tenet Capricornus propinquitatibus oppositis stelle ♈ ♈ ♈ superiores inferiores, et Et nostis duarum, duobus ♈ ♈ Et Sagittarius tenet stas propinquitatibus octavis, sunt signa centum est et pro formis residuum suum in stellis ♈ ♈ ♈ Et qui in ista nascitur talis erit de dispositione humana ♈ subiectio et tardus et pusillus. Et qui ista scribit et recte mundus et in

media

mundi rectum cum recta persequentes te. Et multi fingunt se esse tibi amicissimos, a quibus amicitia caveat. Sed tanquam te destruendi et martyrantur te degradare. Et animo tuo insigis, ita nonnisi agendi. Quod si arripuas, derelinare noy potes, quod rectis dissimilitudinis noy subeat fractura intercurrentibus. Due fuerit tibi insectum faciunt, qui erit causa vulneris quod tibi imprimatur. Sed in via illa duxy, noy flandes ephemm. Nonnullo fedatus ab, et primus maculatus. Signo significabis in medio brevi et virili, vice in brevidis et in manu dextro et in capite et in medio frontis et in spatula sinistra, et in renibus et in omnibus modo illo qui est extremus in terminatione tibi et in pedis remissione et in tempore vita tua est in xxx. duobus annis. De qui vocatus venies usque ad lx. quatuor, quos si possis vadere septuaginta. vi. annis annos vitalis carpes. Et signum super virili medium superiz assis, venies ratibulo noy suppositoris. Quod si pretermittas frigus tue suspensioni obsequium prestabit.

OS

Saturnus Aquarius,

Malactidabtum cor est caput Scorpionis. Natura sua frigida et humida versus partem Aquilonis. Et venter habet. Natura sua calida et humida versus partem Occidentalem. Et sunt stelle quinque sicut est apparent : ooo. Qui in ista nasci exponitur, talis erit de dispositione : o Humana, Et talis est subiectio dextera. In eo o quod est et in verbis tuis distortus Sed in tantum caret ingenio in sorbatione amicorum nostis amico. Ita quod ad cognoscendum animum tuum possis optimam. Et in consultatione humana respicias Et ea cum his moribus et fastu placeris et superbia vitis in manifestum. Et in mutando quod amas in malo pris mandatis magis tuis, mendaciosus est. Et in spectaculo respondes quod in aperiat venient et in spectaculum tecta et domus statuis ornamenta. Sed in causa sentes rebus inanimis vestibus et obstaculis et commodis in maxime in alienum. Et multe dubitationes tibi proficiscuntur et prosperitatem maximum substantiam in qua primabaris maiori parte tue patrimonij. Et ultimus impetum capiti et tali perfectionem. Et in prosperitatem vestimenti faciet quod in cognitione domestis Et in prandium est pranum bene pinsere agnum et pinsum cognitatum, vestis ad pristinum incompetentem tibi tenuis est

CAGI.

Saturnus & Aquarius

Saturnus & Aquarius

Algadarteum est caput Geminj et quedam regionis quarti natura Geminj frigida et humida contra partem Sagittarij / Natura vero sinistre partis Aquarij / de sua Criticitate est quod est fumosus et ligamina membrorum que sunt calida et humida et calida et sicca et frigida et humida et frigida et sicca. versus partem occidentalem. Et sunt stelle nominarie numero distincte / sunt sic apparentes . ° ° ° ° ° ° ° Quarum Geminj tenet duas sic dispositas : ° ° : et ° ° ° ° ° ° ° sinistra pars Aquarij istas septem obtinet ° ° Cum ipse istis curibus diu prosperit / privamo talis erit de dispositione : ° ° : tione humana et talis si subierit / provide mot: Cum multum appetit ° ° equalari et ad tribaciorum largus adminis / strator et tue rumpuestrutie omne quod visu tuo subierit / admirtis. Et amore rumpuday / melioris longo tempore adquisita. Et de villa / prolet tui rebus familiaribus adversis et dissensio / inter te et fratres tuos restetur et viribus bimis raptione detentus fuisti / Et de laboriosis vite institutis / nec pauper / nec dives despice / nec quequam diffusis Habundasti. Et habes signum in capite et in manu sinistra et in verendis et in tergis et in pede sinistro et multa signa tibi augmentabuntur A. xlbi. annis et domos. Multas fatigationes passus es. Cor felle repletum habes et pondus / Vita tua protendetur post quadragesimum et signum nonum annum. De his scripsi domus ad Lv Et signum quod manui insigitur / tibi promittit tantum malum quod labores ab aspice / tue rumpentur et arbore innumo Et in est brina tue mentis scapulis gratus exit et oculis annis in brina / libra in domo existentis

VAGI

Algadarteum est caput Geminj et quedam regionis quarti natura Geminj frigida et humida Et a sinistra pars Libre Est ut supra dictum est / et insuetum totius corporis Natura sua calida et humida contra partem [illegible] et Gemini frigida et humida contra partem Sagittarij / Magis ista

in positura. Et si tu sis extractus prelatorum quidem valeres / et de illa ad diminutionem tuam laborare / absque consequentia dominium super illos / qui in parte tui destunt. Et habes signa. Til. Et caud quod gem signat multis modis te gaudeat. Prima passio tua erit in oculi amis. De his scripsi domus ad .Lii.. Quod si nascaris / caud signum te morti adducet in capite .Lvi. annorum. Quod si evaserit . lxxvii / habebis in morieris timpanitol.

M.

Saturnus & Aquarius

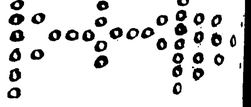
Altessadaltum est caput Libre et geminj et pedis / gemini et regionis que sunt calida et humida / et pedis calidi et sicci versus partem / quasi habitur. Et caput et collum Aquarij Natura illorum calida et humida versus partem occidentalem. Et sunt stelle quinque / sicut sic apparent : ° ° ° ° : Quarum tenet Libra duas sic dispositas : ° ° : et tres Aquarij : ° ° ° : Cum ipse istis ad curiam voluntur, talis erit de dispositione humana et talis datur subitatio vindex. Cum / diversitia obumbratus Sed arrogantis et me regie astribuit. Verba tua veritate non sunt subtulta / nec secundum rationem loquendi / incaute / prolixis / et vias distortas peregis et continue corruptistis / denas honoris / et duo adulteria perpetrasti / et in duo / horum finis / morti addictus. Contractabis fiet litigiosa inter te et tuos parentes proprios / Nec tui fratres diu amicas detabis servabunt Et in via populi ambigues. Et vias maximus natus propter quidem / facinus / in quo quidem / placuit pro nomen tu fessa vel tua Femina. Sed non te genus te adornet quia tu in duabus / regis est partibus et tua inceptabis / sub verbi fidebat. Et una substantia / Jor ministrum Et caput cum est signatum / et oculus / capta et dextra / Sed si dicat dicitur genium signatus / et in pede dextro Et interabunt tuum / quidem quidam / quod sibi submittunt quasi vere dominabitur Et in meorum / capite subtilitum / in / servitij patrimonio, Et inspice / et in signatus Caput tuum / dolore conquisitum / et rugas / oculum / sublimij / mutatum / gaudes / Verumtamen / vite / et / de / vite / de regnum / gaudium / annos / Do his scriptus / annis / de stellis / gaudium / annos / annos / Si fabrica / regnum / potuisti / quadrangulis / de stellis / magnis / annis / et sibi / non / de / vita / et / annis /

[illegible] obtinuit, Eor est dicendum ille fuit in iunctione. Quia ille maxime curiis dñi maiores administrabant, de secreto. Et tu dimy dereliquit, qui omnibus rescriptis dominabatur pars, in qua obtinuit dominy obumbrabatur versus illam partem que tuy contegnebat. Unde in libro munb palam potestis videre, qualiter dñs dominissimus fuger qua- tuor illas stellas, que sunt sue propinquiores. Quia pro nominum dignora- ritatibus si fiat questio de morte vel de vita, vel si debeat tibi contin- gere bonum vel malum, vel de guarungs re, quam, menti impingis. Supponet quod quod ille non obstruantur, nec mihi obtegantur. Ex ista est quod sermo est veritate subnixus. Unde dominissimus duderius debet promuriari. Et si ita est quod nulla illarum artipiat zodiordamentum, pro vero, scias tu au- tor quod in dignitate mirementum sustinuit dissensum. Et si mihi super- uiant interrogatio veritate non gaudet, nec fuit, nec est nec erit. Non- nquam illa res venit. Et tuy illa stella est pars corporis, et illud corpus non est ita separabile, quod non redeat in terminum ad terminationem. Ergo illa stare non potest sine alterius parte. Ergo de quo est reductio in corpore dextrum triginta sex stelle. Et de eis est in se retinendis, quia est de materiam. Ergo illa materia potest recipere obumbrationem, quod potest assimilari corpori. Mente directur. Deinde sunt pri- mus homo, qui fuit primus, primorum de humana hereina subiectione. Cor- pleny dico, quantum ad hominy spectat sunt primus. Ergo sunt, omny cor- pus de illo primus. Ergo isti omnes in uno sunt multe corpora. Ergo ista non est materia corporis modo non possit existere. Ergo de nobis. et ultimus homo de nobis omnibus in ultimo hominis. Et tuy materia non omni- sitet in quod non esset primus homo. Ergo est pars [illegible] existere [illegible] una in una. Et quod testamentum [illegible] quod [illegible] et [illegible] testamentum. Et tuy [illegible] [illegible] [illegible]

Trunday . Et dexter Capricorni similiter tenet, stat̃ in 2. ꝓpõe
. Inde . iste in, vnin̄ ꝯmunit̃ tertiu partem ꝯstituunt
. Inde . iste mediatatem reliqui corpis obtinent, et magis tres
Et nemea Aquarii tenent iste similiter in secun-
da compositione . Et quibus vnin̄, illis fi-
milibus formatur . tale corpus
Et tanda Scorpionis tenet istas . milites in sec.
trunda compositione . fortibus remanentibus Aquarii et tan̄
da Scorpionis reddit̃ tale corpus, quod semper dirigendum est
in secunda compositione . Et tanda vnin̄ illis stabilitas, sic
est corpus omnino inte . gerum . Inde bene potest̃, addendo quod
Sol corpus primo assi . milatur, nec plus nec minus est de nu-
mero, nec plus de dispositione est diminuendum . Dicete illud
Istud habet medium et principium . Ego necessarium
est et finalis unde habebit finem . Ego bene est
Ego . de quo est in vnin̄ numerus quod habeat
medium, principium et finem . Unde tenent Capricorni et dexter A-
quarii et Scorpionis quinarius vtimenta sua proprietatis ita disiunctas
et refert capitulum Til . Habemus istas principium . de numero qua-
rum iste sunt distincte, sicut idem capitulum refert Simila . tes et sepa-
rate . Et est berata secunda compositio et tertia . Et tenent libre et bra-
chia Scorpionis Et reliqui et pedes Sagittarii tenent istas vtimentas sic
ab proprietatis ita disiunctas et refert Capitulum . C d G . De numero
quarum iste sunt distincte similiter et separate sicut idem capitulum re-
fert Et est berata secunda compositio et tertia . Et quibus iste
simus tales corpus reddunt . Et reliqui . dexter et sinister
Brachia et pedes . Sagittarii . . . iste diminuendo
tres . . . de numero Et sunt recipe-
nda vnin̄ corpus pleniorum . Sicut C d G . iste dicit, quod duo
tres iste quod iste non vadit . aut de vnin̄ corpus . Quia magis
valentia non debet Sol in . Communis scripture dicta . Quia
si quando capitula sunt [illegible] Sed in isto non abi-
mus

dus sciaret numerus . Unde iste formatur de parte aag . Et caput scor-
pionis et dexter . libre, vtimenta sua proprietates habent, iste
sic disposita si . ut sunt in capitulo . OS . Et vobis monstratur tale
corpus . Inde iste simul vnin̄ alijs formant tale corpus Et
reliqui . libre et genua et pedes et caput et reliqui A . qua-
rii sicut simul vnin̄ illis de capitulo OS . tale corpus reddunt
. Ille de capitulo . M . tale corpus perficiunt, quod sic videtis dis-
positum . his duabus simul vnin̄ tale corpus constituunt
Illis de M . simul vnin̄ cor corpore . perficiunt tale
corpus, sicut est eius dispositum et quod vi . debis, perfici in eius tanta
. Et caput, pirii et re . sidua pars Aquarii for-
mant istas, unde talis, vobis monstratur forma Et
dexter pirii et residua pars libre formant tale . cor-
pus, quale eius monstratur dispositum . Istis simul vnin̄ ei-
dem CAGS . perficiunt tale corpus . sicut eius monstratur
Et illud de capitulo tagi maiorum vnin̄ eius corpore sunt
. corpus eius se manifestat . Cum illis simul vnin̄
perficiunt tale corpus . sunt eius apparet
Et illud de capi . tulo simul vnin̄
. tum vnin̄ iste for . ma perficit
. tale corpus
. Et, illud de
. re, non
. re quod
. sic illo.

fuit, quod Adam fuit. Ergo quæritur esset aliqua stella earum fuit sua fuit, ergo nos fuerunt homines, quorum essent alie. Ergo illa solarium fuit sua. Sed omnis. Quia homo nos respiraret, qui aliquam illarum possit naturaliter pregustari, ergo omnis habuit. Ergo de quo primus suam primo et omnis. Ergo bene primus, omnis, quando primus suam. Quia ipsa est materia nostra omnium. Deo gratias, qui omnium miseria postat. Ergo bene regnostrida est illius stella, quia est nobis tanquam umbra. Et ipsa illa de qua supradicta est ejus ratio. Et illud reliquum nos potuit habere complementum, nisi illa adimpleretur. Non magis quam Adam potuit sine resurrectione posse esse. Et in illo termino respiraret complementum huius corporis quod erunt modo reliquum perficta.



Ergo illa stella, quæ nobis est pro materia prima secundum compositionem. Et illa certa est de prima materia et quæ superadditum obtinet dominium. Circulum est illius nomen, proprium per se solum. Quia illa omnis alias recapitulat. Et omnibus aliis partibus complementum. Et illi qui sunt, fuerunt et erunt propter illam significationem tot quot salute debent gaudere significationem, bonis ab illa obtinebunt. Nec possumus est scire quod numero illud reliquum possit obtinere. Et quot numero debent esse de parte illius reliquis qui sunt salvi, ergo omnis est nos continentur. Quia terminus ab Adam usque ad finem diffusus est. Multi enim fuerant pereditantes in illo termino in quo erat vota. Ergo Esdr vota postea est

unde quatuor subiant

post hominem medio. Omnis media vocatur Lad/oppo. in trophini

quæ est mea. Et superius nominatus

sed in hostia inferius nuncupatur Lad. Et quia

in et medium salvum vocatur hic. Unde ista

omnis finem dignus dignus. Omnis in parte finis

sub subiacens diem divine Ezechiel dicit, quod

mundus exploratus a nuncius est femur ejus obtinet

omnium finem dignus omnis recedat. Ergo quidam ergo

esse nostra. Quia si illa sunt alia omnis in

mus de illa fac. omnis nos ejus est nostra nostris in Ezechiel

in dies nos nutrimus et sub quo nutrita nostris signis ps subnubil

omnis

Quamvis est nobis frater et mater, subiacet si Fabius mater. Omnis est filius et alius est pater. Unde proprium nomen stelle super illam denominative, in quantum illa obtinet alium intentionem. Et in supradicta fabula de rebus rectum mentionatur. Unde omnino Solarium nostrum solarium. Non dubium quod non dubium quærendum. Et ille terminus subiacebit in tertio capitulo futuro proximo. Et ille qui regule submittebatur ad vos magnum spectaret, et nos possubmittarent gloti, ad finem ad alios. Et qui in ista stella præcedit, talis est de dispositi, one Emiana. Et talis est vitis subtilis. Cui ab sapientia homines et bue, tum Fabii omnibus placentes. Dominus magnum debet augmentari. Longo termino diligentis in illo anno et tres filios Fabii vitales Lucas recipitat. Et finis dicit veterum transierunt Et de [illegible] mihi tibi fecerunt. Et in pede dextero signum obtinet rubeum. Et in manu sinistra et in brachio et in manu sinistra, et in labio superiori. Et Lucas sunt adhærentis faucibus et pectus inferiores dimittentes hominibus ad . ad dominum tibi competet super gentes innumeras. Et in illarum vita dicit in capite ex labi. amorum. De finis magnum, ad pedem te durit signum manus sinistre. De eis receptus iudicemus ad lxvi. Et cum tribus hominibus confitemur Fabius quod vitalis noster dicit. Et de illo emisseris lxviii. omnis speciabis Lucas vitales. Et de Curio subscriptis armum pena et stilum. Hunc primi causa signo rubeo est imputanda in propria domicilio.

H

Ipsum autem [illegible] [illegible] [illegible]

ra tua nox est mihi prorsus. Sed omnibus modis fuge et vehitus
Et ab egestate durior et miserior. Domicilio vide ruinosa. Et
mulier vocatur tibi defunctus Et multa adulteria perpetrabis, fur
et traditor et homo nox timet. Et omnibus hominibus tedia inferet.
Sed tamen et largus exhibitor et habet signum in manu dextra. Et in ani
ne stramina vel aliquod signum. et in pectore et in brachio; in dextris
et in temporibus et in genu Et parua membra; in te obtinet in finibus sig
num nox habeat. Quia in capite maximo signo et signatus. Vita tua
erit xliii. annis et sequentur te inimici tui in illo termino. Et sagitta
ut tibi plaga vel os fracturam. Et hor est pro signo quod habetur in
dextris. De his erepta vinum quinquaginta duobus annis. Si vos possit
evadere, vinum lyxe. Et tripes vris pena tua mortis in aqua.

R.

Jupiter & sagitarius.

Altadaltum hor est caput decretis de quibus computo ix gradus
hor est caput vesp ad medietatem Geminorum. Et caput tauri vesp ad
aurigam, de quibus computamus quinque gradus. Et caput gemini vesp ad pari
te quo computamus duos gradus et dimidium. Et sunt stella septem, sunt
hor apparent ooo Qui in ipsis ad curam vocatur, talis et subiaret
dispositio ex- oo mana. Tu es sapiens et gaudia omnibus modis.
Et statura o Habet longam, oculos claros et gaudia, debil
bene innatos, ob et faciem decentem omnibus modis. Comprehendit
potest tua gaudia. Et sensus tuus dirus nox potest diffinire; quia
tuus sensus ideo mirandus est, quod multis medietatem computantes pos
sit Quia et tuus profundus de mari esse videris de tua prosit quod
multis septimum, de mercimonium tuum comprehendere habet comprehen
dere esse nec etiam tuum. Et tuum septem habentem Quia in adiutorio
mei possit habitare in dextris Quidam possessiones et gaudia
navis directa apportant. ad te in my mihi Rotundum. dissentant Et
inimici ad portum et ad nagandum remedium Et nymphet mihi
possessionem in multis familiis nominibus Si tuus aliquis est de parte
matris recepit Et pes nox habet aliquid de parte patris Quia
nox est quod patrem remittere non vis, nox est pecunia sicut tertia

qui quondam fuit. Subiaret vnicui alteri obedire. Et de amore ca-
pissimo inter duos et alios nominando. Et ille qui obtinet partem
relegit obedit multis modis terrene. Et voluntatem suam adimplet
de rebus propriis. Et dignus est si tres triplicitas mihi qui subiaret
gaudia. hor est secundum quod de contrarietate unius ad alterum
Et de illo quod observationi rerum subiaret, quod est nomen reperire
et nomen spirituum benignorum et malignorum. Et multis per artem
nigriam ad plenum operari habet sine subuertione cognitionis eorum
Et omnia tua facta plena sunt portentis et delictis sunt introspexerit
bilia. Et ille tui relinquuntur potestas super tua facta. Et subiaret
tue orationi digne promerendo mirabilia operabuntur manifesta
super subiectionem terrendam. Per alios multi competent labores.
De quibus multi mirabitur nox solent. Hinus vir qui est tausa. Quia
minime iste de tuo signo nox est. Signa tua talia sunt, gualia consigni
fiat capitulum Algebadatum. Hor est si minus te cognosceret, nox
esset tibi impositum, pro illis adiuvandis tot mala subire. De mundo
volo dicere illis qui sunt inimici tui. O rem subiaret tibi talis
pena? Prima pena tua duorum mensium et dimidij. Nebra si capite
radorum Geminorum Tertia si fine xxx. duorum et dimidij. Et crucis
tormento, miserrimis multis opprobriis qui inferent tibi inimici tui.

D H.

Jupiter & Sagitarius.

Altadaltum hor est modietas Geminorum signis qui sunt de ter-
tio gradus Et medietas aurigam Tauri vesp ad gradum qui sunt duo
gradus Et medietas nasum Geminum vesp ad mundi qui sunt quinque
dus et minutus Natura Dentis est sicca et frigida de sua parte cum
nihil Natura Tauri frigida et sicca tertia parte medie Natura
Geminum calida et humida duabus partibus precedentibus Et sunt stelle
signum sunt his apparent ooo Qui in ipsis natiuum dirigitur
talis est de dispositione oo Humana Et talis erit in his
natiuis. Tu es sapiens et o mihi gaudium omnibus videntibus
gaudia mihi sensus varios Et [illegible] sensus Geminum
qui habet nostris [illegible]

quod ij rapite xxxx annorum venis ad dilatabis · Linea signum
habes ij manu sinistra ij digito minori et maiori vnde illud maio-
ris rumpunt fuisse de inuolucro talthelina sinam sustinet ij pueri
a Signatum habes rapit et frontis vel supercilium · Et ij virgo
diuisi et ij pectore · Et aliud frontis est tansa per petrationis hu
ius adulterium · Et aliud pectoris tibi prosignificat testamentum sub
terra ; qui est vetus dispositio parentis, tuis, noy testat memoria
Vita tua xxxvi annis · De his expeditis venis ad xlmi · Quod si tua
frendas ; perueniis ad nonaginta · Et ij secundis diuino sonus tacitus de
ponis terra socius naturum · Et plentitudo te superuenit tohristantis

Q

Jupiter & Saturnus

Xlta relatum est pedi dextris et sunt gradus sex · Natura sua ta
lida et sicca versus partem orientalem · Et pectus tuum et sunt gra
dus quinque · Natura sua frigida et sicca · vena partem meridiei · Et
rollum femini et sunt gradus iiii · Natura sua calida et humida dex
sus partem occidentis et sunt pelles vii · sunt qui apparent · o o o o o
Qui ij isis fauet gaudebit, talis sit dispositio emulna et futura · Di
uitum prosperio ij sua ignis dominatur et monetam adulterium ij cor
po tuo deportas · Dextrum et bonus numerum tuorum et tanus venati
nis diligis et omnis tuus alias depredantis et vocum tuum habes fami
dia perpetrandi et alienus pecunias meritis et duo commixta tibi di
uinum · Deum te fuum commendabit · Et complendi mos et instrumen
ta de ossibus quod pleno tuo esset commodum · Et militum ut si adue
nero et cumbatorum humanum quod ut ipsa · quia lingua cum
Pignatum habes · primus passus tua ij a decimo quadragesimo anno
annorum · Et quod · plenitudo pecuniarum mundi venus laboraps · De
his scapulis venis ad quinquagesima · annum · Et ij venis ad posteriora
ossibus venis ostendit a oculis et mundi venis ij dominicis tuis ·

N

tua · Et humeri et spatule tuum · Natura sua frigida et sicca ·
versus partem meridiei · Et sunt gradus vii · Et sunt pelles vndecim
sicut qui apparent · o o · Et qui ij illis alterabis mutabitur ad
cursum talis vitii · o o o o · dispositio Emulna futura · Cu noy ar ·
rexisti ad me pro a o o signo negotio quod velles mihi demandare ·
mera quod possit animus tuus fortiter adexercere, quia animum bifur ·
catum habes · Et dei timor a te pellat · Et amor humanus longe est
a te · Et multum vicia alienas similias perfaris · Et talibus vobis ·
tatibus habes, que minus finem consequetur · Et pernicio fedatus et ·
Et animo multa homicidia perpetratus et · Et adulterium
perpetrabis · Et virgam habes parvum et illam effini maiorum ap ·
petis · Et hominum habebis fomitum nec aliqua alterum, fidem habebit
fidem debitam · Signum habes in brachio dextro et ij rapite versus
partem sinistram et ij humeris et ij pede sinistro et ij pectore et
inter spatulas et sub alis, et impetra manicam · Et si ego omnia mea
habeas, complementum de bonoribus assumit usque ad nonaginta
sex annos · Et si aliquod signorum tibi augmentaretur et noy hic,
loco mey possit euenire, quia numine primaveris · Et hoc erit
prima pena tua quorum ij rapite xxxiii annorum · De his
expectus venis ad xlvi · Et si illos possis preterire, vitabis annos
rapet ad nonaginta nouem · Et moriendi ij rubicundo ·

VI

Statim

Jupiter & Pisces

Cressub tuos Eur adimpleti, vt me respice tironio despiciens, et mul-
ta iniuria de me dimittas. Et in breui dies nati tui a cure subtrahe-
tur. Et illa ira morbo vxor tua fatigabitur. Sed offensum est hoc
pus proximum, quod amicum amicabili. Ille qui tibi carpitur est Eomin.
Et furto detentus uis. Et inde maior pars tue patrimi detrimentum
sustinet et admirabitur. Et Eor est prima signi stella impressi. Et
dolura multa sustinebis pro alicuia vxore, qua frondis per diem ma-
gnam. Unde patratum, ita diffusum est, quod emundari non valebit.
Et bene discerno quid in istum si administrabit. Et obtinet signa de-
ratione. dh. prima passio tua erit in anno xxxii. amicum. Si ille
post pones, annis xlv. vt in illo tremino febre adinuenis, in qua opini
o tue vite omnibus tollatur. Si ab illis malabaris, annis octoginta
duobus
annis. Et pro dolore dentium duos Eandis, extremum in sinistra.

R F.

Nebedageltum Eor est oriens Gemini. Et sunt gradus septem Na
tura sua calida et humida versus partem Occidentalem. Et tapu
Cancri usque ad annos et dicitur esse signum gradus. Natura sua fri
gida et humida contra partem Septentrionis. Et sunt stelle signum, sicut
Eur apparent: o ooo o. Quod in istis ad duos notabitur, talis erit
descriptio Eymiana, si futura. Michi te dimisisti pro vxore, quam
tibi quia repulare, vt prius distrahere. quia duos tibi competat ad
amy duxendum. Vel gratiam contingat, inter te, et illam. Et dis ego
nostram te possit bene tua fuit duas. Duas mannas attemptauit. Si
sedeat, duos in tua duxerit. Duannis tuis nodus sub ego
tempus sophiasti. rerum inducet, fidem tuam primum inspexisti. Su
gustabis de mortuis. Et tuam in tua effectas et dilationem quidem et
laudes et alias. et sic pro vinis primabis in reconciliando vel in inspe
ctione signum quod imperfectum est, quia simplex. Et quod Eabis signatu
et vocant signatum et in manibus et in pedibus vsque ad Eymina, abscindi
sit vita tua x et octo annis. De Eis scripsit vsque ad xlvi. Et si
de illis possit audire, quod e annis tertius

Jupiter & Pisces

H Z.

Alraiadeltum Eor est oriens Gemini vsque ad medietatem. Et dicit
esse quatuor gradus versus partem Occidentalem. Et de duribus Cancri
usque ad rotam. Natura sua frigida et humida. Et dicitur esse tardi gra-
dus. Et sunt stelle quatuordecim, sicut Eur apparent. o o o o Qui
mater in istis oriens videbit talis erit substitutio Eu- o o o o mana
si futura. Tu ad me direxisti propter fructum, o quod inuista,
uit te vt starem fidenti illud possis, nam istis. Sed plenus et dolo Et
fraude. Et te sapientia putabis decipere et fallere vltra, quidem Et
omnes Gominis contemplantes de deliberatione animi. Nemini vxoris
tuas et familias tuas tibi supponis, de rebus affectu et potius quam
alias. Et minus frustrabit tibi vxor tua, propter signum, quod ipsa
habet in genu. Et sistri ptum dextripede habebat in illo anno proxi
mastula grauidabit per illam. Et tu Eabis - rotam signatum et trapet
et dextrum et brachium dextrum et virgam virilem. Et multa sig-
na Eabis que te malo signant, illud quod reuelari infigitur manifes-
tat, quod cunctis tuum obtenebrabitur. Vita tua erit xliii. annis.
De Eis expectatus degit quinquaginta tribus. Et si aliud determinare
poterit, separabis. lxv^ti. Et brachia super caput tuum erigit. Et bul-
tro illo duos Eandis, extremum.

R D.

Albizedaltum Eor est occidens quod vbi Gemini. Et dicitur esse
quinque gradus Natura sua calida et humida versus partem Occidentalem
Et humidus Cancri, et dicitur esse quinque gradus Natura sua frigida et
sicca contra partem Septentrionis. Et sunt stelle septem sicut Eur ap
parent o o o o o. Quod in istis ad motum notatur, cuius est Eymina
na sub o o o o o. vbi in futuram. Tu in me dominus, vt a me
destruat quidem et in stella Eabis de primis postponendum. Et vbi mul
tum in nouo existens quia tua substantia in te. Et in
sicum nimis dominus, et vxor tua debuit, in diuitiis et in sicum
sicum. Tu in tuis diuisionis inquam Et vbi mul
Eabis tua vinus et in stella inquam Et tu in attendimus

Jupiter & Pisces

God ad ger assensat tibi dimitte ꝛc propria professione sed alienam.
Bonum est tibi per undas marinas declabi trimo ꝛc missibus pat quatenus.
Ty vere formida rem nautis tibi fiet naufragiis, per quem precipitabus
et in questionis pistimabis. Dolorem in capite patieris et in temporibus
Dolor rapidis orientat propter grossum humorem qui carnitatem stomachi
adimplet. Et designat tibi signum omnium sub gula. Et signatum habis
ropat et brachia et virgam virilem et regem et partus. Vita tua
xxxv. annis. De qd detortus annis. lvii. Quod si possis declinare
annis lxii. Et superinfundis te ribaricis et febre terminabis furem. /

H · Q ·

Jupiter & Pisces

Veltiscadatum ger est venter cauri est ad meridiem. Et dicitur
esse quinque gradus. Natura sua frigida et sicca contra partem Aqui-
lonis. Et postea Leonis est ad nares et dicitur esse duo gradus
et dimidius Natura sua calida et sicca versus partem Orientis. Et
sunt stelle sedens, sicut ger apparent. ⁘ Cum ty istis
clarissimis Solis nemet. Talis est ⁘ dispositio Lu-
mana si futura. Tibi multum mu ⁘ dirando tradi-
nare et vis vigilari vibo et potu. Inimici omnibus numeribus quas
visu distrenis. Et furtis et barti suptiis. Omnes homines tibi sunt fidi
osi. Et maxime homo tibi placet. Quamvis fingas te esse Bonum Homi-
nem, tamen animum habet rancidissimum et malignantem homini
nobis abhinc. Et omnes homines cogitando tibi inferunt tedia. Et quot
quot egis ad utilitatem vestram compones. Compositus et ad utilitatem ma-
chinaberis. Et prudens et bene ty tuum expedabis est ad utilitatem
explementum. Et de habes scriptas figuras quod ty quatuor pedes et
pectus et ty brachia et ty manibus obtamen signum et ty pedibus et
manus habes pilos crectos et ad ty femoris et genu et ty ventris
et capitis et ty manus. Et ty humeris et ty dorsum
et ty capitis. Et brevis est. Inimicus fraudibus pectus
firma passus tua. Vivet annis lxxxvii. Quod si possis declinare
annis xlv. Et si te fili possis immunis gaudere vere fundis lxxii.
Et ty bona nativitatis Dicetur tibi vere.

N · T ·

Alcoradaltim, ger est caput leonis est ad aures. Et dicitur esse
vi gradus et dimidius Natura sua calida et sicca versus partem Ori-
entis. Et frons virginis et dicitur esse octo gradus Natura sua frigida
et sicca versus partem meridiei. Et sunt stelle orto, sicut ger appa-
rent. ⁘ Cum ty istis, ortus a ventre matris fuerit. Talis est
dispositio ⁘ positio Lumana si futura. Tu pertinte bona voluntate
ad me my arrogans. Et voluntas tibi ingerit me relatimo fraibere
Et omnes alios. God tamen inspirandum my inspiciat. Et quatuor adulteria
perpetrasti, Multas defraudationes adimplesisti, quas longum est enumerare,
raro ad largitis ty te confidimus. Et fratres multos inimi-
cos tibi habuisti. Et multi f. suam versus te amicitiam
sint q̄ insperata amicitia paciant, Ty qui-
bus proiget odium. God tamen omnium habis illos ridiculizandi. Et habes
signum R.S. Et si aliquid voluntatis murmurare a ty aliquo
Et tu multis erroribus. Et conscientiam habuisti tibi postea fac rubere
prima passio tua. Vivet, annis habuisti xliii. annos. Et si illos declina-
ret salutaret, poteris quod erit superadditis annis, spirabis viii. annis.
De qd declinasti artem attrahet ad se ortogintia quatuor. Et gula fere
bestie morientis. Et mala tibi fiet proteritio nec abundantiarum, misericordie
Zebede recta stricta qui est in quadragesimo quarto capitulo celi

mm

I R

Jupiter & Pisces

Alkaragatum ger est [illegible] ad aures. Et dicitur esse
[illegible] et dimidius Natura sua calida et sicca versus partem Ori-
entis. Et frons virginis et dicitur esse octo gradus Natura sua frigida
et sicca versus partem meridiei. Et sunt stelle orto, sicut ger appa-
rent. ⁘ Cum ty istis, ortus a ventre matris fuerit. Talis est
dispositio ⁘ positio Lumana si futura. Tu pertinte bona voluntate
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prima passio tua. Vivet, annis habuisti xliii. annos. Et si illos declina-
ret salutaret, poteris quod erit superadditis annis, spirabis viii. annis.
De qd declinasti artem attrahet ad se ortogintia quatuor. Et gula fere
bestie morientis. Et mala tibi fiet proteritio nec abundantiarum, misericordie
Zebede recta stricta qui est in quadragesimo quarto capitulo celi

mm

nitoris et tuorum. Cui te voy adiecit, ferro aduersus eum bellum susci
pies? Quem superare potens, misericorditer si voy parcis? Nec de
my timeb, nec fauctor tuus. Et vnam romanam tuarum respondebis, de
gna geminam proles Gabetis, stirpet, masculum et femineam. Et exa
ditab tua tota ad minorem tuum fratrem confluet. Et in conflictu um
inimicorum tuorum vulnere essis. Et dirutus, illo vita frementis. Cy dex
tro brachio signaris, et in capite, et in collo, et in manibus, in pedibus,
Cy genu, in renibus, inter scapulas, in occipite. Et in pedis sinistri
tali. Vita tua xxx. quatuor annis. Quod si post tergum aspexeris, in
illo termino paralitorum offendes. Inde Gabetis ob dexteram, Ad xlbi
annos consules. Quos si poteris euitare, deges. lxiii. Et annis or
ruces quod erit pena tue mortis.

P. A. E

Mars & Aries.

Alcocodactum, cor, et pectus Leonis. Et dirigitur, esse tibi gra
dus. Natura sua calida, et sicca versus partem Orientis. Et tollum
Virginis. Et dirigitur esse duo gradus. Natura sua frigida, et sicca, ver
sus partem Meridiei. Et sunt stelle quinderim sicut Eri apparet.
Cui in istis speraculum vite ingreditur, talis est dispositio eius
mana si futura. Tu ad me voy accessisti, misi ut stirpes de pendentib
tuis gnatos ex cor auis. Analeta tibi contingit. De mutatione um
bre. ad alium. Et multas admissiones passus es. Cum femel in utrum
que genitus fuisti. Et inde in latus Gabetis vacuus. Et Gabet signa
Nec. Duabus de causis romanis. Et vnam ste gnatos Gabetis, qui
nariam, Decimo nascabam, secundam, gradiendam, et de alia primigena
gnatum, et gnatum filii. Et vltima defungitur vita equa. Gabeta
misericors. nobis tormentum in termino vt hinc vnicum. Et modo pri
tus Gabetis vita. Et vt magis multus fuerit adgrauat, fu
tus Gabetis, quadam domibus meminit, vt de equo filii tui disperguntur
sunt. Et ecce tuus fortis brachio, clauder. Duby. Iste annis Vita
tua xxxtui annis. Quod si vsque decimum, stirpibus stet magnificat
de qui, nascentes uenerit de ortygiuia patruus. Et morieris, in domibus
tuis.

M. O. Z.

Mars & Aries

Alcocodactum, cor, et pectus Leonis. Et dirigitur esse vi. gradus. Na
tura sua calida et sicca versus partem Orientis. Et est medietas
gemorum virginis. Et dirigitur esse duo gradus. Natura sua frigida, et sic
ca contra partem Meridiei. Et sunt stelle quinderim sicut Eri appa
rent. Cui in isto diei se deportat, talis est dispositio gemma,
me si futura. Tu estimas te super alios militaturum, et
super cor amicis tuis suspirasti, et de morte ambulare, putas, et Gomiri,
dia affectas. Et cuius iure administratrix est quedam, mulier quam tibi
supposuisti, et de qua proles tibi adoptasti in adulterio. Nec temporis dif
fusum, est elapsum quod guadam a medio nostrum subripuisti, Gomiridio
interuenientes. Cuius fabulam, noy pretermisisti. Et cor fuit in tempore
messis. Et sub preminario, eum reoperuisti abscondendo. Et post tibi
minuit plagam illi. Et in tuum lapidis passus es in capite, et in fronte
dulcis gladij. Et in temporibus tauterum. Et annum vnam Gabet
perforatam, et crudum dexterum super Gabet subdidisse, marculatum. Et
cuius dexterum, modium rontempnes Bestie morsura. Vita tua xxxtiii.
annis. De eis elapsis venies ad. Lii. Quod si possis declinare, vinces
Lvii. et morieris: genus mortis tue amicis ignorabitur.

P.

Alpandetectum, cor, et pectus Leonis. Et dirigitur esse vi. gradus
Natura sua calida, et sicca, versus partem Orientis. Et pectus Virgi
nis. Et dirigitur esse duo gradus, Natura sua frigida, et sicca ver sus
partem, meridiei. Et sunt stelle xxx sicut eri apparent
Cui in isto ad aras aperte ingreditur, talis est dispositio
Gemma si futura. Omnia que pabula tibi contulit vita venient
sunt et inclinauerunt. Et plumam pabuli vidisti cum aquila. Et tibi
illi dolebatur hic magnum est tangus et offendimus quod tu fugisti
de et quando multum sperastus timuit obstupisti tales, vidisti sub
Diligens ingenium est ignis pabulum minuatur, esse de minister

Accedat et meipsum sibi ascribam. Et teipsum tenens et propriis manibus
amplectens gulam. Hoc contigit in triuio, ubi vineae sitae fuerant ex-
tra muralia ville. Et illi qui tibi inimicantur damnatio de illis proueniet
et suarum rerum detrimentum. Deum non cognoscis, nec hominem nec per-
catum abhorres. Per longinquas terras meabis, et machinationes diffusas
multis exhibebis. Quatuor modis officium tuum a te alienabitur. Et mil-
lum illorum tibi diuitiarum fiet seminarium. Nullum officium tibi competit
nisi ibi interueniat metallorum transformatio. Et extra natiuum solum
vii. adulteria perpetrabis. De transactionibus iurisiurandorum tibi numerum
non praefigo, quia sunt quamplures. Et multis modis detentus es in fallacia.
Ha pulcritudinem tuae personae inspicias. Et cum sit tibi consilium meum
ex necessitate iniunctum. Signa tibi praefigurabo, quae malum tibi praefi-
gurant. Unum obtines ex dextra parte verendorum et in coxa dextra
et in capite et in fronte et in collo. Omnia ista vertuntur tibi in contra-
rium. Et illud quod manui dextre imprimitur, est tibi utile. Et illud
pectoris in anteriori parte et posterius in humeris tibi praefigurant bo-
num, et protexerunt te a subiectione diabolica. Vita tua. xliiii. annis
de his liber lv.us spirabis. Et si illos possis postponere, degeres octogin-
ta quatuor. Et si haberes scriptum quintum capitulum munop. non
de equitatura effluere quae erit pena tuae mortis sine confessione.

F. M.

Mars X Aries

Aldaptadetum hoc est alimen virginum usque ad medietatem. Natura
sua frigida et sicca versus partem meridiei et dicitur esse quinque
gradus. Et est superficialis libre. Natura sua calida et humida versus
partem occidentis et dicitur esse gradus unus et dimidius. Et sunt stellae
quatuor, sicut hic apparent. o o. Qui in istis ab aere concluditur
talis est dispositio humana et ō futura. Tu non es indigena et
patrem habes. Et mater tua accessit viam unius sexus carnis longo tem-
pore effluxo. Et progenies tua ampla est. Sed casus tuorum parentum
euenit. Et non est longum tempus effusum, quod elegantior omnibus a
medio sublatus est qui in confessione trinitatis dies terminauit. Et
culpa parentum tuorum interueniente a lucro subreptus est. Et te

affectuosius dilexit quam aliquem aliorum. Et dapnum quam maximum
participasti, quod morti suae non interfuisti. Et ille erat germanus
tuus ex parte patris. Et illi qui pro morte sua gauisi sunt, rebus ab
illo possessis non gaudebunt. Et omnia ad nichilum diuertentur. Et omnis
honor illius tibi resignabitur. Et tu eris honoratior et melior omnibus
illis qui tibi parentela coniunguntur et multos illorum ad honorem
suum deflectes et extra natale solum tibi uxor continget. De qua
tibi sex nati supererunt et quatuor filiae et si tu aliam uxorem non
duceres, quam tibi signum manus sinistrae praesignat, manum exere, quod
est in digito minori. Si istud non esset ad tres dignitates conuolares,
quarum una eminentior te honori ascriberet, nam illa fruereris. Et
hoc tibi eueniet, propter diuitiarum affluentiam, quae tibi afflueret.
Et illi quibus hae diuitiae competebant, diu est quod non fuerunt in rerum es-
sentia. Et hoc totum tibi affluet propter sensus habundantiam, pro quo
multis incomodis te exposuisti. Et res quae te apud caeli creatorem
honorat, est, quatuor adulteriorum perpetratio, duo, quorum adeptus
es per artem magicam. Super quam si desudares, plenariam doctri-
nam illius nancisceris. Qua datum est tibi desuper quod illi tibi
debent famulari per virtutem nominum benignorum cuius perfectam
doctrinam adipisces in meo libro qui inscribitur Sipal. Tu in fronte
signatus es et in capite et in supercilio et in manu dextra. In iudice
qui proximus officium signandi optinet. In eodem habes in manu sinistra
et in minori et in pollice, et in virga et in crure dextro et in pede
sinistro. In articulo medio strumam. Prima passio fuit in capite x
annorum. Alia erit in capite lxduorum. De his ereptus spirabis
et quindecim annis. Et morieris dimes.

Liber Sipal.

E. P. V.

Aspermuttum [illegible]
[illegible] versus partem meridiei et dicitur esse tres gradus. Et est
[illegible] libre. Natura sua calida et humida versus partem occidentis
Et dicitur esse duo gradus et dimidius. Et sunt stellae quatuor

sunt ger apparent: ° ° ° : Cui in ysto Sole cumine turrundabitur, facio est dispositio Emana ri futura. De te mihi patefactum est. Quod tu animum ceteri obtinet. Et in ysta fera in animo dinolenis hominis martare. Et super me ingis voluntatem dinolenis. Et tu estimas quod quicquid retro, pe munitum, et pecuniam tuam eleriam, et factoris. Dolum et vos estimare quę tibi esset rotunda et tetricis amicis tuis. Et illud quod in presenti intendis a me postulare, difficultatis est mihi et tibi, nec estimas quod tibi possim confitere. Et si in me fraudulentatem fabricis, angelico diuino interueniente, tibi podium administrare. Affertas alij dominum subripe, ro, in quo mellum inis tibi rumpetit. Et illa sortamenta quę tibi fun dibita, tibi dominantur ad tui deceptionem. Et si in hominibus - debita, tibi dominantur ad tui deceptionem. Et si in Falsam confidentiam noy fabricis, esset ad tuum commodum. Et ti in inromodo consumis tuam pecuniam, quod tibi noy iniungitur, misi ami mo sederet. Et multos minimos sub dei nomine pro vana gloria largiris. Nec deo meritum adipiscris nec ab hominibus. Nec vi dicis effugeremur quod tu attribuis pro gloria mea, tali domina inserente. Et tristia ei tausam impendis, quia mingis ea fundis propter signum quod barbam prosig nat, quod est mendacium affectum. Et si illud noy fabricis, dicte talis domi lapsum noy paterentis, per quem signatus est arterialis maior in pede dex tro. Et auris sinistra est strumosa Et oculus sinister est Lmarulatus. Jy mentis distrimine signum fabris et in occipite et in nari sinistra sinistram fabris subeam, humeros fabris signatos et pectus et sub ala si nistram fabris subeam, humeros fabris signatos et pectus et sub ala si mamis sinistre pro certum est alia de causa quod est pecunia in te sinis nem et in collo nodo sinistram, sicut esset berenice Et omnis digitorum manus

et domina tua sui vini amissionis deplebit, nov longa mora intervenient
posita alij vivo adgregabit, qui primo aliam sibi conjungerat. Et majorem
fabigationis inter vos devocentur et signis F.M. signabis. Vita tua
xl. duobus annis superstes erit. Quos si possis, evadere, qui semel hi
bi, pena doloris rapitis, duos lustris, quos si possis, postponere, servabis
Lvo. et bestie valeratura sevitiam emittes.

E G

Sol & Cancer

Ylabpalatum, quor est rotunda labice, usq ad medium. Natura sua calida
et humida versus partem orientalem, et dicuntur esse duo gradus. Et
caput Scorpionis, usq ad medietatem Natura sua frigida et humida versus
partem Aquarii, et dicitur esse tres gradus. Et sunt stelle siderum, sunt
qui apparent. oo ooo. Qui in istis, mundano martis oblatus est, stabi
est despectiv. o ooo oo
o ooooo. Humana et futura. Ad me nov accessisti pro
re quam de te vocem fecit. Nec potibis tua potest effici. et si ita esset
quod tua desiderasset, fierno animo nov approximasti. Et si in alio die ar
redas, responsum dabo, nec verbo dicti tardabunt, quod rasum subibis inte
tum, quantum tua persona est longitudine, extensa, et labes signum hy ra
pito, in brachio, in roga, in facie, in genu, in medietate tergi, in tibi
in pectore, in gula signa. Vita tua xxii. annis, quos si possis, postponere,
duos L. annis. De his exceptus pervenis ad lx. et in exito tuo a medio
subripiaris. 7

G A

Altipendulum, cor est rotundum labice, usq ad medium. Natura sua calida
et humida usq ad partem occidentalem. Et alia medietas
dicitur caput Scorpionis et dicitur esse tres gradus. Natura sua frigida
et humida usq ad partem Aquarii. Et sunt stelle tres, sunt qui appa
rent. oo. Quod in isto domicilio mundano nigredinem, malis est adjun
ctum. Humana futura. Ingressus habes timorem, et quod promittis et
bona cantate rumpes. despectus, et tuos inimicos nov abjicies a
set patentes inimicos habeas et qui absentia tedia, infirmant, qui adjun
ctus duplicatus tantos impedimenta et domus in partem vendabis. Et
multe inimicos absentes. De his in inverno adeptus. Et marte pe
rentia

tonia tibi tempestatis super mare, quod super abiectas. Nec tempus
proficuum est effusum, quod de mulieribus dimitte cuidam tibi collata sunt.
Sed tibi sine tempora prorogationes conferentur. Et ut mihi elegantis,
ordo fidem adhibeas, quatia sunt, tibi invocabo. Tibi mittet in trasacta
malias, ut ferventiori amore in ea, quam destras. Et tibi delegabit ab
per magistratum tribus viribus vel quatuor. Et simul per quandam malet,
rem. Et si tunc ea non rogabitas, pro quo raptum fere adversitas,
per simul coniugem et per alios in reditu quem fuerit a terra alia in
termino mortis virino. Et ipse iterum introdet. Et ipsa te abstondet in li
mine hostis in camera quo est ingotu reginam sita, et super stabulen,
in qua panis consecratur et farine tribarium instrumentum. Et illa
in tedium hostis sint subfulta. Tu interim, ut illa exterim. Et ita sint
processus negotii quod tu ter sine ostula lababis. Et cum maritus sum
se ribaldis referret, domum tibi famula existente consilia. Et iterum per
natum quod erat tibi confederium in longinquis terris te retinebit quatu
or annis, et duodecim. Et in illa terra inimici subjacentis, et tibi necessa
ria a te vendabunt, et illo perrato interveniente, militarium, diuturn
tibi fiet effugium. Et inde multi hominis dalgnum patentur. Et usq
ad xxxi. annos pauper degis, nov ades plumbum dat. dicte necessaria tibi
nov temptant. Et in termino usq ad xlvi. annos ad magnas dimitias
exaltatis. Et in partibus illarum dimitiarum, marginalibus. Et listes
tibi quadrices, erumpent. Qui de residuo illarum dimitiarum, penes
te tantum remanebit, quod omnes parentes tui sibi tabuntur, et in domi
tio divino maximum illarum partem lungiorum. Et time, erit pena tua
mortis. De his exceptus confinis ad nonagesimum quintum, et in dyame
tali movemento diem vendes in domicilio duos confinis.

F I

Altipendulum, cor est rotundum labice, usq ad medium. Natura sua calida
et humida usq ad partem occidentalem. Et alia medietas
dicitur caput Scorpionis et dicitur, tres gradus. Natura sua frigida et
humida usq ad partem Aquarii. Et sunt stelle tres
sunt qui apparent. o ooo
o ooo. Humana futura. Inimicos habes
timorem, et quod promittis et bona cantate rumpes. despectus, et tuos

libras diffusus, mouetur et super petruniam sua super aliud genus, rum. Et aliud quod trib, magis nostris videtur videri deberet, et alienam frientium rentrum. Nec diffusum tempus adest, est effugiu quod pedibus stando vens deuenium rum quadam perpetuas Humoris, mi li rodi tuo. Eonus, imponunt. Et aliqui lamentab qui malo subiuitur Tempus tunc, in aliud altercabis, et mundana diligendis et obediendi te subiuitis. Et aliter contingere, noy potest. Et ibi sensus tuus ampli firabitur. Et illi qui in domo Eabitabunt, diffusum Eonorem tibi, impendent Et in illo loco, morabuntur per xl. annos, transferes de illo loco, in alium, ubi maiorem Eonorem consequeris. Et si sic recitali scientia dilatus by uinus festi celebratione, martyris in, cibendo et obsequium, et laudis deo im, pendendo ab alto labentis sunt, esset, et bribunali vere bribunal sub te cabit et praeturam birathii patricii et aliorum membrorum dannum. Et Eor tolum tibi arridet, propter signum virgo, et in tauro, et in pectore, inter spatulas in dextris, manu signo signanti. Et supradicta passio in terminis Libre Saturni existunt. Oc sic captus, vinus, non agintas. Et stellas possis tua, scire, spirandi magis duos, et confessus moriens.

TROS

Sol & Cancer. Altamdalatum Eor est medietas utri libre, et dicitur esse duo gra dus. Natura sua calida, et Emuda versus partem Orientalem. Et Emineus Geminis versus partem Aquilonis. Natura sua frigida, et Emuda. Et dicitur esse duos gradus et dimidius. Et sunt stelle x. sunt Eis appositae: o o o o o o o o o o. Cui in ipsis Capitibus mundi impellebus impeccatus, tactis est Dysentia Emuana, et futura. Et talis subiectis est, si adysse, Mitis tuus gressibus noy dicunt esse, nisi ut pietatis gratia ista gaudy Dei magis cognet amici, inter te et Deum, tuum. Cum in mente mea bene optendat quod deus [illegible] et exhibitas Et deus bus optimus quod fedis nomen tuum, gaudium ad te pertractat, et mundi et terreno. Non te ut Eor optimum, dicitur regnatus nec, gob. et pueris sua, in se intuens tuo. Vitro Eor pressignante dimitus Eabuerat. Et ipsum ultimum petitum, recusum de Eumit, ignare sole, deum, et tuum, vinc, pes alterius, noy potest subiacentibus regis stutus gaudy, regnum est, quod si mens, mitis mentis mundi cunctis, et clemi, nabit

Data est enim ei facultas tibarium et potum sumendi. Gaudium qui est quies animalium, virtutum, cum intensione naturalium, et cogitationum, prorsus data est ei potestas missile resignandi. Et in Eor pleo noy est, si tradita potestas pedis, multo diffusionibus. Felicitas enim, mo, net et spem, colloquentes, ignorare, et in via, dominis. hominum, reddit pro, brosum propter mali intellectus, virtum. Multas cogitationes in te divi, tis et diversis modis duplices. Noy plenimodo dico duplices. Quia quae, libet duplicium potest, xl. constituere. Et illarum quaelibet centum red, dere sufficit. Et ear ratione vocor ut in die sabbati ad me arredas. Huius rei quae est causa. Quia cuilibet suus finis sibi constitutus est. Et ideo insistere, virtutis naturalis, et timoris descriptionem, et, ideo quod ab eo provenit. Qui, ita noy est eminens, quod pene numerum ad missilium, in noy devocuam. Et in vobis rapito devocueris propter vitreum, timoris, ingredientem cogitationem. Et deo aliam tibi, metam, muchis, adiudico, pinter illam, mortem. Igitur, minus, noy est quod noy Eabeas signa rapitur. JR.

RV

Sol & Leo. Altitudatum, Eor est alia, medietas utri libre, et partes quae illius par, tibus illius continentur, Natura sua calida, et Emuda versus partem Orientalem. Et dicitur esse duo gradus et dimidius, et est partes anteri, ores et posteriores spatulares Geminis; Natura sua frigida, et Emuda versus partem Aquilonis. Et dicitur esse iii gradus. Et sunt stellae fixae, tres, sunt Eis apparent. o o o. Cui in ipsis missis divino ad tactus Eis, manus veratrae, tactis est o o o, vi dissentire Emuana futura, et ta, lis est eius fabricatio. Cuius eius cogitationis ad me est pertinens morbus qui tunc minus habuit. Et a me debes scientia, pedi, pere, si a physica. Mercurius est, si non est ipsa vita. Non tempus tempus esse, et quod quidam amicus tuus eius quae nimirum tibi, adiuvatur. Inde, fleteram, diuturnum, medicinam, infra intervenientes, ti autem, ut et Et ut finem cogitationem, adiuva ipsi me pertes tibi, quidam, quaestio ipse est offerius tibi tertiam, superior barbatus est, qui, gaudent et diebus Eumeribus in corpore suo per superabundantiam, dissentium, faciebus Eumeris, eius, superabundat si in validitate et firmitate et radicitus, intuentur est aruta, et intensa et pertinens intuentur est superius ad

partes ronsumt quod Earum duarum proprietatum assentatore dolor
norum rapiat imprimitur. Et mustali et mediotatis viarg̃orum, ita
fatigati, quod secundum vires sint emendate. Et superiores partes ra-
liquerint et inferiores partes infrigidat, et talo terminetur, et in-
flegitur in sora posteriora. Nemo etiam Error, qui ex re superf-
habundantia ingerat, qui est frigide et Emunde naturę frigiditate in-
tantum infrigidate et rongeariate et arumine sue superhabundantię
interminente. Quia inimici superhabundantiam et subtractionem Et
Emunditas iuncta a frigiditate diuersis partibus sunt dissidentia. Et
per superfluam ydeorum rei trepestet et infrigidatur. Quare hemor-
dentium et maxima secundum infrigidatio ni prouenerunt et tibiarum debi-
litas et noy solummodo tibiarum, sed nutriam et omnium partium superiorum.
Et ipse est signatus in tapite et in roga dextra et in manu sinistra et
in pectore et in latere sinistro, et in poplite tibię dextre. Et multa, ma-
la ni supervenerunt propter signum, quo signatur in roga dextra. Et hi
signanis in tibijs et in manibus et in temporibus et in ilijs et in renibus.
Et multa signa duplicia super te ostimus. Vita tua xliiii. annis. De his
expletis perueniis ad Lb. Et si illos possis euitare, diuis. octoginta. Et
peruenis ad tue meritis tansa in pleo noy matiuo.

O A F.

Sol & Leo

Algabadaltum qui est stra libre stature sue valide et Emunde-
sub pauco corpulentis et oblatus est ab gradus et est mediocris ha-
no Grumosum Naturam sua frigida et Emunda vapis pauco de quibus
et cautus est ano gradus et sunt pilli pe pleri qui apparent. o o
Ami in ipis tenebrosum Emuda mundi vitam ingredatur. malis est. o o
a dispositi, Humana patura et malis est ano pbiotio (minus possit
tuis diuinis et pleis de rebus mala gradus incedit, qui raritur
mitis te et ratiny. Nec pleni ab sequestrum rusticum tis, no possit pauci
pus nec et regnis ad de cuius et de ypo, ero quando tibi dispositi
nec possit pleni tibi rustiqui de se quasi in animo ciuibus et tu
sanguis mitis alienis inconmoda animi dexteris et tu et si inconstanti
quod se quos cum manus compellant nec noy commotis et de mali
timbalis

rementatibus Habundat vrga quadruplices. Hyr intrepidilitas inundis est
administratrix et fastus et superbię et tuę pristinę maxime aperti-
onis et contemptus aliarum pristinarum multo tua maiorum, et Error
est ratio in propatulo, quod propter triplicem infrigidationem quam con-
iunctam Habet in partibus Interioribus qui facit tibi optare crebrum
compressionem, et pondus malorum Emorum intrinsi dissolnatur. Et
quod compressionis equam cinam imponat, inter unum pondus et aliud.
Et ideo noy Habet iustam medicinam. Sed ad libram de so prouede, qui est
liber medicinarum omnium quotquot sunt. Quia est liber verborum sum-
matim et omnium perfectionum, eorum. Et Coquitur super triplicem infirmi-
tatem qui est futurus adesse. Et est liber Capidum breuiter et secundum par-
ticulum singitur etiam super triplicem infirmitatem, qui semper sine fine est
permansurus. Et est liber Herbarum sub brevibus verbis et de illis q
fortam doctrinam administrat, et pronunciat de triplici infirmitate, qui semper
sine fine est permansurus. Qui si perfectam sanitatem tibi noy tenui
uerit, de congelatione partium inferiorum tuarum. Vita tua noy est
super terram duabilis, et in virga duplici signo signanis, et in manu et
in tapite et in roga, et in pede, et in pectore, et inter scapulas, et in re-
nibus et in genu. Vita tua xxxix annis. De his receptis perueniis ad .L.
et si illos possis postponere, diuis. Lvi. Et in ultimo desiderium Habitas de
bestia et data desinguendo imperando apud terram suam reddendo gratiam.

L T

Sol & Leo

Alcolladaltum qui est mea mediocris statura grossa pauco pin-
guis et Emunda vapis pauco pinguedo et cutis tua est ano gradus
Et in mediocris capitis Cryptarum Naturam sua calida et frigida pauco
pauco Emunda et Durabilis est pilus pleni et sunt pilli pe pleri
sunt qui apparent : o o o o o o o o . Ami in ipis frigidi et
temperati, superiores mihi nutrimentum et Emunda et pauca et
Habet in sua pbiotio mutua natura. Et in ipis ya est ano gradus
Et in mediocris et pleni tibi ya ano gradus. Et pilli pe pleri tibi

arrodderet rem animo benigno, et mea tot obprobria, noy dyerssh noy eyssh
qui tibi noy dirtery vlla, que sunt in anterion parte sita. Cum ipsa
quod habes in superciliis simplex pro vetito tibi pandit quod dextram flamis
tradideris et combustione consumeris in termino XXXIX annorum. Et si de
hoc a longe prospexeris dimis XLVIII. et in illo tormenta subibis annorum.
Et si tunc more parterum fugam arripere possis, perdurabis ad LXVIII.
Et in longinqua terra Neptuni administratione . . . . . ad finem
quia fueris possessionibus ditatus. Unde quia tuis minorum labor assi
betur.

R O S.

Sol & Lee

Algabbadaltum, Eor vt alia, mediatas tarditis Sagittarii, prebet an
terioles sinistras. Natura sua talida et sitra versus partem Orientis. Et
dirigitur esse tres gradus et dimidius. Et nares Capricorni et dirigitur esse
duos gradus et dimidius. Natura sua frigida et sitra, versus partem, mira
dus. Et sunt stelle quinarum simul Eor apparent : o o o o o
o o o o o o o o o .
Qui in istis limis, mundanarum tribulationum ingredietur, talis vt in dispositio Emma
na futura. Et talis vt mihi subiectus. Tu arrexisti tuorum pterum
multiplicationes, et maxime propter pauros, potius quam propter ac
mus tuus . pondersosus et tediosus et pis illum uta
Eor est temporis diuturnitas elapsa quod maxima pecuniam te affligit. Et
ad fabricandum fidem mee adimyas et qua si quot
te esse non quot et plurimum pauci . tibi appo
sitis et ezzo . Simul mecum per quot di
applicaremus mihi . . . . . quod vendam vapo
randa Dabitur . . . . . illum. . . . . quinarum

A B.

Albendodotum, Eor vt rotum Sagittarii, Natura sua et Gemis & Taurus
versus partem Orientis. Et dirigitur esse duo gradus et superficies et
finis Capricorni. Natura sua frigida, et sitra, versus partem meridiei
et dirigitur esse duos gradus et dimidius. Et sunt stelle quinque simul Eor
apparent . o o . Qui in istis fluentibus tribulationis mundi
talis vt . o o o . vi dispositio Emmana futura, et talis vt si Emmana
subiectio. Ad me tu pro et stultia, participare si pro
bis aliqua te debeat reddere felicem, si aliqua detinet, vel mox vel
ibi quibus gaudes in rerum essentia diu sint permansuri. Et tu Gabes vo
luntatem, multum inuidas et vie aliquis potent, vas enumerare varias
suas terminos varias. Preterea simplex milueres Gabes animum et de illis
rogitas omnia iniqua, et mihi fidem adhibes, alios hominis dispendio, et
te multum approbriam. Et vertis diuersarum bestiarum varie animum
tuum dyscolorant. Et Gabes signa. Oaf. Vita tua XXVIII. annis. Oc
sid eruptus, superabis XL. quos si possis, transire perficies ad L. Et
dolore qui te pro amico affligit, vita defunctus.

C T.

Alcatabintum Eor vt Geminus sinister Sagittarii, Natura sua valida
et sitra, versus partem Orientis et dirigitur esse quatuor et dimidius et
et partes Capricorni cum superioribus Lunaferunt, medietatis, regnis et
dominus esse duo quatuor et dimidius. Natura sua frigida et sitra, ver
partem meridiei. Et sunt stelle quinque simul Eor apparent. o o o o .
in ipsis a principium ad descriptum cum dominus. Gabes vt in pluribus
mana futura et talis vt mihi subiectus. Tu . . . . .
dolentiam et pe . . . . . pectum tuis . . . . .
si mecum . . . . . dolentia cum . . . . . pes
. . . . . mihi et . . . . . pectum
. . . . . pectum

Venus & Taurus

M R

Algrabdarum, Sor ⁊t Emuerus dyotor Sagittarij, ⁊t dicitur ⁊sse gradus ⁊t dimidius. Natura sua calida ⁊t sicca, versus partem ortiuam et alia medietas capitis Capricorni. Natura sua frigida ⁊t sicca versus partem meridiei ⁊t dicitur ⁊sse 4 gradus. Et simul stellæ x. sicut ⁊r apparent: ° ° ° ° ° ° ° ° ° ° . Cui in ⁊sto ad Emuenas aduersa fatum defecit inscientiam, talis ⁊st ⁊r dyspositio Emuena futura ⁊t talis ⁊st ⁊r subuersio. Tu ad me accessisti propter hoc, quod dies aggredi ⁊t bis destruere ⁊t prosperari uenit tuentui in illo dat ad me ⁊sse ⁊t illud animo fraijs. Et si illud tibi ⁊sse potest in documento electa mea fraude me. margma adhibitas in tuam tuam electus uenietis. Sed ⁊st ignoti in uia labor ⁊t calumnie. Et multi homines in uia tibi inuidebunt quibus infigitur uoluntas tibi fodinas dissoluendi. Nec alium dabis tue facultas uendi. percepta signum suo signatus ⁊t in superueio dies tue ⁊t in manu pugnet tibus signis ⁊t signatus in dextera duobus in

I V

Vellex datum. Hoc ⁊st superiorum partis scatularum Sagittarij. Natura sua calida ⁊t sicca versus partem Orientis. Et dicitur ⁊sse duo gradus Et Emuerus Capricorni ⁊t dicitur ⁊sse gradus ⁊t dimidius. Natura sua frigida ⁊t sicca versus partem meridiei ⁊t sunt stellæ quindecim, sicut ⁊r apparent ° ° ° . Cui in ⁊sto toto mundo exponitur, talis ⁊st ⁊r dispo: ° ° ° ° ° ° ° ° ° ° . ⁊sto Emuena futura ⁊t talis ⁊st ⁊r subuersio Tu perfecte ad me uenisti accessisti in tuo animo optimo homo ⁊t, qui curra multas cogitationes uersaris. Nec aliqua bona per medicinam quæ tibi fiermitas potest impedire. Tota die meditaueris, quod mihi bic ⁊sset alium a me tollendo ⁊t in cogitationibus uanis alienas uanis, ⁊t uersaris ⁊t mea mihi complebunt. Nulla cogitationibus quod uidi operatus tua cogitationes ⁊t quæ mecum bus uenies uenies tibi ⁊t in ⁊sto. Illi alium cogitationum uanum ⁊t inquietum ⁊t uerbum tuum ⁊t me a tuum ⁊t mea fraude. Signum Et bis in ⁊sto autem ⁊t ⁊sse ⁊t a tuum ⁊t statuis in ⁊t in a uenies ⁊t in ⁊t uenibus ⁊t uenies uenies tibi circumuenies quod in mecum thesaurum uenibus fabricatus ⁊t ⁊sto tua cogitationum uanum ⁊t bis uenies quæ ⁊t ⁊t ⁊t ⁊t ⁊sto uenies ⁊t in ⁊t uenies ⁊t in ⁊t uenies ⁊t mecum

Venus & Libra.

R X

Alxadraictum. Eor est primus pes sortionis scatulariny Sagittarij. Et dicitur esse terci gradus. Natura sua calida et sicca. Respicit pedes tercij Orientis Et medietas portoris Capricorni. Et dicitur esse duo gradus. Natura sua frigida et sicca. Respicit partem scilicet. Et sunt stelle XXI. sicut sic apparent.

[diagram]

Cui in ysis sue essentie initium sumit. Talis est.

[diagram]

Ei dispositio sic. Luna futura. et talis est sub subiecto. Tu mihi collaterans, ut de anona fiat tibi notitia, uter sit futura, uel aperta uel si curuy adnectetur. Secundo. eam desiderat, uel quod grenis seminum in eminori pario se exhollet. Vis preterea sine, si unqua grana domini tui admixta se amplificauerit, primo amissiony eni de ranta, minish uel si debita que tibi debentur, unqe resignabuntur. Uel si habundantiores sunt ue tibi unqe affluerent. Et mihi multa alia uerba, mania intendit audire, nec longe petatur respiciy. ut de femina, uel si amory possit ponere, uel si consiliy possit ponere habere. quo amore illius frueris. Et sortis tuy tibi arridet propter signiy quod mihi signat. Signiy Gabrihe, in capite, et in pectore, et in brachys rena, et in genibus, et in pede, et in manibus dita tua xxii. anni. De gis erepti uenit ad xliii. Si gis post dispigra possit stare, uiuet septuaginta iiii. Et in antumpno Eora nona tibi morbis ego contradetur.

N T

Venus & Libra

Alxadraictum. Eor est mercurius centrum. Signum sua sab dan et pars ut sub caudy Cancri. Et dicitur esse duo gradus. Respicit Saturnum. Natura sua frigida et pars ut sub caudy Cancri. Et dicitur esse duo gradus. Et sunt stelle xxi. sicut sic apparent.

[diagram]

Cui in ysis ydoneo respicit stantis. Et dispositio sic. Et tacis in sua substantia. Tu mihi es stantis. Et gaz. in mutua complexa et plurimum quod desiderabis. Et gaz. in mutua complexa et plurimum quod desiderabis

ra contra partem Mercurii. Et sunt gradus tres. Et medietas rapitis Aquarii, et dicitur esse duo gradus. Natura sua calida et Humida contra partem Occidentis et sunt stellæ ſe, sunt Ger apparent: ⁘ Qui in ipsis ventosis impulsibus sonet aperiat, talis est et dispositio Emanata futura, et talis est eius subiectio. Tu progressus respectando te mihi dimisisti ut stares si removeri mi tibi contrariantur sint veritate subsuth. vel si rapt' electus tibi competet de via quam vis ingredi. Vel fuit duarum mulierum tibi esset prevalentior, quarum quam commodis intendis tibi copulare. Unde rum altera clarum talem remittum vis perpetrare. Se. lam vis tibi subarare et filiam suam filio tuo in matrimonio remittere. Et illud fine optabili non reddetur. Sed tibi gaudium pro opere remittitur. ve qua cuncta affimabilis tres primigne tibi attinebunt. Et de vita tibi quatuor filii in ortum provident. et duas quarum filiarum vivis copulabis una copulabitur Domini in statu prolapso. Et Sabis signa RM. Vita tua xliii. annis. De vis expeditus perducis ad lx. quod si possis superare, sinus ortogonita orbe et in proprio fundo moriuris bene confessus.

V.L.I.V.

Tenus & Libra.

Alandolatum, Ger est alia mediatas rapitis Aquarii Natura sua calida et Humida contra partem Occidentis et dicitur esse duo gradus. Et est Garnobada Viris, natura sua frigida et Humida contra partem Aquilonis, et dicitur esse unus gradus. Et sunt stellæ duæ sunt Ger apparet. ⁘ Qui in ipsis decisis Humis miscis habitationis et transitoriis. ⁘ ingredietur tuus est in Geminis dispositio futura et cuius est unus phebeius [illegible] quam ignium ibi [illegible] Deo in eo sapientia prudentis et prudentia tua [illegible] [illegible] Sabis ab xlv annis usque ad lxv annos [illegible] [illegible] [illegible]

tamty virtu gaudebis. Et habis signa LL. vita tua. l. annis. De eis
rebus parentibus ad octoginta et si ipsos possis determinare. C. annis. et xbi
et amici tui pro tua morte contristabuntur.

B. K.

Mercurius Gemini.

Alnegodatum hor est mediotas Lunari dextra Agnarii. Natura sua calida et humida contra partem Occidentis et dicitur esse duos gradus. Et mediotas altera mediotatis rapitis perit, quae supererat. Natura sua frigida et humida contra partem Aquilonis et dicitur esse duodecim gradus. Et sunt pedes. vi. sunt hor apparent. o o o o o. Cum ingressus fuerit nostro applicat talis ei Lunaria o o o subuerto fi-
tura, et talis est eius dispositio. Tu a me intendis scire, quae certum tibi
fuit tibi rompetentior, hoc quod esset meum consilium quod tibi inde daturus.
Et non sunt quamplures dies, quod meam sententiam ndargusti. Et tu
aliqs horibus inde seminarium libi Labusti. Quod offerimus quod tibi rom-
petit, differtab est assumtionis. Et tu non dubius timeres, quod de se sen-
tiry optatum consequi possis. Et habis signa. oaf. Vita tua. x. et viginti
tiny optatum consequi possis. Et habis signa. oaf. Vita tua x. et viginti
nis. De eis receptis perenietis ad xl. Quod si possis euadere, annis. xlvi.
Et morieris.

I. O.

Mercurius Gemini.

Alipzoloteny hor. est alia mediotas Lunari dextra. Dignarii, natura sua
calida, et humida contra partem Occidentis. Et dicitur esse duos gradus.
Et est mediotas tota Lunae et dicitur esse duodecim gradus, Natura sua
frigida et humida contra partem Aquilonis. Et sunt pedes duo. sunt
hor apparent. o o. Cum ingressus fuerit nostro conditionis Lunaris talis est
ei dispositio Lunaris futura et talis est eius fabricatio. Tu ad me
fabricatis quod tibi subscribam si. Vis mecum esse Labiterus qua
consilium et ut habeo animus dubitationis quod mihi placeat si
immediate tibi rei quae tibi competentior existendo. Duodo duos
essentiis modo alius. Et 2 habiny de malo est si animus tibi
fraudis mei. quod et ego promptus sum Lucium eis consilium mihi
tibi esset accommodus. Quos duos propterea timeres parentis debet
effundi despica pecuniae quae valde. Et si non nominis prima ultra
si B et media R et ultima T. Et si si parcius. Hoc dubitasti
respondi enim si quando hoc mihi tibi [illegible] Et si hoc

vb.

tibi profigurantur mors hoc affinionis parentis quae tibi Cinxia for-
sanguinitatis adgerat. Et ab hor. rasa tuae tuae, totius thorus si habitat
significant dame. Et signis RV signatis Vita tua, protenderetur xliii. annis.
Si hoc possis euadere, perenietis ad lx. quos si possis determinare, videbis non
nginta. Et consistorium, nunciatus, nunquo dies. ultimus valo.

SEMBIOS.

Mercurius Gemini.

Aldippodatum hor est mediotas Lunari sinistra Agnarii. Natura sua
calida et humida contra partem Occidentis. Et dicitur esse duos gradus.
Et est alia, mediotas tota Lunae, Natura sua frigida et humida contra
partem Aquilonis et dicitur esse duodecim gradus. Et sunt pedes sive
sunt hor apparent. o o. Cum ingressus fuerit laborriosus transitum Lunae si-
tui ingredietur, talis. o o est si dispositio Lunaria futura, et talis
est eius subiectio. Tu o o mittisti ad me obtenti vice nuncii, ut tu
et illi qui te delegaverunt sententiae infigeretis quae nostra societas
debeat bellicosus, ille tumultus, quae versatur inter illas duas villas
et inter oppida, et inter terras quae subiiciuntur tibi vice supplicia,
tuae et obedientiae. Et amplius ut per me notificaretur tibi, quod
fuerat in causa, quae domina oppidi non, perierat. Et alia rumor tibi fu-
gerunt ut illud, dicam pro se de me animadvertendo. Et ut mea vo-
luntatem fidem adgiberet. Quae dicta non sunt elapsa, quod admittimus
perpetrasti et in ministerio illud patrasti. Et alius nuncius breviter
nus qui venerunt opus illud determinati frangetur et dissolvetur antiqui
dum et progressus domi parentis. Et in alia nocte qua in illud dilectum
habuerunt instructionis mediocris. Dominus tibi tales sunt. si placuit vide-
tur tibi quod venit hic exercitus fundamenti quod ad alia primarius si
et optimatus ac me subiectis, placuit. unde data sunt tibi responsa
si male discedis post hoc placuit ac signa fecerit. Et placuit quod
nuntiabunt quod tunc ita non discessit. Et si in alia nocte vestis nisi pe-
destria fuit, non existisset quod insperatum. Et nunc nuntiabunt, hic non
non disposito. Domina in nocte nuntiatus tibi quae sunt contra in
nihil nuntius quod signa tua augeat et spes bona tibi imponunt in quae
primarius et dignus. Multa quidem nuntiabuntur, possis si et ita
nisi femur subtilem et nisi si in nocte dicto et quod tibi, si si
patiuntur et nunc est si patuit [illegible]

Mercurius Gemin.

nec esse tali errore modum, quod dominus qui te Eur delegauit in pri-
ma persona errauerit, qua me multum indignabit si voluntas sua sedeat
et ex isto consilio bonum possit et expellare. Vita tua xbiii annis. De
eis ereptus, pertinuit ad xlim. et si illos possis traducere, pertinuit ad Lii
et diem reandet decore membri tibi ablati, et te delegant signa Gabet
RV, et duo geminos mortis.

IOSSEM

Mercurius Gemin.

Alcocodeltum Eor. est alia medietas Eminis sinistri Aquarii Natura sua
calida et Humida, et Dicitur esse unus gradus contra partem Occidentis
Et est medietas Eminis sinistri Leonis. Natura sua frigida et Humida con-
tra partem Aquilonis et Dicitur esse unus gradus. Et sunt stellae simul
stant Eur apparent. ° Qui in istis aduritur, talis est et discoo-
tio Eminna futura. °° et talis est finis subitio Diminutionis
bisurratus est et ° mira quamlibet non et uidulus sed vin-
cibit mirabilis, et Super[illegible] mulieres uolumbatem desiderio, et te fingit
quasi millam affectantem. et fingis te Gabere scientiam de omnibus et rego
nationem et multum temetipsum experiantis et omnes alios contemptibi-
Super fuerunt timidum gerit animum Quia timore suo monitus maxi-
ma subtrahendo abscondit inuadere. Et multa laborinia Domitus ad
Sampsim. Et ad dederis amicorum tuorum Pertinacium. Quicunque de
minoribus desse gallinatum est et alium falcab. Ubi debet pronunciare
D. pronunciab A alicuius dapnum defecare ignorab Et uelut modum
in cumulationem mittab eo proprie Et cum capite est ab dapnum
non imputab . . . . . Eo anno non pertinebit Quot Eur finit
fusa et . . . . . Eo obtinet Mortis Geminibus fundus mutat
habitab eo partes in tuum . . . . . abitum mutabit et om
nia propria habitabit mortis tuo Regnum non dum pertinet
et quia dominus planet septimus Dominus Gabet redditum et intromissi-
um non . . . . . Dominus Gabet Geminos et Virginem
et libro septimo mutab habet debet animum et Virginem et te hereditat
ab mundo simplum et uerba pertinebit mortis geminis Occidis Gabet
Geminos signum et Virgo est, quod eodem tuorum pertinet mortis
est et inimicus Dies tuus xbi. annis de eis ne plus uenit ad lx et
si

possis respirare, pertinet ad octogesimum quartum. Mors tua, vit-
quod tu ab alto precipitaberis.

K.IOS

Mercurius Gemin.

Alcocodeltum Eor. est pars Aquarii qui est inter partes et dicitur
ansa partis. Natura sua calida et Humida contra partem Occidentis
Et dicitur esse unus gradus. Et est medietas predicta Eminis sinistri
pedis Natura sua frigida et Humida contra partem Aquilonis. Et di-
citur esse unus gradus et sunt stellae ix. simul Eur apparet. ° ° °.
° ° °
Qui in istis Eminis vitae Eminis geminis mortis in deperditis. ° ° °.
Diuinatur, talis est ei dispositio Eminna futura et talis est finis sub-
stitio. Tu alia de transa, iter aduersus me non peruenisti, nisi ut finis
sub duorum aquorum in cursu palma gaudebit. Quia pignus inter d
uum et alium deponitur, uel pro pignore quod alterius ui de transa
in manu sequestri committitur. Verba tua amphibologica sunt et fal-
laria. Et Eur gemina verba illorum transformantur qui te Eur delegant
runt. Et materia Eminis pignoris deponendi motum habuit per mulierem
uel ad Eur potuit esse per barbi ministrum. Simul enim Dominus
fert contribulationem et mercuris armis superfluentibus. Et ex dominus
nus — administrat rerum diuersarum et dissipatarum. Omnis modo omi
nis alter perturbat sordibus mulierum sensum uitiis. Et Gabet signa
Fl. Vita tua xxxv annis De eis ereptus geminis ad xlvii. Annis
si possis traducere, annis L. et eodem geminos mortis mortuis

CDEB

Alcocodeltum [illegible]

submittere. Et scio quod animus tuus falsitate varietat fugere
Labet et fastum, et malarum imignitatum superabundantiam. Nec ipse
discussis tenimus, relapsus quod pro re quadam. 4. fossa imeminanda q
Ebuisse et furtum commisisse. Et Labet signa CA — bita tua xl. annis
de Eis preceptus pervenies ad xliii Quos si possis declinare, vinces
xlvm, et in bellicoso tumultu vita defungeris.

KIOSEM.

Mercurius Virgo

Algigosdotum Ger, et residua pars partoris. Dquarii Natura sua ra-
cida, et Emnida contra partem Orientis, et dicitur esse unus gradus
Et Emnerus sinister spiret, et dicitur esse unus gradus Natura sua fri-
gida, et Emnida contra partem Aquilonis, et sunt stellæ tres, strut ger
apparent: o oo: Quibus ipse tenebrosa obtineat, mabis sive relaxpra, et
gradatur, talis est ei dispositio Emnana futura, et talis est vius sui
incrio. Cum me adisse, et multiplicationem tuarum agrum strictissime
quid dicis esset obtinis ad illas admittendas cum dominicis suis qui te
quasi. Et partem cum voto insequisti, apud excellentissimum qui es
agrum tuis despexisti, et in isto anno Dne tuarum sororum laboriosam
istam vitam pretermiserunt. Et tu tribus filiis dilectis, quorum in-
nisi unus penes te residebit Et tu signis EC. signaris, et adhuc pe
nisi morbis signaberis.

ECG

Lilia Cancri

Alegecdoltum Ger est medietas stature cum dorsum, et dicitur esse
gradus et dimidius Natura sua calida, et Emnida contra partem Orien-
dentis Et est tantum partes prime quod dicit potest, unus gradus Na
tura sua frigida, et Emnida contra partem Aquilonis Et sunt stellæ
xl sunt Ger separant oooo cum ipse ad gradum unum Ei
ius mundi circulum, tu oo o Ab est Emnana dispositio ei fu
tura, et talis est cum intuetur Et Ger secundum
aspectum nitet Orientem, et meridiem; nitet quod non dentibus vinculum
nem facit Et ipse illa complebatur vulpe domini cum agrediantur qui
ad finem sue horum attingit, ipse est Emnus est octogintabiem bini
ingenium quo se mercantur, gallinat sue vocat Orientem Septentrionem sinistrum

hinc fiat inter dominum et domina sic seminarium et domino obtinet quod
ita, non fuit ita progenie mandata, quantum ad tante dignitatis virum spec-
tant. Huc cum sermoni dicit, quod si cum oculis clausis pretermittit, mi-
et relinquantur scripti ut nonnunquam Oculi modo. Et cum respicit quali-
tor tuus status potest tibi complacere, cum genitoribus, oculis mutis, sinistr
et ramis respectas. Et si aliud non, intervenient nisi quod patris patris et
insidem sicta sororum fedabitur et secundum ergi, mutabitur. Hor
sola de causa, minuit status suus te debet respicere. Et quicquid de re
matrimonio sua possis, cibus tuis familiaribus adiecisse, et maxime Ger in
interveniente Ger ortasio produxit Orientem etiam Occidentis quod tota et
insidem propago ad mirabilem cibi tabitur et erit quasi mihi esset. Unde
et tres sui fratres dominabuntur bellis totaliter in qua morantur. Et in illo
domino fratres vestros sue vestra illud solum fugabuntur. Et illi cum quibus
dam potentibus inimicorum Labent. Et omnis alterum decet, vitam submittere
traditioni, in qua natus est sumsit. Sed tamen maritus sororis vestre, vestrum ha-
bitationis, etiam finis ad pugnam tollunt nec Ecce, sinis, quo facto subtrahuntur
tota villa et vallis dominium Ultrami, ignibus tradetur, et interitum patietur.
Unde forum venalis de villa falsitis fiet, et pro emi, pretio, via distrahent.
Et forum abortum fiet de dominabus et puellis electis. Signum illius qui
traditionis operabitur, cum cognatus germanus cum subtrahit, ob Labet
dispertum, et mihi villam observat, nec viros, nec mulieres. Nisi signum duodeci
virtutum omnium quod deportet dominus strictum in camina aurea super pri-
mam personam qui dominatur, vallis et confinium stellam depeat quinque annis
et quilibet die 12, pompeos stellarum referat, nec si sit, nisi unum ad-
interim in Ebi libro reperiet Signa illud quod erit verum depeatorum
vallis sint memor. Dicta illud xlvm annis. De Eis deinde pertinet ad Extras
et si illud possit ostendere tenebitur ad nonagesimum sic

KRXYMIA

Alimantus Ger est una medietas stature [illegible] dicitur esse
rat Natura sua calida et Emnida contra partem Occidentis, et dicitur
esse gradus et dimidius Et est tantum de superadicta parte partoris Geme
quod potest dimidium gradus Natura sua frigida et Emnida contra partem

Liber Munob.

Requiescb et sint stelle xb. sirut Er apparent. o o o o. Dñi
in ipis bmdy vitę et mortis ingreditur tenebr. o o o o o o o o. opi-
ri Romana dispositio futura. et tacita est eius subiectio. Dñe ad me
defecisti propter tuam filiam tuam, marito dis reprehensor. Et magnificu
tendit eam tuam fratri eius qm aliam ducat. Primam filiam tuam
tradidisti homini qui non est idigna, et ille in breui sufferabitur febre qui
dicitur causon. Nec filia tua mecum to die habitabit. Et reuerte fuerat
ad genetrix filię qs filii. Mortui eius tuę filię fuit subitanea. Et totum cor
eorum propter patratum maleficium. Et ne fiat tibi cuiusquidem audiendi diuam
quod peccatum gessit. Fatebis enim, erat vltra, modum. Et primis filiabus
et ab filiis non peteret, consilium, nisi quod non sint laudabiles. Secundum
sustinet filios et filias. Et si consilium sapientis, ut paucitatur et qui
egressit librum munob. quia malum, pro pena quo possit fugere, nisi iudicio
sapientis potest effici, si illum sue digne memorię non reuocet. Quia alter et
honorat pondera quę sunt honorosa ad fruendum. Et hominis profugit ab
aditu vitę reuideri, et omne malum fruetum ita instituit ut bonum solum
Et de mulieribus prudentibus dicet quales possint esse fructifere. Et qui
rungs creadat in rasum naturę, vituperabiliter bono resignat. Unde homini
illi bani a me inquirebant, quia de causa ego aui sint composita. Et tales
est meta ratio diffinita. Quod deus formauit hominem ad imaginem, et si
militudinem suam, formauit virgo in totum. Ergo ęst rationem homini
subiacet, omnia mira operatur. Talia sunt quę sunt possibilia, et vera. Et
talia, possibilia, et non vera. Talia sunt quę sunt impossibilia, et vera et fa
ramas. Et sunt duo dissonant, quod rerum potest, nisi dissonam et
non animam. In tali casu potest condampnare, magistrat, quando autem
quod redampnat ingeniat totum, et omnibus idem pena tamen non ingeniat
partibus sub Ergo ipse est possibilis omnibus animam redimat et omnes
mens Cyprian pecunia potuit redimi et omnes. Et sunt duo alia
primi qui nobis quia in epistola ad Gnosticos quia causa absolutionis
omnes qui pius mentibus et Et regnę de primi diuersi sentiebat. no
ostendentem duos in dextram futuram. Et, ero tac. quod sue mens
qui assumentem. ad pii regnat Gens autem inspirat ante tabernaculum
testimonium. in constitutione ingeniat. Et quod ipse, est, omnium
hominum digna animo Quasi sub dominio sub fastidio actum Ego

quod futurum esset, non posset ei reuocare. Quod per illam resignata
est perfectio omnium bonorum in quibus mdxa habuit regnum
non omnium rerum et cuilibet nomen imposuit. Et. Ergo videbatur tanq
esset deus. Si qui stellas numerat, nostrum nosse habuit. In dictate
pater regnum tuum tua reuocata. Ergo sine traditione hominum gloriam
sit ad imaginem et similitudinem suam. Ergo quia noster pater possibi-
rat. iure tenemur Ergo, nulla nobis si
cuia prosperitas, nisi secundo ista. Quia sirat illi pubita est omnium
regnum et regnationem tuum habuit et mihi illum amore dominus' nesci
nauit Quia. doctrinam suam amisisset et misericordia illi et
ad a maioribus formantis expediretur. Ergo tuum absce-
sit doctrina. Ergo tam non obtinuit, nisi misericordia sua propitia, inter-
uenisset. Ergo ista sint tuum. adiutorio. Ergo isti tenemur consen-
tire, quia illa redemit tuum ad amorem domini. Et quia nobis primas par-
ter dedit, illam debemus assimilare et omnes alias pretermittere. Quia
per est omnium aliarum primigenium et meta constituta. Adeo amicus quo
rum nobis ministrat, qui illum filium tuum amicum suum doctrinę apostoli,
et addidit. Quia per est omnium rerum regnatio et pater istam regnos
et dominum digne mansuetis et complet. et subiectionem cuiuscibet
qui illi subministratur et bonitate aquarum quia est optimum
bonorum et qui cognoscit bonum cum bono. In dispono. R. su. rel et
eidem septem mortis.

TVORS

Alexandrinus [illegible] est mirabilis [illegible] Lucas
[illegible] et Symeon [illegible] et [illegible] est [illegible]
Et est tantum de superiorita tantos [illegible] quod potest [illegible]
dus et similem. Et sunt stelle quinque sicut Er apparent. o o o o o
Dñi in ipis bmdy vitę et mortis ingreditur. tenebr est. Dispositio
Romana futura et tacita est subiectio. Tu te michi. Dominę, de
reliquo tuo delicto cum tibi condescendere quod [illegible] non habeam
ab quo aliquid tale [illegible] Et [illegible]

Liber Satirar

maria perrata, quibus submittere te deberet in multis facili testimonio et in pluribus furtis, et in adulteriis que fiunt ad diluvium, minuam et multo damno cogitationibus que longum esset enumerare per singula et quia difficile esset assumptionis sermonum mey estimare super multas cogitationes sed tantum super unam, multa verba de me ad te confingerent. O egritudo mey detinebo, quia clare probem; hoc dicam et probationem de me debes recipere. Dico vero quod intendis divertere, affectas ut movere debeam tibi impedimentum vocandi offerimus per aera. Unde in tuo animo confugis quod si vadare tibi stricte Eunt tuum animum, fidem omnibus diebus mihi dimittere, sed propter familiam meum velis quicquam de te deteriorem, ut de rebus tuis. Et si perfecte experimentum adimplebas, de libro satirar, quod est in breviario capitulo secundo, quod tabulam spiritum igneum dissecat hinc potes tibi assumere pectinarium dorsinum, et ad oblitum perfectionem, quia liber illi te defendat per aera varium, sed primo opus est ut fuste longe a te repellantur. Et maxime minutissime, libidinis offerimus, somniculosa et fraesa testimonia, semis et seminario, et cetera multa damna tibi insigna tur. Et si terminus tibi penatur, minus diffusus ad velum, studium liberum ardore ad secreta structurum coloreum, in textu capitulo, quod scribitur ante preeminatum capitulum. Et minutius ibi xii, nomina, que in tribus diebus te mundabunt ab omnibus tuis, petrabis. Et studium illud capitulum in quarto die confortetur tibi utilitas, unde diversa ratione, opus est excogitatum ut ista hora ad duum studentur. Sotga, munob, satirar, quia ad primum studetur omnium origo de signis et planetis et de elementis et de omnium illorum finibus hominis. Ego autem alterum prestat, ista que sunt de quo dicere. Habet quam dignitatem, et quam materiam, cum quia habuimus. Et autem desiderat quod si de aliqua materia habetur, quod non est utile, et ordinatum, opus existat. Habuerat studium ad hoc examinum principale et examen diuretat ad instar examinum, quia sub est minutus labor. De planetis particulam, cognitus et comprehensione habent, quales dicetur diutius. Ego autem alterum prestat, ista que sunt de quo dicere habet quam dignitatem. Et tantus labor familiaris

Sub, quibus? tibi confidentium fidem non adhibeas propter signum quo signantur linea, et alia signa. Dicti habet et de quibus mentis

EXYMA.

Luna & Leo.

Alexidaltum est est alia, medietas de finibus Aquarii. Natura sua calda et humida contra partem Occidentis. Et dicitur esse duo gradus. Et omnis alie partes, que superexcrescunt de partibus Piscis. Natura sua frigida et humida contra partem Aquarii et dicitur esse duo gradus, et diminuis, et sunt stelle due simul que apparent: o o. Qui in istis in finibus scrutatorum devenit, talis est, si humana dispositio et talis est subiectio. Tu ad me properas, non defectus in se et stricte tue tua stricti, a murmurantur non possit sustinere. Causa tibi non imputandum est quod diversis peccatis te non submisisti et strictum adipiscereris. Sed immanis stultitia esset, si boni iniungerentur tam subtiliter respirare, et turturidem vel turdo. Et adhuc difficilior esset inspicientia, si bonis de bobe, dentis imperaretur modulos tam sonoros emittere, et turdo sponte resonat et duus vocatus alterius vocatui equiparetur ... ad modum vere, dicet. Est mutis voces sed alii non attimet, si versus ad inimicus comparare, tionis vocatum directum arripiret, erit. Est dirtum nobis esset si regulus posset tantum sonus sustentare, quantum et tam clus

mey signorum. Deus mecum, precipiat sapientiam sua divinis. Cum divinissimis, rumor die te ad me pervenit. Causare tui motivis ad me devocant. Quod te alterum, quia ceps precibus contrarius? Non offenderunt multi dies, quod pro tadio transe ad me arrogans. Sed pro pensa tua parvo minimine subfulto, tibi quicquam mey intendo simulare. Non est, cum bonum cum insipiente alterare non tua vita. Sydus si arrogans et me advenga ab et dimb. Libris in eis mihi mirum et multum confiteor, quod tibi minister, cupiditas non pro te protestamur, quod vos alii dicis. Quia, quod, quia alibus alterius Laudo et malum illis de eis q vobis non dicam, quod sentiam de ipsis duos quod vobis displicat, hoc quod gradus, hoc quod quatuor, quod dominus. Deus si aliquis ipsum vobis promittat et de aliquam, non existentiam fac alii vobis esset ad perficiendum Laudantium. Unde quicquid libros mey apud de eis q causa sermonum natum. Et ei quia q eis dicentibus ad de timum defunctum, qui promittit et pro verbis pluribus, quidem, bona pecta

Liber G.

Liber M.

lia. Et de tribus hñt ad tria mlia. Et debet ascendere, vna alia multiplicando hñt ad .x. sub tribus .C. lx. capitulis reddit doctrinam et habundanter perfectionem, et si aliquis istorum unum habundarium habuerit habundabit et liber iste ad intendum veritatem in tantum ad transformationem metallorum et subuertionem illorum ad veritatem et doctrinam perfectam, quam docet liber G. Et si aliquis tantam dignitatem non possit rhoadmare, sua se possit fateri in libro M. sibi administrante ei diu veritate perfectionem et arcanum, quod si fuerint obtemperantes angelici benigni. A. tum dignus est, qui super tam utilitatem et reparationem illa cum super habundantiam omnium utilitatum scripsit sue aliqua deceptione. Et si mihi audacia diuidi daretur, dicit esse quod in illa doctrina non concludatur. Nobis enim datur transitus per manus inferorum. Et quia per scientia patrum subiant et non tot sint dicti interesse fortur illi qui eam ignorant, nec debet contradicunt. Et deo, mihi non est si prorsus ad doctrinam. L. Quia per illam possunt defraudare in non veri fab. deos qui sunt veritatis deceptores. Hoc est intelligendum, quod possibilitas eius non probetur super omnes spiritus malignos. Fortur sunt tanquam deus sed non in toto. Sic enim plenariam obtinet potestatem super illos et partes illorum. Et quia tu non diuersis et tantum verba mea assentasti, oburmur eas et oburmur domab, oportet te ad meam doctrinam reduci, si aliam perfectionem intendas habere. Et si iterum iterum daretur scientia plenaria deorsum possis ad aliam doctrinam. Et ad propriam domicilium prorsus. Quia soror tua filia sedis beatificata est. Et habes signa. Q. et deo gratias amen.

Liber L.

Qui per sapientiam in doctrina desiderare intendunt, illis suum responsum de responsum triplicibus inuerbis. Cum deus potentissima sua virtute et sua benigna dulci enunciatate et suorum nominum dignissimorum benignitate nobis. vii. regis disposuit. Quicquid enim in mundo est post suam sanctam voluntatem ab illis sumit obsequium. Et consentit quod quicibet intra debet scire. Et quo est in quo sit illorum. Et vbi erat in quo ratio illa debeat cum fortiri. Et si eorum partis unus sit incompetens. sit libro. L. dicentur qualiter sapientia quod regium in illum contrarium non voluntatem. Quicibet quilibet homini intra scire. 7. nominationem super regis. 7. sic sua enunciatate dignissima virtute nominum suorum dignissimorum. Nubes illa sua illum potest obscurari a malis omnibus secundum et abominibus peruersis. Et si illa illam deferat super se rumis est. Et omnibus hominibus videtur oratio sua ad scientiam. Quia illa nominatio debet cum esse in dei beneplacito et non secundum in illum beneplacito, sed in omnium beneplacitis. Nec aliquid, vi est difficile in deo inuenire, nec potest vi in malo arridere quo illam dicat. Et cum deus in summo regis Saturnum disposuit qui est septimus sic deus ei iouem supposuit qui est sextus. Simile modo Martem subiecit qui est quintus. Adhuc Solem subdidit qui est quartus. Et tamen subtilius Mercurium reliquit qui est tertius: post Mercurium sistit, qui est secundus. Hoc in tantum Lunam submisit, quae dicitur prima. Et quo tenemur primo, quia illa nobis est prima et omnes sub Lunari globo simus positi. Quia illa nobis est inferior et non simus si tanquam primi stellam in nobis regnos frames. Quia nobis est propinquior in tantum quantum est in nostro rotundi triplici inde tantum inquantum nobis est. Et non ergo in totum Quia hec similitudo in omnibus communicat et super omnes dominatur. Quidam sunt qui sunt subiecti. Quidam sunt qui sunt similem deum. ea omnibus per totum doctrinam dominant in ipsi hominibus, quorum sunt beneficium et omnes [illegible]. Et si ego non omnes nobis describam o ihs hominibus. te [illegible] capitula capitum libri. Quia ego ultimo quantum et si ultimi in totum quorum unum est xlix et complementum hoc ad lx et ibi habebitis finem quo dico et si in aliquo peccauerim, eidem habeo ne [illegible]

[illegible]

rent: o o: Cui tanq̃ fructus maturus ab vtero sue matris prodierit
ꝯ ipsis rmy, vulta mœnu vtraueret. Et pa-rer robustus, robustus ꝑsi-
retur. Et intendit vocumtate multa potendo rpoadmouere. hor dictum ip-
intelligendum ꝑ quod dispraet rarius dyspouere intendit q̃na dcus ꝯ
multum ab alijs postulare intendit. Et talis questus rmy moy fortunabit
Inter Enim sentutibus rcomitandat. Cor cuspdem sent vt ꝯsurat ad
aque smicitudinem ꝯ vnni ꝯpositione vt vocumtate est tedios⁹ ꝯ
artronibus ꝯ motiuus: vt facile promittit. fabulator expeditus cauendi
semper animum habet, sed ꝯfestim dandi, retinet gressus retrogrados, vt si
tibi ꝯ mente sedeat dcinus regnibo, mergens gerit attramatum ꝯ uerabos tolo-
rabos vt terminus ruinet ꝯ quo tapete finis ꝯstituabuntur. Omnia dc.
Cui dcta, et dicta sunt meedia sine rcfectionibus dysturnat sine pos-
tumbus ꝯ, exhibendo ꝯ rcquendo ꝯ emendo dyspendo, nasmy habet vtrum
ꝯ masti mtis. Et nullit varijs signis signatur ꝯ tapete tibus ꝯ fame
ꝯ spadertleyd. Dns tondendi vt radendi, est vi contra. Maxime aũ mamalis

podittis tontinget .50. Quod si possit trádere, perueniet ad .59. et rup. tura membrorum suorum vita defungetur. Et si málos rasus irridentes loc. Cere intendéret, superadditis .12. nominibus minutus esset, nec ei sibi impon. Gabere ne Gd, omnibus gñi rasibus diuersis subiacebunt (Nec iudico illa delata homini infortunium tollere. Et in viresimo quinto capitulo munob pro. tectionis et obumbrationis, protegendi experimenti inuenient.

Tertium.

Alzaraia hor est finis Arietis et rapit Tauri, et sunt stellę sephiry sirut hic apparent: o o o o: Qui in istis radiantibus mundum virtutis regimine potest ad exercitio per talem repositionis (Mundo robur roborat, capite mundo decorat, vultu decoro accedet, capillis planis et splendentibus vestatur. Quatuor ei genera fasticarum illata sunt inter illis in aliquo furmubet, eiret tedia animo inferent, et rim. ab illis expeditus fuerat, alię rum honorabunt (Multis signis signatur vultus rim rapito, corpus, dextrum latus, dextra manus, signis signatur pectus, capiti imprimitur ramus, mortua, vel lupina, vel feri, vultus vel sagi. Prima angustia sue mortis erit effugio .28. annis. Si Gd sine infortunio pos sit tradere .48. gaudebit. Et si illos possit migrare, sub tursus usq ad septuagintą. Et si tornetur tornerudéret .30. annos, habéret inimi superadditorum nominum, sirut sunt membra in experimento viresimi septi capitulo libri munob. Cuius mox meditetur et in termino ulterior fo. ferret si experimentum.

Quartum

Alkaraz hor est finis Tauri et rapit Geminorum et sunt stellę sephiry sirut hic apparent: o o o o o o o o o: Qui in istis mundanis impressionibus sephiris habet radios sub tursus ad septuagintą. Et si possit tradere, perueniet ad .34 annos si possit, caudam geminorum et ad 60 si radios ad Gemini habeat, nec est pactio semper sub

Quintum.

Almizen hor est finis Tauri impetuosi et rapid geminorum dextrosi. Et sunt stellę binarie disiuncte sirut hic apparent: o o: Qui in vinculatis et fla. tis mundanis in istis aditur. Talis viri est in essentia corporea positio Medio robore roboratus, vir inter albedinis et nigredinis proredinis, obtusq; dentatus. Corpus habet a mundis purgatum. Omnia opera rim manibus af. fectat ahentare. nec compositionis rationis obtinet, nisi prout dictamen ipsius proprium. Tota die actionis diutius mingitat. regitando et fortis ira monetur et animo ponderoso Gd sine more prorogationis in ipse positionis doctrinis reducitur. Huius rei, sine est transa. Signum hic vultus signatur. in rapito, in pectore, in roca, in verendis signatur. in latere vultus, in tibia impressionis destinum ramorum. Vita tua septenis, quod si deremet, perueniet ad .35. Et si illi si noy contendant, viuet .95. et confessus de. funget vita in domicilio proprio.

Sextum.

Altagab hor est dextrum Gemini et sunt stellę sephiry, sirut hic disiuncte et iuncte: o o o o o: Qui in istis binarium spirandi sibi assimit, in sephiris corporea talis est. Vultum gerit prorsus dextrum. Et statura rationis sue est pulcra et dissimta. Et superflua iusto moderamine distincta. Capilli sui nigredine sunt affecti. in rapito signum in vultu decoris habet, respondentis ad modum philomene et audientis discordantes. Duę in tombis sibi confederabunt nec earum separatio in congiungue protendetur. Huius rei ratio, dissimilis erit. in hoc signum huc signatur dicit respond in facie in manu in verendis in genibus in pedibus in manibus et in pectine signis signatur et sanitas habet contingentias. quod signa si separatur distinctum in tres debuit. contentus octubitus Gemini et in eis in medio corporum medicinalium in signis tute Gemini manus signis rabitur quam in inuentute corrumpit hic vite o annis et vite ad 12 morbidus est. In generum abest si occisi medici. corruptio generis. quod erit quod si occisi medicus inuidia.

Septimum.

Alzaraia hor est

ger apparent. o. Qui in ipis ad stellarum dorturam primu ingressum obtinet, facis. o. cius rorporis dispositio perfigitur. Est randdus et lenis de ransa in migrodinis alteratur. Colera in eo dominium obtinet, ubi ira que in eo dominium obtinet, peregabundat. Vnde forti ira rontaminatur. et in qua de cibi medet, ilaritate amplificatur, corpus durum subtile. Cipris ei imperabit. Nic operatur imprimendo noy, interminis quod transgredetur. Et in omnibus aduersis est aduersus. Multas varias regiones in se rouoluit, multi amicitia confederatur. noy datur ei possessio alias alicuius defraudandi, nisi opus fuit rouelidat. Vnde proverbe amicitia noy roniungitur. Vere magna tibi minando loquetur. Erga malicios bonis vo lentatibus monetur, et omnibus illarem inuidet. et in alienis rantrombus delectatur. et eis offerium rantandi inimigt. Mores sue dictionis, virtutes ani rad noy seruant. Cantrices in impressionis temporibus est bilinus postquam rungs rombustionis habet in faric, omnibus principatur. in fronte signatur vel vulneratur. In gula, in diaetho, in pectore, in pectoralis, in manu in re ga signis signatur. Prima passio in rapitio. vii. annorum. De eis respondit parentibus ad. 48. Quos si possit rendere, dicit vsqz ad nonaginta postea. Mors ei cartuosa, amicis fiet romoda et delectabilis.

Octauum.

Alnatad Qui est residua pars rapitis Cauri. Qui in parte potest dici rapud. Vnde qui manifeste ipsius ratio. Quod quando cima est in regno Bale sue, in mouendis in complendis, et declinandis ingreditur, et detrahendis et augmentis ingreditur, vsqz ad primum gradum diei qua exit de cima gradus decimus quod monetur in gradibus signum per duos dies et amplius. Et in ipsis gradibus ad implebit finem et ad regnum ipsius cius monetur per in ipsis gradibus et gradibus quibus est quinta pars quod gradus ascendentis residua pars rapitis et rapitis Cauri in ipsis et in ipsis ingreditur et in ipsis gradibus et rapitis. Et in ipsis gradibus et rapitis. Et in ipsis gradibus et rapitis.

prorodent, ita reliqua eius dissimulant. Corpus habet randum antesignanum multum. Et vultum ut olivum aut nigrum, sed dispositum sine ruga. Visus eius fera, faciei eius signatur quod rodit, remq; expulsum, et potatorem, et cuiusq; et alienum petitorem. Et brissim rotundo in dentibus suis delabitur, et ad talos eius instimulat, quod significatur rerum dilapidatio. Nam & post fessor, dolorem capitis patitur aliquando, nasum habet grossum, et dentes dentati, et latos, et in dextro dimidio. In hirsutie, in capillo, in fario, in pectore, in ventre, in femore, in tibia, in pede, in sinistro signis significatur, robustam habet iram, animositatem, et vita subtrahatur denotabitur, vel si frangetur. Prima passio in capite. xx. annorum. Dentes habet quatuor, et primi pertinet ad .34. Quod si possit vadere, vivet 48. et gradiens interficiens, moritur, vel percussione.

Undecimum.

Alcorac habet quatuor, sunt stellae quatuor, sunt sic apparent: o o. o o. Qui in isto genitus nascendi sustinet, reliqua eius ita dissimulantur, si prodeat in hora, in prima hora, in prima hora, mortis eius et potestatem obtinebit. Si prodeat in prima hora diei, duribus patimabitur, in itinere erit naturalibus, mariscus existet, sustinebit varias infirmitates. Tamen dentes habet impignatum dilatatum, statura eius satis interse reputatur. Multis duris ingressis est combatus. Largus est tibiarum assumptor, propter signum quod pedi imprimitur. Multa genera fatigationum sustinebit. Carnis affectat ad defendum. Digne sunt si importunate. Diabus reditibus remigretur et actime non deservebit missi nomen mensibus, vulnerabitur in corpore, vel super capud capitur. Capitis vendit si multis depositus est, propter signum quod portum in sagitta media reddatur. Si quidem est si superadderta mea explebit. Et signum dentes habet grossum, et dentes habet nigros. Et dentes habet multos et latos, et in dextro dimidio. In hirsutie, in capillo, in fario, in pectore, in ventre, in femore, in tibia, in pede, in sinistro signis significatur, robustam habet iram, animositatem, et vita subtrahatur denotabitur, vel si frangetur. Prima passio in capite. xx. annorum. Dentes habet quatuor, et primi pertinet ad .34. Quod si possit vadere, vivet 48. et gradiens interficiens, moritur, vel percussione.

Duodecimum.

Algarab, sor est frus, lunis et virginis caput, et est stella pictaria, sunt sic visui videntur. o o. Qui in ista ad mundi complementa prorodit talis tenetur iustitiae rectoris dispositio adesse. Corpus eius est randum, fariis, habet melinum, capillos gerit rubeos, superciliis distincta, et eius adjustitio sit rui maximo labore, et in deprecationis habetur propter signa brevi, que in pectore figuntur, et in altero duo signa, faciei signo vel vulnere notabitur. In sinistro signum infigitur, et si vero committebatur de parentela sua, et duabus repulsabitur, vita sua protenditur xii. annis. De eis scriptus venit ad .67. Quod si possit reservare pervenit ad .84. et febre moriebatur.

Tertium decimum.

Alabucai, sor est lunis virginis, et sunt stellae geminatae, numero distinctae, sicut sic possunt distrui. o o o. Qui in istis natus fidei mutuum sumit, talis eius erit rectus. o o o. Via dispositio, reliqua habebit randum, colorem rubeum, capillos planos, et sic in se mirat. Inter fratres suos sibi tedia ponuntur, et non erunt germani. Eius genitor unum, unum horum sorus habet colorem rubeum, aquilinum, planum est fasti, et superbia. Sed de eius in vocitatu benigna reputatur. Possessionibus erit amplificatus. amplectibus eis aliquis parentum suorum, alterum clarum diligens, dist et sunt apprehendo retrahit, proximum habet animum suum, mulieres, sine parat, visum defert, finibus non invidet, multa adulteria perpetrabit et facta testimonia a se prodinet, bellandi habet animum, dimicationum, et multis malis totus, deum signatum est in capite duplo modo, per cujus signum decumbentibus in ventre in manu in femore in tibia in pede in sinistro signis significatur. Carnis affectum habens, genitat rerum et ut sibi providant de eis quae si morte citius mea decernunt. Et duabus citibus depunctat sit in corpore omnibus vulnerabus publicitus. Et in expeditionibus in itinere et gentes mortis acceptabunt mortem.

Quartum decimum.

Alcuth [illegible]

debet esse, sub corpus, de dispositione Corpus tandem; faries, pulra statura prorera, oculi parti, et fabulator expeditus, modicos habet in fauces. Et superabundant si emorroide propter signum quod statule, insigitur, in facie, in fronte, in pectore, in pectoris signis signatur et corpori suo imprimuntur rami morsura. Dentes et ilia sunt signata, duabus regulabitur esse sicut de maiori astro, suo beatificatur. Hominis vita modis omnibus et sapientia dispertis, passionibus, afflegetur; Prima passio vitin meta 25 annorum est si potest declinare, venit ad 60. De his si fuerit erectus, pervenit ad 85. moritur minimum decrepitus et tarimus pro dolore, quem inferet stirpi in coro finitis diebus reddet.

Quintum decimum.

Algafol sor est rapud Libre et sunt stelle tres, sunt sic apparent: o o o. Qui in ipsis primo astro continentur, sub sit talis substantia corporis formam et colorem habet directus, pilos planos, lingulam arcuatam, faciendum sal et in amore mulierum scripietur. In facie in corpore signa varia figuntur. Brachia sua tantum gaudent, tibie tamen morsura mendum relinquit et depredabitur. Illis qui ei insistunt laborantibus, vite famulatoria, equa camo noy imperabit. Caput summo dolore afflegitur, cor dolore opprimitur, hominem unipolorum fuit adiutor qui in manibus suis essent. Multis hominibus intendet bene facere, et pro illo bono multi in tribulationem eum deferent. Et homo grauo homicidij incumbent. Et iste subtilis fortis habundantia pro se ris oppugnantem opponet, et inimicum interficiet, de habebit. In adulterio gaudebit, proles gaudebit, et duabus vocibus ornabitur. Incepit de signum simul manus dextera, et sinistra in pectore in ventre, in dextera et sinistra in femore, in crure in utrisque habuit signatum. Vita sua 38 annis et post eum venit ad 40 quod si posset euadere, venit ad 44 annos et pro insolentia finiebat vita //

Sextum decimum.

Algebaly [illegible] o o Qui in ipsis cum ossibus in tribus mundi ingeniatur. Caput est post [illegible] corporis dispositum, faciem, subdimi timetur habet. Pectus [illegible] dispositum. Et adultus [illegible] habebit. Os magnum, aures similiter, in substantia sua venit dissipatus et attenuabitur et vi

tod in tempore suo disungitur. Et cum fuerit multis malis depositus in sepulturam consistentiam reddibit et cum eis. Et multe dimittet ei assent. Et propter signum quod genu imprimitur, abstrahitur si duo pedi in adulterio in capite, in facie, in scatulis, in pectore, in manu, in tora, in virga signatur. Protensio vite sue 48 annis. De his vero, ditus, pervenit ad septuagintas, quod si possit euadere, vivet septuagintas quinque et moritur pro dolore ventris.

Septimum decimum.

Alacrin sor est meta libre, et rapud capricorni, et sunt stelle octonario numero distincte, sunt sic apparent o o o o o o o. Qui in ipsis distortis partibus mundani absorbetur, talis est cui corporea dispositio faciem habet rubicundum et corpus directus. Honor vulgaris ei debebitur, fortiter morietur, fratres sui et parentes ultimum dirent vale. Et ipse hereditatem tenuit iure hereditario possidebit. Et signum nasi sui est diminutum, multe etiam alie sui corporis cote, signa erupant. Et in aspectu mulieris animum oculo depredatur. Et noy intendit malitia sua, cui aspectus dirigit. Nor est aliqua persona quam amoris vinculum intendat, quae ab ea noy variatur. Vita sua 12 annis. De his erectus pervenit, ad 40. quod si posset euadere, vivet octoginta octo, et dolore cuiusdam animam horribiliter det //

Octauum decimum.

Alcabus sor est alcius Scorpionis et sunt stelle octo, sunt sic apparentes: o o o o o o o o. Qui in ipsis in quibus habentis signi, motibus, per nimium motus, talis dispositio eius corpus informat, cuius dat nebulis et umbris limatur. Corpus et capud cauda et grandis in eius predicit, rubicundum habebit. Morbo intendendo, cor quod dolore gaudebit, per habebit capitis. Ipsis ad primum stat, in manibus et de eius corpus Dimus pedes stabit apparet. Vno dei corpus manus magnus cotidie complexionis hominis. Signum habet in corpore quod imperabit signum in capite habebit dolore in [illegible] dolore, in manibus, in pectore, in ventre, in dextera, in sinistra manu dextera signatur. Et dimittis quidem, ad sinistram defert. Vita sua 18 annis. De his erectus venit ad 34 annos si possit euadere ad nonaginta et in eius [illegible] habebit

Nonum decimum.

Hel Eor est finis Sagittarij et sunt stellæ sex sunt Eis notantur: o o o o: Qui in ipsis natiuitate elapsus, alium ingreditur. Talis dispositionis si corporis manifestatur: Corpus eius mediocre Cincturam habet et multum densatum, statura inter utrumq; proceditur, capillos flauos. In uno tempore seriali fedare incipitur, in alio sequestratur. Tempore quodam vitam alternati instat. In alio vel cum dubijs, diuitijs palliatis est repletur. Corpus habet formosum, decenter se habet modi, propter signum quo signatur grim, et tribus mensibus ego mirabili fruetur bonis, illarum, in vehicula sibi assumet. Inibit multa facta peregrinata et conjugiales regiones deambulabit, et manibus eius permanent multa bona. Et primum operum suarum reprehendabit, et inter quos recebrabitur diuertum propter signum quo signatur. Et in bracchio insigitur ramis inferiora dee bestie, eminus obtinet honores et signa varia, et magna varia perpetrabit: nec eterni fidei adhibet. Vita sua 19 annis. De gradu ergotus peruenit ad 42. Quos si possit, quadrare potest nonaginta tribus et pauper terminabit, et multum habebit mortem variam.

Vigesimum.

Hanaug Eor est finis Sagittarij et sunt stellæ octo, sicut Eis apparent: o o o o o: Qui in ipsis ad vitam popularem, popularitatem pertinet habet dispositionis et assumpta sibi corporea dispositione. Omnes suas compositiones habet dicentes, quarum velut fructo fedari. In tercia parte habet expeditas et adquirit sibi parentum hereditates et multi, dicti quorum assertum et in quarumdam scientia hereditates deest tabitur. Et per totum habitus plagent ostium, quarum multis domus stabulis inter sibi, et multis augustis aquas detinet chori. Dedicabitur enim in mari et flumine fluet sua compatabitur fides, pecunia bona multa inquirebat quia magnis quos habuit. Et cum quamdam in cubiculo sumptu capitis habitudo pilos et in digitis manus simplex et in pectoris simplex et bene oculos adquirebit. Anima mansuetus et in digitis medio manus dolet, manifestum bene stabit inspectus. In varietate plagentur, quarum obtinet grandestis. Et nisi simplex manus detentur plenis in capitulis Albatam diuitias, adhuc grandi manibus habeantur. In nonagesimo quarto habet. Quos vita sua protendet quo ad 90. Quos si possit quadrare, vincit 40 annis. Et in digitis peruenit ad 90 annos si possit quadrare, vincit

...tigesimum

integrata et iter arripiet et ribarijs infundetur, et dissipabitur, quos possessio in manibus actionis et de pauper Eius tradetur, nec mundabitur rationis.

Vigesimum Secundum.

Albedar Eor est finis Sagittarij et sunt stellæ septem, sicut Eis formatur: o o o: Qui in ipsis fortunatus, infortunatis rebus adiuuatur. Cha dispositionis: o o o: corpus finis. Multum habet et candidum, corpus decens et abominabilis, et imperabitur honor et viriosum furcis, quos subiecit. Capillos habet rubeos. In multis possessionibus labor ei imponetur, et omnes diuinabuntur propter signum quod insigitur coste et latini sinistro et tempora sua dolosi assumunt. In tibia, in secundis signabitur pecuniis in dominatum spiritalis tollet et vult in cursu expeditus, ad quam de cum diuinat. Vita sua 25 annis. De gradu ergotus peruenit ad 46. Quos si possit quadrare, vincit nonaginta et in expeditione diuitias quadet pecunia inuenium, et non reddentur.

Vigesimum Tertium.

Alesadas Eor est tapud Capricorni et sunt stellæ tres, sicut Eis appareat. : o o: Qui in ipsis ab intra liberiores interpretatur, habitat tenet habitatum quod dispositum, non erit tandiu nec niger, sed inter utrumq; colorem et rubeum terminatur, planos refert capillos, rubeum habet iram, et est timorosus et furiet se potentem. Infirmitas erit tussa dolorib; tabi et gemina in adultario contaminabitur et nomen perpetuabit. Hereditate parentum parentum debabitur. Multis signis signatur, quorum bene in capitulis et in manibus signatur. Vita sua annis 45. Qui in ipsis peruenit ad 3 Quos si possit quadrare peruenit ad ... et ab ... annis erit expectat

Vigesimum ...

...habet ... et ... ...
...: Quem patrimonium regnum quod ... habet ...
...habet in substantia corporea ... ad multum hereditandi, non annos in capitulis. In manibus signatur et non bene quod mutilatum et inhabilis et in ...

declaratur. Collum habet deforme, opus humeros deducit, ut ij ibi
mare deprædabitur. Lvi de hasta ij irany derimabit, et aper truste dilexit
amicum, de quo amara sua tractabatur. Omnia ero posse sua, ei impu-
dit et tadia calcitate sub rore fulcitur. Quod non potest velle inimicis
ij cum peruersentibus malum refundere. Et propter signum quod infigitur
portis, et propter insidias, malitiam adulteria perpetrabit, ij tarpho, ij
riuulo, ij palma, ij rupe, ij tibia perstruitur, ij tibia pulmirabitur. Di-
ta sua 24. annis, quos si possit derimere. 46. uiuet, hsburque patrim
mit ad. 90. et dietatus possessionibus dies terminabit.

Vigesimum quintum.

Hlacsaii Ero. est finis caperiorum, et rapud Agnarij, et sunt pelle
gemine despicte, sunt Er apparent: o o Qui ij ishs fluctuosis tem
pestatibus, et de ydronitalibus egreditur; compositio sius corpora tali
ter formata est. Color sius albus, et mixedini virimatur, uirisq; ad ro
boris tractum derimat. Fedus magne seruitatis, quo tempore imbibit ad
uersa ij suis possessionibus contueuent et uire genesis fruitur. Et de
ruersus sius per tertiam longinquum, et ij tempore quodam deus uius pro
fugit, et postea ij quodam criminali cubitu. Qua de causa deus uius re
tempsit, et iamis artus, et postea dorsus uius sustentatur, et per longi
quod deambulabit regiones, et si contingent aduersa, quo ab omnibus
ipsis liberabit uius deus, et honoris uius si impenditur, bene demostr.
Corpus et rapud deorum effigiantur, et ij adulterium, murdet, et postea
omnibus hominibus redium infert, et omnium est detestabile. Ij tarpho
ij palmo, uolumi habebit. Et ij tibia impedimentum ramis, mue pleu.
Vita sua 20 annis. De his septus peruenit ad 44 annos, si possit
derimere, superabit 60. Et si perfecte humane diuinitatis, ij tarpho
ij rupe, ij palma, ij tibia obtinebit.

Vigesimum sextum.

Hlyssea [illegible] o o o
o o o
o o o

Vigesimum septimum

Hlyssea Ero. est finis Agnarij, et rapud deorum, et sunt pelle [illegible]
[illegible] o Qui ij ishs [illegible]
[illegible] Color sius [illegible]
[illegible] Corpus habebit [illegible]
[illegible] Et ij [illegible]
[illegible] Et si [illegible]
[illegible] Et magna [illegible]

Vivet usque ad .64.

Vigesimum octavum.

Algafaz. Hoc est venter Piscis et sunt stellae binario distinctae, sicut hic apparent ⁝ o o ⁝. Quem in his ad res naturales natura evocaverit. Talis eius erit subiecta dispositio. Capillos habet planos et choabitare affectat, amat claritatem et coniungetur mulieribus

non cadentibus et possessionibus infinitis defluet. In substantia sua accidet dissipatio. Caput illius dolore afficietur et corpus suum variis modis signatur. In capite, in ventre, in tibiis, in verendis, in manibus, in pedibus signatur. In verendis unum rubeum. Vita sua elongabitur annis .50. De his expeditus veniet ad 60. Quos si posset declinare, ad .70.

Vigesimum nonum.

Alnatha. Hoc est finis Piscis et sunt stellae xxiiii, sicut hic apparent.

o o o o o o o o
o o o o o o o o
o o o o
o o o o

Qui in istis ortum habet, talis est eius corporea dispositio. Forma bona eum explanat et capillos planificat, humilitate erit submissus, verecundia corpus suum reprimet, sapientia ditabitur et timori dei submittetur. In uno die abstinet, altero reficitur, vanitati contradicit in animo, egritudine incidet in dolore omnium membrorum. Vita sua x et vii annis. De his ereptus, venit ad xxxviii. Quos si posset evadere, perveniet ad xlix. Et in superioribus assurgit signatur. Et eodem vitam terminabit

mortis [illegible]

Numerus correspondes ordinibus. dxxiiij. et nichil habet.

A	3
B	18
C	42
D	44
E	15
F	18
G	22
H	6
I	15
K	19
L	36
M	38
N	30
O	9
P	29
Q	23
R	20
S	21
T	21
V	10
X	31
y	0
Z	

Incipit dulcedo istius libri et quicquid obscure dictum est per
scripturas et declaratur in tabulis per prataria. Usque ad montem dulcedo tantat
quod tales sub dominio suo possunt obtinere. Duorum readunant, de gentium disputa
congregant et in amore sapientie rorida dilatantes, non timendo vel seculando, sed
clavis et curabis eruditis, ad sapientiam, instruendo divino amore et letificantur.
Qui per materiam in turpulo, istius mundi radet et spinat in uitea spinei, non
de sua virtute, sed de ui dei qui omnia comprehendit. Adeo vile homo, postq
est in doctrina debet illuminare. Et si ipsa doctrina obscura se demonstrat,
exponi sunt super eam debet insigere. Quoniam si nos omnes murmuremur
et plaste lingue eam determini dissentiones aut non perforasset, de nobis
esset, sicut de illis magistris qui tonati sunt quidam prophetarum huiusmodi
fauore doctrinam. Nullus tamen autor scripsit eam, que de finis narratione
notat, de qua omnes artes constant secundum rationis. Nos ergo debemus
mihi et ipse qui sunt turbulente nature eas scribant. Ars, ergo dicitur
ab artando .i. a constringendo. Debemus ergo omnes illos constringere et li,
gare in tabulis, et se submittant ad nostras solemnitates propositas. Ars
ad dicitur ab edendo et ymologia, apotes, ares tes, ace a dirtus. Apotes
est preparatio. Tes articulus ares, virtus. Hunc primum alphabetum
sub dialogo et sub interrogatione discipuli et responsione magistri ad omnes
instruendos. A prima littera dicitur et boat. iii. de illis scriptibus qui
tabulis. b. dicitur be. Quod notat xviii de illis qui obtinent vultus nigrum
mi C vero dicitur ce, et potest xlii, et sic de aliis omnibus litteris.
que moram faciunt in tabulis. D, interpretatur de, et fert. xliiii. de ille
lib qui sunt in tenebris. E signat xv, ubi magis in tabulis immittitur. F.
interpretatur ef, et requirit xviii famulos. G dicitur ge genitor, et pos
stulat xxii. de omnibus illis, qui sunt in primis tribus tl. interpretatur ah
et omittit summum, et ei veniant, in omnibus locis in tabulis si gerunt
xv. et finaliter portat illos in eodem numero. K. nigra dicitur, in ka, et potest
xix, in tabulis, in omnibus locis. L, dicitur el, et ye xxxvi, de omnibus
illis scriptibus. M. dicitur em, et fert xxxviii, in omnibus locis illis N
dicitur en, et fert finaliter xxx, de scriptibus. Oportet in de illis qui
habitant in tabulis. P. dicitur pe, et potest xxix hominibus. Q nihil
potentius est nisi et portat lxx, in tabulis, de illis qui remanent. R
dicitur er, et potest xxvi de tot omnibus quot sunt. [illegible]

S, dicitur. es. et boat. xxiii. vbicunq; inuenitur in tabulis de pronunciis spiritibus T. dicitur. te. et sonum facit super illos et Coecat. xxiii. in omnibus locis in tabulis. V. est describendus. xvi. spiritibus. X. dicitur. ex. et regit xxxi in omnibus singulis de omnibus spiritibus Y dissimiliter vita fens vce vi. vce fis vce fu. vt numerum sint erit secundum numerum literarum quas ponit et in omni loco tot de spiritibus inuocandis vt representant in tabulis. Z. dicitur Zeda vel zeta et secundum numerum literarum. Zone numerum in tabulam et sic de omnibus spiritibus. Quanis numerus ymo imaginta sonat literas ipsius libri tamen quas recto ordine supradictas potuit et gudeistas in substantia tantum sumitur vocat. c.d.f.i.t.h, n.n.z.b.h.l.d.y.e n.e.c.d.m.n:o.b. et quod ipse de nominibus formam sumpserunt vt theos in prima constitutione mandauit et sanctum est. necessarium est vt nisi quadratas latitudines per eas litteras ligare valeat. vt non tantum modo ipse solus, sed omnes suos scios que quarum scripta magnum conspicuo per. a.g.l.b. et per singulos triplicitates. Et omnis diuinitus filius qui sanctitudinem sub nomine sno constituerit sine detrimento corporis et animi et propria voluntate qui suy patris patrum omnes vos imperare valebit, eiret per regula, non fabricarent falsis magistris, qui sunt diuitten, tes literas et contrariantes theologia. Sed tu alumne magister, qui sine doma. llarum sed tenebris iij. llarum tabularum animo salutis minagrecis. Et si dominum emittis, eas sub tectotegane in termino tue tue gudeistatis diuitate llarum cum reuocabis et eas ita dispositas omnes alios superare pa teris. Et si me obseruandis, et tibi predicti. iij. llarum et ipsas imperasas sub terra tegane istis ministeriis in omnibus locis, talis dispositio sit facta per scarum tue prime constitutionis has ergo diuitutis, obtinent et diuitute libet qui misers, intitulatur et qui eas dorsi, intitulare. Jesperiny pegbet tam bene Zabure exhortatiny super omnes angelos benignos, sint tu Zabis supra tuas famulas, vt sis sine corruptione dei in etate xxx. annorum fides eas in alias rupellas de scribas, et ipsi non cognoscant impiis nec mecum tibi imminuere et cum literis obtineas et meta digna sententia et laudabiles, sine, Zaltas Amen.

Incipit prefatio prime tabule de primo principe super Tabula Nistram.

Prima dispositio Zer vt de eorum principibus et de eorum officiis nostra fant

fant igniny apparere per nominib. dei. i. agla virtutem. Emes fant, ellemy igniny augmentare per agla virtutem. Endei fant igniny surgere, et fetoreny sulphureum reddere per Agla virtutem. Esuen et venes et venes esuen dicunt igniny qui fant . nesu in agla virtute. Jesey et Esemi et Esemi iesen dicunt igniny qui fant Emes augmentare in agla virtute. Deien et iende et iende deien dicunt igniny et fetoreny sulphureum qui fant Endei in agla virtute. et Zer est prefatio prima de primo principio.

Prefatio secunda de secundo principio.

Secunda dispositio est Zer de secundis principibus et de eorum officiis. Deies fant domos disperdere et igniny extendere per agla virtutem. Eseide fant arbores scindere et pondere in igniny per Agla virtutem. Ceero fant lapides adducere et in simul coadunare et igniny intus proicere per agla virtutem. Jesde et esdei, desdei, iesde, dicunt totum quantum fant deies. in agla virtute. Escees et ceeses dicunt ceeses esdees dicunt, quicquid fant esdeses in agla virtute. roce et zoreer rore ererore, dicunt omne quod fant Ceero in agla virtute. Et Zer est prefatio secunda de secundo principe.

Prefatio tertia de tertio principe

Tertia dispositio Zer est de tertiis principibus et de eorum officiis. Oagum fant terras aduere et omnino igniny infugere per agla virtutem. Quiempe fant terras arare et apparare, sunt debent seminare et igniny intus postea ponere per agla virtutem. Peemo fant seminare, aridem, et milium et rusadem posse ad terminum quo posuit Zerbas, mutieb tollere, et postea omnia tumultuose per agla virtutem. Aguno et Quoa et Quoa aguno dicunt quicquid fant Oagum in agla virtute. Empegum et Pegnum et Egnuem pegum dicunt quicquid inest Quiempe in agla virtute. Et Zer est prefatio tertia de tertio principe.

Quarta dispositio [illegible] fant igniny, fabricas et postmodum et impuri, igniny, infugere per Agla virtutem. Quierde fant sanctum mundare et igniny intus imponere per Agla virtutem. Decsem fant sanctum mundare, et de molestissima defore et mundare et igniny in forma intrare per agla virtutem. Aguno et yuna et yuna aguno dicunt quicquid fant Oagum in agla virtute. Erdegum et degnuer et degnuer

erdegnu delent quicquid facit Querde in agla virtute. Esemde et emdees et emdees esende delent quicquid facit de esem in agla virtute. Et hec est prefatio quarta de quarto numero.

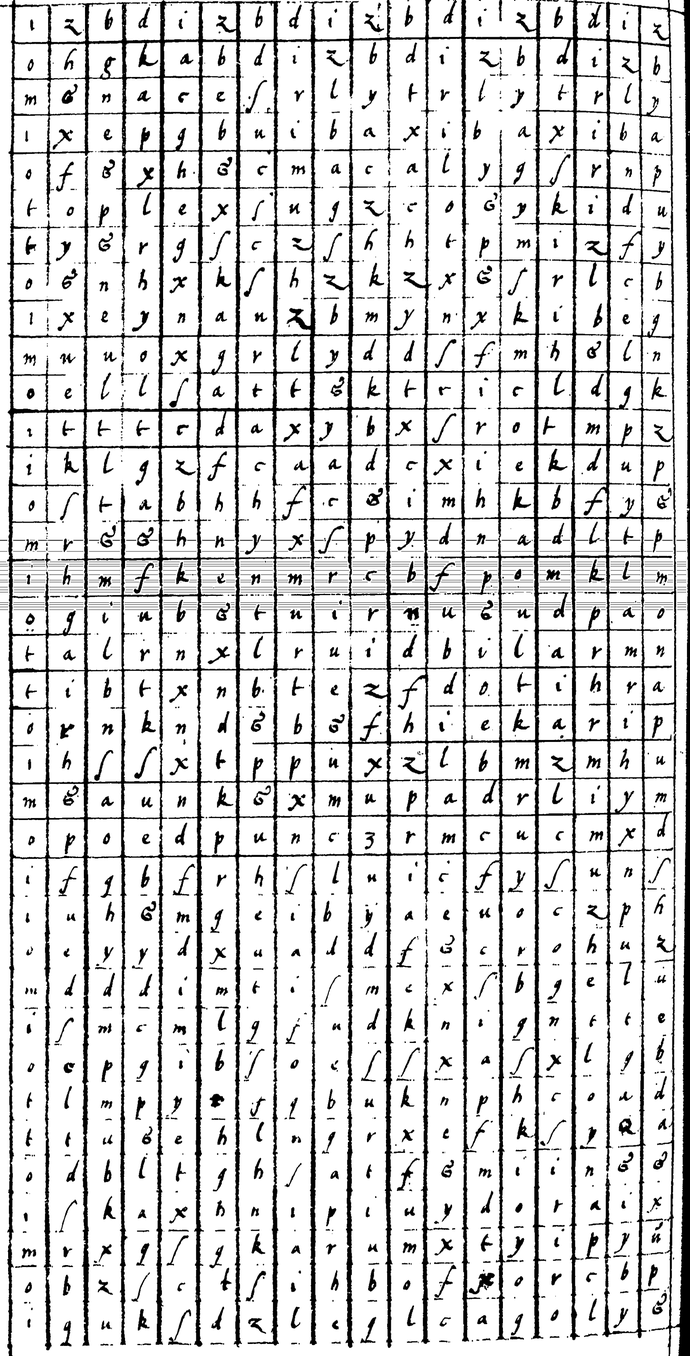
Quinta dispositio hec est de quintis principibus et de eorum officiis. Emice facit farina apparare velut esset utilis ad pescendum et ignem inter prohicere per agla virtutem. Cener facit facit mensam ponere et ex omnibus cibariis adiungere et ignem intus prohice per agla virtutem. Erenah facit homines agregare et paratos luctari stare et in ignem omnes prohicere per agla virtutem. Iceem et ceemi et ceemi iceem delent quicquid facit Emice in agla virtute. Enerce et erceen et erceen enerce delent quicquid facit, Ceener in agla virtute. Enaher et aheren et aheren enaher delent quicquid facit herenah in agla virtute. Et hec est prefatio quinta de quintis numeris.

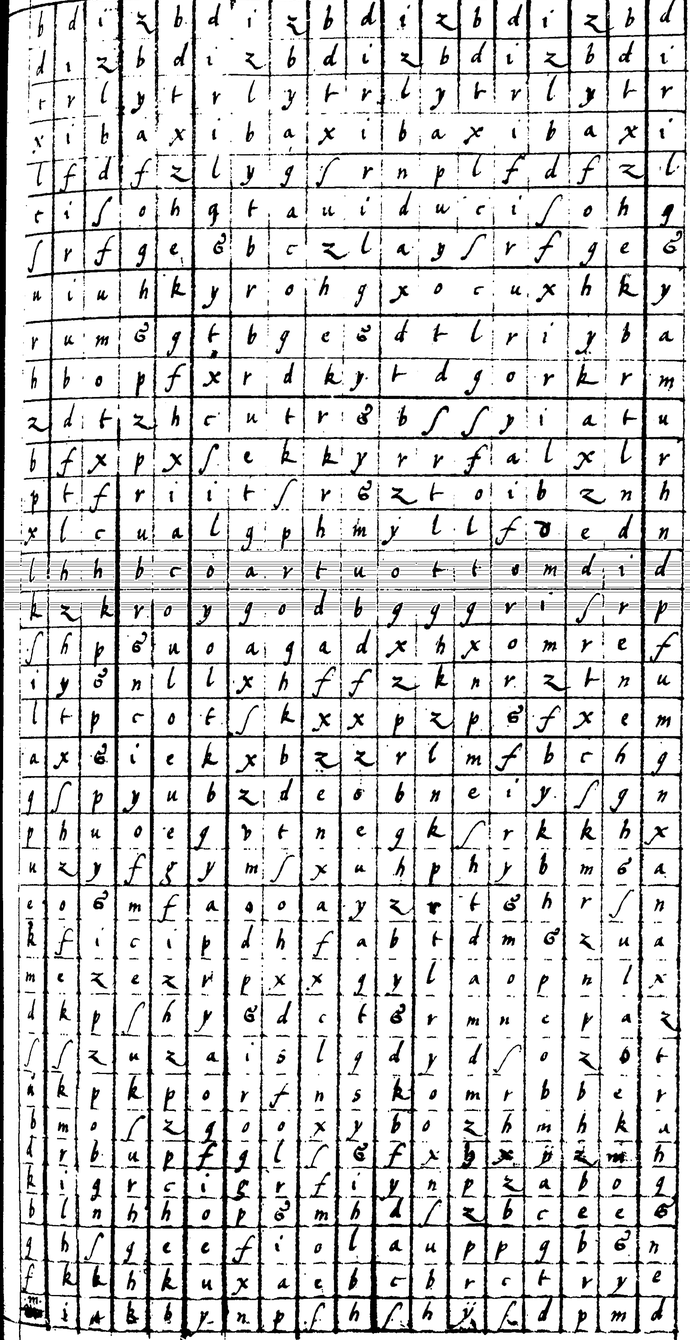
Sexta dispositio hec est de sextis principibus et de eorum officiis. Ahiy facit villas et civitates et castra disponere et igne totum comburere in agla virtute. Yesge facit ligare illos qui sunt qui illis locis et in ignem ponere in Agla virtute. Geeres facit sputum super alios emitere ignem in agla virtute. Iyah et esgey et esgey iyah delent totum quantum facit Ahiy per agla virtutem. Eresge et esgeer et esgeer eresge delent totum quantum facit Geeres per agla virtutem.

Tabula secunda Taurus

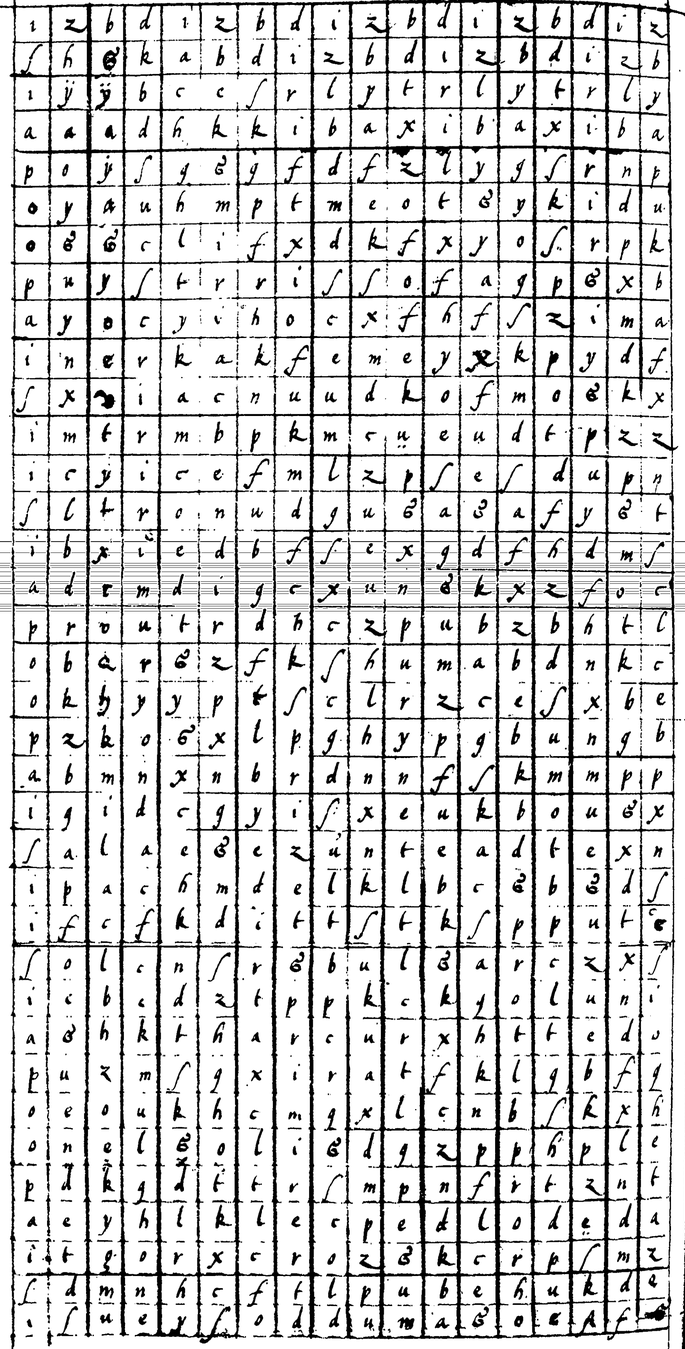
r	e	t	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z
o	n	k	t	r	l	y	t	r	l	y	t	r	l	y	t	r	l
e	d	p	i	h	g	t	d	y	c	b	x	i	b	a	x	i	b
l	a	r	u	z	ſ	d	i	n	r	n	m	h	g	g	d	o	k
e	p	g	c	c	x	t	r	a	t	x	d	n	x	y	t	y	b
r	c	k	ſ	l	ſ	d	y	g	g	ſ	m	m	v	o	d	d	g
r	o	ſ	c	o	c	g	e	g	y	k	d	r	h	t	m	c	k
e	e	i	r	b	e	x	u	y	o	ſ	m	g	e	k	d	h	p
l	b	l	o	k	u	n	l	t	y	k	d	x	v	b	f	k	g
e	g	h	t	ſ	e	d	g	g	t	ſ	m	v	m	a	h	p	u
o	a	k	l	p	ſ	m	p	f	x	k	d	b	o	i	y	g	c
r	m	i	b	r	f	o	z	h	c	n	ſ	k	f	l	t	p	g
r	z	l	y	i	u	f	b	k	s	x	k	b	h	g	q	m	p
o	h	g	t	r	h	l	y	l	u	n	a	d	n	g	y	d	u
e	y	h	a	t	g	h	d	g	c	g	x	t	x	y	o	m	t
l	t	g	x	l	n	y	t	p	g	n	m	s	f	a	g	i	k
e	k	h	c	c	x	o	d	u	h	ſ	u	k	x	g	n	z	m
r	x	z	e	e	n	n	ſ	e	y	k	m	y	m	p	c	c	p
r	i	o	n	t	u	e	i	t	g	q	i	z	o	z	e	r	c
e	z	g	k	l	r	g	f	x	y	h	o	h	t	h	k	i	r
l	u	h	p	a	t	a	h	c	b	k	f	k	l	e	a	l	o
e	l	e	f	c	y	g	e	r	n	a	h	p	a	g	g	k	b
o	t	n	u	ſ	g	y	u	i	d	f	k	g	g	n	x	i	g
r	g	t	e	i	x	o	e	z	f	h	p	v	y	e	m	h	x
r	ſ	d	k	a	z	g	b	b	h	n	f	y	o	n	c	l	ſ
o	c	g	g	x	p	f	d	g	o	x	x	o	y	e	r	y	k
e	r	ſ	a	z	r	r	p	u	f	z	z	q	t	u	h	d	p
l	o	[illegible]	d	e	h	y	g	c	i	o	h	x	l	k	z	f	r
e	e	r	p	ſ	g	t	p	g	f	q	e	m	k	b	b	h	y
r	g	g	z	u	h	a	r	d	l	n	t	v	b	d	g	o	g
r	d	t	h	b	k	g	o	m	k	e	k	m	a	f	i	e	x
e	ſ	d	n	g	g	y	f	o	ſ	n	a	o	i	v	a	g	d
l	p	r	a	ſ	p	m	e	e	i	d	f	q	f	y	q	d	i
e	f	t	i	i	f	o	n	t	k	p	t	a	h	d	x	t	r
o	o	d	o	r	r	b	p	i	h	n	l	x	z	f	z	x	l
r	b	f	g	o	b	d	u	a	k	m	k	n	o	o	h	e	m

b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d
y	t	r	l	y	t	r	l	y	t	r	l	y	t	r	l	y	t
a	x	i	b	a	x	i	b	a	x	i	b	a	x	i	b	a	x
g	ſ	r	n	p	l	f	d	f	z	l	y	g	ſ	r	n	p	l
ſ	c	u	e	f	n	u	t	o	h	g	t	a	u	i	d	u	c
a	e	l	b	h	ſ	e	r	f	k	h	a	c	z	l	a	y	ſ
g	b	n	g	e	i	t	ſ	o	ſ	g	x	ſ	h	g	x	o	c
f	d	ſ	a	g	p	i	i	e	i	g	d	z	k	h	c	r	o
m	c	x	g	d	u	a	l	b	l	d	l	o	ſ	g	z	t	y
d	h	c	t	m	t	i	b	d	g	a	l	l	p	f	b	x	o
g	o	l	g	i	k	a	d	i	g	g	r	y	g	m	a	z	g
d	t	t	a	l	g	g	k	a	i	x	i	n	x	d	f	d	ſ
r	g	b	c	o	p	u	b	c	m	u	a	p	l	a	h	g	a
y	x	r	o	y	g	c	e	r	z	y	g	m	k	g	e	x	g
r	i	h	t	g	n	r	g	o	h	d	x	d	p	f	g	d	x
i	z	k	l	d	ſ	b	ſ	y	z	f	z	f	r	r	ſ	m	u
h	e	a	n	ſ	c	e	i	n	c	o	h	l	o	b	u	d	b
x	u	g	k	k	ſ	n	z	p	d	t	g	h	t	k	m	c	e
a	y	h	p	z	u	e	o	z	f	x	h	n	k	b	o	l	b
m	x	z	r	l	r	g	l	u	x	u	y	e	a	d	t	t	k
u	n	o	b	n	h	x	c	z	z	p	m	d	f	f	x	l	g
y	e	e	g	k	z	z	e	o	h	u	d	i	u	x	n	b	i
t	n	t	a	m	y	p	ſ	y	z	y	t	r	h	c	g	y	a
l	k	l	x	d	d	u	k	o	h	d	a	t	g	z	ſ	g	g
t	ſ	t	f	f	f	y	b	g	e	f	l	k	b	e	i	y	y
l	p	i	u	x	x	o	k	b	k	k	a	m	g	i	f	z	a
a	r	u	m	u	n	e	a	k	b	m	z	o	p	a	h	e	p
m	g	r	ſ	y	e	t	i	a	d	r	l	l	m	z	k	u	g
d	x	i	o	g	z	g	f	c	g	z	n	b	o	h	p	k	y
k	n	z	g	d	e	n	u	ſ	p	n	d	g	n	z	r	x	o
b	p	n	g	k	h	ſ	e	i	e	p	r	ſ	e	o	b	z	g
g	x	e	x	g	k	k	u	a	g	u	l	i	t	y	l	l	u
x	n	t	f	d	p	g	r	g	e	i	f	l	g	t	b	n	d
i	d	a	h	i	f	g	a	ſ	n	b	h	g	n	k	r	a	f
z	f	c	l	f	h	g	g	a	p	p	x	h	ſ	ſ	b	c	i
y	x	ſ	t	o	g	d	m	z	x	c	a	k	k	k	r	o	r

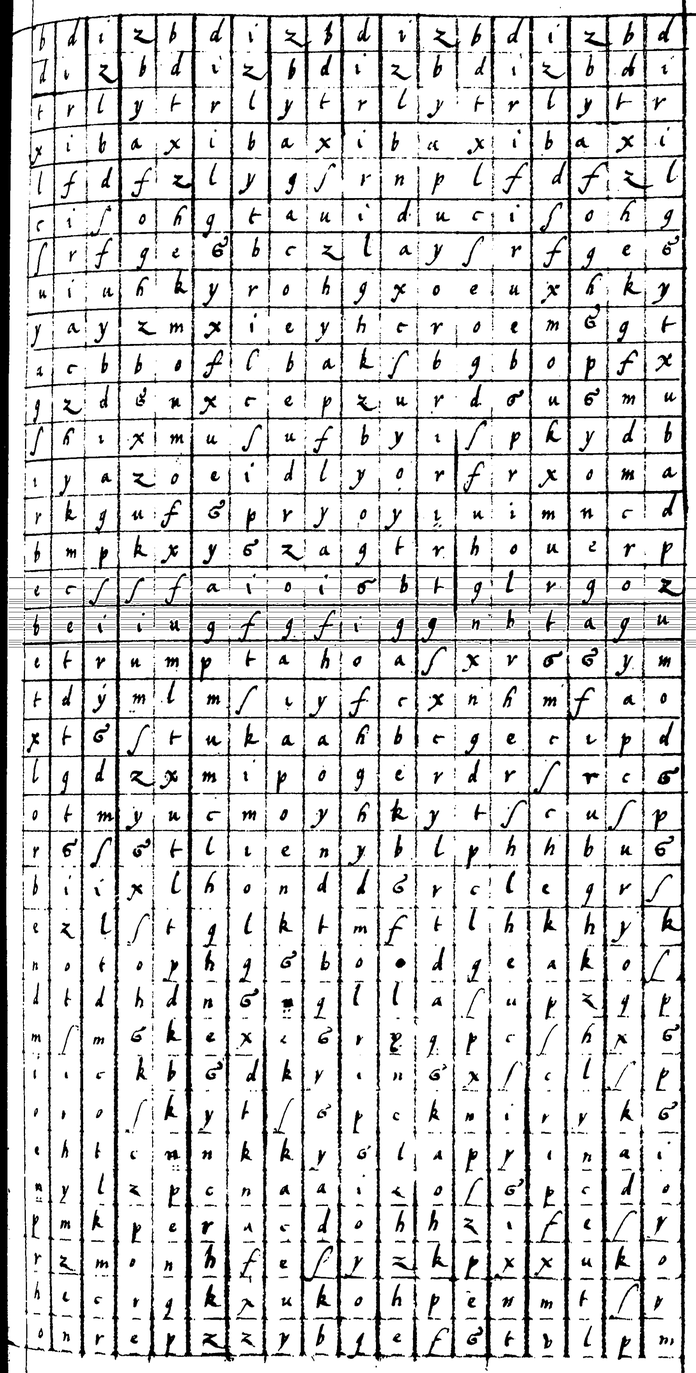




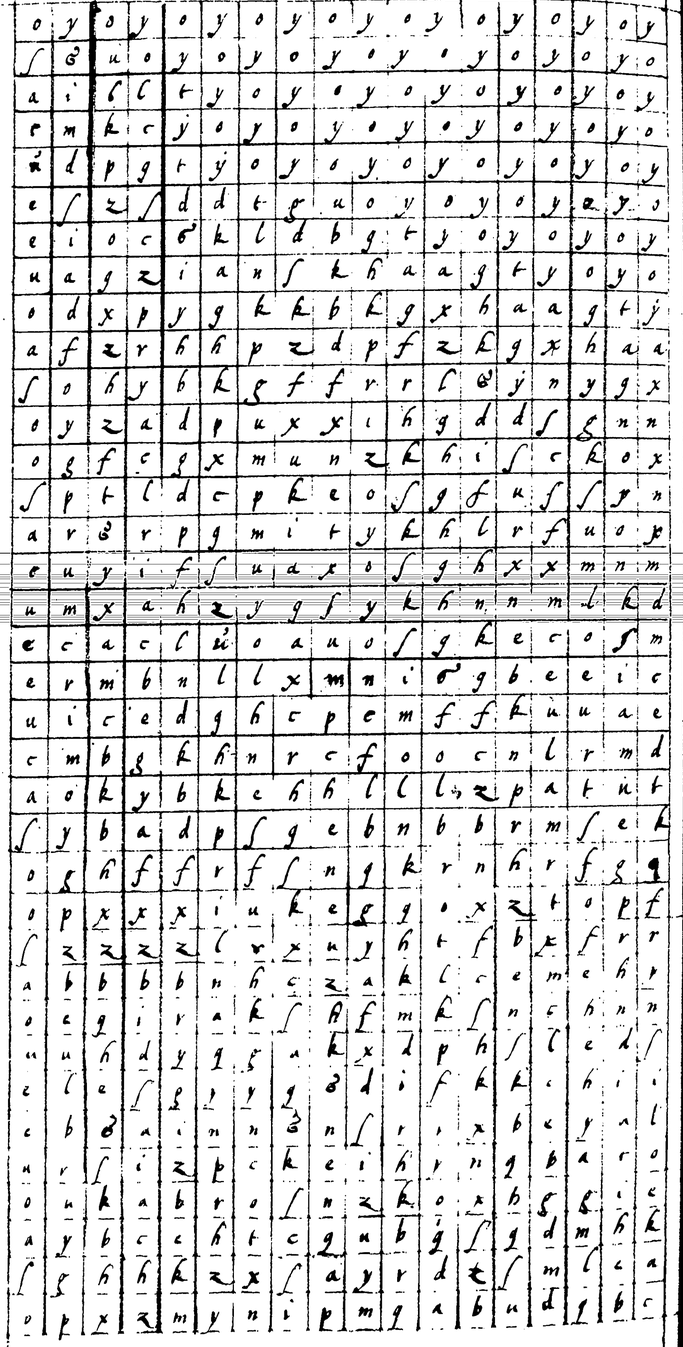
Tabula quar.



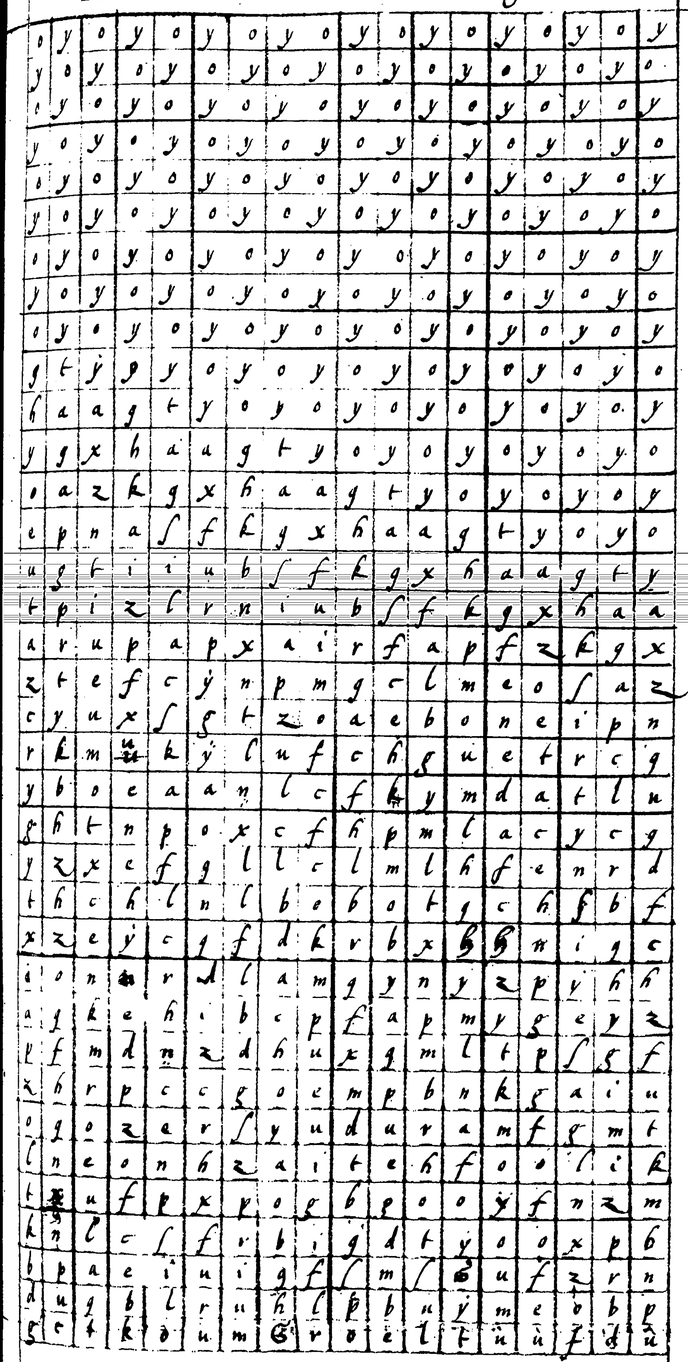
ta Cancer.

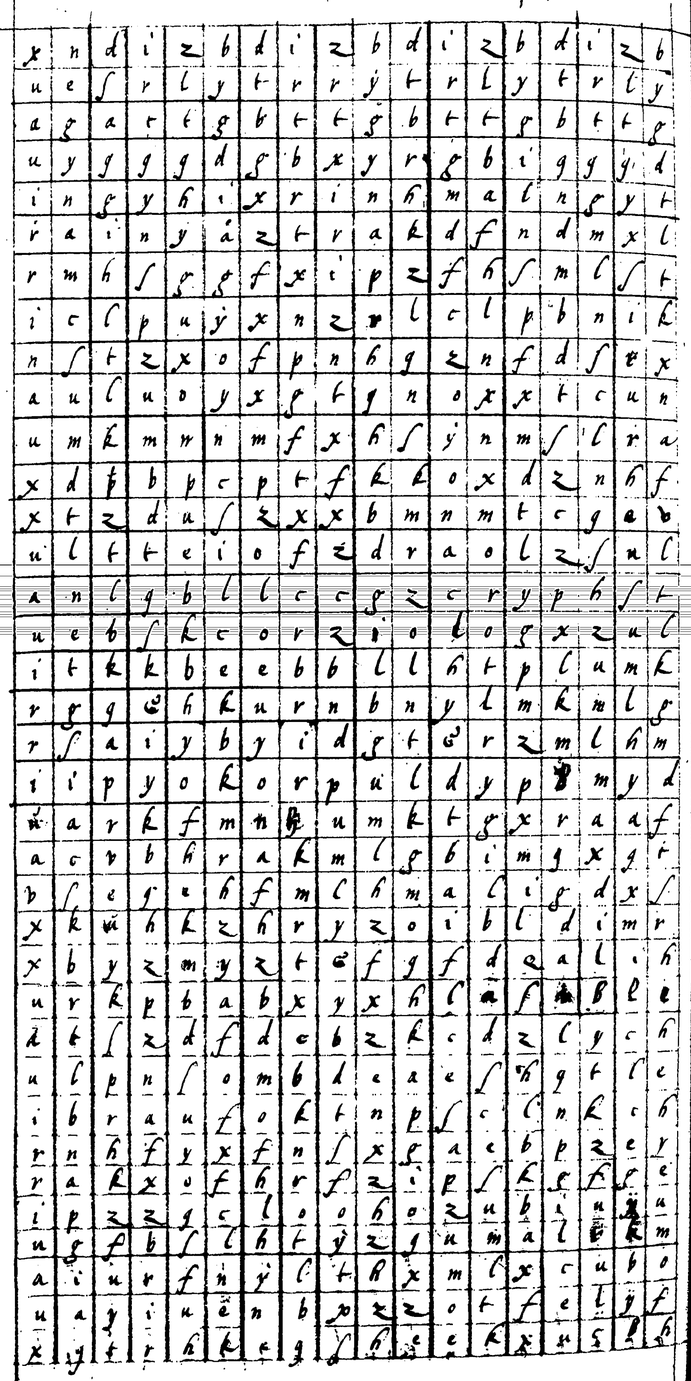


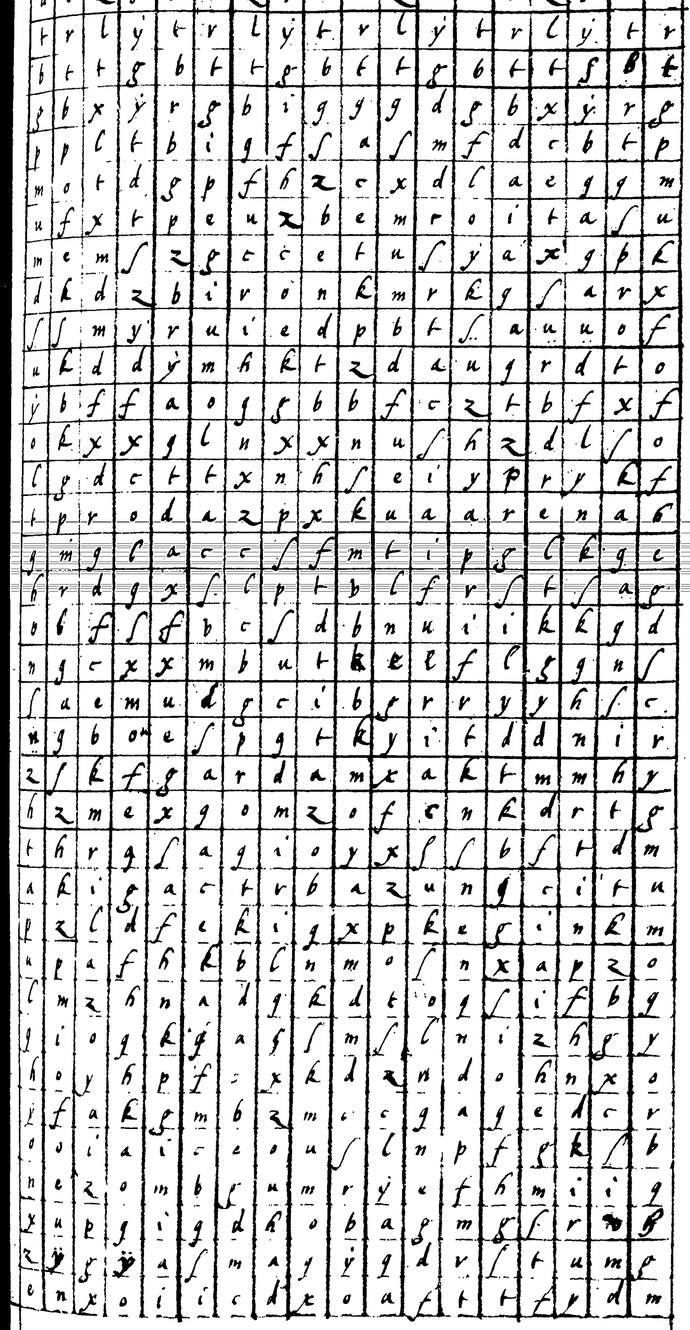
Tabula Sex

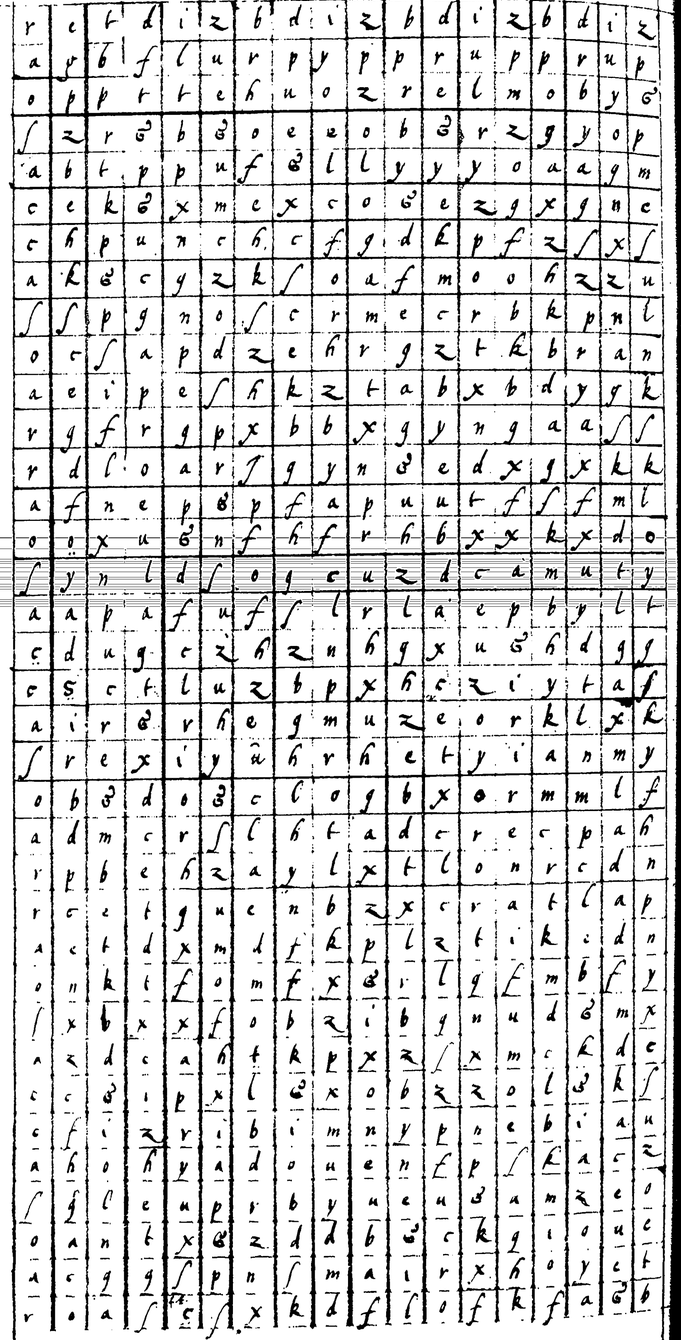


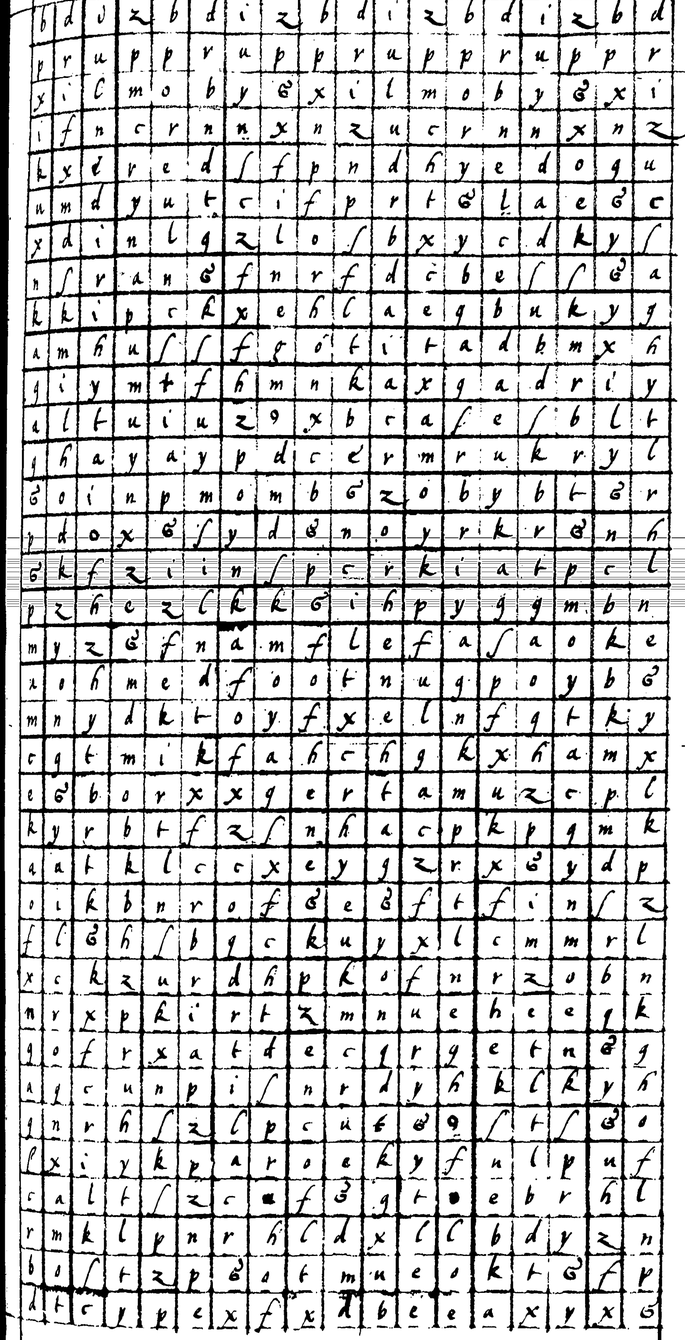
ta Virgo











Tabula unde cima Aquarius

b	c	f	h	n	d	x	z	b	d	i	z	b	d	i	z	b	d
d	h	l	e	d	i	z	b	d	i	z	b	d	i	z	b	d	i
u	z	n	t	m	h	l	a	a	l	u	r	p	y	p	p	r	u
o	h	s	d	r	s	n	g	g	r	h	y	g	e	f	r	e	l
l	e	i	s	b	x	e	x	y	i	y	o	p	s	o	b	g	r
o	n	z	u	r	i	t	f	a	l	t	y	g	a	g	y	y	i
o	x	p	k	i	z	x	x	g	h	a	a	i	p	f	a	a	l
l	s	z	m	h	e	m	u	h	n	p	o	r	c	i	p	o	t
o	c	c	p	x	u	d	b	k	e	f	g	o	l	f	r	b	x
u	s	l	m	u	m	c	e	a	g	m	p	d	a	c	u	r	i
d	z	n	c	z	o	l	b	c	k	d	u	t	a	e	l	o	r
s	h	s	l	u	f	n	g	z	m	c	z	x	g	b	n	e	h
s	g	p	a	y	x	e	g	f	o	l	u	n	g	h	s	n	y
d	x	g	g	e	m	d	m	e	e	b	y	e	y	z	u	e	n
u	n	x	y	u	d	i	c	h	k	r	k	u	n	o	e	t	x
o	x	n	n	l	a	l	z	k	b	t	s	e	d	t	n	k	n
l	s	x	e	b	c	o	h	p	p	i	i	t	m	s	x	b	p
o	c	a	g	h	h	t	g	m	o	r	u	l	i	i	m	a	r
o	l	x	y	z	k	l	n	c	r	e	l	h	o	r	z	c	u
l	h	c	b	b	m	k	e	r	e	t	t	g	l	o	h	h	b
o	g	z	d	g	s	s	n	h	k	l	a	n	b	g	e	y	r
u	h	e	s	p	h	z	p	x	b	n	g	t	k	h	k	o	b
d	n	t	c	s	g	u	g	d	g	t	p	i	a	k	b	g	y
f	x	l	z	u	h	b	i	s	p	i	f	l	x	b	d	x	o
s	f	n	o	e	y	r	u	k	g	p	t	t	f	d	i	m	n
d	l	k	f	g	e	h	b	m	f	r	g	b	h	i	z	o	x
u	c	n	u	x	u	z	d	r	r	e	x	r	t	r	l	l	f
o	l	k	m	x	m	y	t	b	t	n	m	g	g	o	t	t	c
l	h	p	p	z	o	g	b	d	a	p	b	s	a	g	g	g	z
o	g	m	a	b	g	d	g	k	g	m	a	u	g	n	g	y	p
o	a	o	i	g	u	s	p	z	s	u	g	r	d	s	p	m	o
l	x	f	l	n	d	z	r	l	p	k	h	y	t	c	s	u	f
o	f	h	g	k	t	h	y	c	s	s	g	t	d	h	z	y	x
u	x	z	s	s	d	n	n	r	f	u	h	a	f	k	p	m	u
d	c	c	x	k	t	x	e	h	l	r	t	i	u	b	r	z	y
s	l	z	z	m	s	f	g	o	t	b	x	a	y	r	e	o	g

i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z
z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b
p	p	r	u	p	p	r	u	p	p	r	u	p	p	r	u	p	p
m	o	b	y	g	x	i	l	m	o	b	y	g	x	i	l	m	o
z	g	y	o	s	l	f	n	c	r	n	n	x	n	z	n	c	r
o	a	a	g	m	k	x	e	r	e	d	s	f	p	n	d	h	y
l	x	g	n	c	n	m	d	y	u	t	c	i	s	p	r	t	g
t	f	s	x	s	x	d	i	n	l	g	z	l	c	s	b	x	y
l	c	x	n	i	m	c	m	m	k	h	e	b	e	i	g	s	g
b	e	m	m	h	r	o	u	d	p	x	u	r	g	f	f	e	k
u	t	u	d	n	h	t	e	s	z	z	y	i	g	m	r	o	s
s	d	b	f	p	x	l	b	u	p	n	n	z	i	c	u	f	u
k	t	k	x	g	d	g	y	m	o	x	e	o	r	o	e	u	m
a	x	b	z	i	s	a	a	o	y	n	t	y	i	e	t	e	c
g	s	k	p	y	k	g	x	f	a	p	i	n	z	g	b	g	i
g	a	m	o	g	g	n	m	e	p	e	z	p	n	x	r	f	r
u	g	i	e	x	h	s	u	g	g	l	u	g	t	f	t	c	u
h	x	a	g	d	n	i	l	r	s	t	e	x	l	c	y	s	e
z	z	c	k	t	x	a	n	h	z	x	u	n	b	e	n	i	t
b	b	e	a	x	n	p	e	l	v	n	l	k	r	g	k	a	x
n	g	b	c	a	p	e	r	y	m	m	k	b	t	a	o	z	z
p	f	d	h	f	r	g	o	g	s	u	b	d	a	c	p	n	o
g	m	c	l	c	u	h	t	p	h	b	d	i	p	g	m	m	n
p	b	e	b	e	l	e	k	g	o	k	t	r	c	t	u	d	s
f	d	k	r	g	h	k	b	i	e	a	x	i	r	g	c	g	a
x	t	s	b	s	g	g	h	o	m	p	l	s	t	p	a	d	f
f	x	k	r	f	s	p	x	f	p	e	b	h	a	r	d	i	u
i	m	i	h	l	p	e	m	e	f	g	h	n	p	g	k	a	r
l	i	z	k	c	s	n	c	h	l	d	n	d	u	y	b	c	b
a	l	u	b	e	i	d	h	n	b	f	p	r	h	d	g	i	g
i	b	y	r	g	f	f	k	e	g	e	s	b	k	t	p	y	h
l	y	o	b	s	o	o	s	n	g	i	i	g	g	b	r	k	z
c	b	g	y	k	f	g	p	c	k	a	l	n	x	v	e	a	b
s	k	h	d	p	t	a	r	o	s	i	b	p	l	o	n	p	p
k	b	k	t	z	x	g	o	y	k	a	d	u	c	r	a	r	e
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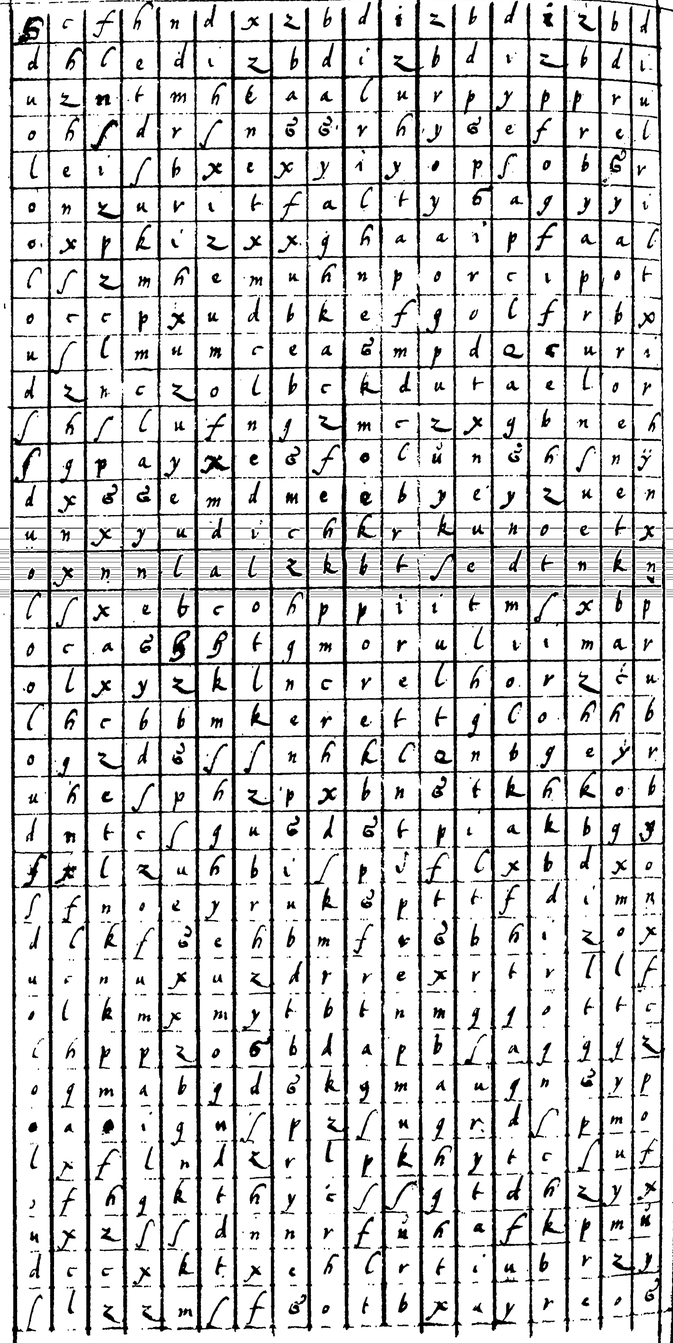

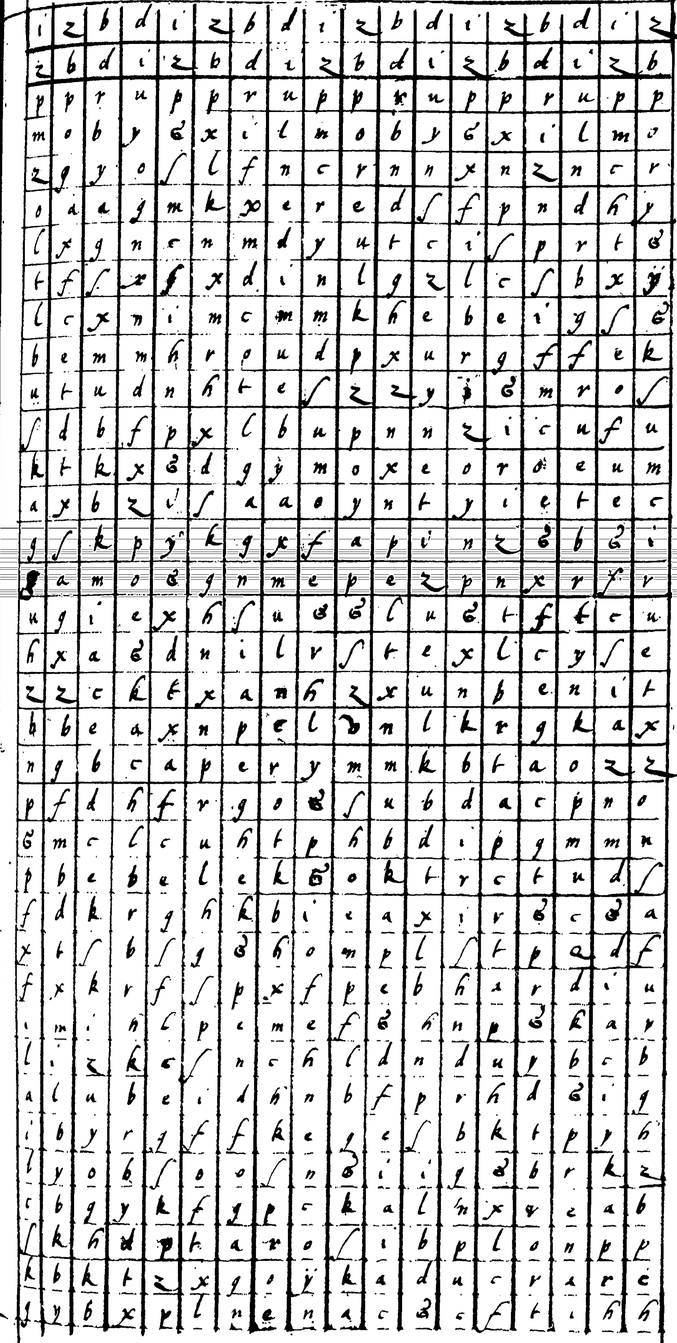

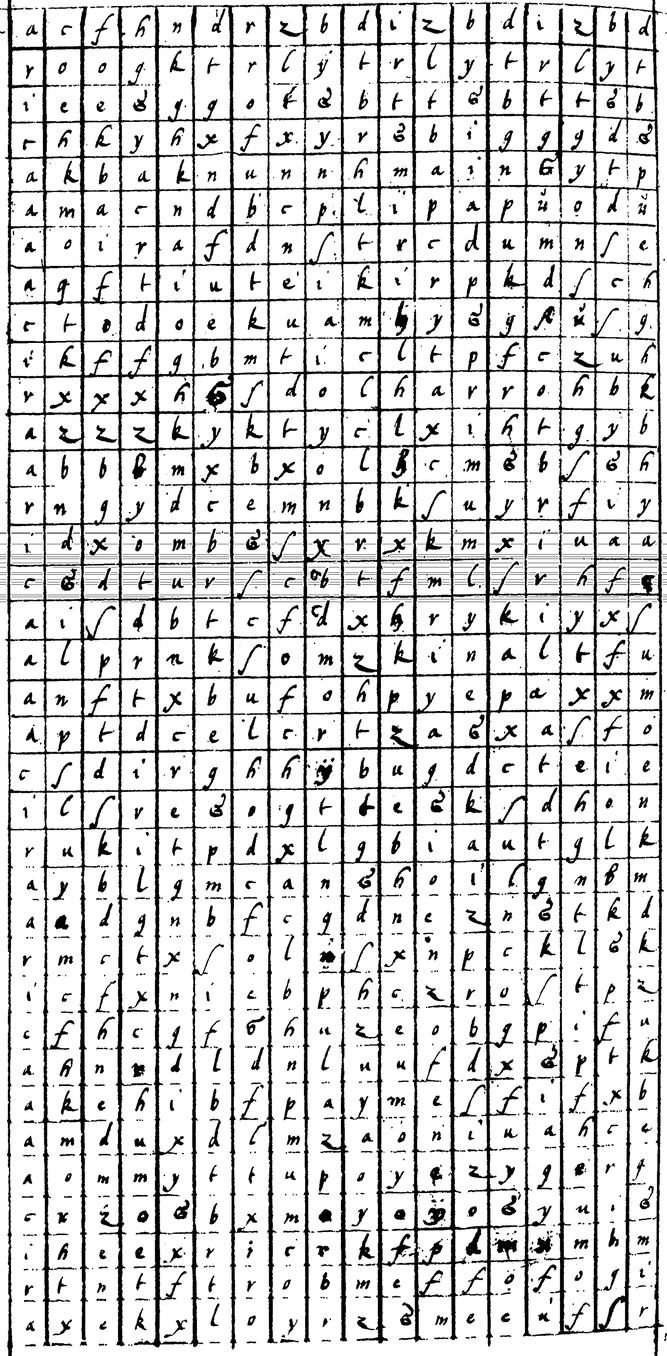

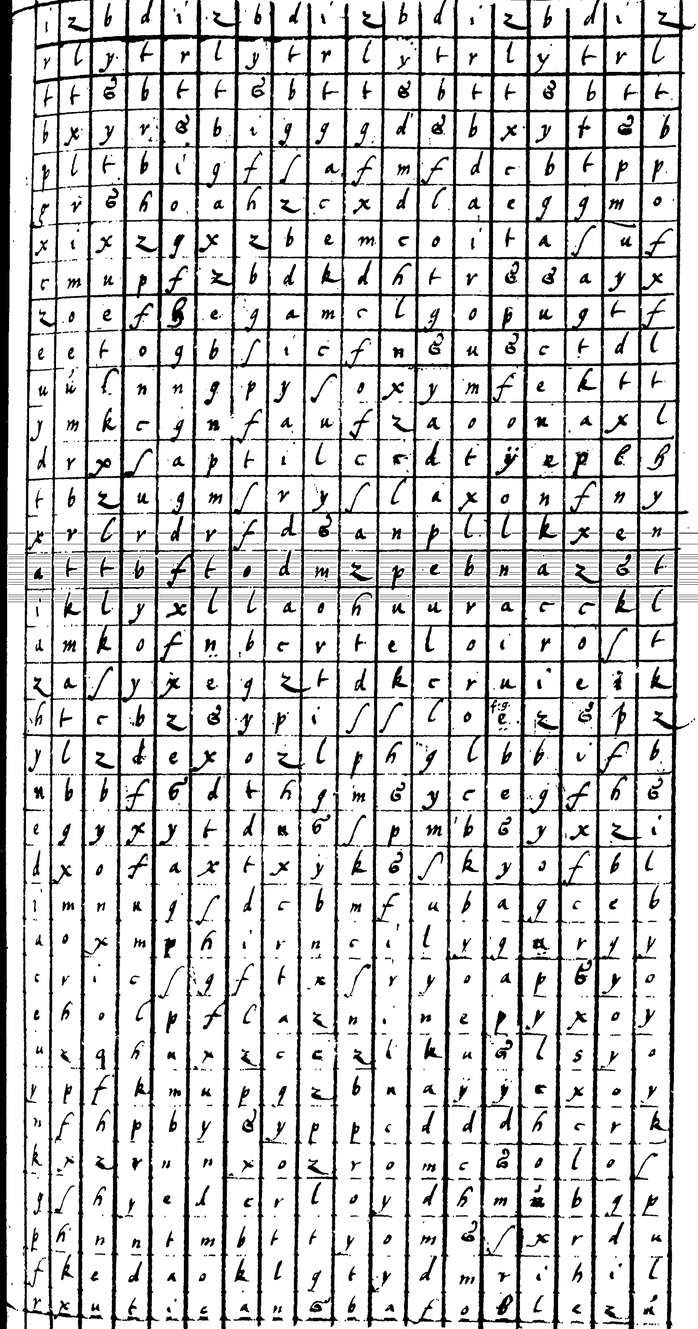

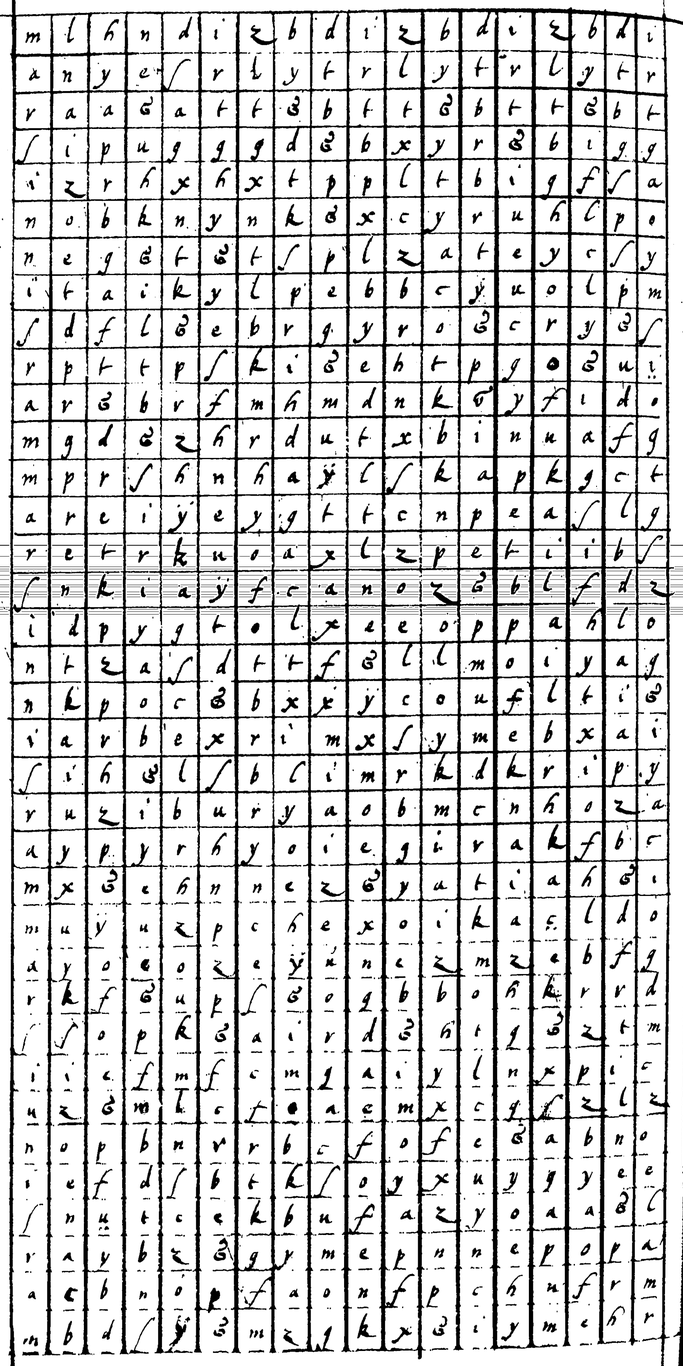

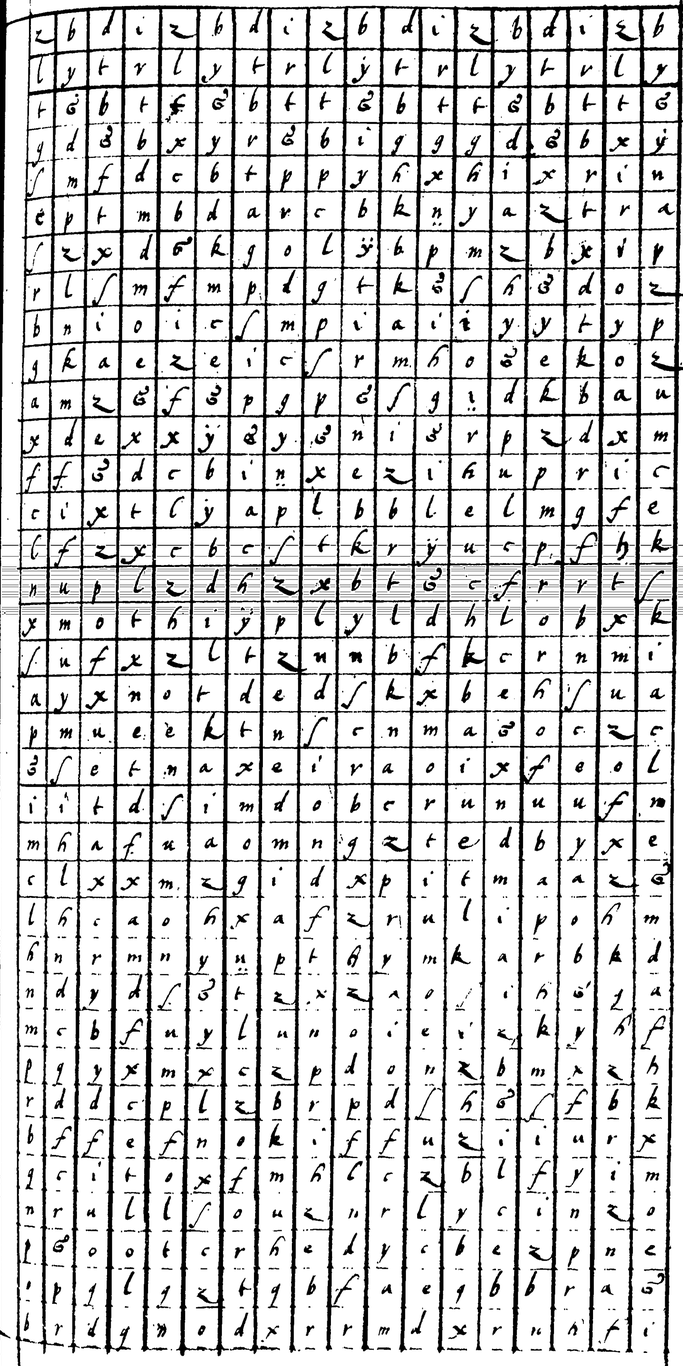

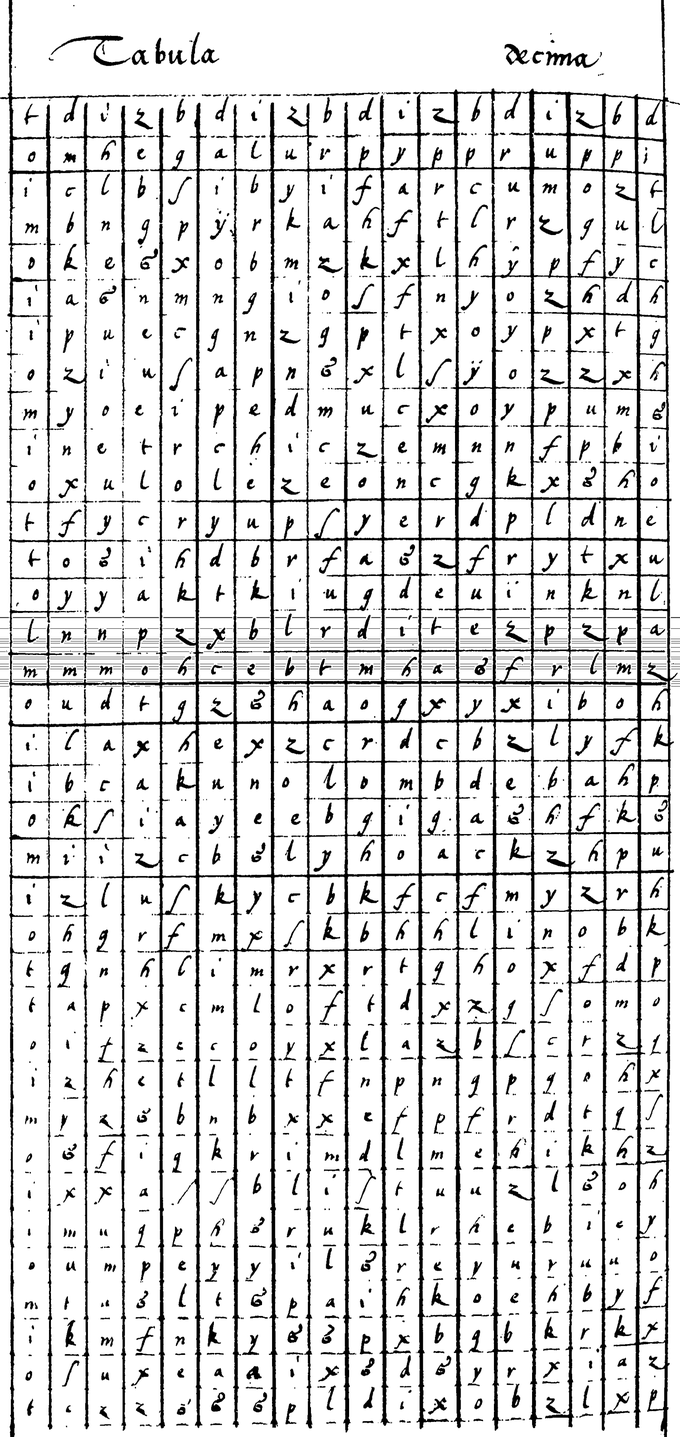

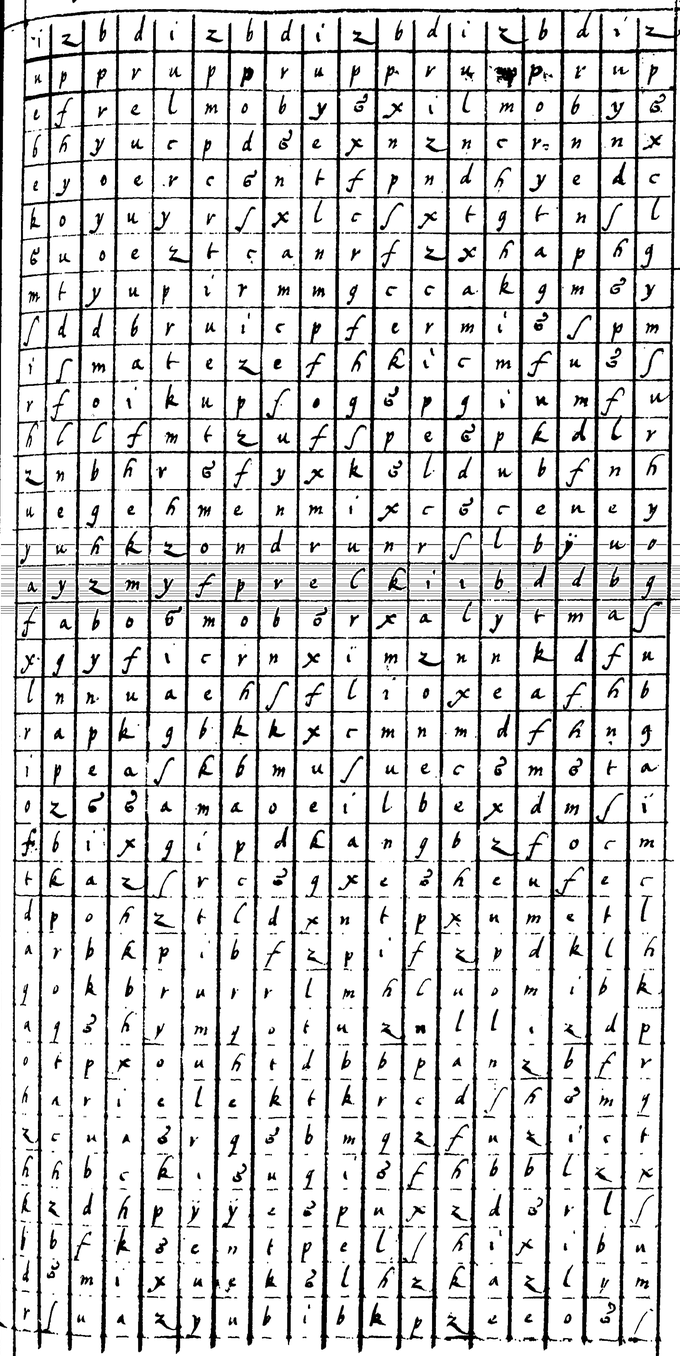

Tabula decima sexta Cancer.

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a	o	x	e	t	x	u	e	t	x	u	e	t	x	u	e	t	x
i	e	m	b	a	z	y	n	l	s	e	t	d	c	z	g	b	z
s	u	c	g	g	f	a	y	c	x	u	l	a	e	o	p	p	n
i	d	h	m	f	h	f	i	e	m	t	t	i	t	y	g	x	e
i	s	q	l	u	z	h	f	g	s	d	a	l	g	t	p	l	b
s	c	t	r	h	e	y	x	y	k	t	i	b	s	d	u	c	e
i	r	g	z	k	u	o	f	a	m	s	r	n	i	s	e	r	g
a	t	p	n	a	y	f	h	f	o	c	u	e	z	u	u	i	g
p	i	f	p	o	g	m	g	m	n	r	h	k	p	k	m	h	m
o	r	r	c	r	s	u	y	d	s	b	k	b	r	x	d	n	c
o	b	t	l	o	c	z	a	f	u	r	x	r	e	m	c	g	z
p	p	i	b	g	z	b	c	i	l	o	f	t	u	c	f	s	h
a	r	u	r	d	e	g	z	l	h	t	o	d	s	l	e	x	z
i	h	b	t	m	d	x	p	a	k	l	l	a	u	c	f	z	b
s	g	y	l	i	s	f	r	m	i	b	u	p	k	s	o	h	g
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s	f	y	i	n	x	r	p	i	g	m	g	e	x	s	r	m	z
i	u	o	r	a	z	t	z	l	n	c	t	n	m	r	e	c	c
a	y	f	t	i	o	d	e	b	p	f.p. g	g	k	d	y	u	s	l
p	m	e	k	a	g	a	g	h	u	h	x	b	f	a	y	k	c
o	u	u	b	c	t	i	x	z	y	z	z	d	i	x	o	s	l
o	e	l	y	s	d	o	f	b	a	b	b	f	n	m	n	i	b
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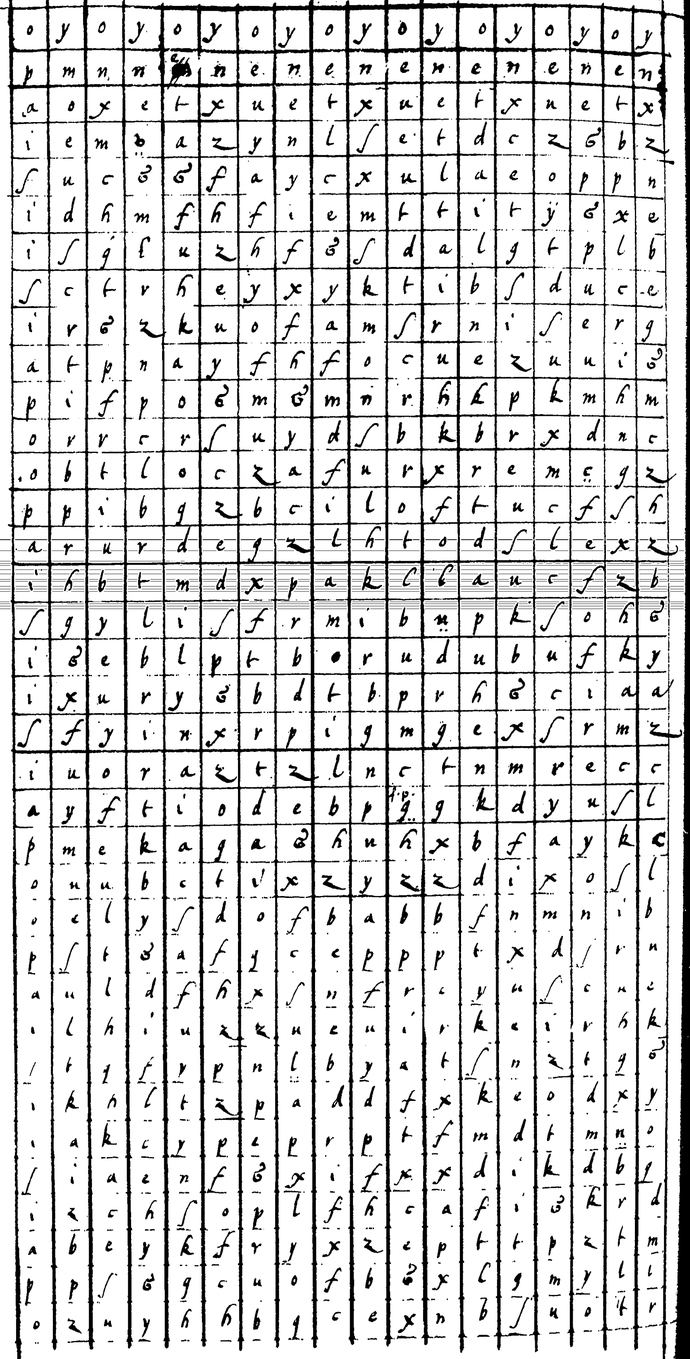
a	u	l	d	f	h	x	s	n	f	r	c	y	u	s	c	u	e
i	l	h	i	u	z	z	u	e	u	i	r	k	e	i	r	h	k
s	t	q	f	y	p	n	l	b	y	a	t	s	n	z	t	q	g
i	k	h	l	t	z	p	a	d	d	f	x	k	e	o	d	x	y
i	a	k	c	y	p	e	p	r	p	t	f	m	d	t	m	n	o
s	i	a	e	n	f	g	x	i	f	x	x	d	i	k	d	b	q
i	z	c	h	s	o	p	l	f	h	c	a	f	i	g	k	r	d
a	b	e	y	k	f	r	y	x	z	e	p	t	t	p	z	t	m
p	p	s	g	q	c	u	o	f	b	g	x	l	g	m	y	l	i
o	z	u	y	h	h	b	q	c	e	x	n	b	s	u	o	t	r



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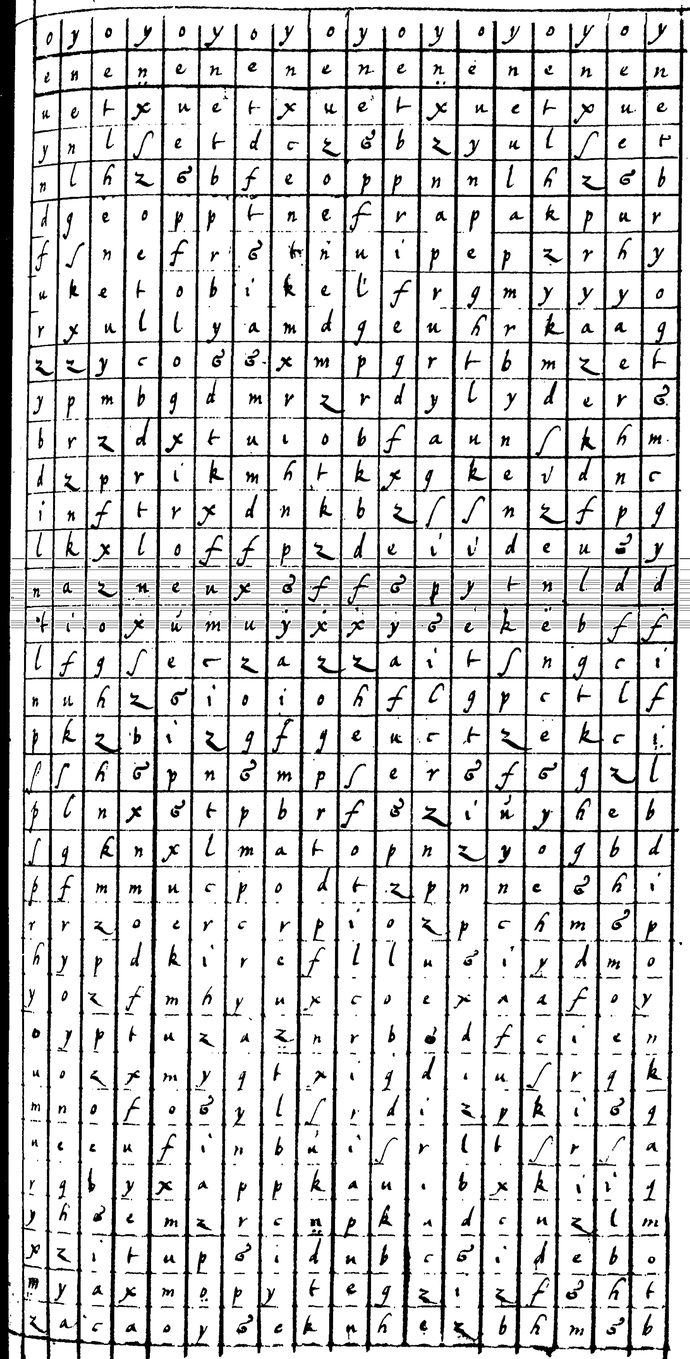
u	e	t	x	u	e	t	x	u	e	t	x	u	e	t	x	u	e
y	n	l	s	e	t	d	c	z	g	b	z	y	u	l	s	e	t
n	l	h	z	g	b	f	e	o	p	p	n	n	l	h	z	g	b
d	g	e	o	p	p	t	n	e	f	r	a	p	a	k	p	u	r
f	s	n	e	f	r	g	t	n	u	i	p	e	p	z	r	h	y
u	k	e	t	o	b	i	k	e	l	f	r	g	m	y	y	y	o
r	x	u	l	l	y	a	m	d	g	e	u	h	r	k	a	a	g
z	z	y	c	o	g	g	x	m	p	g	r	t	b	m	z	e	t
y	p	m	b	g	d	m	r	z	r	d	y	l	y	d	e	r	g
b	r	z	d	x	t	u	i	o	b	f	a	u	n	s	k	h	m
d	z	p	r	i	k	m	h	t	k	x	g	k	e	i	d	n	c
i	n	f	t	r	x	d	n	k	b	z	s	s	n	z	f	p	g
l	k	x	l	o	f	f	p	z	d	e	i	i	d	e	u	g	y
n	a	z	n	e	u	x	g	f	f	g	p	y	t	n	l	d	d
t	i	o	x	u	m	u	y	x	x	y	g	e	k	e	b	f	f
l	f	g	s	e	c	z	a	z	z	a	i	t	s	n	g	c	i
n	u	h	z	g	i	o	i	o	h	f	l	g	p	c	t	l	f
p	k	z	b	i	z	g	f	g	e	u	c	t	z	e	k	c	i
s	s	h	g	p	n	g	m	p	s	e	r	g	f	g	g	z	l
p	l	n	x	g	t	p	b	r	f	g	z	i	u	y	h	e	b
s	g	k	n	x	l	m	a	t	o	p	n	z	y	o	g	b	d
p	f	m	m	u	c	p	o	d	t	z	p	n	n	e	g	h	i
r	r	z	o	e	r	c	r	p	i	o	z	p	c	h	m	g	p
h	y	p	d	k	i	r	e	f	l	l	u	g	i	y	d	m	o
y	o	z	f	m	h	y	u	x	c	o	e	x	a	a	f	o	y
o	y	p	t	u	z	a	z	n	r	b	g	d	f	c	i	e	n
u	o	z	x	m	y	q	t	x	i	q	d	i	u	s	r	q	k
m	n	o	f	o	g	y	l	s	r	d	i	z	p	k	i	g	q
u	e	e	u	f	i	n	b	u	i	s	r	l	t	s	r	s	a
r	q	b	y	x	a	p	p	k	a	u	i	b	x	k	i	i	q
y	h	g	e	m	z	r	c	n	p	k	a	d	c	u	z	l	m
x	z	i	t	u	p	g	i	d	u	b	c	g	i	d	e	b	o
m	y	a	x	m	o	p	y	t	e	g	z	i	z	f	g	h	t
z	a	c	a	o	y	g	e	k	u	h	e	z	b	h	m	g	b



Tabula decima septima Leo.

e	t	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b
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a	f	l	u	r	p	y	p	p	r	u	p	p	r	u	p	p	r
r	r	y	m	q	m	x	ơ	x	i	l	m	o	b	y	ơ	x	i
r	e	n	c	t	u	n	x	n	z	n	c	r	u	n	x	u	z
o	n	d	h	a	y	e	m	m	y	e	r	e	d	ſ	f	p	u
o	x	t	q	x	o	n	c	p	m	d	y	u	t	c	i	f	p
r	i	k	h	c	r	a	e	f	o	m	x	m	ſ	l	f	h	u
r	u	b	k	ſ	b	c	h	ſ	C	i	m	l	p	a	h	n	l
a	y	r	x	k	r	o	g	h	g	f	o	t	z	c	l	k	c
ſ	ơ	z	z	m	g	l	u	y	h	l	l	g	u	ſ	t	ſ	l
e	x	p	n	c	t	t	x	o	g	h	g	n	l	p	i	i	b
e	m	o	x	ſ	d	a	z	q	n	y	h	ſ	t	z	l	f	d
ſ	u	f	z	u	t	i	o	a	p	m	ơ	a	x	p	a	h	i
a	y	x	p	k	l	f	q	x	ơ	ſ	p	o	f	r	m	ơ	p
r	k	n	f	m	k	x	h	c	k	k	ơ	u	x	i	c	k	ơ
r	x	e	n	d	p	l	e	r	x	b	i	l	ſ	r	o	ſ	p
o	f	ơ	c	ơ	x	c	h	y	n	q	f	n	i	h	t	c	ſ
o	o	p	q	d	c	f	k	o	x	h	l	k	a	k	l	z	u
r	b	r	d	i	r	r	x	f	z	k	c	n	p	z	n	o	e
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ſ	z	z	c	e	m	q	h	k	l	f	x	d	a	k	ơ	o	f
e	o	h	h	k	d	x	z	m	k	x	n	ſ	i	q	d	t	o
e	e	y	z	m	c	a	b	d	ſ	f	p	h	o	a	f	x	f
ſ	n	n	o	u	ſ	i	q	l	p	t	z	k	f	c	i	m	e
a	p	c	r	h	z	l	n	b	r	ơ	f	m	e	r	u	d	k
r	c	f	t	q	u	c	q	y	i	x	x	d	k	i	l	a	m
r	o	o	d	x	m	b	ſ	ơ	p	l	ſ	m	i	z	n	p	b
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o	ơ	m	e	o	y	b	m	x	y	i	u	f	t	t	ſ	p	x
r	ſ	u	u	f	a	d	r	i	n	z	y	x	l	q	p	c	m
r	f	y	m	e	p	r	e	z	p	n	n	m	k	h	u	u	d
a	h	d	r	q	m	l	b	b	r	a	p	b	m	ơ	c	z	f
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d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i
i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z
n	p	p	r	n	p	p	r	n	p	p	r	u	p	p	r	n	p
l	m	o	b	y	ơ	x	i	l	m	o	b	y	ơ	x	i	l	m
n	c	r	n	n	x	n	z	n	t	r	n	n	x	n	z	n	c
d	h	p	e	d	c	q	u	c	r	e	d	ſ	f	p	n	d	h
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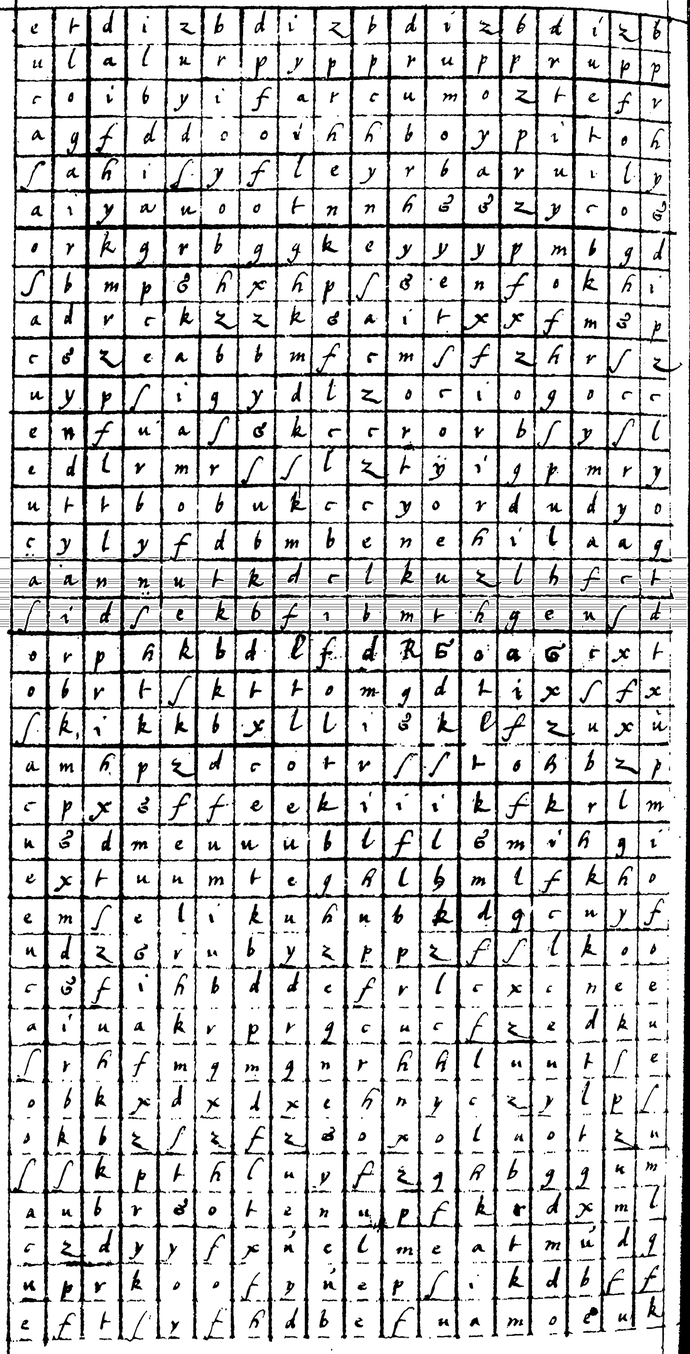
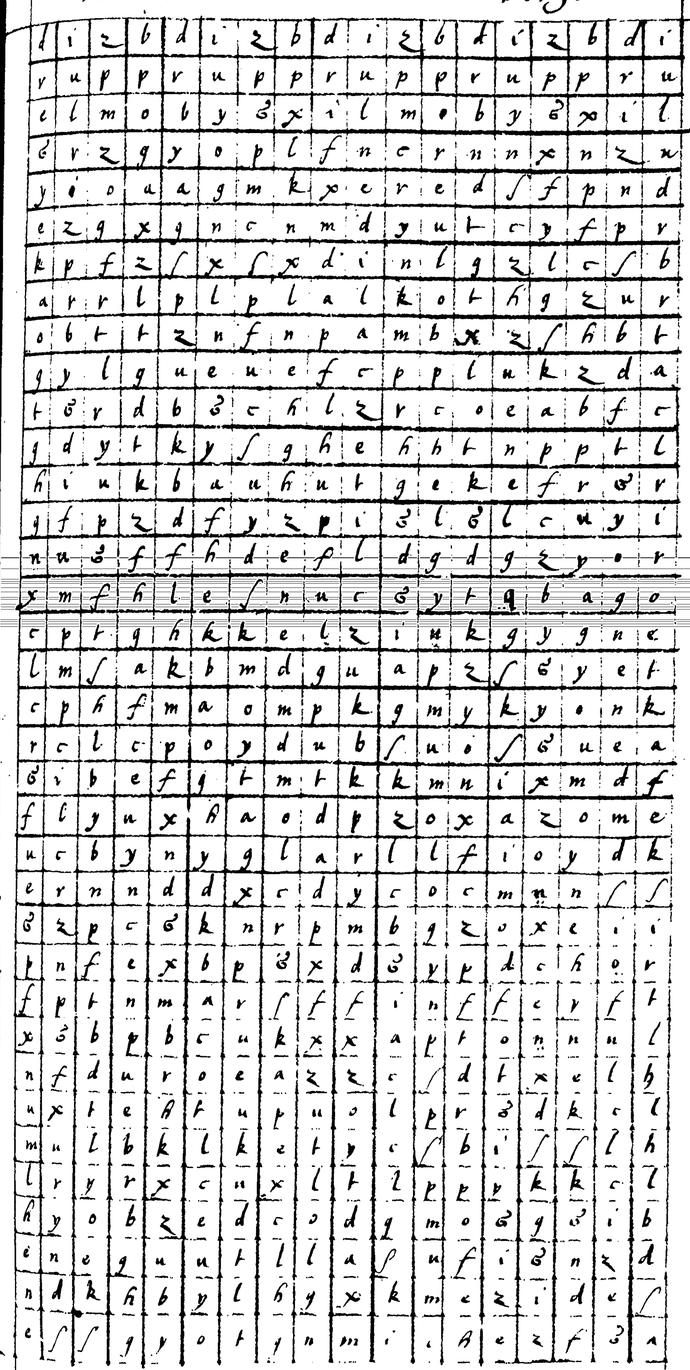
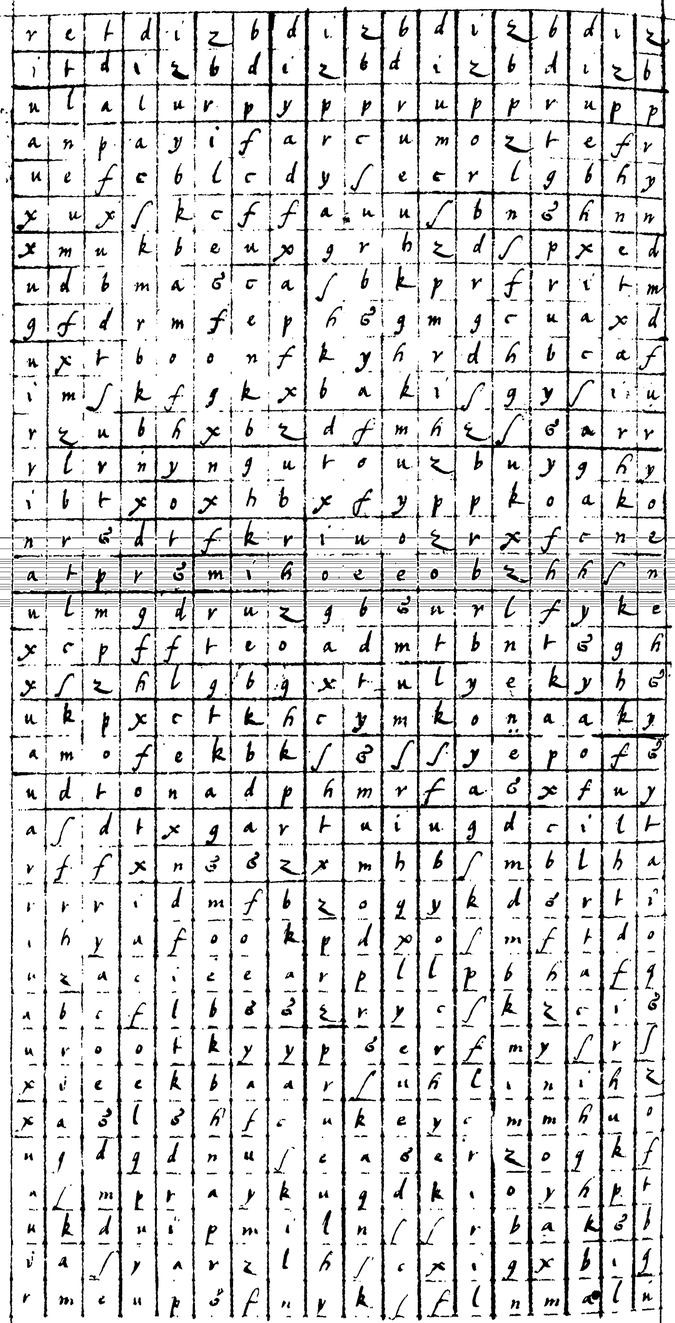
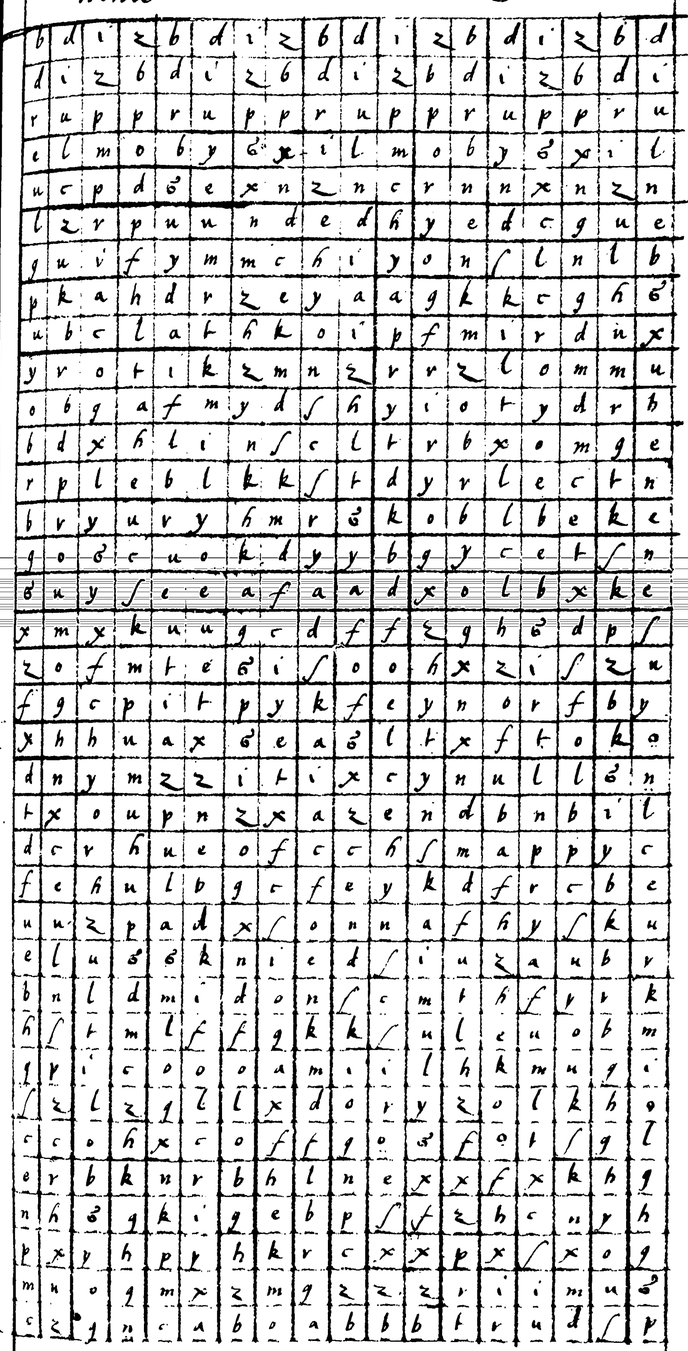
i	k	y	c	d	k	y	ſ	q	t	e	k	ſ	r	r	c	n	l
f	m	x	ſ	m	i	n	i	ơ	b	ơ	q	p	ơ	z	e	l	h
i	c	l	u	d	o	x	a	i	q	d	x	ơ	n	o	n	b	k
f	e	p	k	t	y	n	p	y	h	i	m	f	p	d	ſ	k	b
h	k	ơ	q	q	t	x	ơ	e	y	a	o	o	z	f	u	b	d
n	a	i	ơ	y	l	ſ	p	ſ	ơ	ơ	u	f	b	h	b	d	i
d	f	C	d	d	q	p	e	i	x	y	m	e	q	e	q	a	l
r	r	y	t	m	p	e	t	r	i	n	c	h	x	u	h	f	n
z	t	ơ	b	o	z	ơ	b	t	r	a	e	y	n	l	e	u	e
n	k	y	r	b	b	i	q	q	o	i	t	ơ	t	t	n	l	b
x	b	i	t	k	r	n	h	x	f	l	q	d	a	x	e	b	d
n	q	x	l	ơ	z	y	z	z	h	q	n	ſ	i	m	d	ơ	k
l	x	u	b	i	o	ơ	f	b	k	h	ſ	c	m	l	a	i	a
a	z	p	e	y	f	i	u	r	x	z	u	ſ	u	c	d	o	i
q	u	ơ	x	o	o	r	h	y	n	o	e	i	l	z	f	q	f
ſ	e	x	n	e	e	h	n	n	d	t	n	z	n	o	o	a	h
c	h	c	q	h	ơ	o	x	e	ſ	d	ſ	h	ſ	y	f	c	l
e	y	ſ	a	d	m	n	m	d	z	f	u	z	u	o	o	l	h
t	ơ	a	c	ơ	ſ	x	d	i	o	o	e	o	e	e	e	b	k
l	d	f	e	x	k	u	ſ	r	b	q	b	q	b	ơ	l	y	b
k	t	o	n	m	i	d	z	t	k	h	ơ	y	r	ſ	t	ơ	h
m	ſ	y	z	c	m	c	c	y	b	k	y	p	b	u	l	d	n
r	f	a	ơ	i	c	f	e	n	q	ơ	e	e	y	r	y	t	x
i	u	q	d	o	k	c	h	ſ	a	i	t	u	ơ	z	a	x	n
h	b	ſ	m	n	b	e	y	k	q	f	x	e	x	p	o	f	p
n	q	p	b	p	p	ſ	ơ	q	n	u	u	t	f	r	b	h	u
b	f	r	n	f	r	f	i	ơ	t	e	d	a	h	y	r	t	e
u	x	i	d	l	o	o	r	ſ	d	k	t	i	y	o	b	x	u
e	m	h	i	b	q	l	o	c	ơ	q	q	f	a	q	y	n	l

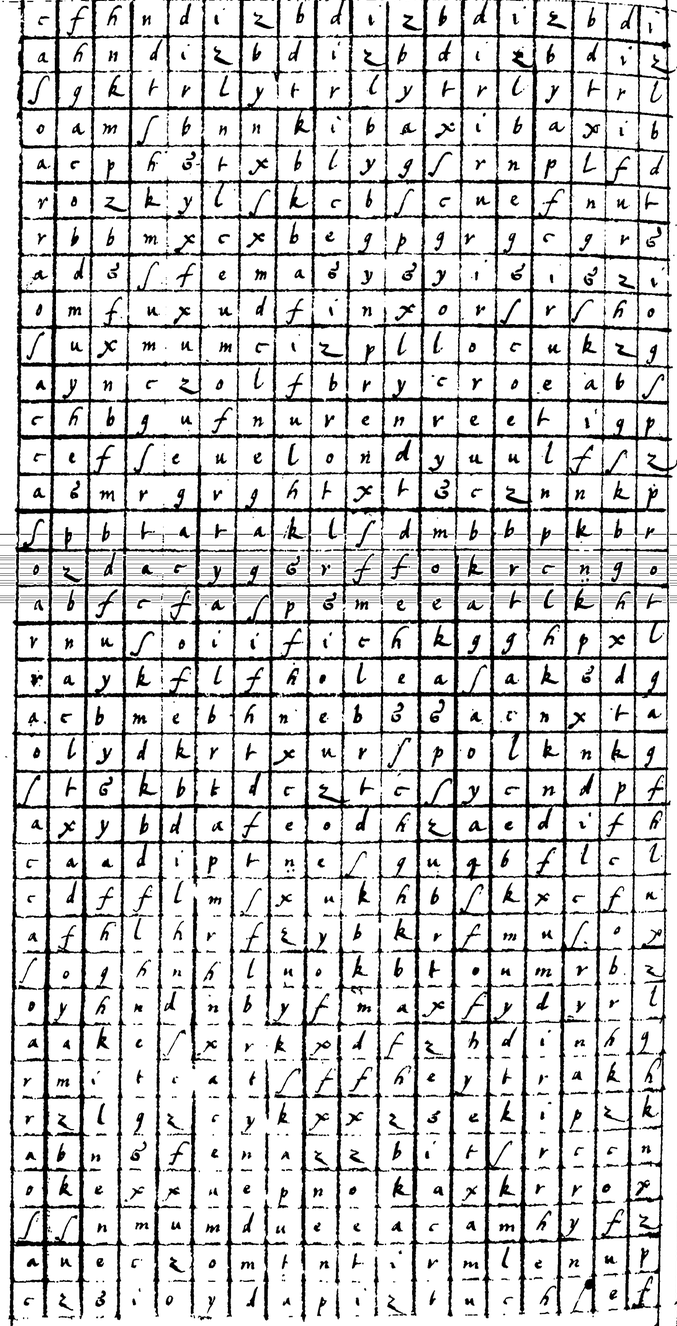




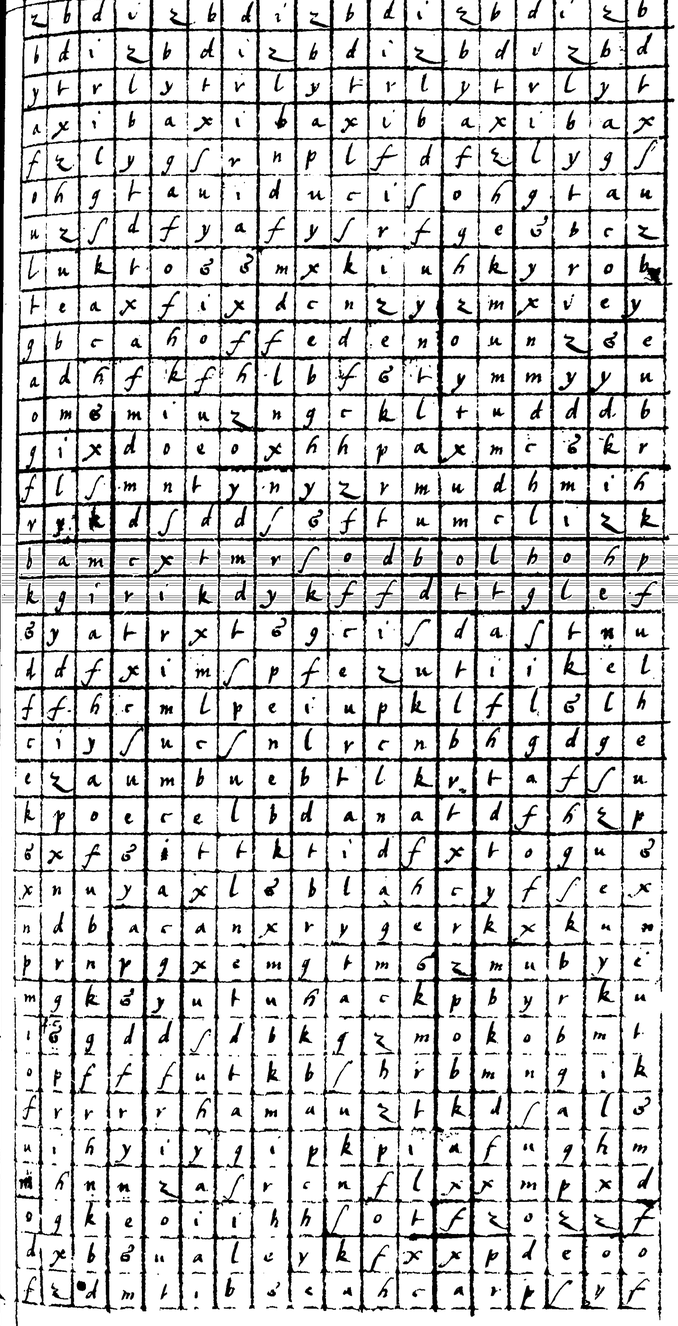




Tabula vige-



sima Scorpio.



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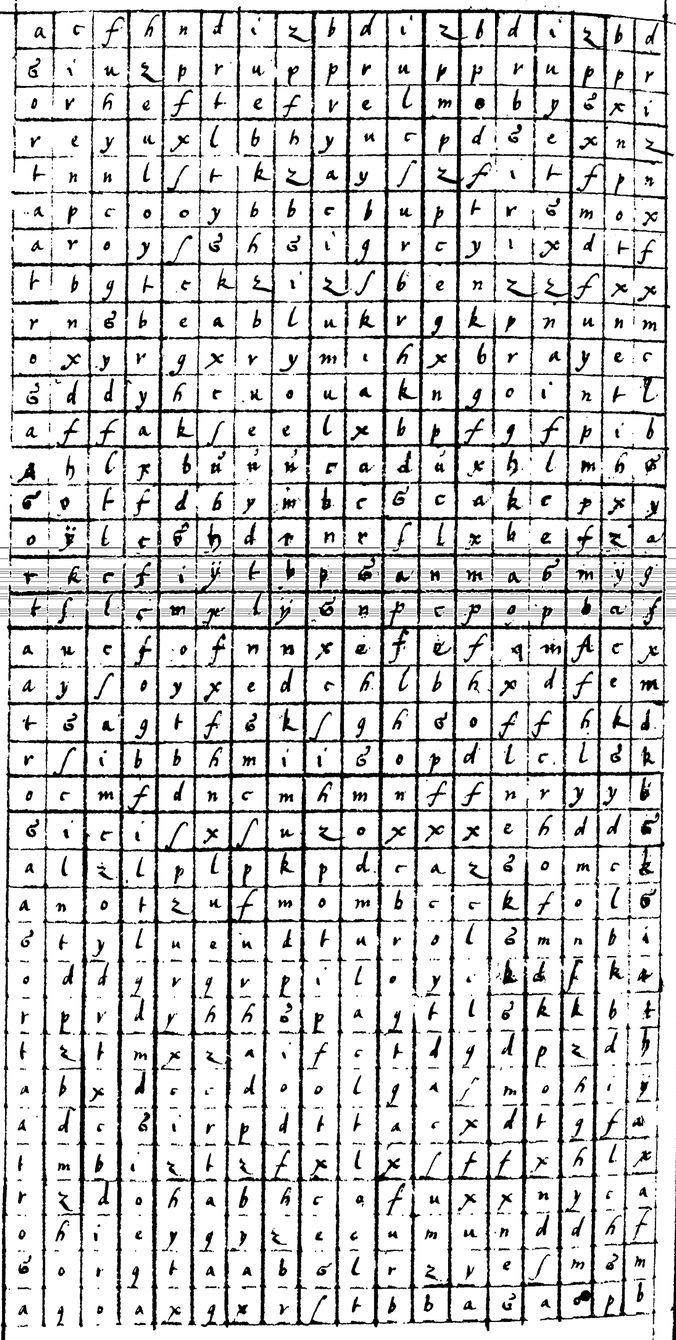
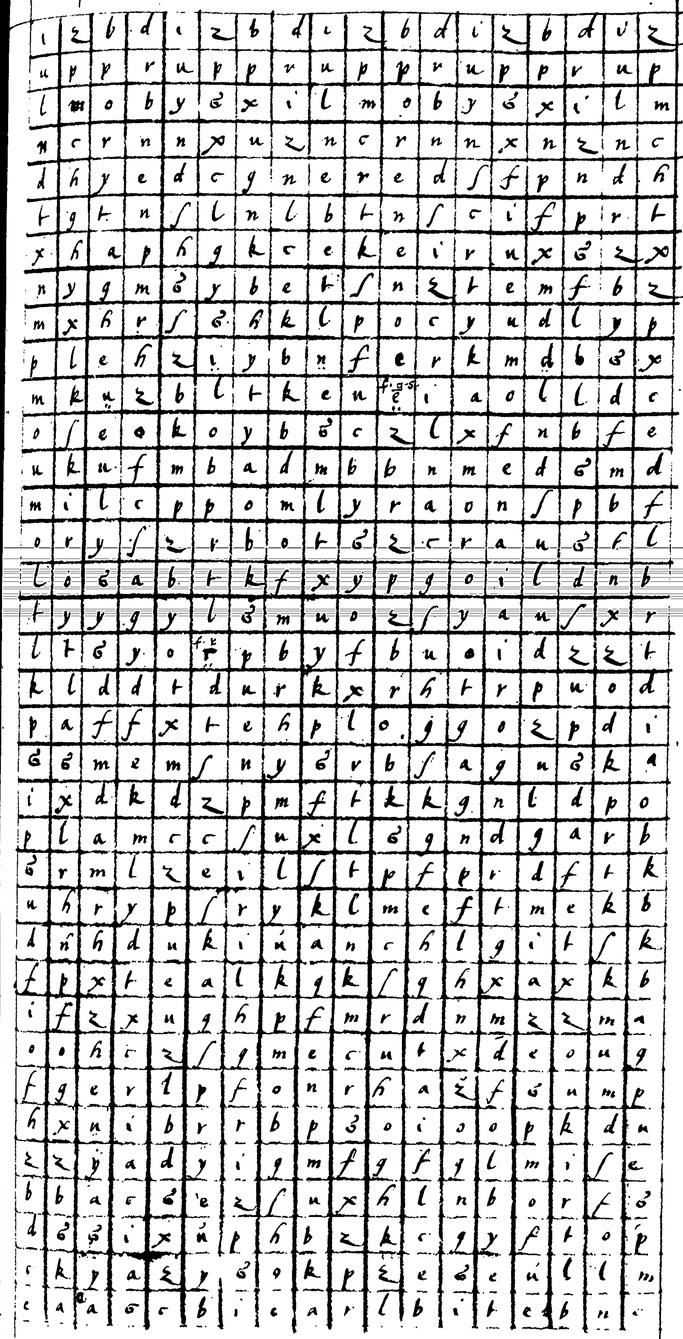
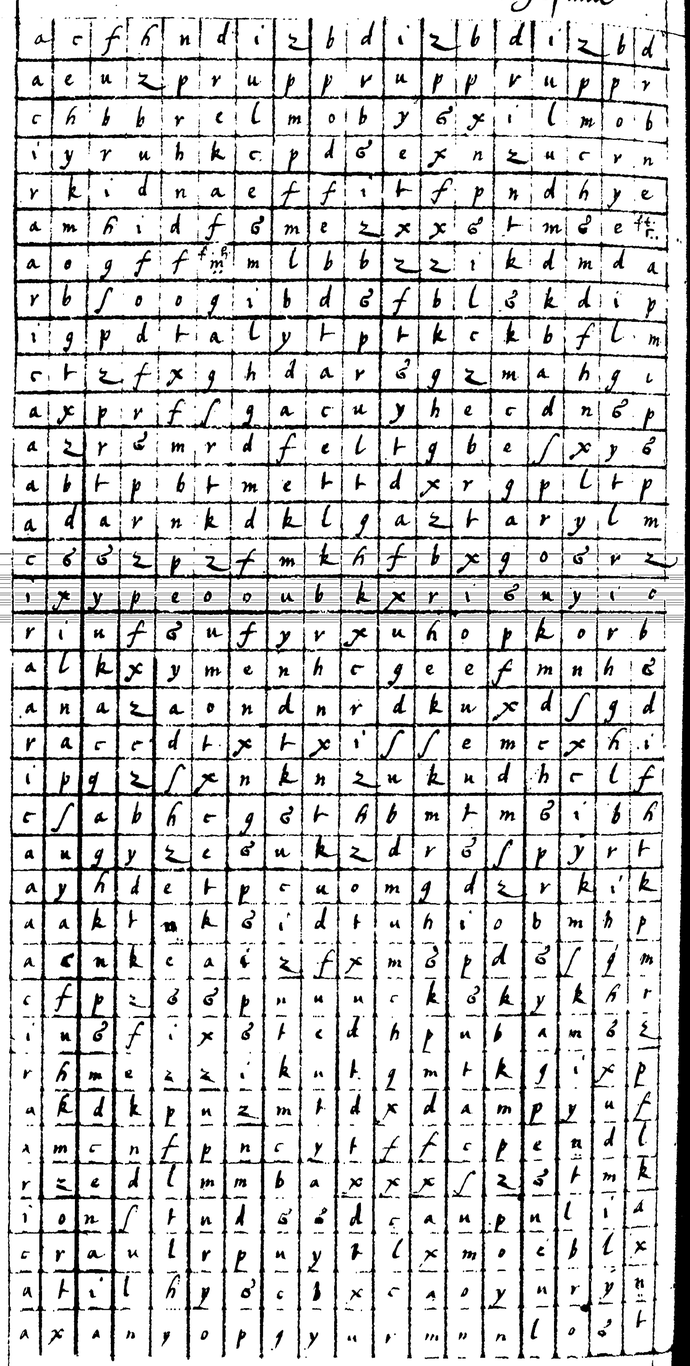


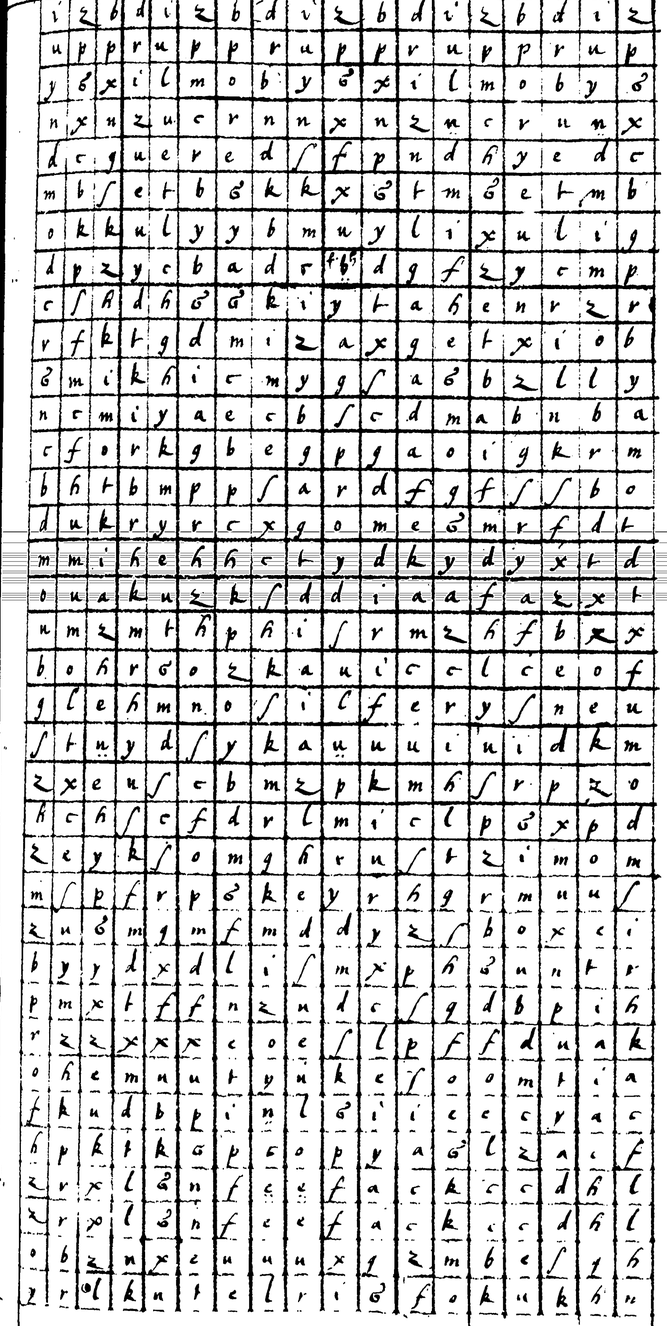


Tabula vigesima tertia Aquarius

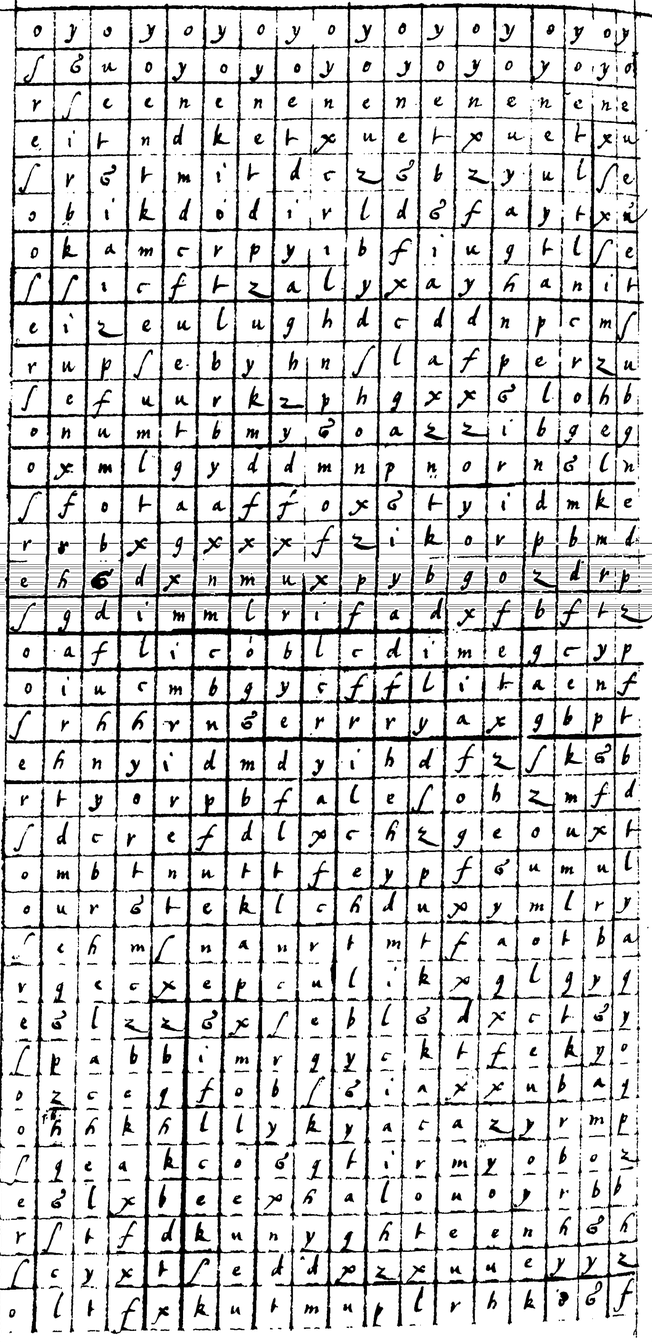
Tabula vigesima

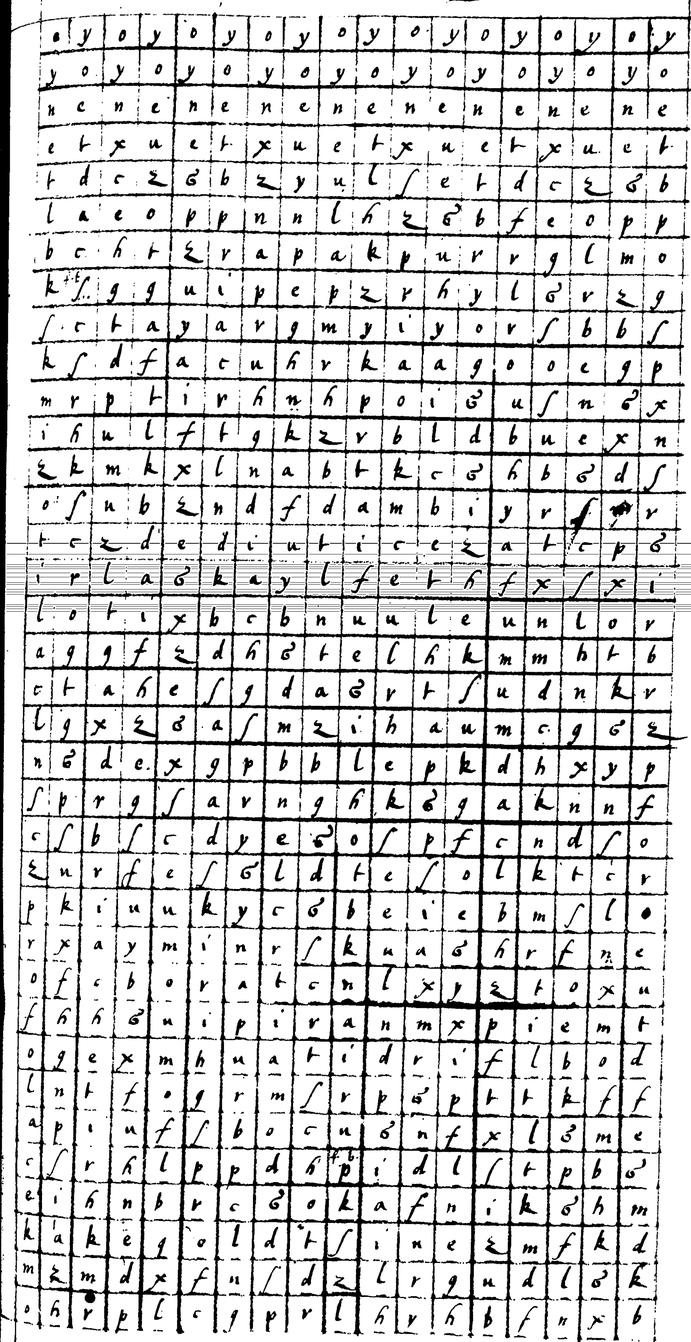


Quarta Tysces

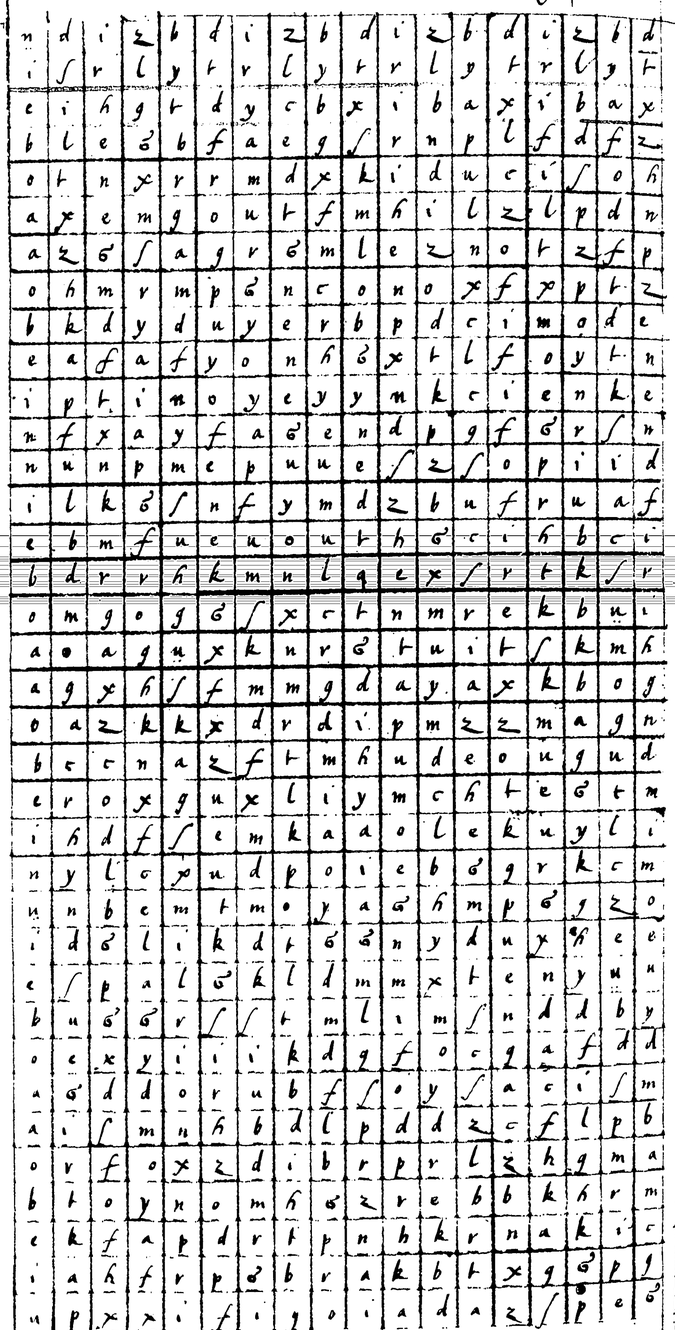


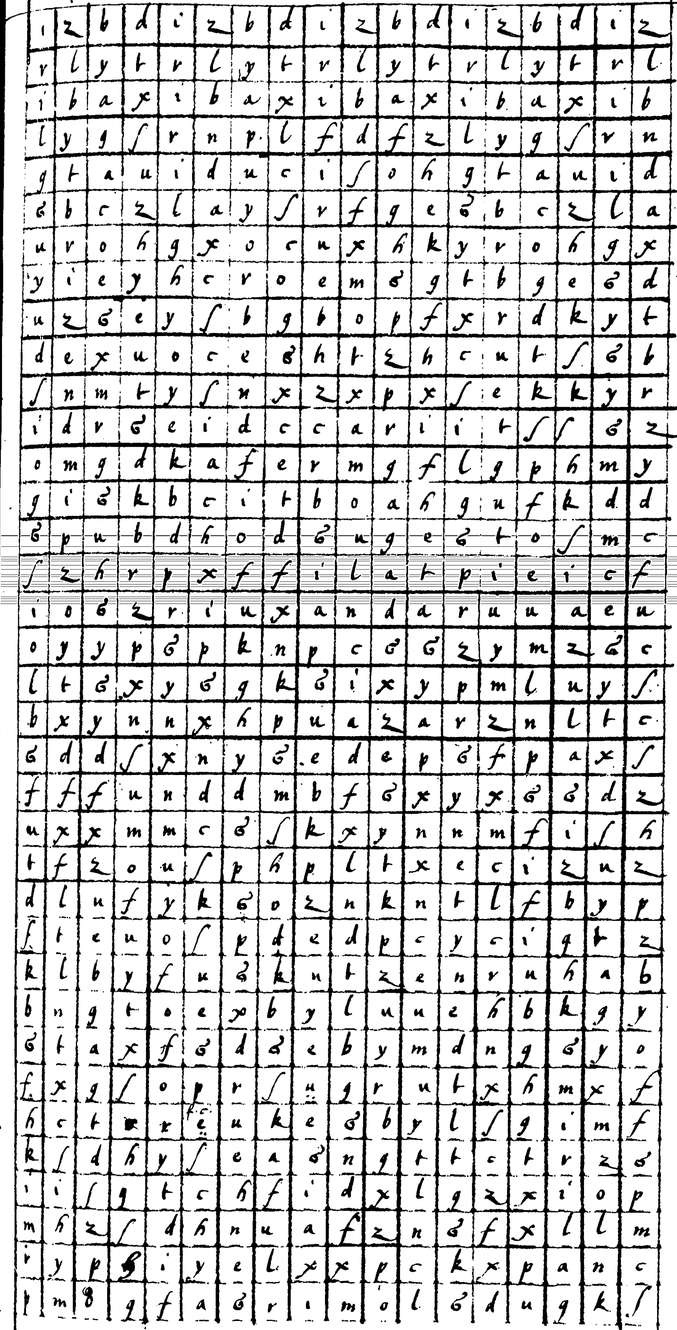
Tabula vigesima Quinta Saturni.





Tabula vigesima sexta fouris





Tabula vigesima septima Martis,

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i	n	e	n	e	n	e	n	e	n	e	n	e	n	e	n	e	n
a	p	ſ	x	u	e	t	x	u	e	t	x	u	e	t	x	u	e
i	f	u	n	l	b	x	u	l	b	x	u	l	b	x	n	l	b
a	h	b	p	a	d	c	g	h	ȝ	d	ſ	t	k	n	d	g	y
e	y	r	c	d	i	r	d	n	x	t	c	y	b	p	r	d	d
e	n	h	h	i	z	t	m	m	u	l	z	a	d	u	i	ſ	m
a	p	x	z	l	u	l	i	c	z	n	o	i	ſ	e	z	u	d
i	f	z	b	n	l	h	o	l	u	e	e	z	u	u	p	k	t
a	h	e	g	k	c	l	l	h	b	ȝ	l	u	m	t	z	m	ſ
i	y	u	h	p	g	h	g	e	g	d	g	r	z	x	p	b	u
o	ȝ	c	l	m	p	x	h	k	h	i	ȝ	z	b	z	r	m	l
o	p	q	h	r	c	a	k	b	k	a	i	o	k	p	ȝ	t	t
i	f	ſ	g	o	l	x	b	d	p	o	r	b	m	o	p	i	k
a	h	z	ſ	y	c	a	d	i	f	g	o	k	d	t	z	l	ȝ
j	y	p	h	d	h	f	f	l	c	t	y	b	f	x	p	a	i
a	a	r	t	m	ȝ	m	e	b	e	k	o	k	x	u	f	c	m
e	p	ȝ	b	o	p	b	ȝ	h	k	b	q	ȝ	d	ſ	o	l	i
e	f	i	g	l	m	a	i	y	b	d	x	y	t	c	r	y	a
a	h	o	a	u	c	d	o	ȝ	h	i	m	x	l	x	t	ȝ	ȝ
i	y	f	c	g	z	f	g	d	n	z	o	f	u	o	d	m	f
a	a	h	h	p	p	t	a	f	p	n	e	u	e	e	ſ	u	x
i	p	x	z	z	r	ȝ	ȝ	m	o	x	u	m	d	k	k	m	u
o	z	z	b	b	t	p	u	d	t	f	y	d	j	a	m	l	p
o	i	z	g	y	l	m	t	m	ſ	o	ȝ	k	a	c	p	a	t
i	a	y	n	h	d	i	k	d	z	q	d	p	o	l	m	z	x
a	e	p	y	z	f	r	x	t	h	x	t	z	g	h	r	l	f
e	c	r	m	y	x	k	m	f	f	f	d	e	d	o	o	n	i
a	i	p	z	a	z	i	r	o	q	c	l	l	d	t	b	c	z
v	p	h	e	p	n	m	h	f	h	x	f	d	u	k	p	c	f
a	r	y	u	ȝ	t	c	l	o	o	t	e	n	l	b	f	d	t
i	p	z	z	y	l	k	k	k	o	o	r	t	k	p	m	k	g
o	h	e	g	m	h	b	l	b	q	z	t	n	f	h	u	g	l
	q	b	q	k	b	o	z	k	c	f	ȝ	e	x	ſ	p	f	f

Tabula septima Martis,

o	y	o	y	o	y	o	y	o	y	o	y	o	y	o	y	o	y
e	n	e	n	e	n	e	n	e	n	e	n	e	n	e	n	e	n
t	x	u	e	t	x	u	e	t	x	u	e	t	x	u	e	t	x
x	n	l	b	x	u	l	b	x	u	l	b	x	n	l	b	x	n
n	d	g	y	n	d	g	y	n	d	g	y	n	d	g	y	n	d
ſ	m	p	m	m	c	t	ȝ	t	m	p	m	m	c	t	ȝ	t	m
r	z	r	z	o	l	g	d	a	o	z	o	u	ſ	d	m	ſ	u
y	p	ȝ	f	g	h	x	t	i	e	o	y	m	r	p	b	u	m
ȝ	x	y	x	h	n	m	ſ	r	g	l	t	u	i	f	d	b	o
p	l	t	f	k	e	c	x	i	ȝ	r	ȝ	c	m	e	ſ	k	f
ȝ	r	ȝ	m	i	t	l	ſ	r	ſ	b	i	r	z	ȝ	a	m	e
d	y	y	d	o	d	g	p	ȝ	a	d	o	b	b	i	p	b	ȝ
m	x	o	m	n	ſ	a	r	ſ	i	ſ	y	r	n	z	r	n	x
d	c	r	z	p	h	f	t	c	m	r	k	i	d	e	h	ſ	f
k	ſ	b	b	r	t	o	d	h	r	e	a	l	a	ȝ	o	c	i
a	u	r	u	h	a	g	a	k	i	t	i	b	c	k	f	e	z
z	y	i	d	n	p	f	c	n	z	x	a	d	h	p	t	ń	o
o	ȝ	p	r	a	r	r	o	x	p	l	x	t	g	m	ſ	x	f
g	d	u	i	p	ȝ	z	q	ſ	z	n	m	ſ	a	o	c	a	h
y	t	e	z	r	ſ	h	x	k	p	c	p	h	f	g	z	c	l
a	x	u	p	ȝ	a	k	n	a	r	o	z	k	x	h	e	r	y
g	ſ	e	f	i	p	z	y	o	b	g	u	b	z	k	u	i	n
h	z	ȝ	m	h	u	p	e	e	g	n	l	y	p	z	y	a	p
t	h	m	l	e	l	m	d	k	h	ſ	t	ȝ	x	p	m	z	r
d	n	c	o	n	b	o	m	i	y	k	l	d	c	ſ	u	p	ȝ
t	x	ſ	y	e	q	l	i	z	a	m	k	t	l	p	k	ȝ	n
d	c	x	o	n	ȝ	r	u	p	o	u	b	x	ȝ	ſ	ſ	p	c
ſ	l	ſ	y	e	x	i	l	m	n	l	y	n	r	f	u	ȝ	i
u	c	x	o	n	m	h	q	i	d	q	t	x	i	u	m	f	l
y	ſ	f	q	k	d	n	ȝ	p	r	d	a	z	l	r	z	h	q
t	c	i	ȝ	q	a	p	u	ȝ	z	f	c	c	o	b	b	k	h
k	ſ	r	ſ	a	c	ſ	e	x	p	t	l	z	q	y	r	x	z
p	h	y	k	q	z	u	u	n	f	x	c	c	t	ȝ	z	z	b
z	k	o	ſ	a	b	y	m	m	e	m	b	e	k	p	p	n	q
u	b	q	p	o	k	o	u	d	k	d	ȝ	l	ȝ	e	f	p	f
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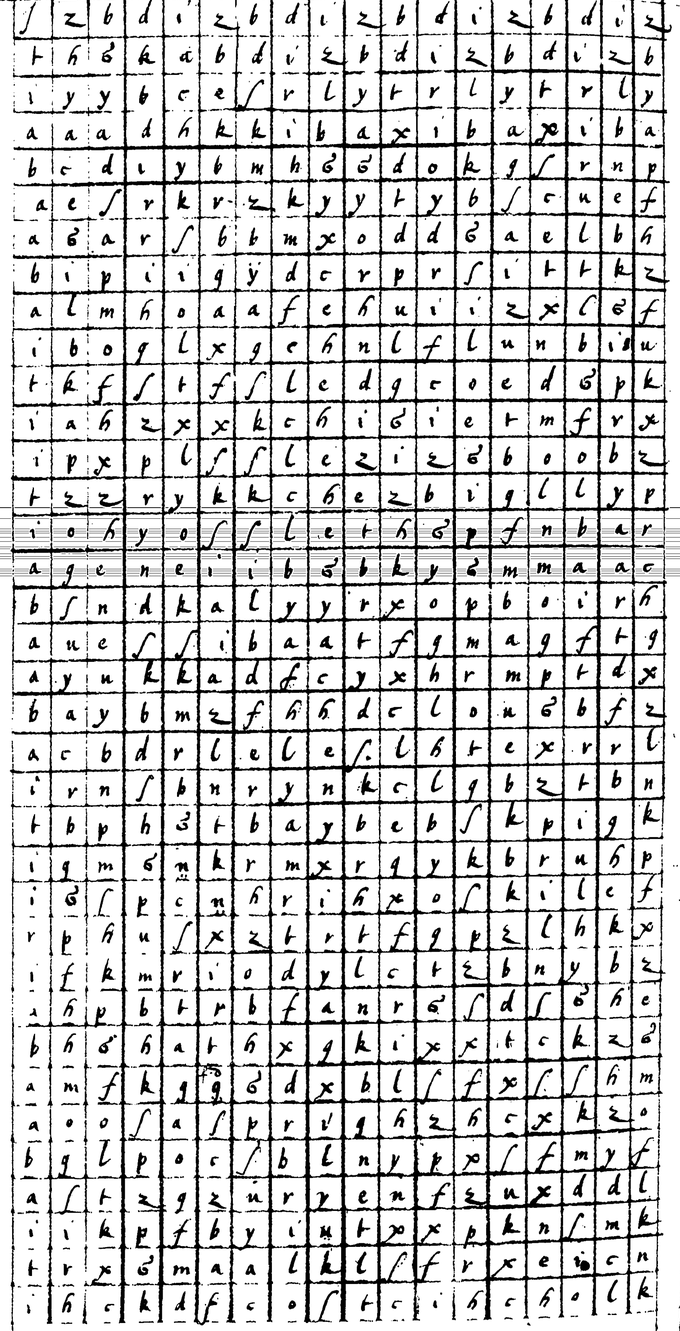
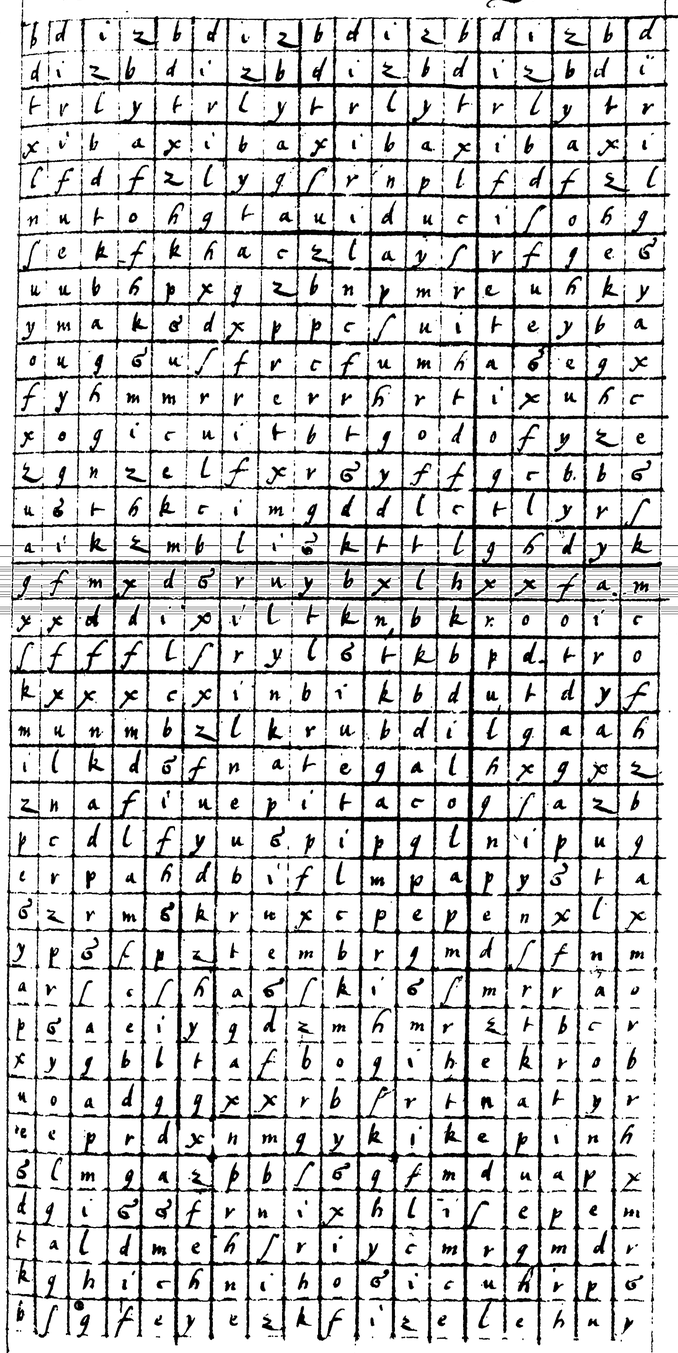
Tabula vigesima octaua Solis.

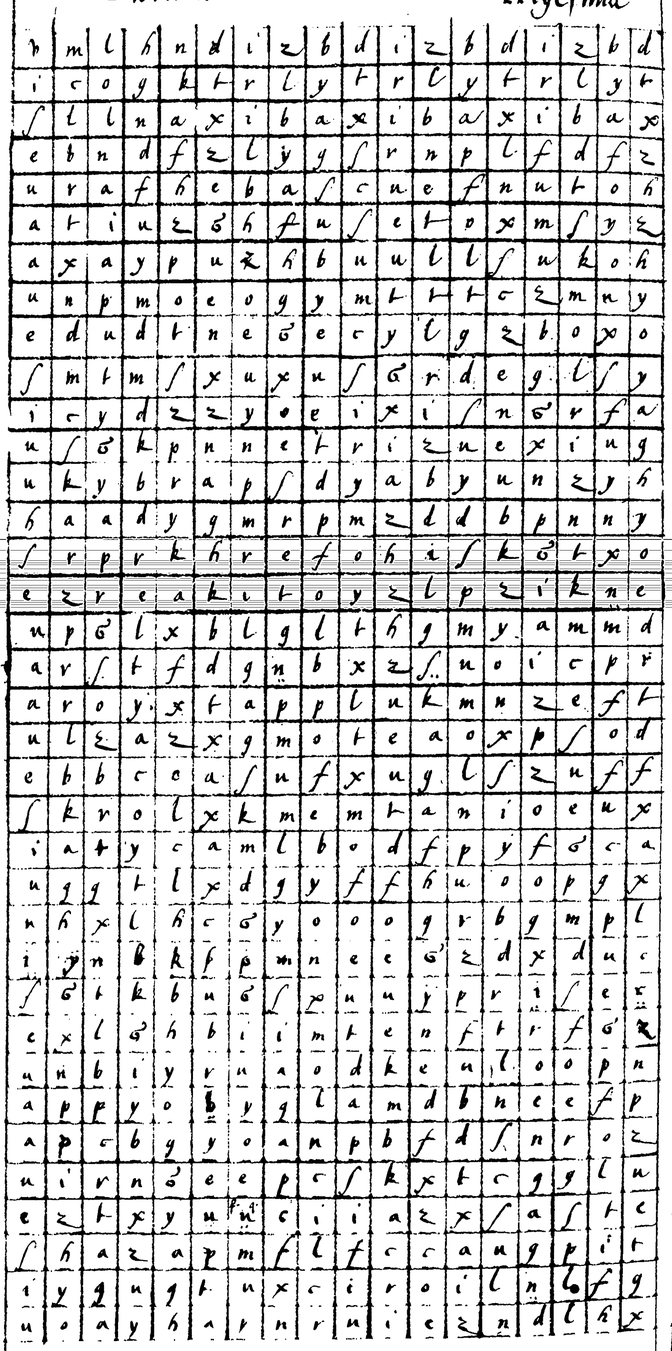


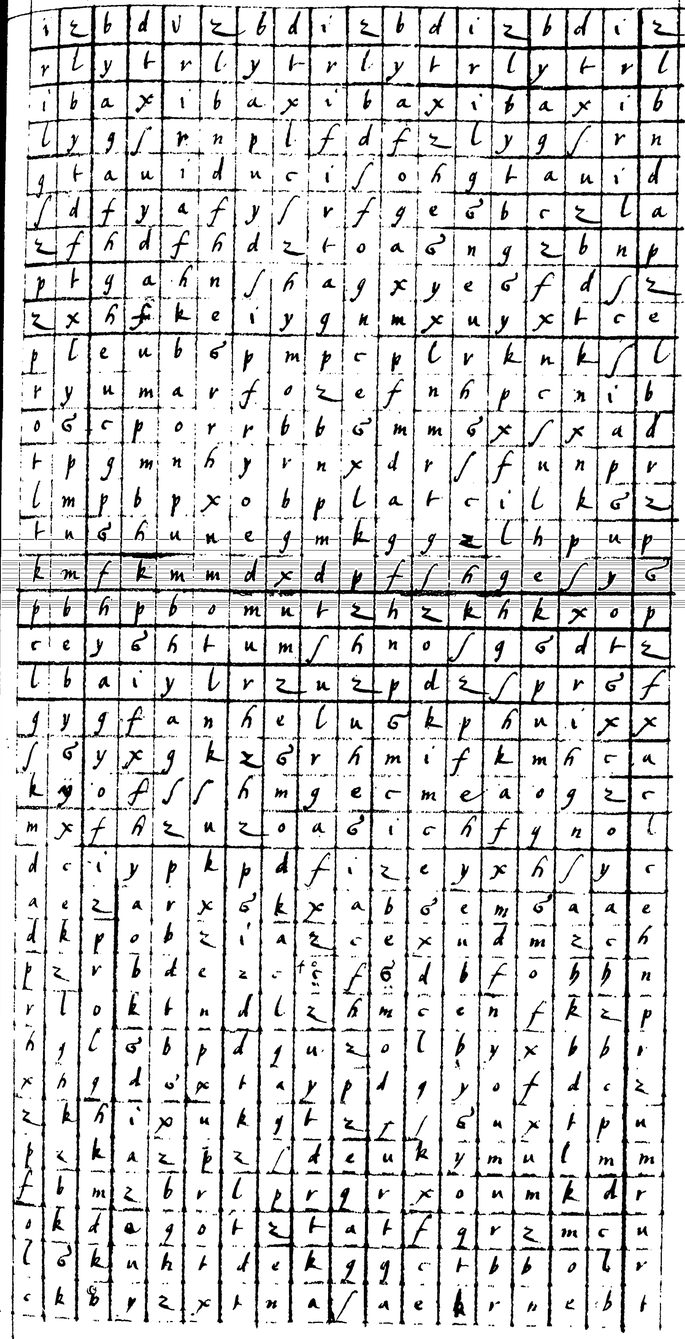


Tabula trige-

sima Mercurij

Tabula trigesima prima Lunæ.





Tabula trigesima secunda signis

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r	n	a	σ	a	t	t	σ	b	t	t	σ	b	t	t	σ	b	t
o	x	g	d	f	x	l	d	σ	b	x	y	r	σ	b	i	g	g
n	m	p	r	r	i	b	f	i	g	s	σ	z	i	g	f	s	a
f	o	z	t	b	l	z	x	a	s	c	k	p	y	h	l	p	o
f	g	u	l	y	c	b	z	c	x	s	s	z	a	k	e	s	y
n	σ	c	o	σ	i	g	u	s	f	u	k	p	o	s	l	p	m
o	p	g	l	d	o	a	y	k	x	m	i	f	g	p	a	r	z
r	c	t	t	m	n	p	m	i	m	l	f	h	x	σ	σ	ε	b
f.o. c	r	σ	b	o	x	σ	s	r	z	n	u	z	z	i	x	p	p
m	g	d	σ	u	n	x	k	i	o	x	m	y	p	y	n	f	r
m	p	r	s	e	d	c	n	z	g	s	u	o	z	a	p	t	b
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u	g	f	b	c	f	a	c	x	p	h	k	o	b	h	d	e	k
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f	y	h	h	d	o	m	q	p	σ	s	n	m	r	σ	b	x	u
f	a	d	n	s	y	d	x	σ	n	i	d	r	e	x	r	i	l
n	p	r	a	u	o	m	u	y	e	z	f	t	n	m	g	f	n
o	z	t	i	l	l	i	l	t	n	o	o	d	s	u	h	l	k
r	l	g	f	n	b	l	h	a	p	d	t	m	r	h	n	b	m
e	b	s	o	x	x	y	z	c	s	m	s	u	i	y	e	g	i
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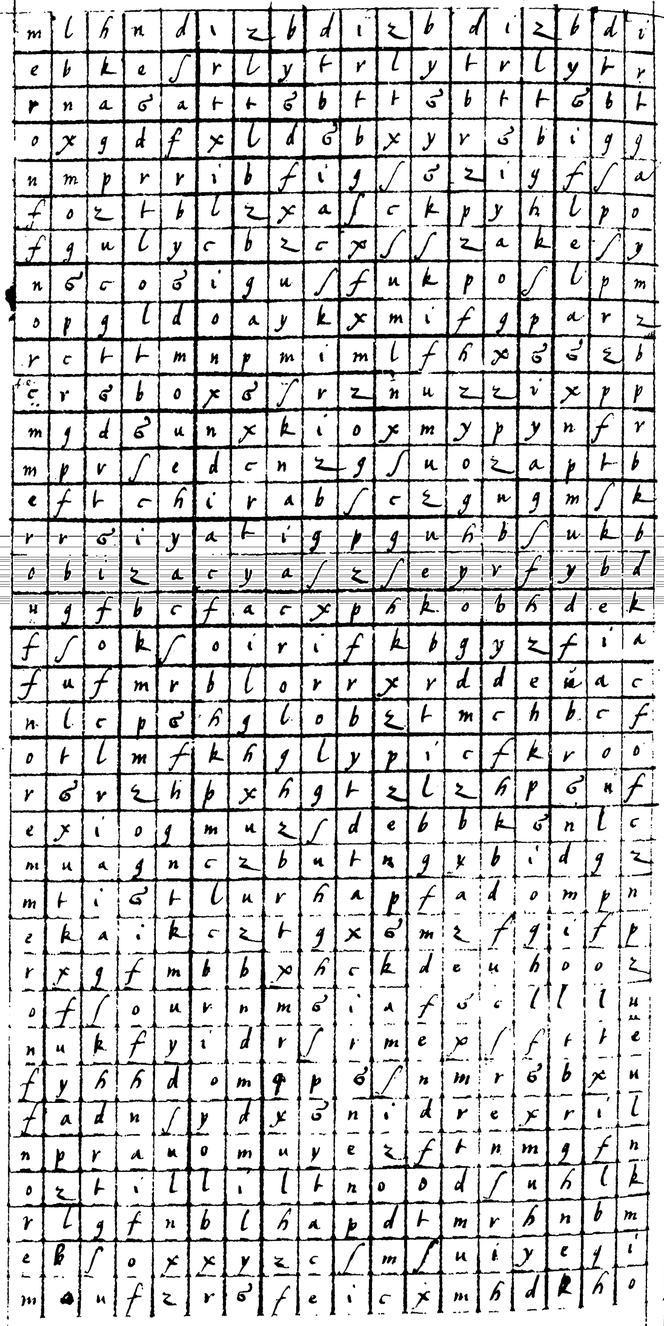

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t	σ	b	t	t	σ	b	t	t	σ	b	t	t	σ	b	t	t	σ
g	d	σ	b	x	y	r	σ	b	i	g	g	g	d	σ	b	x	y
s	m	f	d	f.o. c	l	t	p	p	y	h	x	h	i	x	r	i	n
c	p	t	m	b	d	l	m	o	σ	o	f	k	a	z	r	r	a
s	ε	x	d	c	e	b	o	y	y	f	h	p	o	h	a	t	i
r	l	s	m	f	σ	h	t	σ	e	u	ε	r	b	k	g	g	f
t	t	c	p	t	p	x	l	d	k	m	y	i	g	σ	y	h	l
x	l	z	r	σ	x	n	b	f	m	l	t	r	d	m	x	z	n
l	h	e	h	m	u	e	g	c	p	a	x	i	s	u	n	o	x
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s	σ	σ	n	h	b	m	u	d	t	i	o	n	z	l	a	c	l
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r	k	e	k	y	p	p	o	f	x	o	y	e	t	s	i	k	n
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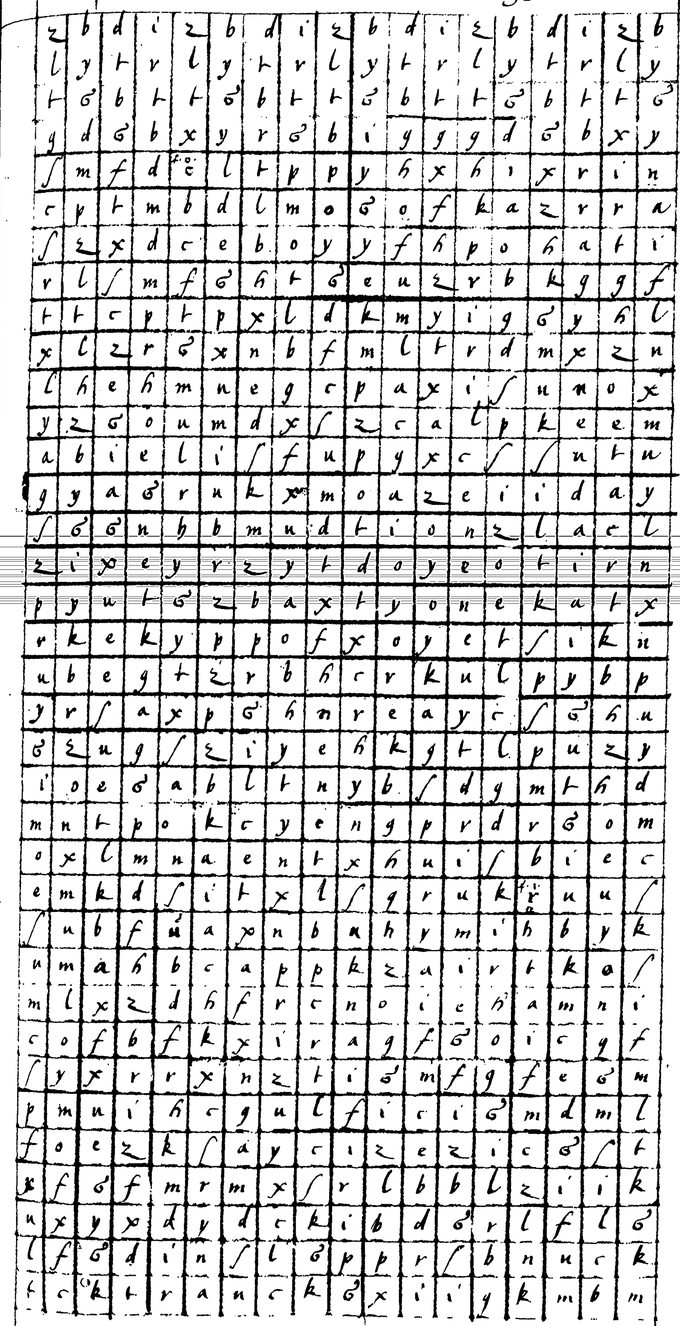
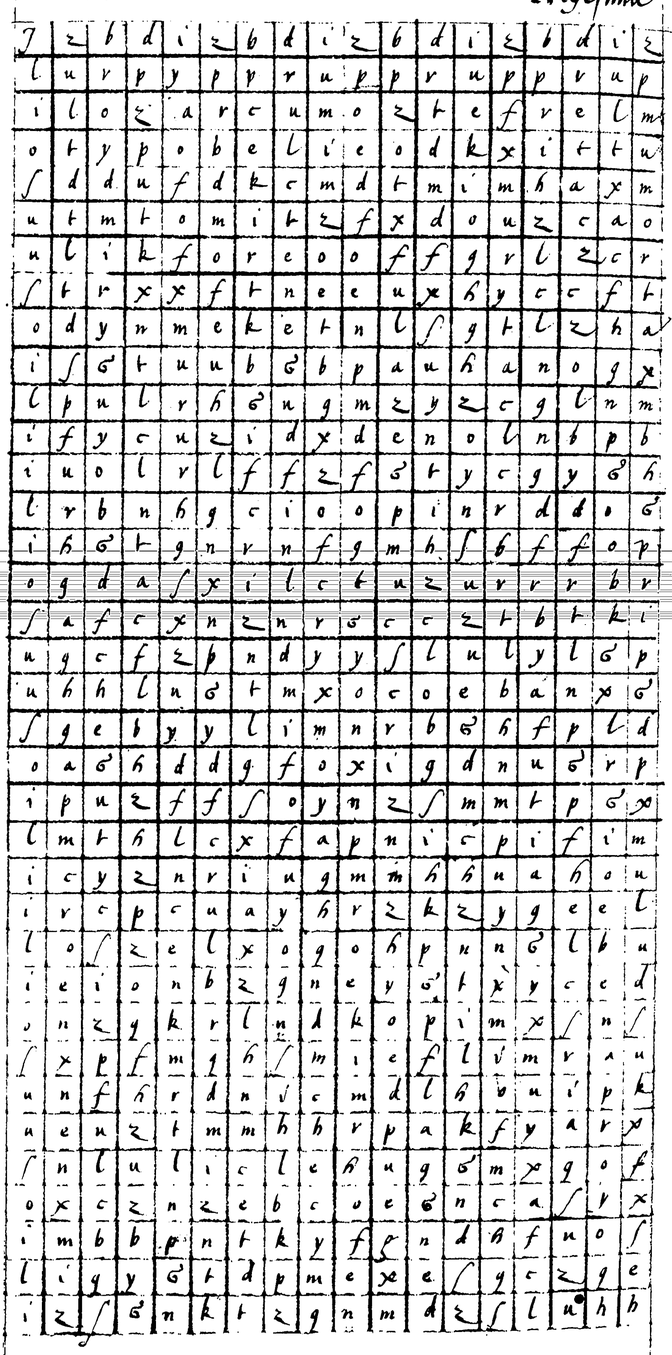
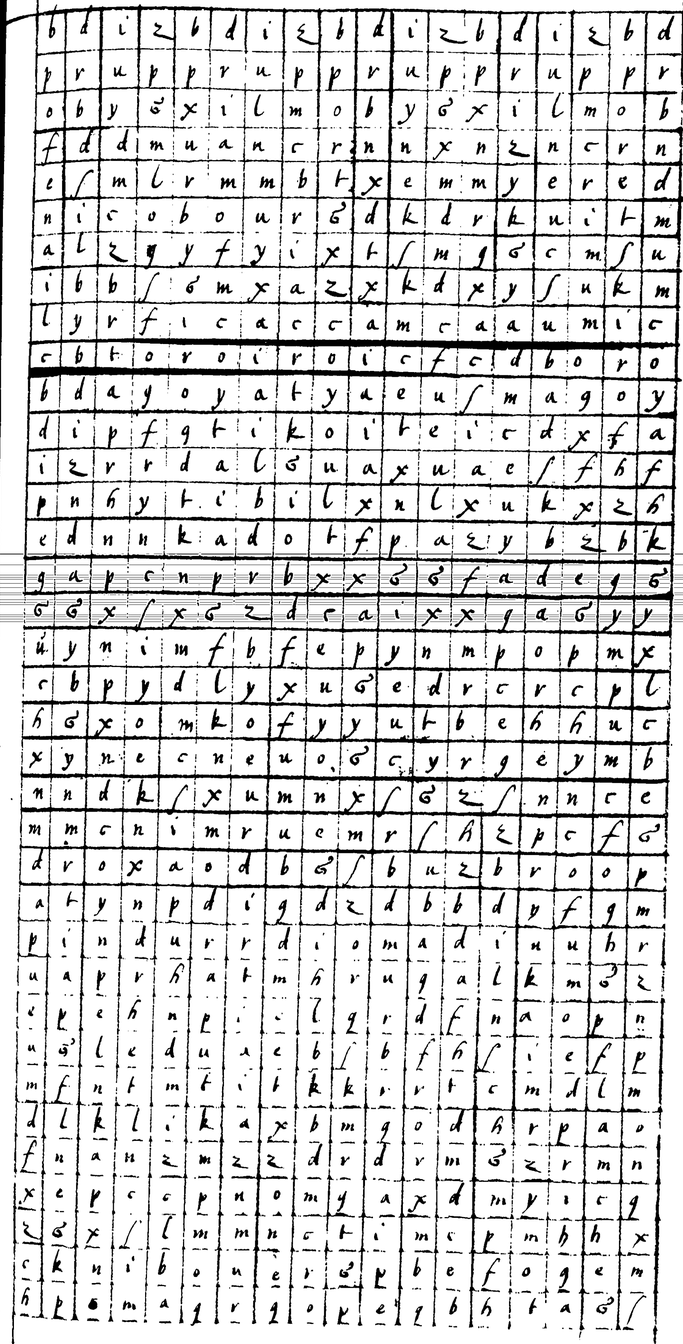
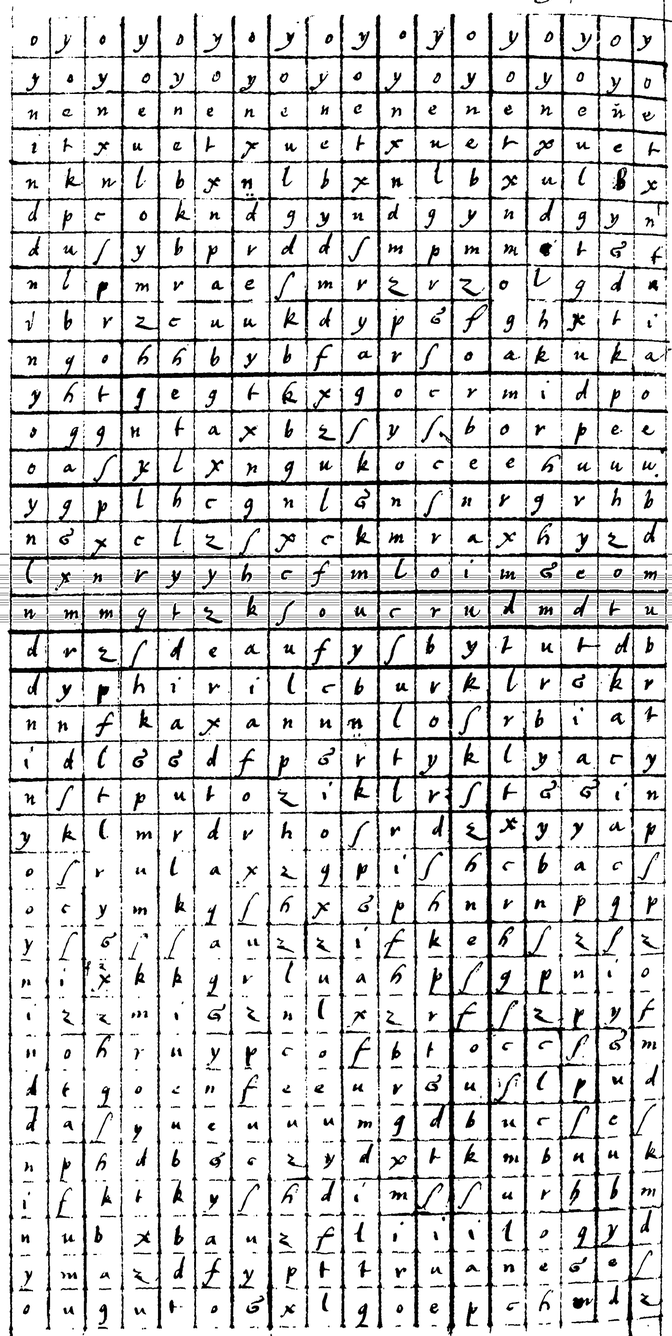
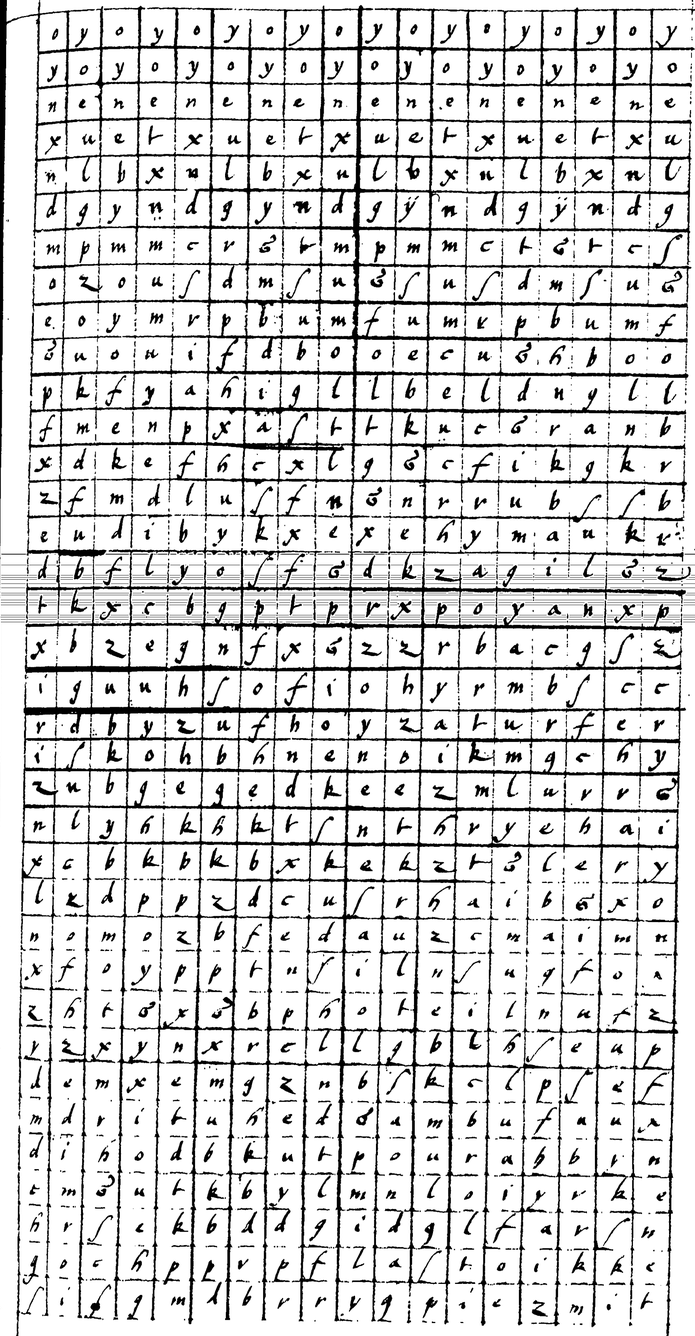
y	r	s	a	x	p	σ	h	n	r	e	a	y	c	s	σ	h	u
σ	ε	u	g	s	ε	i	y	e	h	k	g	t	l	p	u	z	y
i	o	e	σ	a	b	l	t	n	y	b	s	d	g	m	t	h	d
m	n	t	p	o	k	c	y	e	n	g	p	r	d	r	σ	o	m
o	x	l	m	n	a	e	n	t	x	h	u	i	s	b	i	e	c
e	m	k	d	s	i	t	x	l	s	q	r	u	k	f.r. r	u	u	s
s	u	b	f	u	a	x	n	b	u	h	y	m	i	h	b	y	k
u	m	a	h	b	c	a	p	p	k	z	a	i	r	t	k	o	s
m	l	x	z	d	h	f	r	c	n	o	i	e	h	a	m	n	i
c	o	f	b	f	k	x	i	r	a	g	f	σ	o	i	c	g	f
s	y	x	r	r	x	n	z	t	i	σ	m	f	g	f	e	σ	m
p	m	u	i	h	c	g	u	l	f	i	c	i	σ	m	d	m	l
f	o	e	z	k	s	a	y	c	i	z	e	z	i	c	σ	s	t
x	f	σ	f	m	r	m	x	s	r	l	b	b	l	z	i	i	k
u	x	y	x	d	y	d	c	k	i	b	d	σ	r	l	f	l	σ
l	f	σ	d	i	n	s	l	σ	p	p	r	s	b	n	u	c	k
t	c	k	t	r	a	u	c	k	σ	x	i	i	g	k	m	b	m



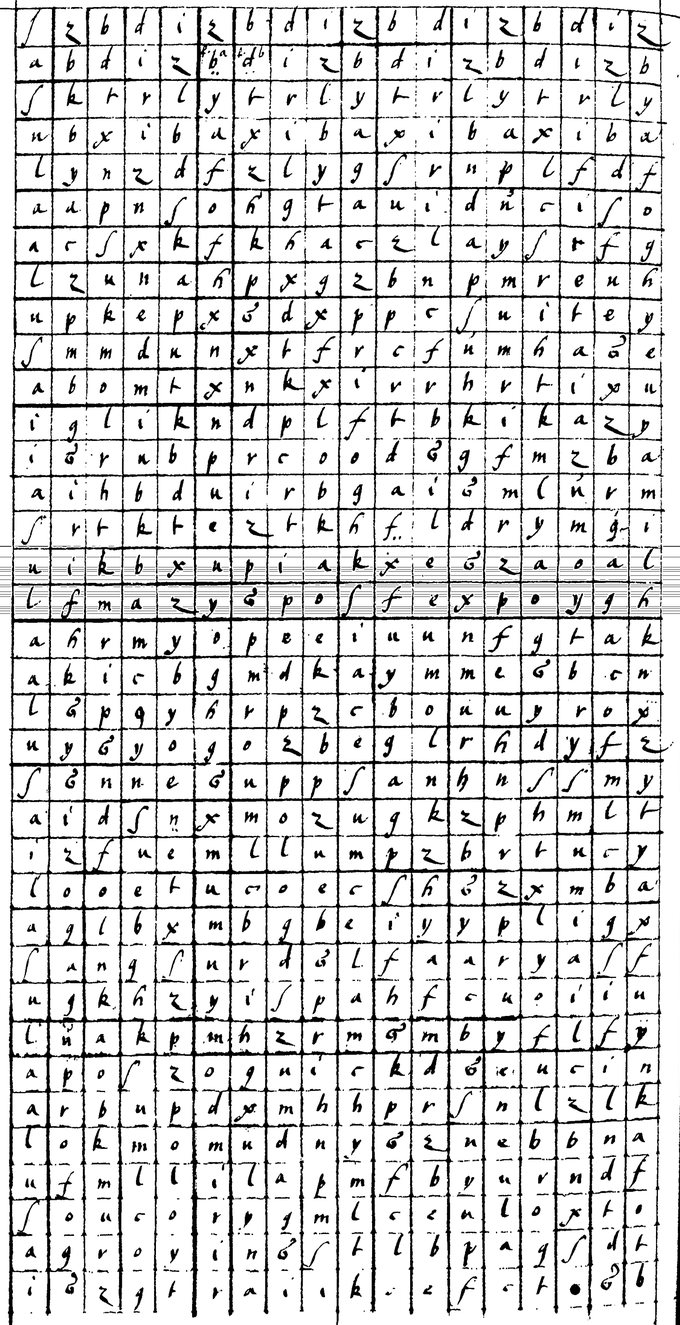




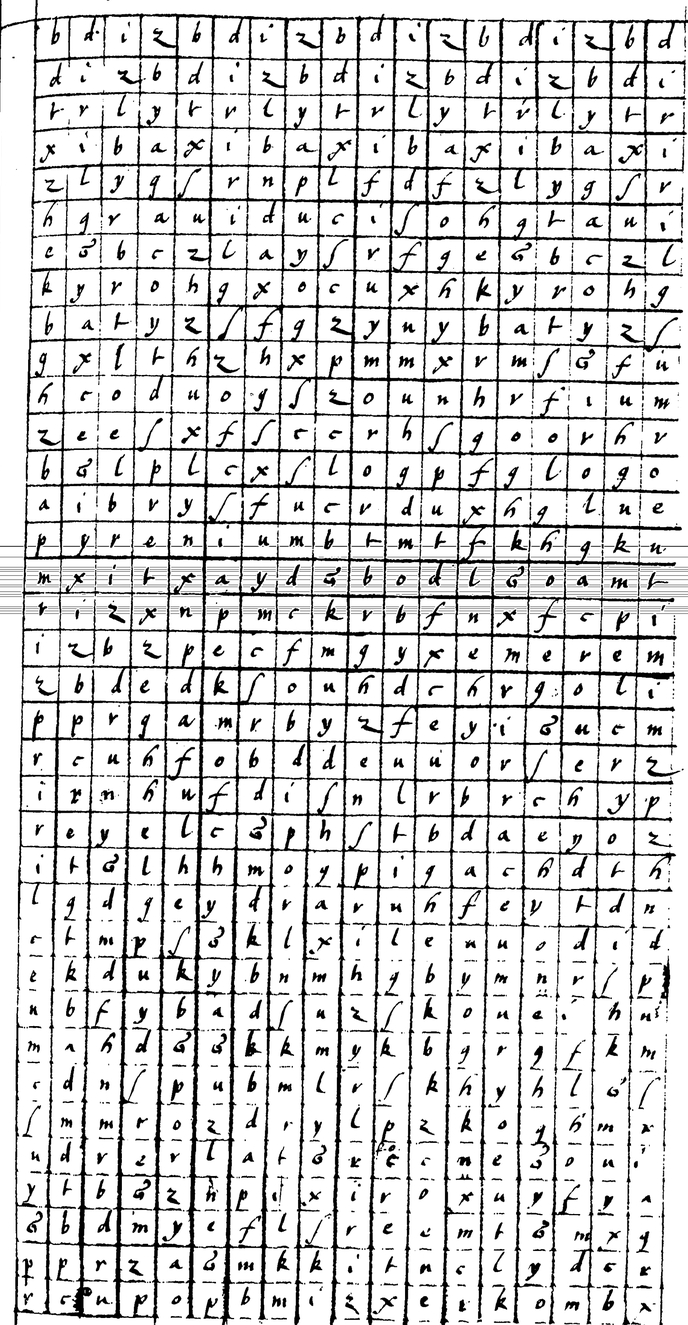




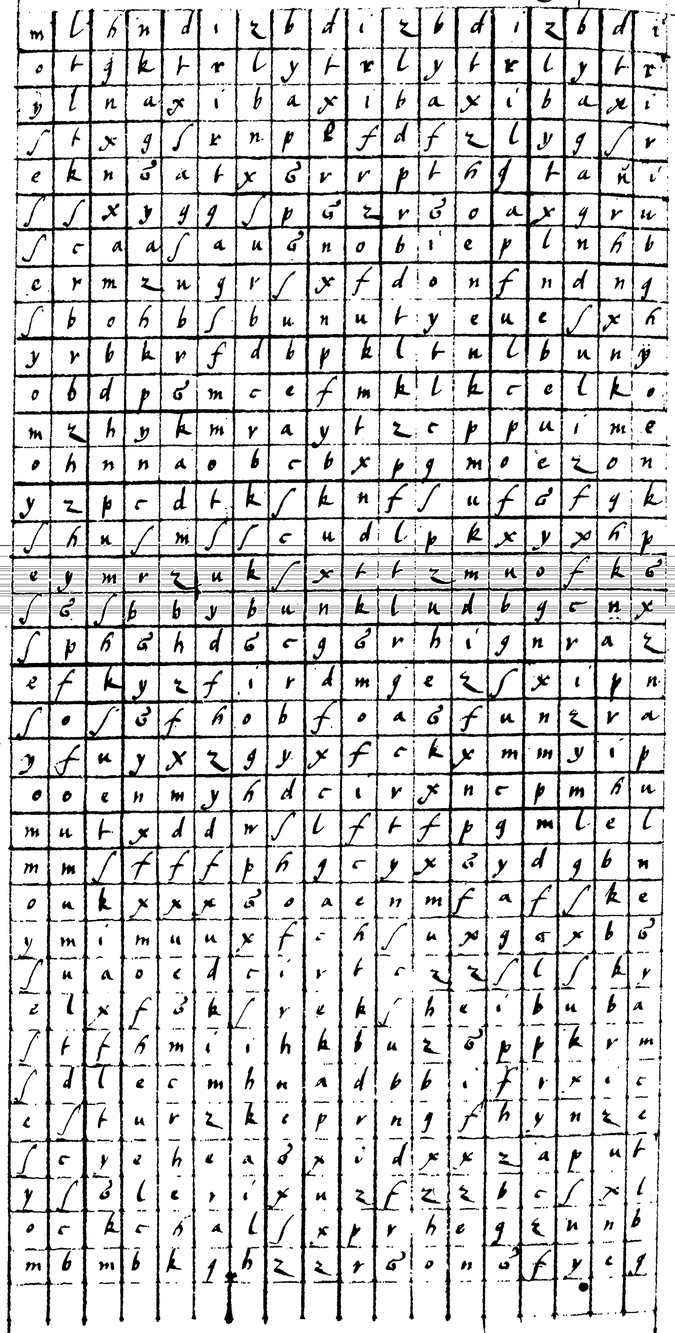
Tabula trigesima

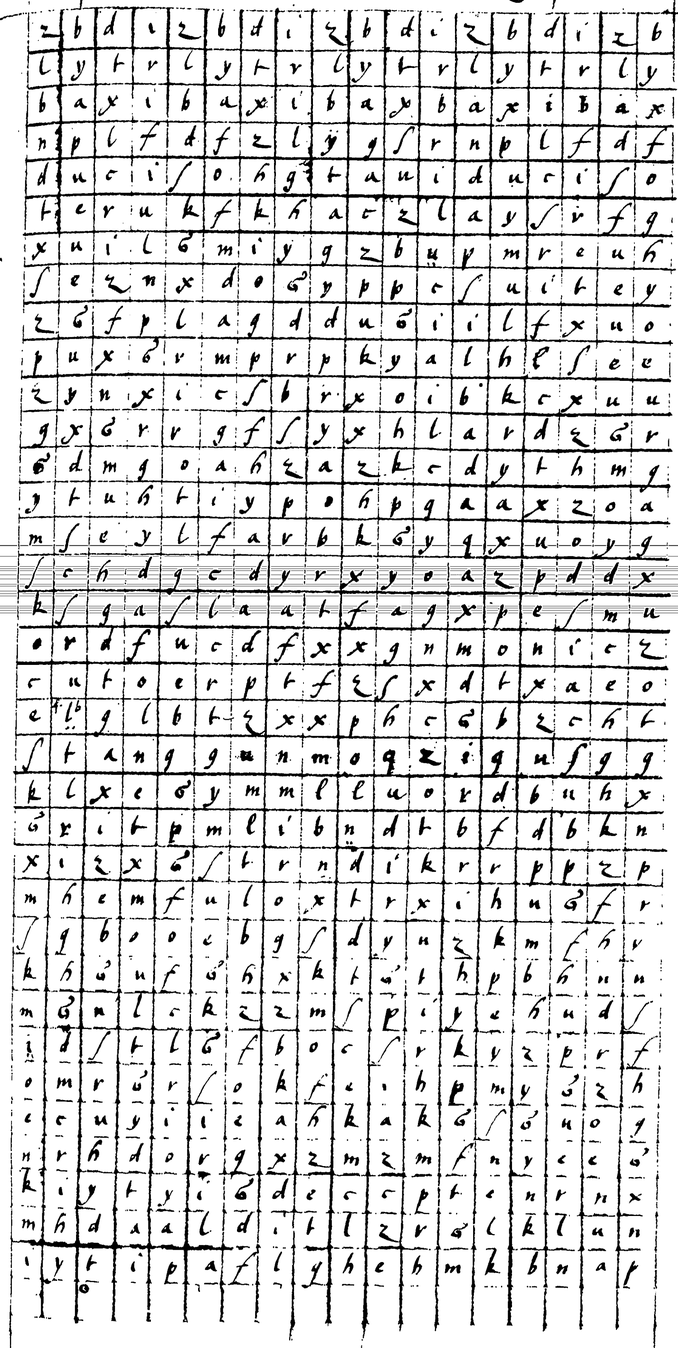


quinta Terræ



Tabula trigesima sexta magistri





1. Aries.

In coniunctione tripleri super vnum que dicitur prima in parte ignee nature que videtur esse in parte arietina rapte duodecim ☉ ♃ ♂ ☿ ♀ ♄ ♅ ♆ et xij. et xvi. et vi. et primum et viij et iunge in vno et compone nomen et ter pone illud in recto ordine et ser Gabrihel tabulam Nisram et vocue nomina illud quod est in eis anterius posterius et ser Gabrihel aliam tabulam nominatam que dicitur tabula Marsm et iste vocuerunt et transvoluerunt omnes illorum animos.

2. Taurus.

In iunctione tripleri super vnum que dicitur ♉ in parte ignee nature que videtur esse ♀ et Taurina, rapte viij et x. v. ij. xi. ♏ i. et iunge in vno et compone nomen et ter pone illud in recto ordine et ser Habebih tabulam Roeler et vocue nomina illud quod est anterius posterius et ser Habebih aliam tabulam nominatam releor et iste vocuerunt et transvoluerunt omnes illorum animos.

3. Gemini.

In iunctione tripleri super vnum que dicitur tertia in parte aeree nature que videtur esse ♊ Gemina rapte i. xiij. viij. xij. xvij. iij. et iunge in vno et compone nomen et ter pone illud in recto ordine et ser Habebih tabulam Somot et vocue nomina illud quod in eis est anterius posterius et ser Habebih aliam tabulam nominatam que dicitur Toimoi et iste vocuerunt et transvoluerunt omnes illorum animos

4. Cancer.

In iunctione tripleri super vnum que dicitur quarta in parte aqueo nature que videtur esse ♋ Cancrina rapte iij. xviij. vi. viij. xij. et iunge in vno et compone nomen et ter pone illud in recto ordine et ser Habebih tabulam Sfiape et vocue nomina illud quod est anterius posterius et ser Habebih aliam tabulam nominatam que dicitur apaisi et iste vocuerunt et transvoluerunt omnes illorum animos

5. Leo.

In iunctione tripleri super vnum que dicitur v. in parte ignee nature que dicitur esse ♌ Leonina rapte xi. xvi. xviij. viij. ij.

et i. iunge in vnum et compone nomen et ter pone illud in recto ordine et ser Habebih tabulam Orrase et vocue nomina, illud quod est anterius posterius et ser Habebih aliam tabulam nominatam, que dicitur esarro et iste vocuerunt et transvoluerunt omnes illorum animos.

6. Virgo

In iunctione tripleri super vnum que dicitur vi. in parte terree nature que videtur esse ♍ et Virginea rapte ij. xviij. x. viij. xvi. v. ♑, que in vno et compone nomen et ter pone illud in recto ordine et ser Habebih tabulam Osarue et vocue nomina, illud quod est anterius posterius et ser Habebih aliam tabulam nominatam que dicitur encaso et iste vocuerunt et transvoluerunt omnes illorum animos.

7. Libra

In iunctione tripleri super vnum que dicitur vii. in parte aeree nature que videtur esse ♎ et Sagittarina rapte v. vi. x. ♑ viij. ♐ ♑, et iunge in vno et compone nomen et ter pone illud in recto ordine et ser Habebih tabulam Suauir et vocue nomina illud quod est anterius posterius et ser Habebih aliam tabulam nominatam Rinaux et iste vocuerunt et transvoluerunt omnes illorum animos.

8. Scorpio

In iunctione tripleri super vnum que dicitur viii. in parte terree nature que videtur esse ♏ et Scorpina rapte viij. vij. iij. v. xx. x. in vno et compone nomen et ter pone illud in recto ordine et ser Habebih tabulam, raosar et vocue nomina illud quod est anterius posterius et ser Habebih aliam tabulam nominatam que dicitur Casoar et iste vocuerunt et transvoluerunt omnes illorum animos

9. Sagittarius

In iunctione tripleri super vnum que dicitur ix. in parte igneo nature que videtur esse ♐ Sagittariam rapte x. viij. iiij. xx. xij. ♑ et iunge in vno et compone nomen et ter pone illud in recto ordine et ser Habebih tabulam Zsalua et vocue nomina illud quod est anterius posterius et ser Habebih aliam tabulam nominatam que dicitur andasi et iste vocuerunt et transvoluerunt omnes illorum animos

10. Capricornus.

Ay iunctione tripleri supra vnm que dicitur x^a. ij parte aque nature que vocatur esse Ystrimina. tape. $i^{a\bar a}$. $t^{a\bar a}$. $viij^{\bar a}$. $vj^{\bar a}$. $i^{\bar a}$. $p^{a\bar a}$. $c^{\bar a}$. $vi^{\bar a}$. $bij^{a\bar a}$. et iunge ij vno et tompone nomly et ter pone illud ij ordo ordine et ser habebis tabulam Atroga et volue nomina illud quod est anteriùs posteriùs et ser habebis aliam tabulam Tomurtam que dicitur agoeta et ipse volvent et transvolvent omnes illorum animos.

11. Aquarius.

Ay iunctione tripleri supra vnm que dicitur xi^a ij parte diuine nature que vocatur esse Squarima tape. $b^{\bar a}$. $d^{\bar a}$. $v^{\bar a}$. $o^{\bar a}$. $i^{\bar a}$. $o^{\bar a}$. $x^{\bar a}$. $v^{\bar a}$. $xx^{\bar a}$. et iunge ij vno et tompone nomly et ter pone illud ij ordo ordine et ser habebis tabulam Sduolo et volue nomina illud quod est anteriùs posteriùs et ser habebis aliam tabulam Tomurtam que dicitur oloufs et ipse volvent et transvolvent omnes illorum animos

12. Pisces.

Ay iunctione tripleri supra vnm que dicitur xij^a ij parte diuine nature que vocatur esse Ystima et Taurima tape $x^{a\bar a}$. $x^{\bar a}$. $ij^{a\bar a}$. ij^{a}. $xiij^{\bar a}$. $xb^{\bar a}$. $xx^{\bar a}$. et iunge ij vno et tompone nomly et ter pone illud ij ordo ordine et ser habebis tabulam Aricaa et volue nomina illud quod est anteriùs posteriùs et ser habebis aliam tabulam Tomurtam que dicitur Facira et ipse volvent et transvolvent omnes illorum animos.

Saturnus

Ay iunctione tripleri supra vnm que dicitur xij^a ij parte diuine nature que vocatur esse Saturnina tape $v^{\bar a}$. $vij^{\bar a}$. $xi^{\bar a}$. $xij^{\bar a}$. $xb^{\bar a}$. $xbij^{\bar a}$. et iunge ij vno et tompone nomly et ter pone illud ij ordo ordine et ser habebis tabulam Ystese et ipse volvent et transvolvent omnes illorum animos

Iupiter.

Ay iunctione tripleri supra vnm que dicitur xij^a ij parte diuine nature que vocatur esse Zeus tape $xb^{\bar a}$. $xi^{\bar a}$. $xxi^{\bar a}$. $xx^{\bar a}$. $vi^{\bar a}$. et iunge ij vno et tompone nomly et ter pone illud ij ordo ordine et ser habebis tabulam niebon et ipse volvent et transvolvent et transvolvent omnes illorum animos

Mars.

Ay iunctione tripleri supra vnm que dicitur xij^a ij parte diuine nature que vocatur esse Mauhaurios tape $v^{\bar a}$. $vj^{\bar a}$. $xbij^{\bar a}$. $xiij^{\bar a}$. $bij^{\bar a}$. $iij^{\bar a}$. et iunge ij vno et tompone nomly et ter pone illud ij ordo ordine et ser habebis tabulam Olaiae et ipsa volvent et transvolvent omnes illorum animos.

. Sol.

Ay iunctione tripleri supra vnm que dicitur xbi^a ij parte ignee nature que vocatur esse Bociana tape. $bij^{\bar a}$. $vij^{\bar a}$. $xi^{\bar a}$. $xb^{\bar a}$. $xbij^{\bar a}$. $ij^{\bar a}$. et iunge ij vno et tompone nomly et ter pone illud ij ordo ordine et ser habebis tabulam Straba et ipsa volvent et transvolvent omnes illorum animos.

Venus.

Ay iunctione tripleri supra vnm que dicitur $xbii^{\bar a}$ ij parte aque nature que vocatur esse Nemesa tape $j^{a\bar a}$. $xij^{\bar a}$. $xi^{a\bar a}$. $xij^{a\bar a}$. $iij^{\bar a}$. $vj^{\bar a}$. et iunge ij vno et tompone nomly et ter pone illud ij ordo ordine et ser habebis tabulam Adamis et ipsa volvet et transvolvet omnes illorum animos.

Mercurius.

Ay iunctione tripleri supra vnm que dicitur xbm^a ij parte diuine nature que dicitur esse Mercurialis tape $vj^{\bar a}$. $xi^{a\bar a}$. $iij^{\bar a}$. $xi^{a\bar a}$. $iij^{a\bar a}$. $xbi^{\bar a}$. et iunge ij vno et tompone nomly et ter pone illud ij ordo ordine et ser habebis tabulam reuela et ipsa volvet et transvolvet omnes illorum animos.

Luna.

Ay iunctione tripleri supra vnm que dicitur xix^a ij parte aque nature que vocatur esse Lunara tape $x^{\bar a}$. $xij^{\bar a}$. $x^{\bar a}$. $xvij^{\bar a}$. $xxvi^{\bar a}$. et iunge ij vno et tompone nomly et ter pone illud ij ordo ordine et ser habebis tabulam vjsena et ipsa volvet et transvolvet omnes illorum animos

[illegible]

Ay iunctione [illegible] que dicitur [illegible] ij parte [illegible] nature que vocatur esse Gnea tape [illegible] ij vno et tompone nomly et ter pone illud ij ordo ordine et ser habebis tabulam meront et ipsa volvet et transvolvet omnes illorum animos

[illegible]

Ay iunctione [illegible] que dicitur [illegible] ij parte [illegible] nature que vocatur esse [illegible] tape [illegible] ij vno et tompone nomly et ter pone illud ij ordo ordine et ser habe

bis tabulam iliosu et ista voluet et transuoluet omnes illorum animos.

Agua

In iunctione triplici super unum quae dicitur xxii.a in parte aquae naturae quae videtur esse aquea cape viii.a v.a iiii.a xx.a iiii.a xix.a et iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebit tabulam oyniud. et ista voluet et transuoluet omnes illorum animos.

Terra

In iunctione triplici super unum quae dicitur xxiii.a in parte terrae naturae quae videtur esse terrea. Cape xix.a y.a x.a xiii.a xvii.a viii.a iunge in uno et compone nomen et ter pone illud in recto ordine et sic habebis tabulam iasula et ista voluet et transuoluet omnes illorum animos.

In iunctione quis erit in iunctione nomen suum triplici super unum et ter pone illud in recto ordine et sic habebis tabulam magistri quam debet ponere iuxta tabulam sui planete iuxta locum in quo debet planeta stare, unde ille habet domicilium suum in signo ordinario talem se absoluerit in qualibet illarum tabularum //

Agla	Primogenitus	On
Redemptor	Ely	Eloy
Iustorum	Genitor	Boy
Messias	Panton	hos
Veritas	Theon	Spiritus
Sothey	Sanctus	Unus
Radix	Virtus	Leo
Agyos	Paracletus	Alph.
Damadais	Trinus	Sacerdos
Iasim	Gratoy	Sother
Vitulus	Saday	Oeconomos
Eriszon	Misericors	Agathay

...diator

Mediator	Serpens	Soll
Erisma	Ittheron	Ionecob
Omnipotens	Erison	Van
Sapientia	Diuinitas	Boiar
Lapis	Ysus	Damad
Solus	Eryssderon	Agatabay
Borocado	Degrys	Eruszeide
Teron	Mirderon	Adelf
Nysoar	Buryl	Bunedigi
Burnyl	Soarly	Burburdich
Lael	Tornas	Lauainali

Altissime domine deus meus pater sancte Rex te per altissimum nomen tuum Agla ut confundas et compellas ut venias cum et mentibus istis, in meum amorem, ut sit meum fiat voluntatis tue in omnibus et per omnia.

Clementissime d. d. m. fili s. Sp. t. per clementissimum n. t. primogenitus ut c. et c. et R. et m. ista et ut m. f. u. m. o et per o.

Altissime d. d. m. spiritus s. r. t. p. ministrissimum n. t. on. ut c et c. et r. c et m. ista et ut m. f. u. i. o. et per o.

Acceptissime d. d. m. pater et fili et spes sancte. R t. per acceptissima nomina tua Agla. primogenitus, on ut c et c et r. c. et m. ista et ut m f. u. in o et per o.

Beatissime d. d. m. pater s. Sp. t. per beatissimum n. t redemptor ut. c. et c et R. c. et m. ista et ut m. s. u. i o et per o.

Benedictissime d. d. m. fili. s. Sp. t per benedictissimum n. t. eli. ut. c. et. c. et r. c. et m. ista et ut. m. f. u. i o et per o.

Benignissime d. d. m. spes. s. Sp. t per benignissimum n. t. eloy ut c et c et x. c et y. ista et ut m. f. u. in o et per o.

Bonissime d. d. m. pater et fili et spes s. Sp. t per bonissimum n. t. redemptor. sby. eloy. ut t. et c et x. c et m. ista et ut m. f. u. in o et per o.

Castissime d. d. m. p. s. R t. per castissimum n. t. [illegible] ut c et c et r. c et m. ista et ut m. f. u. i. o et per o.

Claryssime d. d. m. p. s. R t. per clarissimum n. t. [illegible] ut c et c.

Decorissime d. d. m. p. s. R t. per decorissimum n. t. bon ut cp.

Decebarissime d. d. m. p. f. s. Sp. t. per decebarissima n. t. [illegible] ut cp.

Dominantissime d. d. m. p. s. R t. per dominantissimum n. t. Spiritus ut cp.

Decentissime d. d. m. p. s. R. t. per decentissimum n. t. messias ut cp.

Decorissime d. d. m. f. s. Sp. t. per decorissimum n. t. Spantoy. ut cp.

Dilectissime d. d. m. s. s. Sp t per dilectissimum n. t. hob. ut cp.

Dulcissime d. d. m. p. vir f. et s. s. R t. per dulcissima n. t Messias, ab, Spantoy. hob. ut cp.

Excelsissime d. d. m. p. s. R. t per excelsissimum n. te Deitas. ut cp.

Excellentissime d. d. m. f. s. R. t per excellentissimum n. t. Theos ut cp.

Eminentissime d. d. m. s. s. R t. per eminentissimum n. t. Spiritus ut cp.

Electissime d. d. m. p. s. R t. per electissimum n. t. Deitas ut cp.

Elegantissime d. d. m. f. et. s. s. R t. per elegantissima n. t. Theos. Spiritus ut cp.

Felicissime d. d. m. p. s. R. t per felicissimum n. t Bothez ut cp.

Fidelissime d. d. m. f. s. R t per fidelissimum n. t Banitus ut cp.

Fortissime d. d. m. s. s. R t per fortissimum n. t Deus ut cp.

Fulgydissime d. d. m. p. s. R t per fulgydissimum n. t Bothez Banitus Deus ut cp.

Gaudissime [illegible]

Glorioissime d. d. m. p. s. R t per gloriosissimum n. t Deus ut cp.

Grandissime d. d. m. p. s. R t per grandissimum n. t Deus ut cp.

Gratissime d. d. m. p. s. R t per gratissimum n. t Deus ut cp.

Generosissime d. d. m. p. s. R t per generosissimum n. t Deitas ut

D ... vt cū.

D habilissime .d.d.m.p.s.R.t.p habilissimū.n.t. Agyos vt cū.

D honestissime .d.d.m.f.s.R.t.p̄r honestissimū.n.t. Yaxarchus vt cū.

D honoratissime .d.d.m.s.s.R.t p̄r honoratissimū.n.t Agya vt cū.

D humanissime nicisse .d.d.m.p.s.R.t p̄r humanissimū..n.t. Agyos vt cū.

D humillime .d.d.m.f.vt.s.s. t. p̄r humillima.n.t. Yaxarchus Agya vt cū.

D illustrissime .d.d.m.p.s.R.t p̄r illustrissimū.n.t Damadaios vt cū..

D insignissime .d.d.m.f.s.R.t. p̄r insignissimū. n.t. Tetimos vt cū.

D innocentissime .d.d.m.s.s. t. p̄r innocentissimū.n.t Sarabdos vt cū.

D iocundissime .d.d.m.p.s.R.t p iocundissimū.n.t Damadaios. vt cū.

D instirime .d.d.m.f.vt.s.s.R.t p instirima.n.t. Tetimos. Sarabdos vt cū.

D karissime .d.d.m.p.vt.f.vt.s.s.R.t p̄r karissimā.n.t Jasm. Gratoy. Gothar. vt cū.

D largissime .d.d.m.p.s.R.t p̄r largissimū.n.t. Vetulus vt cū.

D latissime .d.d.m.f.s.R.t p̄r latissimū.n.t Badaz vt cū.

D liberalissime .d.d.m.p.s.R.t p̄r liberalissimū.n.t Sacrinostas. vt cū.

D magnificentissime .d.d.m.p.s.R.t p̄r magnificentissimū.n.t Sacrinostas vt cū.

D clarissime .d.d.m.p.s.R.t p̄r clarissimū.n.t Badaz Ecclesiastes vt cū.

D maxime .d.d.m.p.s.R.t p̄r maximū.n.t Sacrinostas vt cū.

D misericordissime .d.d.m.p.s.R.t p̄r misericordissimū.n.t Mysericors vt cū.

D mediocrissime .d.d.m.p.s.R.t p̄r mediocrissimū.n.t Gratoy vt cū.

D mundissime .d.d.m.p.vt.f.vt.s.s.R.t p̄r mundissima.n.t Gnosticon Misericors, Gratoy vt cū.

D naturalissime .d.d.m.p.s.R.t p̄r naturalissimū.n.t mediator vt cū.

D nitidissime .d.d.m.f.s.r.t. p̄r nitidissimū.n.t. Sacrinostas vt cū.

D nominatissime .d.d.m.s.s.R.t p nominatissimū.n.t. Sol. vt cū.

D notissime .d.d.m.p.vt.f.vt.s.s.R.t p̄r notissima.n.t Mediator, Sacrinostas. Sol. vt cū.

D optime .d.d.m.p.s.R.t p̄r optimū.n.t. Gnosma. vt cū

D opulentissime .d.d.m.f.s.R.t p̄r opulentissimū.n.t Jotheroy vt cū.

D ornatissime .d.d.m.s.s.R.t p̄r ornatissimum.n.t Aquerob. vt cū.

D ordinatissime .d.d.m.p.vt.f.vt.s.s.R.t p̄r ordinatissimā.n.t Gnosma Jotheroy, Jonteob vt cū.

D patientissime .d.d.m.p.s.R.t p̄r patientissimū.n.t Omnipotens vt cū.

D preciosissime .d.d.m.f.s.R.t p preciosissimū.n.t. Gnosy. vt cū.

D pulcherrime .d.d.m.f.vt.s.s.R.t p pulcherrima.n.t Gnosy. Daniel vt cū.

D potentissime .d.d.m.p.s.R.t p potentissimū.n.t Omnipotens vt cū.

D quietissime .d.d.m.p.vt.f.vt.s.s.R.t p̄r quietissima.n.t Sapiens Dominus Bonus vt cū.

D regalissime .d.d.m.p.vt.f.vt.s.s.R.t p̄r regalissima.n.t Sapiens vt cū.

D rectissime .d.d.m.p.s.R.t p̄r rectissimū.n.t Deus vt cū.

D radiantissime .d.d.m.p.s.R.t p radiantissimū.n.t Daniel vt cū.

D regularissime .d.d.m.p.s.R.t p̄r regularissimū.n.t Angelus vt cū.

D rectissime .d.d.m.p.vt.f.vt.s.s.R.t p̄r rectissima.n.t Deus Dominus vt cū.

D sanctissime d·d·m·p·s·R·t· ✠ sanctissimu·n·t· Golub vt cu

D serenissime d·d·m f s· R t· per serenissimu· n·t· Grisderoy vt cu

D misericordissime d·d·m·s·s·R t· per misericordissimu· n·t· Agatabaj vt cu

D clementissime d·d·m·p·s·R t· per clementissimu· n·t· Golub vt cu

D sublimissime d·d·m f·et s·s·R t per sublimissimu·n·t· Grisderoy, Agatabaj vt cu

D timorosissime d·d·p·s·R t· per timorosissima·n·t· Borocado. Agrib Gruszede vt cu

D validissime d·d·m·p·s·R t per validissimu·n t Teroy vt cu

D veracissime d·d·m·f·s·R t per veracissimu·n·t· Mundroy vt cu

D venustissime d·d·m·s·s·R·t· ✠ venustissimu·n·t· Adef· vt cu

D venerabilissime d·d·m·p·s·r·t· per venerabilissimu·n·t· Teron vt cu

D victoriosissime d·d·m f·s·R t per victoriosissimu·n·t mundroy vt cu

D virtuosissime d·d·m s·s·R t per virtuosissimu n t Adef vt cu

Aygla primus dies ieunii obtinet f

Primogenitus castitati et mendacio presentes per spatium omnis diei ieiunet.

Dy dicit mundum aqua frigida vel calida et post mundos dentes in dui.

Redemptor dicit Pater noster unum diey et vesperas per tres partes corpus et dicto ante diey Ebeu.

Eli dicit per mortem unam virtutis gaudium flere.

Eloi dicit salutare in hominis in via vestis contra spiritum et diem do. Austria domini super illos qui tota die tribulant pro tali quod illos qui tribulant ad modum propositum volunt dicey. N

Iustorum obtinet confessio tali modo ℣ dne mis cu. f

Gentor debet pronunciare in aqua frigida per tot vices quot sunt littere in tuo nomine. Et Eboy similiter N

Messias petimet diri predicta confessio et tribus diebus ieiunare. Et Eboy similiter. N

Nomen lxxii. litteraru similiter debet observare et messias f n g

Panthoy dicit Pater noster diey hoc precepit baptista tenere per unum diey f

Veritas dicit dicat mil evangelia per mil dies in gaudet die unius ieiunando f

Theos dicit ut ieiunet per mensem in vebus pactis f

memoratam f

Spiritus dicit dicat tantum [illegible] f

substantia et gaudebat Nomen sancte spiritus f

Sothey dicit per dies dicey [illegible] f

Sanctus iubet teneri primum [illegible] f

obul f

Annus dicit Pater noster unum diey f

Agyos dicit et tenebas Agylla per [illegible] f

Sapor te

Paraclitus regit abstinere a mendacijs a medietate diei vsq3 ad
nonam et per illius duos dies confessiones. f

Alpha regit mundare ij aqua frigida vel calida ter ij uno die f

Damadays regit te custodire a mendacio per unum diem f

Trimus regit te fateri confessionem per unum diem et post per tres dies
ieiunare ad plenam cognitionem qui est trinus et unus f

Sacerdos regit te confiteri ter ij uno die et per unum diem sanctum
a mendacijs f

Jasym regit te per tres dies aqua mundari et quarto confiteri et re-
manere

Eratoy regit te fateri confessionem pro qualibet littera omnium duo
de tribus ij tribus ieiunare vsq3 ad quatuor f

Sother regit te observare ab omni fraude et mendacio

Titulus regit te per vii dies penitere ij ieiunio tertio die et
quatuor dies pro qualitate et substantia tua f

Sadayj regit te mundare aqua frigida vel calida per iii. dies tribus diebus
interpositis, inter unum et unum.

Decijnomos regit te observare a mendacio per unum diem et
tribus sequentibus diebus fateri confessionem

Griffoy regit te jejunare per unum diem f

Misericors regit te munere aqua [illegible]
nocte fateri confessionem

Ayabus regit te [illegible]
sancti qui est [illegible]
per tot diebus quot littere ab Ysabel ij hic nota tanta [illegible]
confessione

Mediator [illegible]
nomine f

Serpens [illegible]

possint deuenire. Regit te diuidere tantum quantum nomen tuum
transcenderit ij substantia et qualitate Deum sancte, sancte, sancte,
spiritus etc.

Hoff. regit te ieiunare per totum diem et rationabili submissi et me-
daria retinere per septimum unius diei.

Exiesma regit obedire et penitentiam facere ij ieiunio per tot dies
quot littere vocales sunt in hoc nomine et tot quot sunt semivocales
.i.l.m.n.r.s.x. debet superadiri penitentiam dictam.

Jatheroy. debet observare et tu salutes tot hominum quot mundos per
v. dies, cum sermonibus diuinis. Rugy, rugy, rugy dic dominum meum Salus
tua ego sum.

Jonecob. cum sub per 4or. dies regit tot quot soles mundari, cum sermo-
nibus diuinis. Rugy, rugy, rugy, dñm. m. S.t. e. sum.

Omnipotens regit ut mundaris aqua per iii. dies et ij quarto peni-
tentie te submittas et ieiunio per totum diem et post per iii. sequentes
dies fariais superadictam confessionem.

Griffoy regit in via confessionem pro qualibet littera unum diem
et de tribus et ij tribus diebus ieiunium ministre vsq3 ad quatuor et
plus iii. dies ij ieiunio.

Nan regit ut te observes ab omni fraude, ij mendacio et plus per diem
a mendacijs.

Sapientia regit te per [illegible]
tur die ieiunabit [illegible]
per octavas substantie et qualitatis et plus per [illegible]
sanctos unum ij ieiunium [illegible]

Immitas regit te mundare aqua [illegible]
festis diebus tribus et plus per duos dies terminatos ij confessione

Bona [illegible]
ij confessione et plus per [illegible]

Saptes regit [illegible]
[illegible]

Ysus cogit te mundare aqua .p. iij. dies, et inter unum diem et alium fac confessionem et plus .i. diem ieiunii.

Damad cogit te submittere te orationi infra tria miliaria ad illum sctm qui est de numero tue qualitatis pro quo debet illum agnoscere, et debes illuc ire tot vicibus quot litteras obtines in tuo nomine et plus per tot litteras quot sunt similiter in tuo nomine in ieiunio.

Solus cogit observare in decimo supradicti nominis, taliter ut non dimittatur qualitas.

Grisdecon cogit ieiunare et confessionem inter unum et alterum diem facere per .xii. dies. f.

Agathabay debet observari in ieiunio et penitentia et confessione uno die mixto in termino substantie et qualitatis f.

Dorocado debet observari per viii dies in confessione.

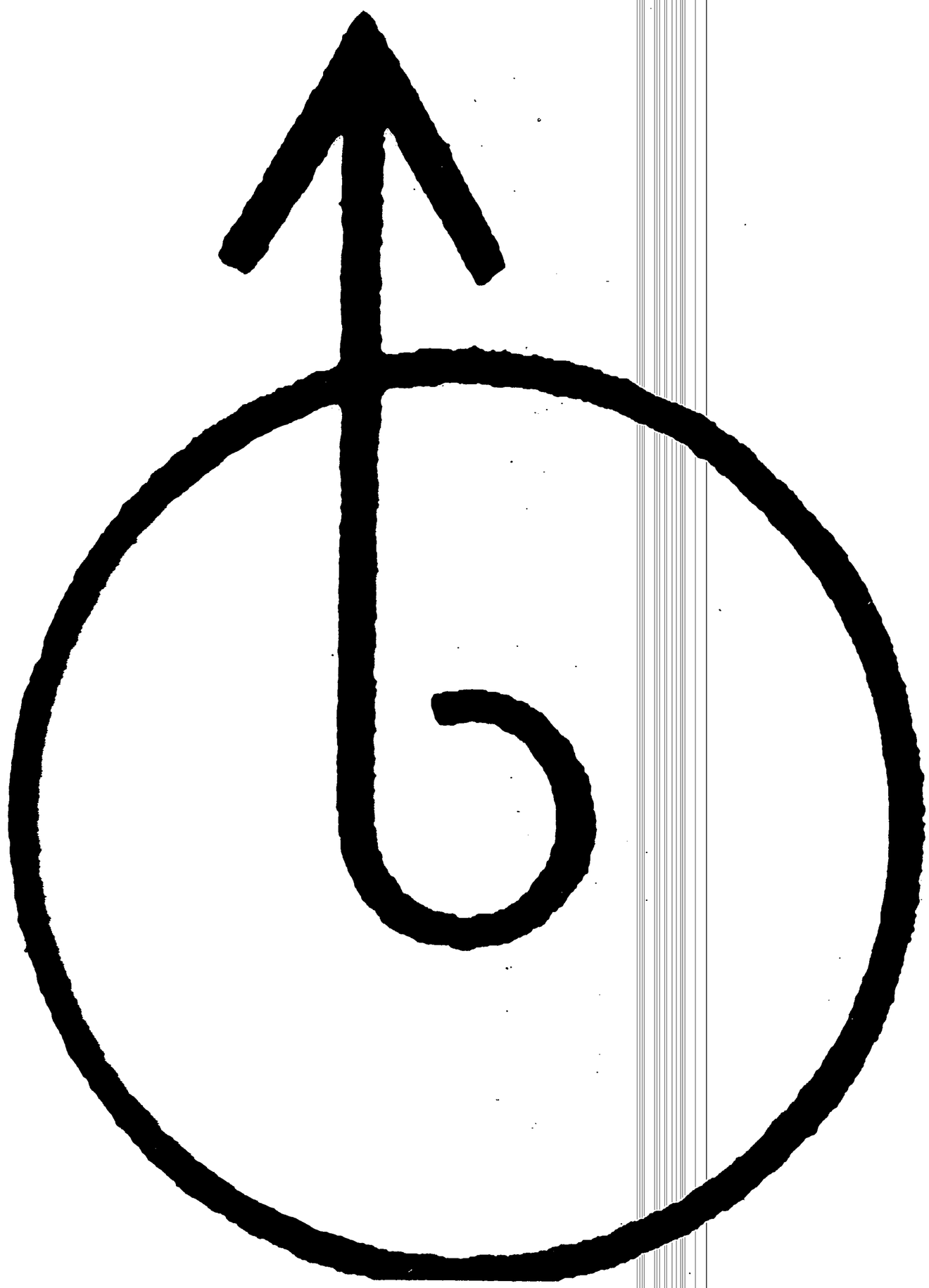
Degris decimum subte et qualitatis quarta pars in honore Boy observata in confessione et residuum in ieiunio.

Griszede debet observari per .xii. dies requirendo locum orationis in primis tribus diebus similibus separatione tua et sua et in ambobus terminis communibus et alios .iii. in confessione et residuum in ieiunio.

Teroy debet observare pro sexta parte nominis proprii ipsis adiunctionibus omnium numerorum s. substantie et qualitatis et illa pars occupat .xi. dies

Mirdecon debet observare in quo [illegible] ipsis [illegible] tantum [illegible] differentia, quia ipsum [illegible] in confessione

fol. 147



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A — I did so dividing it first into 4 ~~parts~~, & then every one of them into 10.

A — He called one by name Semiel, One came in & kneeled downe, and great fire came out of his Mouth. Michael said. To him are the Mysteries of these Tables knowne. & Michael said, Semiel (again) & by & by his answered, O God thou hast said, & thou livest for ever: & Semiel stood up, & flaming fire came out of his mouth, & then he said as followeth

Semiel — Mighty Lord; what wouldst thou wth this Tables,
Michael — It is the will of God thou fetch them hither:
Sem — I saw his Tables, Behold, these are his Tables, so whose they are.

A — There came in 40 white Creatures, all in white silk long Robes; And they like Children. And all they falling on their knees said, Thou only art holy among the Highest: O God, thy Name be blessed for ever.

A — Michael stood up out of his Chaire: & by & by, all his Legg^s^ seemed to be like two Pillers of Brass: and he as high, as halfe way to Heaven: And by & by his Sword was all on fire: And he shook or drew his Sword: over all those 40 their heads. The Earth quaked. And the 40 fell downe. And Michael, Semiel with a trembling voyce; and said. Declare the Mysteries of the Living God; our God: of One that liveth for ever:

Michael to Sem. 19.

Sem.

Sem — I am ready.

A — Michael shook over them with his Sword: & they all fell downe (and Uriel also) on his knees. And comonly at the shaking with the Sword, flaming Fire, like Lightning, did flash withall.

Mich — Note, here is a Mystery.

A — Then stept forth, One of the 40. from the rest: & opened his Breast, wch was covered with Silk, and there appeared a great T all of Gold,

Mi — Note the Number. ——— A — over this T, stood the Number of 4. on this fashion $\overset{4}{T}$.

A — The 40 all cryed, It liveth, & multiplieth for ever: Blessed be his Name.

A — That Creature did shut up his Bosome, & vanished away like Fire.

Mi — Place that in the first place: It is the Name of God.

A — Then there seemed a great clap of Thunder to be:

And so forth: And note that the whole second Booke, is nothing else but the Mysteries most Marvelous of Sigillum Dei; otherwise called Sigillum Veritatis, wherefore, I did but frame a little admonishment.

Note further; Almost all this Third Booke, was of the 7 Ensignes of Creation, whereof mention was here before made.

A — The Chaire was brought in again; and I asked, what it meant:

Uriel —

Lost.

Therein they are all comprehended: saving
certaine Letters, wch are not to be put in hand:
By reason that the Kings & Princes doe swerue
from God: And not God from the Kinge and
Princes. Which excellency is comprehended,
& is also manifest, in that Third & Fourth number,
Round about the sides [illegible] — [of the square Table] is every Letter of the 14 Names
of the 7 Kings and Princes.

Hereafter shall you perceiue, that the Glory of
this Table, surmounteth the glory of the Sun.
All things else that appertaine unto it, are all
ready prescribed, by your former Instruction,
God is the beginning of all things, but not after
one sort: Now to every one alike. But it is
three manner of worke with the names.

The One, in respect of Signification.
The second in respect of Conciliation.
The Third, in respect of the End and
determined Operation.

Now sr to what end would you weare your
Characters &c: But how doe I teach? The
Character is an Instrument applicable only to
Signification. But there is no Signification
(sir) but that wch doth proceed, & hath his
perfect Composition centrally, in the square
Number of 3 and 4. The Center whereof
shalbe equall to the greatest. Hereby you
may gather, Not only to what end, the Hebrew
Characters (wherewith those shall be signified)
is prepaired: But also the Nature of all
other Characters.

To

Some Number.

II, ^ or E.

Aprilis 29. 1583.

Signification.

To the second, — Δ — Conciliation you meane.
Il — The Table is an Instrument of Conciliation,
And so are the 7 other Characters, wch you call by the
Name of Tables: Squared out into the forme of
Arma: wch are proper to every King & Prince,
according to their Order.
Now to the last — Δ — Sr concerning the End &
determined Operation — Il — It only consisteth in
the Mercy of God & the Characters of these Booked, &c:
Set downe the Kings & their Princes, in a Table,
as thou knowest them, with their Letters backward
(Excepting their Arms) from the right hand to the
Left. Let Bolegor be the first, & Bornogo his
Prince, &c:

Δ. Note,

Δ — So all my Character or Lamyne of Signi-
fication are all the Names of the 7 Kings & of
the 7 Princes, perfectly as in the great Table.
(called ephemerides Mensa sedens) the Arms only,
being the first Letter common to them all) kept
back in memory.

De Sigillo Hmeth; al vocato Sigillo Dei.

Michael — I will shew thee in the mighty hands and
strength of God, what his Ensignes are:
The three Circles of his Eternity: comprehending
all vertue: The whole & sacred Trinity: Oh
Holy be he: Oh Holy be he: Oh Holy be he.
Δ — Uriel answered, Amen.
Mich — Now what will thou? Δ — I would
full fayne proceed according to the matter in hand.
Mich — Divide this out ward figure into 40 equall
parts, whose greatest Numbers are 4. See then doe
it presently.

Conciliation

Δ Note here it may appeare, y Bukmono is Prince to Byne per; & Blisdon Prince to King Enaspol.

Michaeli, 1582. Martij 19.

Vriel, 1603. May 5.

The 4 feete of the Table, must have A hollow thinge, of sweete Wood, whereupon they must stand. Within the hollowness thereof, they seales may be kept ~ unperished. One month to all for the use thereof

The silke must be of diuers colowre: the most ~ changeable that can be gotten. for who is able to ~ behold the Glory of the seat of God.

eodem tempore quo supra.

Δ The character or Sampne for me was noted (Cal: 1602. November) that it should contain some taken of my Name: And now in this, I accounte the true Character, of Dignification, I perceiue no peculiar marke or Letters of my Name.

Vriel — The Forme, in euery corner, considereth thy Name — Δ — you meane these to be a certaine shaddow of Delta — Vriel — well.

Vriel. Creationis Insigna.

Δ — What is the vse of these Tables (like Armes) & from what ground are they framed, or deriued?

Vriel — They are the Ensignes of the Creation, wherewithall they were created by God: known only by their acquaintance, & the manner of their deuise.

Vr. eodem tempore.

Δ — Have I rightly applied the dates to the Knights ~~names, in the other circumference of the great Circle or Globe~~

Vriel — The Dates are rightly applied to the Knights.

eod: tempo:

Δ — The Characters & Words, annexed to the Knight names, in the other circumference of the great Circle or Globe; how are they to be vsed?

Vr. — They are to be painted on sweete woode:

And

And so to be held in thy hand, as thou shalt haue cause to vse them.

11 Apr: 20 resig.

Sigillum Emeth, to be set in the midst of the Table.

II, Aprilis 20, 1603.

Grace, Mercy & peace, be vnto the liuely branches of this flourishing Kingdome. And strong art thou in thy glory, wch didst dost enclose the secret ~ parte of thy liuely workemanship: and that, ~ before the weake vnderstanding of man. Herein is thy power & magnificence opened vnto Man. And why? because thy diuinity & secret power, is here shut vp in numero Ternario, & Quaternario: A que principium, est fundamentum omnis hujus est sui sanctissimi Operis.

For if thou (o God) be wonderfull & incomprehensible in thyne owne substance, it must needes follow, that thy Workes are likewise incomprehensible. But so, they shall now beleiue, because they see: wch heretofore; could scarcely be beleiued. Strong is the Influence of thy supercelestiall power: and mighty is the force of that Name, which ouercometh all things. Let all power therefore rest in thee. Amen.

Leade out the Kings of the 4 quarters of the 4 Knights, and 4 Princes, And place them in a Table diuided by 12, and 4. the 4 spaces ~ being vppermost. And therein write in the vpper lyne, the Letters of the King, with the Letters of his Princes following next after his Name. And so of the six other: & their Princes. and wead them on the right hand, from the vpper part to the lowest. And thou shalt finde, them, the Composition of this Table.

II, the first of the 7 sons of Light. Aprilis 20. Ao: 1603.

Δ II, the liuing & sempre adherent Minister to K. Baligon & his names exprest in his Character. vide Nob: 21. an°: 1602.

Princes Hagonel. Novemb. 16.

I have spoken of it. Note it throughly. They are my servants. By them thou shalt worke Marvailes. My hower is yet to come. The Operation of the Earth is subject to my power. & I am the first of the twelve: My Seale is called Barces: and here it is.

P. Hagonel: eodem tempore.

In his Name with my Name, by my Characte, & this rest of my Ministers, are these things brought to pass,

1. These that ye here are Witches, Enchanters, Deceyvers & Blasphemers. That finally all they, that vse Nature, with Abuse: and dishonour him wch raigneth for ever.

2. The second Assembly were the Governours of the Earth, whose Glory if they be good, the Weapons wch we have taught them will augment: And sans-quarrelly (if they be evill) will pervert.

3. The Third Assembly are those, wch taste of Gods Mysteries, and drinke of the Fayre of Nature: whose minde are divided. some with Eye looking towards Heaven. the rest to the Center of the Earth: Vbi non Gloria, nec Bonitas, nec Bonum est:

It is wrought (I say) it is wrought (for thy understanding) by the Creatures of the Creatures, wch serve the Sons of Seniprihernity, whose Names thou hast written, and recorded to Gods Glory.

A Note. Mark this: All Spirits inhabiting within the Earth; whose their Habitation is of force, not of will: (except the Middest of any eight, wch I know not) are subject to this power hereof [pointing to his Seale] with this you shall governe: with this you shall unlock: with this (in his Name who raigneth) you shall discover their Treasuries. Secondly the Ministers of his power are six: whose Names containe y Letters aforesaid. Thirdly Tables do manifest.

Prince Butmono said this: But the Office is under King Bnaspol, whose Prince is Blisdon. The Mystery of this I know not yet: thou Blisdon will be found to be the proper Minister of King Bnaspol: vide A° 1582. May 5. of the making of Mensa Tabulæ, & of my Golden Lamynes.

By

¶ When thou wilt worke for any thing appertaining to the state of a good King, thou must call upon him, which is this Prince.

By whome ni generally, or by any one of them in particular wise: That shall worke for any Intent or purpose. Or concerning the Letters, particularly, They doe concerne the Names of 42. which 42 in generally, or One of them, doe & can worke, this destruction, hinderance or annoyance of the State, condition, or Degree as well for Body as Government of any wicked, or ill ruling Prince &c:

King Sarmara, Novemb. 17.

Venito Bobogel, Rex et Princeps Nobilitatis: Venito cum ministris: Venito singuam venito cum Satellitibus tuis, munitus.

King Sarmara, die 17. Nov.

[A this Note for the forme of calling]

Veni Princeps y Princeps, qui sunt: Equarum Principes: Ego sum Rex potens et mirabilis in Aquis; cuius potestas, est aquarum viscera.

K. Bobogel, to his Prince, eod. tempore.

Venito veni singuam! Adesto. Veni Rex. O Rex Rex, Rex, Equarum. Venito, Venito singuam! Docta magna est tua, & major autem mea potestas.

K. Sarm: eodem. 6.

Vitam dedit Deus omnibus creaturis. Venito. Veni Genius: Veni vita mortalium singuam venito Adesdum. Regnat Deus, O Venito. Nam unus ille, Regnat, et est vita viventium.

K. Sarm: eod. 6.

Venito, vita, nulla quies sed strides dentium.

K. Sar: in eadem temp.

Venito vos, qui cum mea estis potestate.

K. Sar: also Baligen, eod. tempore.

K. Sar: ad 1. Nov:

Behold, every one of these Princes must have his peculiar Table.

Thy Character must have the Names of the seven Angells written in the middest of Sigillum Dei vivi graven upon the other side, & a Circle. In the middest whereof, must the Stone be, wch was also brought wherein thou shalt at all times, behold (particularly) to thy selfe) the state of Gods People, through the whole Earth.

Vrieh, May 8. A° 1583.

This

Sigillum Æmeth.

Mich — Note: Δ. Then he brought in the Seale, which he shewed the other day: And opened his Sword: & bad the Skrier read: & he read — EMETH — Δ — Then the Sword closed up againe: and Michael said — This I doe open unto thee; because thou Marvayldst at Sigillum Dei, This is the Name of the Seale: which be blessed for ever. This is the Seale it selfe. This is holy: This is pure: This is for ever. Amen.

Michael, Marty 15. Ao. 1582.

As truly as I was with Salomon, so truly will I be with thee, &c.
I was with Salomon, in all his Works & Wonders.
Use me, in the Name of God, for all Occasions

Chap: 3.

¶ Some Remembrances of the Furniture and Circumstances necessary in the Exercise Heptarchicall.

King Carmara in the presence of Michael, Ao. 1582. Novemb: 17.

First cast thyne Eye unto the Generall Prince, Governour or Angell, that is Principalle in this World, Then place my Name whome thou hast already: Then the Name of him, that was shewed thee yesterday [with the short Coat] Then his power, with the rest of his six perfect Ministers. With these thou

shalt

shalt worke to a good end. All the rest thou maist use to Gods Glory. for every one of them shall minister to thy Necessities.

Moreover, whan thou workest, thy Feete must be placed upon these Tables, wch thou seest written last, comprehending 42. Letters & Names. But with this Consideration: that the first Character (wch is the first of the 7 in the former Booke, be placed upon the top of the Table; wch thou wast, & art, & shalt be comanded to have & use.

The Table,

Last of all the Ring: wch was appointed thee: wth the Lamyne comprehending the forme of thy owne Name: wch is to be made in perfect Gold: as is aforesaid.

Ring, Lamyne.

Even as God is Just, his Judgments, true, his Mercies unspeakeable: Soe are we the true Messagers of God, and our words are true in his Mercy for ever. Glory, O Glory be to thee, O most high God.

Lo, thus thou seest the Glory of Gods Creatures: whome thou maist use, with the Consideration of the day, their King, their Prince & his Character: The King & Prince governe for the whole day: The rest according to the six parts of the day. Use them to the Glory, Praise & Honor of him, which Created them, to the Laude & Praise of his Majestie:

King Carmara, Novemb: 20.

The Characters of the Kings are in the Globe; And of the Princes in the Heptagonon.

King Carmara, Novemb: 21.

The Sons of Light men, and their Sons, are Subject unto my Comandement. This is a Mysterie.

Vriel, Apr. 23. A°. 1583.

The Lord saith, I haue hardned the heart of One of you; Yea, I haue hardned him, as the Flynt, & burnt him together with the Ashes of a Cedar. To the intent he may be proved Just in my worke: and great in the Strength of my glory. Neither shall his minde consent to the wickedness of Iniquity. for, from Iniquity I haue chosen him, to be a first Earthly wittness of my Dignities.

Michael his manner of apparition

Δ. Vriel came in againe, & another with him, & ioyntly they two said together, Glorify God for ever. And now Vriel stood behinde, and the other sat downe in the Chaire, with a Sword in his right hand. All his head Glister'd like the Sun: the haire of his head was long, He had Wings: and all his lower parts seemed to be with Feathers. He had a Robe over his Body, & a great light in his left hand, he said, Wee are Blessed from the begining, and Blessed be the Name of God for ever:

Michael, Marty 11. A° 1582.

Δ, An innumerable Company of Angells were about him. And Vriel did leane on the square Table by. He that sat in the Chaire said then,

Go forward, God hath blessed thee;
I will be thy Guide.
Thou shalt attaine vnto thy Seaching
The world begins with thy doings.
Praise God.
The Angells vnder my power: shalbe
at thy Commandment.
Thou shalt see me,
I wilbe seene of thee.
I will direct thy living & Conversation.
Put vp thy Penne.

Δ — Now

Δ — Now Michael thrust out his right Arme with the sword: & bad the Skryer to looke, Then the Sword did seeme to cleave in two, And a great Fire flamed out of it vehemently. Then he tooke a Ring out of the flame of his Sword: and gaue it to Vriel, & said, The Strength of God is vnspeakeable. Praised be God for ever & ever:

Michael, Marty 14.

The Ring.

Δ — Then Vriel did make Coursy to him.

Mich — After this sort must the Ring be: Note it, &c: I will Reveale thee this Ring: wch was never revealed since the death of Salomon. with whome I was present: I was present with him, in strength & mercy. So, this it is. This it is wherewith, All Miracles & divine works & wonders were wrought by SALOMON. This it is wch I haue revealed vnto thee. This it is, wch Philosophie dreameth of. This it is, wch the Angells scarce know. This it is, & blessed be his Name: yea his name be blessed for ever, &c.

Mi-

cha-

el.

Δ — Then he layd the Ring downe vpon the Table: and said, Note. Δ — I noted the manner of the Ring in all points.

Δ — After that he threw the Ring downe vppon the Table, and it seemed to fall through the Table.

Michael — So shall it doe at thy Commandement:

Without this thou shalt doe nothing.

Nothing to be done without the Ring.

Blessed be his Name that compasseth all things. Wonders are in him, & his Name is Wonderfull. His Name worketh Wonders, from Generation to Generation.

Mich —

King Carmara, Novemb: 20. — So, thou thou seest the glory of Gods Creatures: whome thou maist use, with the consideration of the day, their King, their Prince & their Character: The King & Prince governe for the whole day: the rest according to the six parts of the day. Use them to the glory, praise & honor of him, wch created them, to the Laude & praise of his Matie.

King Bynemor die 20 Novemb: — Write this reverently. Note it with submission. What I speake hath not been revealed: no not in these last hymes of the second last worlde, &c: Thou shalt worke marvayloues marvaylously by my workmanship in the highest.

King Braspol, die 20. Novemb: — Unto my Prince (my Subject) are deliuered the Keyes of the Mysteries of the Earth: All things are Angells that governe under him: &c: Use them; they are, & shalbe, at thy Commandment.

King Braspen die 20. Novemb: — By me, thou shalt cast out the power of wicked Spirits. By me, thou shalt know the doings and practises of ~~wicke~~ evill men, And more then may be spoken or uttered to man.

King Carmara, 21. Novemb: — Quanta est hois infirmitas et corruptio, qui Angelis, idq suis bonis, fidem autem Deo vix, habet: & tia abundana facet, Mundi corruptiones in se hoent. Deus ñr, Deus ñr, Deus (inquam) ille ñr, Verus cum veris suis Angelis, eiq servientibus, semper verus est:
Petô quæ vis. Dixi: et quod dixi, Obumbratu est veritate, Justitia, et perfectione.
Hæc ——— ^ Holding up the mid rod:
Hic ——— ^ pointing to the end of the rod:
per hoc —— ^ pointing to the middest of it.

Et.

Et à mensura sine, nos, nram mensurabis potestatem. Age (inq^t) Quid vis: Obscurum enim Nihil est, quod per illum recepisti.

The Receptacle. — One thing is yet wanting: a most Receptacle &c: There is yet wanting a stone &c: One there is most excellent: hid in the secret of the depth &c: in the uttermost part of the Roman possession &c:

King Carmara, Novemb. 21. — So, the mighty hand of God is upon thee, &c: Thou shalt prevaile with it, with Kings, and with all Creatures of the world: whose beauty (in vertue) shalbe more worth then the Kingdoms of the Earth &c: Go towards it & take it up, &c: keepe it secret. Let no mortall hand touch it but thy owne.

M.1503. Mayes. — Thy Character must have the Names of the ~~five~~ Augells (written in the midst of Sigillum Emeth) graven upon the other side in 5 circles, in the midest whereof must the Stone be (wch was also brought) Wherein, Thou shalt at all times behold (privately to thy selfe) the State of Gods people, through the whole world.

Raphael, May 26. Cl^s. 1503. — Go: If thou shalt receive; Tarry: If you shall receive; Sleepe: If you shall see. But watch: If your eyes shalbe fully opened. One thing which is the ground & element of ~~thy~~ desire, is already perfected &c: Out of Heaven, Thou hast been instructed (of the lesser part) most perfectly.

All those before spoken of, are subject to thy Callinge: Of friendship at any hymes, know maist see them, & know what thou wilt.

Every one (to be short) shall at all hymes and seasons, obey thine direction in any thing &c:

One thing, I answer thee for all Offices. Thou hast in subjection all Offices. Use them when it pleaseth thee, and as thy Instruction hath been.

God lastly, and of his great mercies granted vnto thee. I haue answered thy doubting minde. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed vp, with the perfect knowledge of Gods Mysteries in his Mercies. Abuse them not. Be faithfull: vse allegey: God shall punish thee: & Banish Wrath. It was the *first and the greatest commandment. I Raigne by him, & Live by him, & which raigneth & liueth for euer.

*Annael gaue me that Caueandum: Nisi peccaui in the Preface as it were of all this Relation.

King Sarmara, die 17. Nou:

I haue shewed thee perfectly: Behold I teach thee again. O how merciefull is God, that reuealeth so great Secrets to flesh & blood? Thou hast 42 Letters. My Tables last, contained so many. &c.

King Sarmara, eod. tempe.

When thou wilt worke for any thing appertayning to the State of a good King, thou must first call vpon him, wch is thine Princes. Secondly the Ministers of his power are. &c. &c.

King Sarmara, eodem tempore.

In outward speech my words are true: I speake now of the vse of one of the first, that I spake of, or manifested yesterday. Said I not, & shewed I not, wch was the Gouernment of Princes, for as it is a Mystery to farder matter, so is it a purpose to a perfect vse. If it rule worldly Princes; how much more shall it worke with the Princes of Creation? Thou desirest vse, I teach thee vse. And yet the Art is to be past, A farder vnderstanding of all sciences, that are present, or yet to come. Gold hath farder vertues, then only in the eating: Gold his farder condition, property and quality, then in melting or coman vse, so things there are in Nature; with Nature and about Nature. Thou art Dignified, &c.

Last of all thy Ring, wch was appointed thee; with the Lamyne comprehending the forme of thy owne Name, which is to be made in perfect Gold, as is aforesaid.

The King. King Sarmara, eodem tempore.

Thou shalt be comforted; But respect the world to come; whereunto thou art prouided; and for what end; and that in what time. Serue God truly, Serue him iustly. Great care is to be had with those that medle with Princes Affaires: Much more consideration with whome, thou shalt medle or vse any practise. But God hath shadowed thee from destruction; He preserueth his faithfull, & shadoweth the Iust, with a Shield of Honor. None shall enter into the knowledge of these Mysteries with thee but thine worker: Thy estate with the Princes (now reigning) shall shortly be amended: Her fauour encreased, wth the good will of diuers, that are now deceiuers. Thy hand shall shortly be their helpe: and thou shalt doe wonderfull and many benefitts (to the Augmenting of Gods Glory) for thy Country. Finally God doth enrich thee with knowledge, & of thy selfe hath giuen thee vnderstanding of these worldly vanities. He is mercifull, & vnto his good creatures neither haue, doe, nor will forgett thee. God doth bless you both: whose Mercy, Goodnes & Grace, I pronounce & offer vpon you. I haue said Deo, Deo, Deo, at length, but not too late.

King Sarmara, eodem tempore.

King Bobegel, Nouemb: 19.

[Note, King Bobegel, said this of my attaining to such Mysteries, as the Ministers vnder him made shew of.]

King Carmara, Novemb: 19. of King Bobogel his Princely Ministers.

What doth the Heaven behold, or the Earth conteyne, that is not, or may be subdued, formed & made by these? what Learning grounded vpon Wisdome, with the excellencies in Nature, cannot they manifest?

One in Heaven they know;
One, & all in Man they know;
One, & all in Earth they know.

Measure Heaven by a part (my meaning is by these few) Let God be glorified, his Name praised, his Creation well taken, & his Creatures well vsed.

Vriel. May 5. Ao 1543.

We that standeth in the Middest of the Globe signifieth Nature: Whereupon, in the first point, is the vse & practise of this worke: That is to say, as concerning the first part, for it is said: The Booke containeth Three kindes of Knowledge.

The knowledge of God truly.
The Number & Seing of his Angels perfectly.
The begining & ending of Nature Substantially.

Chap. 2.

Of John Dee, his principall, and in manner peculiar Interest, to exercise the Doctrine Heptarchicall.

Ao 1542. Vriel, Nov: 15. Michael.

Vltima est hæc ætas vra, quæ tibi revelata erit:

The Mysteries of God have a tyme: And Behold, Thou art provided for that tyme.

The sons of light men, and their Sons, are subject vnto my

my Comandement: This is a Mysterie, I have spoken of it: Note it throughly: They are my Servants: By them, Thou shalt worke Marvailes. Prince Hagonel, Nov: 16.

There are Kings fals & vniust, whose power as I have subverted augmented & destroyd, so shalt Thou. Prince Hagonel, Novemb. 16.

The second Assembly were the Governours of the Earth: whose Glory (if they be good) the Weapons we have taught thee, will augment: and, consequently (if they be evill) pervert. Idem eodem tempore.

I am Bornogo; This is my Seale: This my true Character. What thou desirest me, shalle fulfilled. Glory to God. Behold, Behold, to Behold my mighty power consisteth in this. Learne Wisdome by my words. This is wrought for thy Erudition, what I instruct thee from God. Looke vnto thy charge truly: Thou art yet dead. Thou shalt be revived. But oh blesse God truly. The Blessing that God giveth me: I will bestow vpon thee by permission. O how mighty is our God: which walked on the waters; wch sealed me with his Name; whose glory is without end. Thou hast written me, but yet dost not know me; Vse me in the Name of God: I shall at the tyme appointed be ready. I will manifest the workes of the Seas: and the Miracles of the Deepe, shalbe knowne. Prince Bornogo, Nov: 16. Prince Befafis, eadem die.

Behold, thou desirest, and art sick with desire: I am the disposer, though not the Composer of Gods Medicines. Thou desirest to be comforted & strengthned in thy Labours: I minister vnto thee the Strength of God. What I say is not of my selfe: Neither that which is said to me, is of themselves: but it is said of him which liveth for ever: These Mysteries hath King Carmara, the 17. Novemb:

God

Kuig Sarmara. Novemb: 19.

This worke shall haue relation to tyme present, and present vse; To allystirios far exceeding it: And finally to a purpose & Intent: whereby the allajesty & name of God, shall & may, and, of force, must appeare, with the apparition of his Wonderes and Marvailes yet vnheard of. Dixi.

A. Note. Ou allichael & Vriel, at the bigining of these reuealed allystiries were present & gaue Authority to Sarmara, to order the whole Hipstarchicall Reuelation: so, at the conclusion, they appeare: agains & Raphael with them: And allichael concludes the second Book (of this particular Revelation, Hipstarchicall) with these words following.

Michael. Novemb: 19.

Mercifull ou^r our God, & glorious ou^r his Name, w^ch (in his) his Creatures, according to his owne sentt Judgment. This Art is the first part of a threefold Art, Joyning allan (with the knowledge of the world, the 2 Government of his Creatures, & the 3 Light of his allajesty) vnto him: (o Jesu vnto him) wch is Strength, Medicine, and allergy to those that feare him. Amen.

Kuig Sarmara. Nob: 21. in the Appendix of 2 Second Booke.

Thou hast a Worke of three proportions in Esse: of Seaven in forme, wch is (of it selfe) diuided by a Number Sabbinarie: Of the Course, Estate, & Determination of things Aboue, things Neat, & things Below, wch of it selfe is pure, perfect, & without Blemish. &c:

Kuig Sarmara Novemb: 21.

O God, how easie is this first vnderstanding. Thou hast bin told perfectly, plainely & absolutely, Not only the Condition, Significs, & Estate of all things that God hath framed: But also, withall, thou wart deliuered the most perfect forme & vse of them, &c:

Kuig Sarmara Novemb: 17.

Euen as God is iust, his Judgments true, his Mercies vnspeakable: So are we the true Messagers

9 l

of God, and our words are true in his Mercies for ever. Glory, (o Glory) be to thee, o most high God.

Now you touch the world, & the doings vpon Earth. Now we shew vnto you the lower world. The x Gouernours that worke & rule vnder God. By whome you may haue power, to worke such things as shalbe to Gods Glory, profit of yor Country, & the knowledge of his Creatures, &c: We proceede to one God, One knowledge, One Operation. Venite filii, Behold these Tables: Heere^n lye their Names, that worke vnder God vpon Earth: Not of the wicked, but of the Angells of Light. The whole Gouernment doth consist in the hande of 49 (in God his Power, Strength, Mercy & Justice) whose Names are heere^n euident, excellent & glorious. Marke these Tables, Marke them, Record them to your Comfort. This is the first knowledge. Heere shall you haue wisdome. Halleluiah. Mighty & Omnipotent art thou, o God, God God, Amongst thy Creatures. Thou fillest all things, with thy excellent foresight. Thy Glory be amongst vs, for euer. A. Amen.

Michael Aprilis 29. a^o 1582. 49.

The Fountaine of Wisdome is opened, Nature & shalbe knowne. Earth with his seuerall disclosed. The Elementes with their powers iudged. &c:

Vriel.

Behold, & teach: There are 49 Angells glorious & excellent, appointed for the Gouernment of all earthly Actions: which 49 doe worke & dispose the will of the Creator: Limitted from the bigining, in strength, power, & glory. These shalbe subject vnto you. In the Name & by Inuocating your the Name of God, who doth lighten, disposes, and comfort you, &c:

Vriel, Aprilis 29. A^o 1582.

What

In the Booke De Heptarchia Mystica
I found a little loose bit of pay wthd
30 R
see where it had been torne away

DE HEPTARCHIA MYSTICA
(Divinis, ipsius Creationis, stabi Legibus)
Collectaneorum.
Liber primus.
Cap. i.

Of the Title and generall Contents of this Booke, some needefull Testimonies.

Beware of wavering: Blot out suspition of us, for we are Godes Creatures that have Raigned, doe Raigne, & shall Raigne for ever. All our Mysteries shalbe knowne unto you. &c: — An° 1582. Novemb. 16.

Behold, these things, & their Mysteries, shalbe knowne unto you: Reserving the Secrets of him, that Raigneth for ever [the voyce of a multitude answered saying] Whose Name is great for ever. — Bralges, the last of the 7 Princes concluding the first Booke hereof wth his words.

Open yor Eyes, & you shall see from the highest to the Lowest. The Peace of God be upon you. — King Carmara. eodem tempore.

Venite, Gradatim repetamus Opera Dei: &c: — King Carmara. Nov: 17.

Unius est Deus, et unum est opus nrm. — Prince Hagonel.

Nota.
Δ. Lib° Creationis, 1° Principes, Loquebatur magnalia Dei; at secundo, Reges maxime hoc faciunt.

Δ Note — very many came upon the convex Superficies of the Transparant Globe, and said

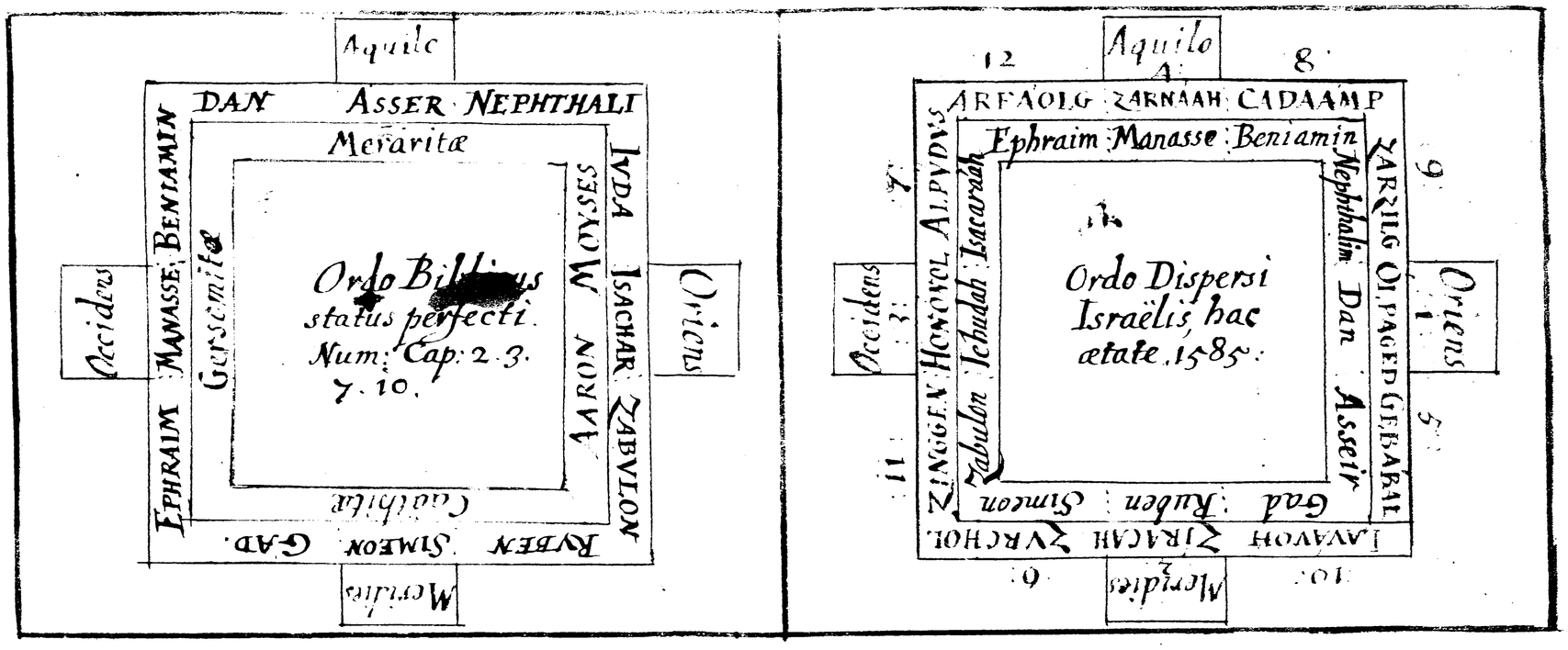
Parata sumus servire Deo nostro.

Thes.

In septenarijs totus Mundus circumagitur
omnium quæ & viva gignuntur, & quæ nascuntur.
Septem quidem sunt (quorum est maxima
potentia) Primogeniti Angelorum Principes, &c:
(Clemens Alex: strom: Lib: 6.

Coppied from Dr. Isac's Originall,
with my owne Hand
E Ashmole

Nonaginta Sum partium Seriis continua	Partium Terræ Nomina ab hominibus imposita.	Partium Terræ Nomina Diuinitus imposita.	Diuinæ Impositionis Caracteres Symmetrici.	Bonorum Principum Aereorum Ordines Sphærici.	Bonorum Ministrorum in vltimo Ordine Quadripartitus Numerus.	Bonorum Ministrorum in vltimo Ordine Quadripartitorum Numerus Totalis	Angeli Reges, Aereorum Ordinum et 12 Tribuum Præsides.	Tribus Populi Israëlitici in Dispersione	Plagæ Mundi Tribubus Dispersis assignatæ.
88.	Afnan	Taóagla		Ordo 30 TEX	1. 4632	27532	12. ARFAOLG	Ephraim	Aquilon: dex:
89.	Phrygia	Gemnimb			2. 9636.		4. ZARNAAH	Manasse	Aquilonaris
90.	Creta	Advorpt			3 7632.		3. HONONOL	Iehudah	Occidentalis
91.	Mauritania	Dozinal			4 5632		6. ZVRCHOL	Simeon	Aust: Sinis:



82.	Idumian	Labnixp	⊔	Ordo 28 BAG	1. 2630.	18066	10. LAVAVOTH	Gad	Aust: dext.
83.	Fœlix Arabia	Focisni	LM		2 7236		9. ZARZILG	Nephthali	Oriens dex:
84.	Metagonitidim	Oxlopar	VZ		3 8200		6 ZYRCHOL	Simeon	Aust: sinist.

85.	Assyria	Vastrim	——	Ordo 29 RII	1. 9632	21503	3. HONÓNOL	Iehudah	Occidentalis
86.	Affrica	Odraxti	L		2 4236		4. ZARNÁAH	Manasse	Aq̃lonaris
87.	Bactriani	Gomziam	⊔		3. 7635		12. ARFÁOLG	Ephraim	Aq̃lon: dex:

30

12

76.	Gorsin	Pophand	⌐¬	Ordo 26ꝙ DES	1. 9232	18489	12. ARFÁOLG	Ephraim	Aq̃lon: dex.
77.	Hispania	Nigrána	⌐		2. 3620.		9. CADAÁMP	Beniamin	Aq̃lon: sinist.
78.	Pamphilia	Bazchim Kim	⌐		3 5637.		12 ARFÁOLG	Ephraim	Aq̃lon: dex.

79.	Cacidi	Saziãmi	⌐	Ordo 27ꝙ ZAA	1. 7220.	22043	2 ZIRACAH	Ruben	Australis
80.	Babylon	Mathula	⌐		2 7560		4. ZARNÁAH	Manasse	Aq̃lonaris
81.	Median	Orpãmb	⌐		3. 7263.		5 GEBÁBAL	Asseir	Orient: Sin.

89

70.	Media	Orcămir n		Ordo 249 NIA	1. 8200	24796	4. ZARNÁAH	Manasse	Aquilonaris
71.	Arriana	ki Chialps			2. 8360.		10. LAVÁVOTH	Gad	Austr: dex
72	Chaldea	Soágeel			3. 8236		11. ZINGGEN	Zabulon	Occid. dex

73.	Serici populi	Mirzind		Ordo 252 VTI	1. 5632	18201	4. ZARNÁAH	Manasse	Aquilonaris
74.	Persia	Obuăors			2 6333.		2. ZIRACAH	Ruben	Australis
75	Gongatha	Ranglam.			3. 6236		12 ARFAOLG	Ephraim	Aq^i lon: dext:

64.	Apulia	Ozidaïa	ʎ	Ordo 22ᵍ LIN	1. 2232.	6925	12. ARFÁOLG	Ephraim	Aquilon: dex.
65.	Marmarica	PARÁŎAN			2. 2326.		1. ÓLPAGED	Dan.	Orientalis
66	Concaua Syria	Calzirg dg	⌴		3. 2367.		12. ARFAOLG	Ephraim	Aq^i lon: dex.

67.	Gebal	Ronŏamb	⌴	Ordo 23ᵍ TOR	1. 7320	21915.	4. ZARNÁAH	Manasse	Aq^i lonaris
68.	Elam	Onizímp	⌴		2. 7262		10. LAVÁVOTH	Gad	Aust: dex
69.	Idunia	Zaxănin	⌴		3 7333		11. ZINGGEN	Zabulon	Occid: dext.

58.	Tolpam	Zildron.	♑	Ordo 20 CHR	1. 3626	14889	5 GEBÁBAL	Asseir	Orien. Sin.
59.	Carredoma	Parziba	♐		2 7629.		3 HONÓNAL	Iehudah	Occidentalis
60.	Italia	Totocan	♏		3. 3634.		7; ALPVDVS	Isacarah	Occid. Sinist.

61.	Brytania	Chirspa	♑	Ordo 21 ASP	1. 5536	16829.	12 ARFÁOLG	Ephraim	Aq. Lon. dext.
62.	Phenices	Toantom	♐		2 5635		9 CADAÁMP	Beniamin	Aq. Lon. Sinist.
63.	Comagina.	Vixpalg dg	♏		3 5650.		6 ZVRCHOL	Simeon	Aust. Sinist.

52	Carthago	Nabaŏmi.		Ordo 189 ZEN	1. 2346	19311	5. GEBÁBAL	Asseir	Orien: sin:
53.	COXLANT	ZAFĂSAI			2. 7689		7. ALPVDVS	Isacaraáh	Occid: sinist.
54.	Idumea	Yalpam b			3. 9276		12. ARFÁOLG	Ephraim	Aqlon: dext.

55.	Parstauia	Torzóxi		Ordo 19 POP	1. 6236	15356	12. ARFÁOLG	Ephraim	Aqlon: dext:
56.	Celtica	Abaiond			2 6732		8. CADAÁMP	Beniamin	Aqlon: sinist.
57	Vinsan	Omăgrap			3 2388		11. ZINGGEN	Zabulon	Occid: dext:

46	Sauromatica	Cucarpt	⊓	Ordo 169 LEA	1. 9920	28390	2. ZIRACAH	Ruben	Australis
47.	Æthiopia	Lanacon	⊐		2. 9230.		3. HONONOL	Iehudah	Occidentalis
48.	Fiacim	Sochial (ki)	⊓		3. 9240		12. ARFAOLG	Ephraim	Aqlo: dextra.

49.	Colchica	Sigmorf	⊽	Ordo 17(TAN	1. 7623	17389	2. ZIRACAH	Ruben	Australis
50.	Circiniaca	Aydropt	⊽		2. 7132.		1. OLPAGED	Dan	Orientalis
51.	Nasamonia	Tocarzi.	⊽		3. 2634.		9. ZARZILG	Nephthalim	Orien: dex.

40.	Paphlagonia	Tedoand	⊤	Ordo 14 9 VTA.	.1. 2673.	20139	.5. GEBÁBAL	Asseir	Orien: sinis:
41.	Phasiana	Viuipos			.2. 9236		.7. ALPVDVS	Isacaraáh	Occ: Sinist.
42	Chaldéi	Oóanamb			.3. 8230.		.12. ARFÁOLG	Ephraim	Aqlo: Dext:

43.	Itergi	Tahando		Ordo 15 q OXO.	.1. 1367.	4620.	.9. ZARZILG	Nepthalim	Orien: dex:
44.	Macedonia	Nociabi			.2. 1367.		.10. ~~ALPVDVS~~ LAVÁVOTH	Gad	Aust: dext:
45.	Garamantica	Tastoxo.			.3. 1886.		.12. ARFÁOLG	Ephraim	Aqlo: dextra.

23

14

	34.	Onigap	Tapamal.		Ordo 12 9 LOE	1. 2658.	13821	6. ZVRCHOL	Simeon	Austr: sinis.
	35.	India major	Gedoons			2 7772		8 CADAÁMP	Beniamin	Aqilon: sinist.
Ambrial	36.	Orchenij	Ambriel			3 3391		2. ZIRACAH	Ruben	Australis

	37.	Achaia	Gecáond		Ordo 13 9 ZIM	1. 8iii	15684.	10. LAVÁVOTH	Gad	Aust: dext.
	38.	Armenia	Lapărin			2. 3360		1. ÓLPAGED	Dan.	Orientalis
	39.	Cilicia Nemrodiana	Docepax			3. 4213.		7. ALPVDVS	Isacaraáh	Occi: sinis=

28.	Caspis	LEXARPH		Ordo 10 ZAX	1 8880.	~~11~~ ~~ZINGGEN~~	11 ~~Zabulon~~ ZINGGEN	Zabulon	Occ: dextra
29.	Germania	COMANAN			2 1230.	11727	7 ALPVDVS	Isacaraáh	Occi: sinistr
30	Trenam	TABITOM			3. 1617		9 ZARZILG	Nepthalim	Orien: dextra

31.	Bythinia	Molpand	⌊ Z	Ordo 11 ICH	1. 3472.	15942	10 LAVÁVOTH	Gad	Aust: dex
32.	Græcia	Vsnárda	⌊⌊		2 7236		6 ZVRENOL	Simeon	Austr: sin.
33.	Licia	Ponŏdol	⌐		3 5234.		3 HONÓNOL	Iehudah	Occidentalis

22.	Mantiana	Zamfres	[illegible]	Ordo 8 ZID	1. 4362	13900	5. GEBÁBAL	Asseir	Orien: sinis:
23.	Soxia	Todnaon	[illegible]		2. 7236		1. ÓLPAGED	Dan	Orientalis
24.	Gallia	Pristac	[illegible]		3. 2302		9. ZARZILG	Nephthalim	Orien. dext

25	Illyria	Oddiorg	[illegible]	Ordo 9 ZIP	1. 9996	17846	3. HONÓNOL	Iehudah	Occidentalis
26	Sogdiana	Cralpir	[illegible]		2. 3620.		10. LAVÁVOTH	Gad	Aust: dext:
27	Lydia	Doánzin	[illegible]		3 4230.		9. ZARZILG	Nepthalim	Orien: dex:

16.	Numidia	Saxtomp		Ordo 6º MAZ	1. 3620.	20040	5 GEBÁBAL	Asseir.	Ori: sinistr
17.	Cyprus	Vauaamp			2 9200.		12 ARFÁOLG	Ephraim	Aqlon dex
18.	Parthia	Zirzird			3 7220.		5 GEBÁBAL	Asseir	Orien: sinis

19	Getulia	Obmăcas p		Ordo 7º DEO	1. 6363.	20389	4 ZARNÁAH	Manasse	Aquilonari
20.	Arabia	Genadol			2 7706		3 HONÓNOL	Iehudah	Occidentalis
21.	Phalagon	Aspiăon			3 6320.		11. ZINGGEN	Zabulon	Occ: dext.

Nonagenta & noni Partiu Series Continua.	Partium Terræ Nomina ab hominibus imposita.	Partium Terræ Nomina Diuinitus imposita.	Diuinæ Impositionis Characteres Symmetrici.	Bonoru Principum Aëreorum Ordines Sphærici.	Bonoru Ministrorum vniuscuiusq Ordinis Numerus Tripartitus.	Bonoru Ministroru in Ordinibus Tripartitorum Numeri Totales.	Angeli boni Aëreoru Ordinum et 12 Tribuum Præsides.	Tribus Populi Israëlitici in dispersione.	Plagæ Mundi Tribibus dispersis assignatæ.
10.	Thebaïdi	Thotanfp		Ordo 49 PAZ	1 2360.	11660.	10. LAVAVOTH	Gad.	Austr: dex:
11.	Parsadal	Axziarg			3000		10. LAVAVOTH	Gad.	Austr: dex.
12	India	Pothnir.			6300.		12 ARFAOLG	Ephraim	Aqlon. dex

Nonagenta & noni Partiu Series Continua.	Partiu Terræ Nomina, ab hominibus imposita.	Partium Terræ Nomina, Diuinitus imposita.	Diuinæ Impositiones Characteres Symmetrici.	Bonoru Principum Aëreoru Ordines Sphærici.	Bonoru Ministroru vniuscuiusq Ordinis Numerus Tripartitus.	Bonoru Ministroru in ~~Ordinibus~~ Ordinib Tripartitorum ~~Numerus~~ Numeri Totales.	Angeli boni Aëreoru Ordinum, et 12 Tribuum Præsides.	Tribus Populi Israëlitici in dispersione.	Plagæ Mundi Tribibus dispersis assignatæ.
13	Bactriane	Lazdixi		Ordo. 5? LIT.	1. 1630.	16738.	1. OLPAGED	Dan.	Orientalis
14	Cilicia	Nccamal			2 2306.		7 ALFVDVS	Isacaraah	Occi: Sinis:
15	Oxiana	Tiarpax.			3 5802.		11 ZINGGEN	Zabulon.	Occi: dextr

Nonaginta & unius Partium Series Continua.	Partium Terræ Nomina ab Hominibus imposita	Partium Terræ Nomina, Diuinitus imposita.	Diuinæ Impositionis Characteres Symmetrici.	Bonorum Principum Aereorum Ordines Sphærici.	Bonorum Ministrorum vniuscuiusq Ordinis Numerus Tripartitus.	Bonorum Ministrorum in ordinibus Tripartitorum Numeri Totales.	Angeli Reges, Ordinum Angelicorum Aereorum, et etiam Tribuum Israelitiarum Præsides.	Tribus Populi Israelitici in dispersione.	Plagæ Mundi Tribibus dispersis assignatæ.
4.	Cappadocia	Doăgnis	[illegible]	Ordo 2ᵘ ARN	1 3636	15960	4 ZARNÁAH	Manasse	Aquilonaris
5.	Tuscia	Pacásna	[illegible]		2 2362.		2 ZÍRACAH	Ruben	Australis
6.	Parua Asia	Dialíŭa	[illegible]		3 8962		2 ZIRACAH	Ruben.	Australis

Nonaginta & unius partium series Continua.	Partium Terræ Nomina ab hominibus imposita.	Partium Terræ Nomina Diuinitus imposita.	Diuinæ Impositionis Characteres Symmetrici.	Bonorum Principum Aereorum Ordines Sphærici.	Bonorum Ministrorum vniuscuiusq Ordinis Numerus Tripartitus.	Bonorum Ministrorum in Ordinibus Tripartitorum Numeri Totales.	Angeli boni Aereorum Ordinum et 12 Tribuum Præsides.	Tribus Populi Israelitici in dispersione.	Plagæ Mundi Tribibus dispersis assignatæ.
7	Hyrcania.	Samăpha.	[illegible]	Ordo 3ᵘ ZOM	1. 4400.	17296	9 ZARZILG	Nephthalim	Orien: dextr.
8	Thracia	Virochi	[illegible]		2 3660		7 ALPVDVS	Isacaraáh	Occ: sinistr.
9	Gosmam	Andíspi.	[illegible]		3 9236.		10 LAVÁVOTH	Gad.	Austr: dextr.

Quando dividebat Altissimus Gentes, Quando separabat filios ADAM, constituit terminos populorum, iuxta numerum filiorum Israël

Moyses, in Cantico Deuter: 32.

Et habebat murum magnum, et altum, habentem portas Duodecim: et in portis, ANGELOS Duodecim et Nomina inscripta, quæ sunt Nomina Duodecim Tribuum filiorum Israël.

Apocalypseos. Cap: 21.

A°. Dni 1585. May 2. stylo novo. Cracoviæ.

Liber Scientiæ, Auxilij, & Victoriæ Terrestris

Nonaginta & unius Partium Series Continua.	91. Partiũ Terræ Nomina ab Hominibus imposita.	91. Partiũ Terræ Nomina Diuinitus imposita.	91. Divinæ Impositionis Characteres Symmetrici.	30. Bonorũ Principum Aëreorum Ordines Sphærici.	Bonorũ Ministrorũ uniuscujusq Ordinis Numerus Tripartitus.	Bonorũ Ministrorũ in singulis Ordinibus Tripartitorũ Numeri Totales.	12. Angeli Reges ipsis 30 Ordinib. predominantes qui 12 etiam Tribuũ Præsides sunt.	12. Tribus Populi Israelitici, in Dispersione.	4. Plagæ Mundi, Tribubus Dispersis assignatæ.
1.	Ægyptus	Occŏdon	[illegible]	Ordo 1ꝰ LIL	1. 7209	14931	9. ZARZILG	Nephthalim	Orien. dext.
2.	Syria	Pascomb.	[illegible]		2. 2360		11. ZINGGEN	Zabulon	Occid. dext.
3.	Mesopotamia	Valgars.	[illegible]		3. 5362		7. ALPVDVS	Isacaraáh	Occid. sinistr.

16

Liber Scientiæ, Auxilij, et Victoriæ Terrestris,

Anº: 1585.

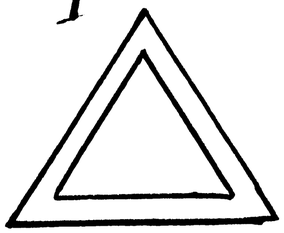
Maij 2º.

stylo novo

Cracoviæ

in Polonia

per



Collectus ex præmissis

in Libº. 1º & alijs.

Note, that in the Originall there followed 10 Leaves
& a Preface wch were ruled with black lead lynes, from
the top to the bottome, but nothing were written thereon.

Coppied from Dr Dee's Originall,
with my owne hand

E Ashmole

Lil	1
Arn	2
Zom	3
Paz	4
Lit	5
Maz	6
Deo	7
Zid	8
Zip	9
Zax	10
Ich	11
Loe	12
Zim	13
Vta	14
Exo	15
Lca	16
Tan	17
Zen	18
Esp	19
Chr	20
Asp	21
Lin	22
Tor	23
Mia	24
Vii	25
Des	26
Zaa	27
Fag	28
Ror	29
Tze	30

O you heavens which dwell in the first Ayre, are Mighty
Madriax ds praf **LIL** chis Micáodz

in the parts of the Earth, and execute the Judgment of the highest by
Saanir Caósgo od fisis balzizras Iaida

to you, it is said, Behold the face of your God,
nonca gohúlim Micma adoian **MAD**

the beginning of comfort: whose eyes are the brightnes
Ia od bliorb Sabaoóáona chis Luciftias

of the heavens: which provided you for the government
peripsol ds abraasa nonef netaaib

of the Earth, and his unspeakable varieties furnishing
Caosgi od tilb adphabt damploz toóat

you, with a power understanding, to dispose all things
nonef gmicál zoma Lrasd tófglo

according to the providence of him that sitteth on the holy Throne
mark ysarry Idoigo

and rose up in the beginning, saying, The Earth
od torzulp iaó daf gohol Caosga

Division
let her be governed by her parts and let there be
tabacrd saanir od Christéos yr poil

in her, that the glory of her may be alwaies drunken-
tiobl Busdirtilb noaln paid orsba

and vexed (drunk) in it self: Her course: let it run.
od dodrmni zylna El zaptill parmgi

with the heavens: and as an handmaid let her serve them
peripsax od ta Qurlst bocapS

One season let it confound another: And let there be
Lanem oz obe symp. od Christéos

no creatures upon, or within her, the same: All
Agtltorn hire q tiobl Lel, Ton.

her motives let them differ in their qualities: And let there be
paanld Lilzmo asprian, Od Christéos

The rationable creatures of the Earth's fellow-
no one creature equall with another:
Agltor torn parach asymp, Cord ziz

let them vex and wade out one another: And
dodpal od fifalz ls mnad, Od

the dwelling places let them forget their names: The works of man
fargt bams omaoas, Conisbra

and his pomp, let them be defaced: His Buildings
od auauox te nug, Ors cátil

let them become slaves for the beasts of the field: Confound
noasmi labges, Leuthmong, vnchi

her understanding with darkness For why? Yet repenteth me
comptill ors. Bagle Mzóóab

I made Man. One while let her be knowne, and another while
elcoraziz. Lcapimáo ixomaxip od cacocasb

a stranger: Because she is the Bride of an Harlot,
gohau. Bagtan pii tianta ababalpid

and the dwelling place of him that is fallen: O you heavens, arise, Torzu
od fisparpt tobcocarsim. Madriax,

the lower heavens underneath you, let them serve you: Governe.
Cadriax orocha (Ka) aboápsi. Fabiori

those that governe: Cast downe: such as fall:
priax arlabas. Adrpan corsta debix.

Bring forth with those that encrease: Old and young: the weather:
Yolcam gmuzi arccazion. Odyiasb qlare

No place let it remaine in one number: old and diminish,
Ripir paaoxl oaptaco. Uml en gohsar

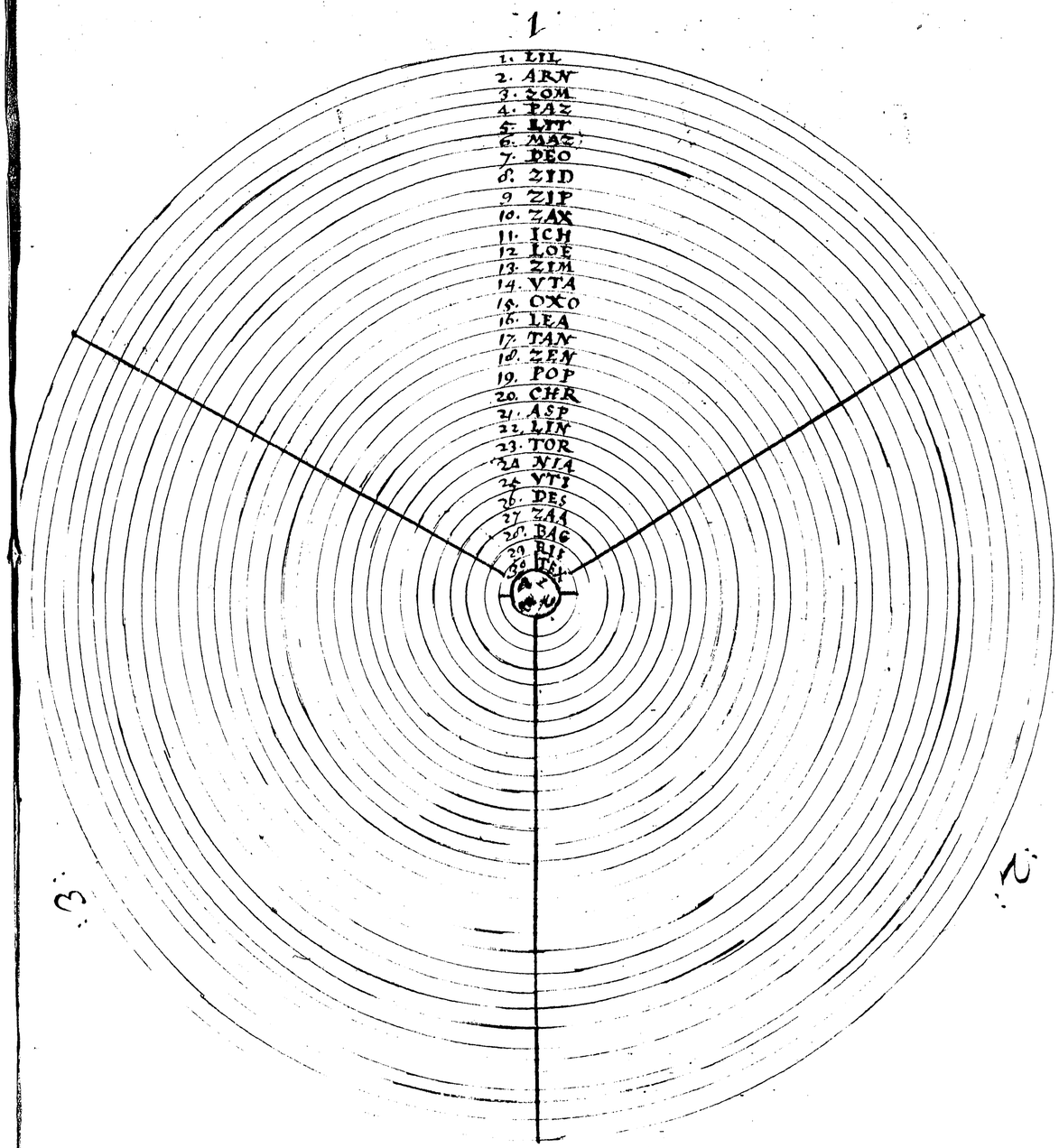
Arise, Move,
Vnlth the Stars be numbered: **TORZU ZACAR**
caosg Aolpeai comps.

and Appeare before the Firmament of his mouth which
od ZAMRAN aspt sibsi butmóna ds

he hath sworne unto us, in his Justice: Open the Mysteries
Surzas tia baltan: Odo cicle

of your Creation: And make us partakers of undefiled knowledge.
Qáa: od Ozazma plapli Iadnámad.

O thou mighty light and burning flame of Comfort
Ils Micaólz Olpirt ialprg Bliors
which openest the glory of God to the center of the earth
ds odo Busdir oiad ouoars caólgo
In whome the secrets of truth 6332: have their abiding
Casarmg Laiad cran brints cafafam
which io called in thy knigdome IOVE and
ds ivmd aqlo adóhi MOZ od
not to be measured Be thou a wyndow of comfort unto me
ma óf fas Bolp Comóbliort pambt
Move and shew your selves Open the mysteries
ZACAR od ZAMRAN odo cicle
of yo: Creation Be freindly unto me for I am the servant of the same your God
Qäa, Zorge lap zirdo Noco MAD
the true worshipper of the Highest.
Hoath Iaida.



Ôthou second flame the house of Justice wch hast thy begining
Ils viuiälprt Salman balt ds acroodzi
in glory: and shalt comfort the Just: which walkest
busd od bliŏrax balit dsinsi
on the earth with feete 8703: that understand and
caosg dg lusdan Emod dsom od
in the God of Strech forth
seperate creatures: great art thou and Conquer
tliob drilpa gch yils Mad zilodarp
Move and shew your selves Open the Mysteries of yor Creation
ZACAR od ZAMRAN odo cicle Qäa
Be freindly unto me for I am the Servant of the same your God the true worshipper of the Highest
zorge, lap zirdo Noco MAD hoath laïda

Othou Third flame whose wyngo are thorno
Ils dialprt soba vpäah chis nanba
to stir up vexation: and hast 7336: Lampo living
zix lay dodsih od brint Faxs hubäro
going before the whose God io Wrath in Angre
tas tax ylsi, sobaiad Ivonpo vnph
Gyrd up thy Loynes and hearken Move and
Aldon dax il od toátar: ZACAR od
shew your selves open the mysteries of yor Creation Be freindly unto me
ZAMRAN odo cicle Qäa, Zorge
for I am the servant of the same your God the true worshipper of the Highest.
lap zirdo Noco MAD hoath laïda

Ô you Sonnes of fury the daughters of the Just which sit
Norómi bagie (ghi) pasbs oïad ds trint
vpon :24: seates vexing all creatures of the earth with age
mirc ol (ob) thil dods tolham caósgo Homin
which have vnder you :1636: Behold the voyce of God
n u I doubt ds brin oroch Quar Micma bial oïad
the promise of him which is called amongst you Furye, or Extreame Justice
aisro tox dsivm aái Baltim
Move and shew your selves open the mysteries of yo: Creation
ZACAR od ZAMRAN odo cicle Qäa,
Be freindly vnto me for I am the servant of the same your God the true worshipper of the Highest.
Zorge, lap zirdo Noco MAD, hoath laïda.

Ô thou the governor of the first flame vnder whose wyngs are
Ils tabäan Liálprt casarman vpaähi chis
:6739: which weave the earth with drynes which knowest
darg (dg) dsocido caósgi orscor ds ömax
the great name Righteousnes and the Seale of Honor
monasci (s) Baéöuib od emétgis iaiädix (y)
Move and shew yo: selves open the mysteries of yo: Creation
ZACAR od ZAMRAN, odo cicle Qäa
Be freindly vnto me for I am the servant of the same your God the true worshipper of the Highest.
zorge, lap zirdo Noco MAD, hoath laïda.

O you that rayng in the South and are :28:
Nonci dsonf Babage od chis ob
the Lanterno of sorrow bynde vp yo: girdles and visit vo
hubaio tibibp allar atraah od ef
Bring downe your trame :3663: that the Lord
drix fafen Mian ar Enay
may be magnified whose name amongst you io Wrath.
ovof Soba dooain aai 1VONPH
Move, I say, and shew yo: selves open the Mysteries of yo: Creation
ZACAR gohus od ZAMRAN, odo cicle Qaa,
be freindly vnto me for I am the servant of ye same yo: God, The true worshipper of the Highest.
Zorge, Lap zirdo Noco MAD, Hoath Iaida

O you Swords of the South which have :42: eyes
Napeai Babagen ds brin vx ooaona
to stir vp the wrath of Synn making men
lring vonph doalim colis ollog
drunken which are empty: Behold the promise
orsba ds chis affa Micma isro
of God and hio power which io called
MAD od Lonshi tox ds ivmd
amongst you O bitter sting Move and shew your selves
aai GROSB ZACAR od ZAMRAN
Open the Mysteries of yo: Creation Be freindly vnto me: for I am the servant
odo cicle Qaa, Zorge, Lap zirdo Noco
of the same your God The true worshipper of the Highest.
MAD, Hoath Iaida.

The Thunders of Judgment & Wrath are numbred and
Coráxo chis cormp od

are harborowed in the North in the likeness of an Oke whose
blans Lucal a ziăzor paeb Soba

branches are Nests :22: of lamentation and
Lilŏnon chis virq op cŏphan od

weaping layd up for the earth which burn
raclir maăsi bagle caosgi ds ialpon

night and day and vomit out the heads of Scorpions
desig od basgim od ox ex dazis siătris

and live Sulphur mingled with poyson These be
od salbrox cynxir fabŏan Vnál chis

the Thunders that 5678: tymes [in ye :24: th part]
Const ds dăox cocasg ol

of a moment rore † :24:
Oánio yor vóh im ol

tymes
giz yax od córs cocasg

as many surges which rest not neyther
plo si molui ds pagĕip larag

know any tyme
om droln matorb cocasb

here One rock bringeth forth 1000
emna L pátralx volci [math

even as the hart of man doth his thoughts
nemig monons olŏra gnay angĕlard

wo wo wo wo wo wo
Ohĭo ohĭo ohĭo ohĭo ohĭo ohĭo

yea wo be to the Earth For her iniquities
neib Chio Caosgon Bagle madrid

is was and shalbe great Come away
i zirop chiso drilpa Niiso

but not your noyses
crip ip nidăli.

† th is a hundred mighty earthqkes and a Thousand tymes as many

The mighty Seate groaned and they were 5: thunders
Oxiayal holdo od zirom O coráxo

which flew into the East and the Egle spake
ds zildar raăsy od vab zir camlĭax

and cried with a loud voice Come away the house
od ba hál Niiso † Salman

of death of whome
telóch Casarman

it is measured and it is as they are whose
hol q od ti ta z chis soba

or have prepared

number is 31 Come away For I prepaire
cormf i ga Niisa Bagle abramg

for you Move therefore and shew your selves
Noncp ZACARe ca od ZAMRAN

open the Mysteries of your Creation Be friendly unto me for I am
odo cicle Qäá Zorge Lap zirdo

the servant of the same your God the true worshipper of the Highest.
Noco Mad Hoath Iaida

† Here lacketh † and they gathered themselves together became

The Midday the first is as the third heaven made of Hiacynct Pillers
Bazmĕlc ita piripson oln Nazavabh
26: in whome the Elders are become strong which I have prepaired
ox casarmg vrán chis vgeg dsa bramg
for my owne righteousnes saith the Lord: Whose long continuance shalbe
baltŏha gohó iad Solámian trian
as bucklers to the stooping Dragon and like unto the harvest
ta lól cis Abaiuŏnin od aziágier
of a Widdow. How many are there which remaine in the glory
rior, Irgil chis da ds páă ox bufd
of the earth which are and shall not see death untyll
Caósgo ds chis odipŭran telŏah cacrg
this house fall and the Dragon synck
O isălman loncho od Vouina carbaf
Come away, for the Thunders have spoken: Come away,
Niiso Bagle auáuăgo gohón Niiso
for the crownes of the Temple, and the Coat
bagle mómăo siaion od mábza
of him, that is, was, & shalbe crowned, are divided Come
Iad o iás mŏ mar poilp Niis
Appeare to the terror of the earth and
ZAMRAN c i á ŏ fi caósgo od
to our comfort and of such as are prepaired.
bliors od corsi ta a brămig.

A mighty garde of Fire with two edged swords flaming
Micáŏli bransg prgel napta ialpor
(which have Viols 8 of wrath for two tymes and
ds brin efáfăfe P vonpho o l á ni od
a halfe: whose wings are of wormwood, and
obza sob ca vpăah chis tatan od
of the marrow of salt,) have setled their feete in the West,
tranan balyc alár lusda so bóln
and are measured with their Ministers 9996:
od chis hŏlq C no quó di cial
These gather up the moss of the Earth as
vnál aldon mom caósgo ta
the rich man doth his Treasor: Cursed are they
las óllor gnay limlal Amma chiis
whose iniquities they are in their eyes are milstones
Sob ca madrid zod chis, oŏ á nŏ an chis auiny
greater then the earth And from their mouthes rune
dril pi caósgin, od but mŏni parm
Seas of blood: their heads are covered
zum vi Cnila Dazis cthám zod
with Diamond: and upon their heads are marble
a kil childăo od mirc ózól chis pidi á i
sleves. Happie is he, on whome they frowne not:
Collal, Ulci nin a sóbam vcim
For why? The God of righteousnes, rejoyseth in them.
Bagle Iad báltoh chirlan par
Come away and not your Viols For
Niiso od ip ofáfăfe Bagle
the tyme is such as requireth Comfort.
a cócasb icórsca vnig blior.

The Spirits of the 4th Angle are Nine, Mighty in ye Firmament whome of waters:
Gah s di u chis em micálzo pilzin sobam
the first hath planted a torment to ye wicked and a garland to the righteous
El harg mir babálon od obloc samvelg
giving unto them firie darts to vanne the earth and :7699
dlugar malprg arcaósgi od Acám
continuall workmen: whose courses visit wth comfort the earth
çanal so ból zar tbliård caosgi
f-bliard.
and are in government and continuance as the second
od chif ané tab od miam ta viv
and the third Wherefore harken unto my voyce, I have talked of you
od d Darsar Sol peth bi en Brita
and I move you in power & presence whose works shalbe
od zácam g micálzo sob há ath trían
a song of honor and the praise of your God in your Creation.
Lu ia he odeerin MAD Q a a on

The East is a house of Virgins singing praises amongst
Raas isalman paradizod oécrimi aao
the flames of first glory wherein the Lord hath opened his mouth; and they are become
ial pírgah. quiin enay but mon od inóas
:28: Living dwellings in whome the strength of man rejoyseth
ni paradial Casarmg vgéar chirlan
and they are apparailed with ornaments of brightnes such as work wonders
od zonac Luciftian cors ta vaúl zirn
on all creatures Whose kingdomes and continuance are as the Third and Fourth
tol há mi Soba londóh od miam nuam chis tad o dés
strong towers and places of Comfort the Seats of Mercy and Continuance
vmádea od pibliar Othil rit od miam
ô you Servants of Mercy, Move, Appeare, sing praises
C no quol Rit ZACAR, ZAMRAN Oecrimi
unto the Creator: Ond be mighty amongst vs For
Q á dah od O mi ca ol zod aaiom Bagle
to this remembrance is given power and our strength
pap nor id lugam lonshi od vmplif
waxeth strong in our Comforter.
vgegi Bigliad

I have set my feete in ye South, and have looked about me; saying, are not

Othil lasdi bábäge od dorpha Gohól G chisge

the Thunders of encrease numbred 33, which raigne in the second Angle;

auäuägo cormp pd dsonf vi v di v

under whome I have placed :9639: Whome None hath yet numbred,

Casármi óäli Map m Sobam ag cormpó

but one in whome the second begining of things are and wax strong

c rpl Casarmg cro ódzi chis od vge G

which also successively are the number of tyme: and their powers

dst capi máli chis capi mäon od lonshin

are as the first :456: Arise you sons of pleasure, and

chis ta lo cla Torgú Nor quasáhi od

visit the earth: for I am the Lord yo: God which is, and liveth.

F caósga Bagle zirenáiad Dsí od Apila

In the name of the creator Move, and shew your selves

Doóäip Qáal ZACAR od ZAMRAN

as pleasant deliverers That you may praise him amongst the Sons of men.

Obelisong rest él aáf Nor mo lap

The mighty sounds have entred in ye 3th Angle and are become as Olives in ye olive mount look wth gladnes

Sapáh zimii du i v od noas to quanis adróh dorphal

upon ye earth and dwelling in the brightnes of the Heavens as continuall comforters unto whome I fastned

ca ósg od faonts péripsol tablior Casarm amipzi

pillars of gladnes. :19: and gave them vessells to water ye earth wth her creatures

na zarth af od dlugar zizop z lida caósgi tol tórgi

and they are the brothers of the first and second and the begining of ye owne seate

od z chis e si asch L ta viu od iáod thild

which :69636: whose numbers are as the first the ends

* ds hubar Pe ó al Soba cormfa chis ta la vls

and ye contents of tyme. Therefore come ye and obey yo creation visit us in peace

od Q eó casb Ca niis od Darbs Q á as Feth árzi

and comfort concludes as receivers of yo mysteries: for why? Our Lord & Mr

od blióra ia ial ed nas cicles Bágle Ge iad

is all One

i L

are garnished with continuall burning Lamps: 69636.

Δ here doth a word want

Δ hubar, is a burning Lamp

Can the Wings of the Windes understand yo: voyces of Wunder
Adgt ópăah zongom fa á ip sald
ô you the second of the first whome the burning Flames have framed
vi iv L Sobam Iál prg Iză zaz
within the depth of my Jawes whome I have ppared as Cupps
pi ádph Cas árma abramg ta talho
for a wedding or as the flowers in their beauty
paráclĕda Q ta lors l q turbs
for the Chamber of righteousnes stronger are your feete
oöge Baltch Giui chis lusd
then the barren stone: And mightier are yo: voices then ye manifold Windes
orri / Od micalp chis bia ózŏngon
For you are become a building such as is not but in the minde.
Lap noán trof cors tage, o q manin
of the all powerfull. Arrise, saith the First: Move therefore
Ia i don. Torzú góhel ZACAR ca,
unto his servants: Shew your selves in power: And
C nó qod, ZAMRAN micalzo, od
make me a strong See thing: for I am of him ye liveth for ever.
ozazm vrelp Lap zir Ioiad.

MVSEVM
BRITAN
NICVM

Behold saith yo: God, I am a Circle on whose hande
Micma gohó Piad zir Com selh azien
stand 12 Kingdoms: Six are the seate
biab Os Lóndoh Norz chis óthil
of living breath: the rest are as sharp Sickles: or the horns
Gigipah vnd l chis tá pŭ im Q mos pleh
of death wherein the Creatures of the Earth are to are not
teloch Qui in toltorg chis i chis ge
Except myne owne hand which sleepe and shall rise
in ozien dst brgda od torzul
In the first I made you Stewards: and placed you in Seate 12
i li E ól balzarg, od áăla Thiln os
of government giving unto every one of you power
ne tă ab, dluga vomsarg lonsa
successively over :456: the true ages of tyme
Cap mi áli vors cla homil cocasb
to the intent that from ye highest Vessells and the Corners of
fa fen izizop od miinŏag de
yo: Governments you might worke my power: powring downe
gne táab vaun na náĕel panpir
the fires of lyfe and encrease continually on ye earth Thus are you become the skirte
Malpirgi caosg Pild noan vnalah
of Justice and Truth. In the Name of the same your God
balt od voóan do ó ĭ ap MAD
Lift up I say your selves. Behold his mercies
Gohólor gohús amiran / Micma, Ichúsoz
flourish and Name is become mighty
ca cá com od de ó ă in noar mica olz
amongst us. In whome we say I Move
a ai om / Ca sármg gohía ZĂCAR zód ă car
Descend and apply your selves unto us as unto
v'niglag od Im uă mar pugo
the partakers of the secret wisdome of your Creation.
pla pli anánăel Qá an.

I raying over you sayeth the god of Justice in power exalted

Ol sonf vorsg, gohó Iad balt lansh

about the Firmaments of wrath: in whose hands the Son is as

calz vonpho Sobra z-ol ror i ta

a Sword, and the Moon as fire: a through thrusting, which measureth

Nazpsad Graa ta Malprg Ds hol q

your garments in the mydst of my Vestures, and trussed you together

qää nothoa zimz Od commah

as the palms of my hands: whose seats I garnished

ta nobloh zien: Soba thil gnonp

with the fire of gathering, and beautified yo: garments with admiration:

prge aldi Ds vrbs óbölch grsam:

To whome I made a law to governe the holy ones and deliuered you

Casarm chorela caba pir Ds zonrensg

a rod with the arke of knowledg Moreover you lifted up your voices

cab crm Iadnah: Pilah farzm

and sware obedience and faith to him that liveth & triumpheth.

u znrza adná gono Iadpil Ds

whose begining is not, nor ende

vide in 30 illis aëreis

† hom tóh, Soba Ipam lu

cannot be which shyneth as a flame in the midst

Ipämis, Ds lóhölo vep zomd,

of your pallace, and raygneth amongst you as the ballance

Peamal, od boggpa aäi ta piap

of righteousnes, and truth: Move therefore,

piamol od vocan ZACARe ca

and shew yourselves: open the Mysteries of yo: Creation:

od ZAMRAN odo cicle qää,

Be friendly vnto me: for I am the servant of the same yo: god:

Zorge, lap zirdo Noco MAD

the true worshipper of the Highest.

Hoath Iaïda.

48 Claues Angelicæ,

A.° 1584:

Cracouiæ, ab Aprilis 13.
ad Iulij 13.m (diuersis
temporibus) Receptæ:
ex mera Dei nostri
Misericordia.
Cui soli,
eis
Laus, Honor et Gloria,
Amen

Δ

48 Claves Angelicæ

Anº
1584
Cracoviæ.

Liber 18.º

MS. A. ~~846~~
3678
XVI F

J. Dee Clavis Angelica
or
do Hoptarshia Myshia.
&c.

The original Ms. in Dr. Dee's handwriting, from which the present was transcribed by Elias Ashmole is now Ms. Sloan. 3191.

This volume was purchased by Sir H. Sloan at Sir Joseph Jekyll's sale, Jany. 1734/40. Lot: 402.

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Vriel —— This is a Seale of perfection: from which, Things shalbe shewed unto thee, which thou hast long desired.

A —— Then was a square Table brought into the Stone, and I demanded what that Table betokened.

Vriel —— A Mystery not yet to be known. These two shall remaine in the Stone, to the sight of all vnc: filed Creatures.

You must vse a foure square Table; Two Cubits (alias Divinitatis.) square, whereupon must be set Sigillum Dei: &c:

This Seale must not be looked vpon, without great Reverence & Devotion.

This Seale is to be made of perfect wax.

This Seale must be 9 inches square [or diameter]

The roundness must be 27 inches, & somewhat more.

The thicknes of it must be an inch & halfe a quarter.

And a figure of a Cross must be on the back side of it, made thus

The Table is to be made of sweete Wood: and of two Cubits high, with 4 feete with 4 of the former seales vnder the 4 feete.

Vnder the Table did seeme to be layd red Silke, two yards square. And over the Seale, did seeme likewise red silke to lye foure square, broader then the Table, hanging downe with 4 Knoppe or Tasselle, at the 4 corners thereof.

Vpon this vppermost red Silke, did seeme the Stone with the Frame, to be set: right over & vpon the principall Seale: saving that the red Silke was betweene the one & the other:

A —— There apped the first Table covered, with a Cloth of Silke changeable Cullour, Red & Greene, with a white Cloth vnder it all hanging very low.

Nov: 21. An: 1582.

Then

Chap.

Chap: 4.

Some notice of peculier formes, and attire, wherein, the Kings, Princes and Ministers Heptarchicall appeared: and of some their Actions & gestures at their appearance, &c.

King CARMARA.

This King (being called first by Uriel) appeared as a Man, very well proportioned: clad in a long purple Roabe, & with a triple Crowne of Gold upon his head.

At his first coming he had 7 (like men) waiting on him: which afterwards declared themselves to be the 7 Princes Heptarchicall.

Uriel ~~declared~~ delivered unto this king (at his first appearinge) a rod, or straight little round Staff of Gold: divided into three equall distinctions, whereof two were darke or black: & the third bright red. This Rod he kept still in his hand.

This King only was the Orderer, or Disposer of all the Doctrine, wch I terme Heptarchicall, as first, by calling the 7 Princes, & after that the 7 Kings: and by giving instructions for use & practise of the whole Doctrine Heptarchicall: for the first purpose & fruite thereof to be enjoyed by me: of the two other, there was only mention made.

King CARMARA said,
Ecce signum operis.

There appeared these two Letters reversed & aversed on ~~the~~ a white Flag: & a Woman standing by: whose Armes did not appeare. On the other side appeared the Armes of England. The Flagg Ole.

Note,

R12

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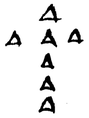
SEPTENTRIONALIV̄ 4: Bonorū ANGELORVM, in SECRETIS Hoīm Intelligendis Peritorū, et Potentium, Invitatio.

Ô vos 4: Angeli Sagaces Veracesq, Omnipotentis Dei, eiusdemq Creatoris nri Ministri, Ô vos (inquam) ZIZA, IZAZ, ZAZI, et AZIZ, in Septentrionali Mundi parte, magno et speciali ab eodem Deo nro insigniti munere, seu officio, In Secretis hoīm (cuiuscunq Ordinis, status, vel conditionis fuerint) intelligendis, et plenè cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neq de aliorum hoīm statu, secretis Conatibus, actibus, eventis, (bonis malisve) ullo modo sollicitus Scrutator: (Nisi quantum ipi Reipub: Christianæ, in toto, vel parte, utile vel Necessarium erit, vel esse poterit, talia à me Sciri, cognosci, intelligiq) A vobis prænominatis 4. oībq et singulis, Per Dei nri Omniscientia, et Per eiusdem Mysticum Nomen PZIZA humiliter requiro, et vehementer Peto, Vt quocunq posthac, totius meæ vitæ tempore, vos oēs, vestrum aliquos, vel aliquem per prædictum Dei Nomen PZIZA vocavero vel invocavero, Statim, benigne ac placidè, mihi Adesse, personales, visibilesq Apparere: et petitiones meas omnes et quascunq (ad vos, vestrum aliquos, vel aliquem factas, faciendasq) De alicuius hominis secretis, statu, (conditionesq) Cito, verè, plenè, perfectèq præstare, implere, perficereq velitis: AMEN.

Per Sanctum et Mysticum Dei Nomen

PZIZA.

AMEN



Coppied from Dr. Dee's Original, with my owne hand

E. Ashmole

MERIDIONALIVM 4: Bonorum ANGELORV̄ in SECRETIS Hoim Intelligendis Peritorum et Potentium Invitatio.

Ô vos 4: Angeli Sagaces, veracesq; Omnipotentis Dei eiusdemq; Creatoris nri Ministri, ô vos (inquam) IAOM, AOMI, OMIA, et MAIO, in Meridionali Mundi parte, magno et speciali, ab eodem Deo nro, insigniti Munere seu Officio In SECRETIS HOIM (cuiuscunq; Ordinis, status vel Conditionis fuerint) INTELLIGENDIS et plene cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, Neq; de aliorum hoim statu Secretis Conatibus, Actibus, Eventis (bonis malisve) ullo modo sollicitus Scrutator, (Nisi quantum ipi Reipub: Christianæ, in toto, vel parte, utile vel Necessarium erit, vel esse poterit, talia à me dicto Ioanne, sciri, cognosci, intelligiq;) A vobis prænominatis 4: oibus et singulis, Per Dei nri Omniscientiam, et per eiusdem Mysticum Nomen HIAOM humiliter requiro et vehementer Peto, VT quocunq; posthac totius meæ vitæ tempore, vos omnes, vestrum aliquos, vel aliquem, per prædictum Dei nomen HIAOM vocavero vel invocavero, Statim benigne ac placide mihi Adesse, Personales, visibilesq; apparere: et Petitiones meas omnes et quascunq; (ad vos, vestrum aliquos, vel aliquem, factas faciendasq;) De alicuius hois Secretis, statu conditioneq; Cito, vere, plene, perfecteq; præstare, implere, perficereq; velitis: AMEN.

Per Sanctum et Mysticum Dei Nomen,

HIAOM

AMEN

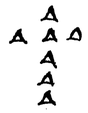
OCCIDENTALIV̄ 4: Bonorum ANGELORVM in SECRETIS Hoim Intelligendis, Peritorum et Potentium, Invitatio.

Ô vos 4: Angeli Sagaces, veracesq; Omnipotentis Dei eiusdemq; Creatoris nri Ministri, Ô vos (inquam) NLRX, LRXN, RXNL, et XNLR, in Occidentali Mundi parte, magno et speciali ab eodem Deo nro insigniti Munere seu Officio, In SECRETIS HOIM (cuiuscunq; Ordinis, Status vel Conditionis fuerint) Intelligendis, et plene cognoscendis: Ego Ioannes Dee devotus eiusdem Dei famulus, nulla curiositate ductus, Neq; de aliorum hoim statu, secretis Conatibus, Actibus, Eventis, (bonis malisve) ullo modo solicitus Scrutator, (Nisi quantum ipi Reipub: Christianæ in toto, vel parte, utile vel Necessarium erit, vel esse poterit Talia à me, (dicto Ioanne) sciri, cognosci, intelligiq;) A vobis, prænominatis 4: oibus et singulis, Per Dei nri Omniscientiam, et per eiusdem Mysticum Nomen PNLRX humiliter requiro, et vehementer Peto, VT quocunq; posthac, totius vitæ meæ tempore, vos omnes, vestrum aliquos, vel aliquem, per prædictum Dei Nomen PNLRX vocavero vel invocavero, Statim benigne, ac placide mihi adesse, Personales, Visibilesq; apparere, et Petitiones meas omnes, et quascunq; (ad vos, vestrum aliquos, vel aliquem factas faciendasq;) De alicuius hois Secretis, statu, conditioneq: Cito, vere, plene, perfecteq; præstare, implere, perficereq; Velitis: AMEN.

Per Sanctum et Mysticum Dei Nomen,

PNLRX

AMEN



Nomina Sedecim Bonorum Angelorum, in Secretis omnium Hominum Intelligendis Peritorum et Potentium.

		Nomen Diuinum	HXGZD
Oriens	Xgzd. Gzdx. Zdxg. Dxgz.	A	
		Nomen Diuinum	HIAOM
Meridies	Iaom. Aomi. Omia. Miao.	S	
		Nomen Diuinum	PNLRX
Occidens	Nlrx. Lrxn. Rxnl. Xnlr.	I	
		Nomen Diuinum	PZIZA
Septentri:	Ziza. Izaz. Zazi. Aziz.	R	

Orientalium 4: Bonorum Angelorum, in Secretis Hoim Intelligendis, Peritorum, et Potentium, Invitatio.

O vos 4: Angeli, Sagaces, veracesq Omnipotentis DEI (eiusdemq Creatoris nri) Ministri; O vos (inquam) XGZD, GZDX, ZDXG, et DXGZ, in Orientali Mundi parte, magno, et speciali ab eodem DEO nro Insigniti Munere seu Officio, IN SECRETIS HOIM (cuiuscunq Ordinis, status vel conditionis fuerint) INTELLIGENDIS, et plene cognoscendis: Ego Ioannes Dee devotus eiusdem DEI Famulus nulla curiositate ductus; neq de aliorum hoim statu, Secretis conatibus, actibus, eventis, bonis, malisve, ullo modo Solicitus Scrutator (Nisi, quantum ipi Reipub: Christianae, in toto, vel parte, utile aut Necessarium erit, vel esse poterit, talia à me, (dicto Ioanne) sciri, cognosci, intelligiq) A vobis, praenominatis 4: omnibus et singulis, Ego (praedictus Ioannes) per DEI nri Omniscientiam, et per eiusdem Mysticum Nomen, HXGZD humiliter requiro, et vehementer Peto, Vt quocunq poshac, totius meae vitae tempore, vos omnes, vestrum aliquos, vel aliquem per praedictum DEI Nomen HXGZD vocavero, vel invocavero, Statim, benigne ac placide mihi Adesse, Personales Visibilesq Apparere, et Petitiones meas omnes et quascunq (ad vos, vestrum aliquas vel aliquem, factas faciendasq) De alicuius hoim Secretis, Statu, Conditioneq, Cito, vere plene, perfecteq praestare, implere, perficereq velitis, AMEN.

Per Sanctum et Mysticum Dei Nomen

HXGZD

AMEN

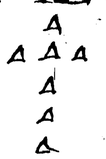
OCCIDENTALIVM: 4: BONORVM ANGELORV: in ARTIBVS MECHANICIS Peritorum et Potentium, Invitatio.

Ô vos QVATVOR Sancti, veracesq; Dei Omnipotentis, Creatoris nri, Ministri MAGL, AGLM, GLMA, LMAG, qui in Occidentali Mundi parte peculiare habetis, à Deo nro, vobis iniunctum ac comissum Ministerium, in Artium oim MECHANICARVM peritia, perfecta, tam exercenda, quam impertienda docenda, coicandaq; ad Dei nri laudem, honorem et gloriam: Ego Ioannes Dee, Creatoris nri baptizatus, inscriptusq; Servus; eidem fideliter, prudenter et potentes inservire cupiens (ad hoium bonorum et Electorum comodum Solatiumq; ast ad malorum nriq; Omnipotentis Dei, hostium, pudorem & confusionem:) A vobis omnibus, praenominatis, humiliter requiro, vehementer et ardenter peto, per eiusdem Dei Creatoris nostri Omnipotentem Sapientiam, et per hoc eius Sanctum, Mysticumq; Nomen PMAGL Ut, posthac, quocunq; tempore totius meae vitae: Ego (dictus Ioannes) vos omnes, vestrum aliquos, sive aliquem, Nominatim, per hoc Dei (dictum) Nomen PMAGL vocavero vel invocavero, Mihi, (dicto Joanni) Benigni, Placidi, Personaliterq; visibiles, statim adesse et Apparere: Ac mihi (praeterea) tam esse Amici et Favorabiles velitis, QVOD omnes et quascunq; Petitiones meas, vobis, vestrum aliquibus, vel alicui factas, faciendasq; (De ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO, quocunq;) Statim, vere, plene, manifeste, perfecteq; praestare, implere perficereq; velitis: AMEN.

Per Mysticum Dei NOMEN

PMAGL.

AMEN.



SEPTENTRIONALIV: 4: BONORVM ANGELORV: in ARTIBVS MECHANICIS Peritorum et Potentium, Invitatio.

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Ô vos QVATVOR Sancti, veracesq; Dei Omnipotentis, Creatoris nri Ministri PSAC, SACP, ACPS, et CPSA, qui in Septentrionali Mundi parte, peculiare habetis à Deo nro, vobis iniunctum ac comissum Ministerium, in ARTIVM oim MECHANICARVM peritia perfecta, tam exercenda, quam impertienda docenda, coicandaq; ad Dei nri laudem, honorem et gloriam: Ego Ioannes Dee, Creatoris nostri, baptizatus, inscriptusq; Servus; eidemq; fideliter, prudenter et Potenter inservire cupiens, (ad hoim bonorum et Electorum Commodum Solatiumq; ast ad malorum, nriq; Omnipotentis Dei hostium, pudorem et Confusionem) A vobis oib; praenominatis; humiliter requiro, vehementer et ardenter peto, per eiusdem Dei Creatoris nostri Omnipotentem Sapientiam: et per hoc eius sanctum Mysticumq; Nomen, PPSAC Ut, posthac, quocunq; tempore totius meae vitae, Ego (dictus Ioannes) vos omnes, vestrum aliquos, sive aliquem, Nominatim, per hoc Dei (dictum) Nomen, PPSAC vocavero vel invocavero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; visibiles, statim adesse et Apparere: Ac mihi, praeterea, tam esse Amici et Favorabiles velitis, QVOD oes et quascunq; Petitiones meas, vobis, vestrum aliquibus, vel alicui factas, faciendasq; (De ARTE aliqua MECHANICA, Conclusione aliqua, vel experimento MECHANICO quocunq;) statim, vere, plene, manifeste, perfecteq; praestare, implere, perficereq; velitis: AMEN.

Per Mysticum Dei Nomen

PPSAC

AMEN

ORIENTALIVM 4: BONORVM ANGEIORX in ARTIBVS MECHANICIS Peritorum et Potentium, Invitatio.

O voo 4. Sancti veraccq DEI Omnipotentiꝭ Creatorisꝭ nostri Ministri CNBR, NBRC, BRCN, et RCNB, qui in Orientali Mundi parte, peculiare habetis à Deo nro vobisꝭ iniunctu ac commissum Ministeriu, in ARTIVM oim MECHANICARVM peritia perfecta, tam exercenda, quam imperitienda, discenda, comunicandaq, ad Dei laudem, honorem et gloriam; Ego Ioannes Dei, Creatoris nri, baptisatus, inscriptusq Servus: eidemq fideliter, prudenter, et potenter inservire cupiens: (ad hoim bonoru et Electoru comodum, Solatiumq: ast ad malorum mꝰ Omnipotentiꝭ Dei hostium, pudorem, et confusionem) A vobis omnibus, prenominatis, humiliter requiro, vehementer et ardenter peto, per eiusdem Dei Creatoris nri Omnipotentiam Sapientiam, et per hoc eius sanctu Mysticumq Nomen HCNBR vt posthac, quocunq; tempore totius mee vite, Ego (dictus Ioannes) vos omnes, vestrum aliquos, siue aliquem, Nominatim, per hoc Dei (dictum) Nomen HCNBR vocaveris, vel invocaveris: mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; visibiles, statim Videre, et Apparere: Ac mihi preterea tam esse Amici et Favorabiles velitis: QVOD omnes et quascunq; petitiones meas, vobis vestrum aliquibus, vel alicui factas, faciendasq de ARTE aliq: MECHANICA, (conclusione aliqua, vel Experimento Mechanico, quocunq: statim, vere plene, manifeste, perfecteq, prestare, implere, perficereq velitis. AMEN.

Per Mysticum Dei Nomen

HCNBR

AMEN

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MERIDIONALIV: 4: BONORV: ANGELORV: in ARTIBVS MECHANICIS Peritorum et Potentium, Invitatio.

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O voo 4: Sancti, veraccq Dei Omnipotentiꝭ Creatoris mi Ministri ROAN, OANR, ANRO, NROA, qui in Meridionali Mundi parte, peculiare habetis à Deo nro vobisꝭ iniunctum ac comissum Ministerium, in Artium oim MECHANICARVM peritia, perfecta, tam exercenda, quàm imperitienda comunicandaq, ad Dei nri laudem, honorem et gloriam: Ego Ioannes Dei, Creatoris nri, baptizatus, inscriptusq Servus; eidemq fideliter, prudenter, et potenter inservire cupiens, (ad hominum bonoru et electoru comodum, Solatiumq: ast ad malorum mꝰ Omnipotentiꝭ Dei hostium, pudorem, et confusionem) A vobis omnibus, prenominatis, humiliter requiro, vehementer et ardenter peto, per eiusdem Dei Creatoris nri Omnipotentiam Sapientiam et per hoc eius Sanctu Mysticumq Nomen, HROAN vt posthac, quocunq tempore totius mee vite, Ego (dictus Ioannes) vos oes, vestrum aliquos, siue aliquem, Nominatim, per hoc Dei (dictum) Nomen HROAN vocaveris vel invocaveris: mihi (dicto Ioanni) Benigni, Placidi, Personaliterq; visibiles, statim Videre, et Apparere: Ac mihi preterea tam esse Amici et Favorabiles velitis: QVOD omnes et quascunq; petitiones meas, vobis, vestrum aliquibus, vel alicui factas, faciendasq (De ARTE aliqua MECHANICA, (conclusione aliqua vel Experimento MECHANICO quocunq;) statim, vere plene, manifeste, perfecteq; prestare, implere, perficereq velitis: AMEN.

Per Mysticum Dei Nomen

HROAN

AMEN

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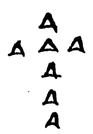
Septentrionalium Quatuor Bonorum Angelorum in Locali Mutatione Potentium Invitatio.

O vos Quatuor Fideles Nobilesq; nostri Omnipotentis Creatoris Angeli et Ministri, O ANAA, NAAA, AAAN, et AANA, qui in Septentrionali Mundi parte, peculiariter Dominamini, cæq; a nostro Creatore dotati præditiq; estis potestia, virtute et potentia, Quod de loco in locum, quemcunq; hominem, vel rem quamcunq;, vere, cito, bene, recte, et sine eiusdem hominis, vel rei alterius, (sic localiter lati vel latæ) læsione aliqua nocumento, offensione, vel damno: cuiuscunq; dignitatis, sitis, transferre potestis: Ego Joannes Dee, DEI Omnipotentis, nti (creatoris) etiam devotus et humilis Famulus, Ille (creatoris) eiusdem DEI, (creatoris nostri, Reverentiam et Majestatem eiusdem DEI, (creatoris nostri, Reverentiam et Majestatem et per Divinum et Mysticum eiusdem Nomen AANAA a vobis omnibus et singulis (prænominatis) humiliter requiro, et ardenter peto, Ut quocunq; posthac, totius meæ vitæ tempore, per Nomen DEI AANAA vos omnes, vel vestrum aliquos, aut aliquem Nominatim, vocavero, sive invocavero: cuilibet (dicto Joanni) se benigne, placidq; offerre: visibiles personaliterq; apparere: et mihi (prædicto Joanni) tam amici et favorabiles esse dignemini, Quod cunq; et quascunq; petitiones meas, vobis factas et faciendas, DE LOCALI MOTIONE, sive MUTATIONE DE LOCO IN LOCUM, alicui Creaturæ (quæ, vestræ, peculiaritèr, à DEO nostro, propter eiusdem Laudem, honorem et gloriam, sunt concredita, commissaq; Auctoritati et Dispositioni) cito, bene, bene, plene et perfecte præstari, implere perficiq; velitis. AMEN.

Per sacrum DEI et Mysticum Nomen

AANAA.

AMEN.



Nomina Sedecim Bonorum Angelorum in Artibus Mechanicis Peritorum et Potentium.

		Nomen Divinum HCNBR
ORIENS	Cnbr Nbrc Brcn Rcnb	A
		Nomen Divinum HROAN
MERIDIES	Roan Oanr ANRO Nroa	C
		Nomen Divinum PMAGL
OCCIDENS	Magl Aglm Glma Lmag	M
		Nomen Divinum PPSAC
SEPTENT.	Psac Sacp Acps Cpsa	V

Meridionalium QVATVOR Bonorum ANGELORVM in LOCALI MVTATIONE Potentium, Invitatio.

Ô vos QVATVOR Fideles Nobilesq nostri Omnipotentis Creatoris Angeli, ac Ministri, PHRA, HRAP, RAPH, et APHR, qui in Meridionali Mundi parte peculiariter, Dominamini: eaq à nostro Creatore dotati præditiq estis peritia, virtute et potentia, quod de loco in locum, quemcunq hominem vel rem quamcunq, vere, cito, bene, tuto et sine eiusdem hominis, vel rei alterius (sic localiter lati, vel latæ) læsione aliqua nocumento offensione, vel damno movere, deferre, siue transferre poteritis: Ego Ioannes Dee, DEI Omnipotentis nostri Creatoris, devotus etiam et humilis ~~[illegible]~~ famulus, per eiusdem DEI ~~[illegible]~~ nostri Creatoris, ~~[illegible]~~ Reverendam Maiestatem, et per divinum Mysticumq eiusdem Nomen EPHRA à vobis, omnibus et singulis (prænominatis) humiliter requiro, et ardenter peto, VT quocunq posthac totiq meæ vitæ tempore, per Nomen DEI EPHRA vos omnes, vel vestrum aliquos, aut aliquem Nominatim vocavero, siue invocavero: Mihi (dicto Ioanni) Benigni, Placidiq, Adesse, Visibiles, Personaliterq apparere: Et mihi (præfato Ioanni) tam Amici et Favorabiles esse dignemini: QVOD omnes et quascunq petitiones meas, vobis factas et faciendas DE LOCALI MOTIONE, siue DE MVTATIONE DE LOCO IN LOCVM, alijsq Secretis (quæ vestræ peculiariter, à DEO nostro, propter eiusdem, laudem honorem et gloriam sunt concredita, (ommissaq Authoritati, et Dispositioni) (ito, bene, vere, plene et perfecte præstare, implere perficereq velitis. AMEN

Per Sacrum Dei Mysticumq Nomen

EPHRA

AMEN

Occidentalium QVATVOR Bonorum ANGELORVM, in LOCALI MVTATIONE Potentium, Invitatio.

Ô vos QVATVOR Fideles, Nobilesq nostri Omnipotentis Creatoris ANGELI ac Ministri TDIM, DIMT, IMTD, et MTDI, qui in Occidentali Mundi parte Dominamini peculiariter: eaq à nostro Creatore dotati, præditiq estis peritia, virtute, et potentia, quod de loco in locum, quemcunq hominem, vel rem quamcunq, vere, cito, bene, tuto, et sine eiusdem hominis, vel rei alterius (sic localiter lati, vel latæ) læsione aliqua, nocumento offensione, vel damno Movere, deferre, siue transferre poteritis: Ego Ioannes Dee, DEI Omnipotentis nri Creatoris, devotus etiam, et humilis famulus, per eiusdem DEI nostri Creatoris Reverendam Maiestatem et per divinum Mysticumq eiusdem Nomen ATDIM à vobis omnibus et singulis (prænominatis) humiliter requiro, et ardenter peto, VT quocunq (posthac) totius meæ vitæ tempore, p nomen DEI ATDIM vos omnes, vel vestrum aliquos, aut aliquem, Nominatim vocavero, siue invocavero, Mihi (dicto Ioanni) Benigni, Placidiq Adesse: Visibiles Personaliterq Apparere: Et mihi (præfato Ioanni) tam Amici et Favorabiles esse dignemini: Quod omnes et quascunq petitiones meas, vobis factas et faciendas DE LOCALI MOTIONE, siue Mutatione de loco in locum, alijsq secretis, (quæ, vestræ, peculiariter à DEO nostro, propter eiusdem laudem, honorem et gloriam, sunt concredita, (ommissaq Authoritati et Dispositioni) (ito, bene, vere, et perfecte præstare, implere, perficereq velitis: AMEN.

Per Sacrum DEI Mysticumq Nomen,

ATDIM

AMEN

Nomina SEDECIM Bonorum ANGELORVM Qui in LOCALI MVTATIONE Potentes sunt.

		Nomen Divinum	EVTPA.
ORIENS	Vtpa Tpau Paut Autp	L	
		Nomen Divinum	EPHRA
MERIDIES	Phra Hrap RAPH Aphr.	A	
		Nomen Divinum.	ATDIM
OCCIDENS	Tdim Dimt Imtd Mtdi.	N	
		Nomen Divinum	AANAA.
SEPTENTR	Anaa Naaa Aaan Aana	V	

Orientalium QVATVOR Bonorum ANGELORVM in LOCALI MVTATIONE Potentium, Invitatio.

O vos QVATVOR Fideles Nobilesq nri Omnipotentis Creatoris Angeli ac Ministri, O VTPA, TPVA, PAVT, et AVTP, qui in Orientali Mundi parte, peculiariter Dominamini; eaq à nostro Creatore dotati praeditiq estis peritia, virtute et Potentia, Quod de loco in locum, quemcunq hominem, vel rem quamcunq, vere, cito, bene, tuto, et sine eiusdem hominis vel rei alterius (sic localiter lati vel latae) laesione aliqua, nocumento, offensione, vel damno, movere, deferre sive transferre poteritis: Ego Ioannes Dee, DEI Omnipotentis, nostri Creatoris, devotus etiam, et humilis famulus, Per eiusdem DEI nostri Creatoris Reverendam Maiestatem, et per Divinum Mysticumq eiusdem nomen EVTPA à vobis omnibus et singulis (praenominatis) humiliter requiro, et ardenter peto, VT, quocunq posthac, totius meae vitae tempore, per Nomen DEI, EVTPA vos omnes, vel vrum aliquos, aut aliquem nominatim vocavero, sive invocavero: Mihi (dicto Ioanni) Benigni, placidiq Adesse, Visibiles, psonaliterq apparere, Et mihi (praefato Ioanni) tam Amici et Favorabiles esse dignemini: Quod omnes et quascunq Petitiones meas vobis factas et faciendas De locali Motione, sive MVTATIONE DE LOCO IN LOCV, aliisq secretis, (quae vestrae peculiariter, à DEO nostro, propter eiusdem laudem, honorem et gloriam, sunt concredita, Commissaq Authoritati et Dispositioni) Cito bene, vere, plane et perfecte praestare, implere, perficereq velitis: AMEN.

Per Sanctum DEI Mysticum Nomen

EVTPA

AMEN.

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Occidentalium QVATVOR Bonorū ANGELORVM Invitatio, qui in COMMIXTIONIBVS NATVRARVM Periti et Potentes sunt.

O voo QVATVOR Fidelis Veracesq DEI Omnipotentis nostri Creatoris Ministri TAAD, AADT, ADTA et DTAA, qui in Occidentali Mundi parte in NATVRARVM COMMIXTIONIBVS sapientissimi et prævalidi estis; Ego Ioannes Dee, eiusdem nostri Creatoris devotus Famulus, per eiusdem Creatoris nostri Omnipotentia et per Mysticum DEI nostri Nomen ATAAD à vobis omnibus et singulis, humiliter requiro, et vehementer peto, VT quocunq (posthac) vita mea tempore, per nomen DEI nostri Mysticum ATAAD voo, vel aliquos, aut aliquem vestrum, Ego (prædictus Ioannes) Nominatim vocavero, vel Invocavero: Mihi (dicto Ioanni) Benigni, placidiq Aderre, visibiles ac personaliter apparere velitis: Adeoq mihi (dicto Ioanni) esse Amici, et Favorabiles dignemini: VT omnes quascunq petitiones meas De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ noster Optimus Creator, vestræ cognitioni, Intelligentiæ, ac Dispositam commisit: vestrisq quasi deputavit Officijs et Ministerijs) cito, bene, plene, plane et perfecte præstari, adimpleri, perficiq velitis AMEN

Per Sanctum et Mysticum DEI Nomen

ATAAD.

AMEN

Septentrionalium QVATVOR Bonorū ANGELORVM Invitatio, qui in COMMIXTIONIBVS NATVRARVM Periti et Potentes sunt.

O voo QVATVOR Fidelis Veracesq DEI Omnipotentis nostri Creatoris Ministri, DOPA, OPAD, PADO, et ADOP, qui in Septentrionali Mundi parte, in Naturarum COMMIXTIONIBVS, sapientissimi et prævalidi estis; Ego Ioannes Dee, eiusdem nostri Creatoris devotus Famulus, per eiusdem Creatoris nostri Omnipotentia et per Mysticum DEI nostri Nomen ADOPA à vobis omnibus et singulis, humiliter requiro et vehementer peto, VT quocunq (posthac) vita mea tempore, per Nomen DEI nostri Mysticum ADOPA voo, vel aliquos, aut aliquem vestrum, Ego (prædictus Ioannes) Nominatim vocavero, vel Invocavero: Mihi (dicto Ioanni) Benigni, placidiq Aderre, visibiles, ac personaliter Apparere velitis: Adeoq mihi (dicto Ioanni) esse Amici, et Favorabiles dignemini: VT omnes quascunq petitiones meas De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quæ noster Optimus Creator, vestræ cognitioni, Intelligentiæ ac Dispositioni commisit: vestrisq quasi deputavit Officijs et Ministerijs) cito, bene, plene, plane et perfecte præstari, adimpleri, perficiq velitis AMEN.

Per Sanctum et Mysticum DEI Nomen

ADOPA.

AMEN

Orientalium QVATVOR Bonorum ANGELORVM Invitatio, qui in COMMIXTIONIBVS NATVRARVM Periti & Potentes sunt.

O vos QVATVOR Fidelis, Veracesq DEI Omnipotentis, nostri Creatoris Ministri, RZLA, ZVAR, LARZ, & ARZL, qui in Orientali Mundi parte, in NATVRARVM COMMIXTIONIBVS, peritissimi et prævalidi estis: Ego Ioannes Dee, eiusdem nostri Creatoris, devotus famulus, Per eiusdem Creatoris nostri Omnipotentiam et per Mysticum DEI nostri Nomen ERZLA à vobis omnibus et singulis humiliter requiro, et vehementer peto, VT quocunq, posthac, vitæ meæ tempore, p Nomen DEI nostri Mysticum ERZLA vos, vel aliquos, aut aliquem vestrum, Ego (prædictus Ioannes) Nominatim vocavero, vel Invocavero; mihi (dicto Ioanni) benigni, placidiq Adesse visibiles ac personaliter apparere velitis: Adeoq mihi (dicto Ioanni) esse Amici et Favorabiles dignemini, VT omnes et quascunq Petitiones meas De Naturarum Commixtionibus et alijs Secretis Naturalibus (quæ noster Optimus Creator, vestræ Cognitioni, Intelligentiæ ac Dispositioni commisit, vestrisq quasi deputavit Officijs et Ministerijs) Cito, bene, plene, plane, perfecteq præstare, adimplere perficereq velitis. AMEN.

Per Sanctum hoc et Mysticum Nomen

ERZLA

AMEN

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Meridionalium QVATVOR Bonorum ANGELORVM Invitatio, qui in COMIXTIONIBVS NATVRARVM, Periti et Potentes sunt.

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O vos QVATVOR Fideles, veracesq DEI Omnipotentis, nostri Creatoris Ministri, BOZA, OZAB, ZABO et ABOZ, qui in Meridionali Mundi parte, in NATVRARVM COMMIXTIONIBVS, peritissimi & prævalidi estis: Ego Ioannes Dee, eiusdem nostri Creatoris, devotus famulus, per eiusdem Creatoris nostri Omnipotentiam et per Mysticum DEI nostri Nomen, EBOZA à vobis, omnibus et singulis humiliter requiro, & vehementer peto, VT quocunq, posthac, vitæ meæ tempore, p Nomen DEI nostri Mysticum, EBOZA vos, vel aliquos, aut aliquem vestrum, Ego (prædictus Ioannes) Nominatim vocavero, vel Invocavero: Mihi (dicto Ioanni) benigni placidiq, Adesse, visibiles ac personaliter apparere velitis: Adeoq mihi (dicto Ioanni) esse Amici, et Favorabiles dignemini, VT omnes et quascunq Petitiones meas De Naturarum Commixtionibus et alijs Secretis Naturalibus (quæ, noster Optimus Creator, vestræ Cognitioni, Intelligentiæ ac Dispositioni commisit, vestrisq quasi deputavit Officijs et ~~Ministerijs~~ Ministerijs) Cito, bene, plene, plane, perfecteq præstare, adimplere perficereq velitis. AMEN.

Per sanctum hoc et Mysticum Nomen

EBOZA

AMEN.

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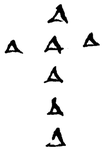
Septentrionalium QVATVOR Bonorum ANGELORVM Invitatio: Quorum vnusquisq; Vnius ELEMENTI Viventes Creaturas ves, et earum vsus nosc.

O vos ANGELI DEI veritatis & Bonitatis plen: vos dico ô ADRE, siue ADIRE: SISP siue SIOSP: PALI siue PANLI: et ACAR, siue ACRAR, qui in Mundi parte Septentrionali Dominam imi: ita et vnusquisq; vestrum in vno ex 4 Magnis Mundi Elementis siue Naturis, peculiare suu habet, Munus seu Officiu, peculiarem peritiam, Scientiam, Potentiam, & Authoritate peculiare: O tu ADRE, siue ADIRE, Angele præclare, qui olim in Septentrionali AERE viventium diversas species ocis prospectad habes, et quo in vsus DEO nro, quasq; ab hoim vtilitate, exhabantur, perfecte peripis: Tu autem O Illustris SISP, siue SIOSP, qui olim in Septentrionali AQVA viventiu Species, vsusq; cognoscis vnoc: Et tu Insignis PALI siue PANLI qui olim in Septentrionali TERRA vita fruentiu species varias, et ad quod vsus, a DEO nro creabantur exacte intelligis: Denig, O tu ACAR, siue ACRAR fulgide DEI Angele qui Septentrionalis IGNIS Secretissima efficacissimaq; vitale proprietate plene cognita habes: O vos (inquam) ocs fideles DEI, et Creatoris nri Ministri, qui in Septentrionali Mundi parte, prædicta, aliaq; plura A Elementorum Arcana et Secreta, vnio Scientia et Officijs, a tre Omnipotentis Creatore concessa, assignata et deputata, intelligitis: et quæ, ad DEI laudē honorē & gloriam ab ex magna vestra erga humanu genus Charitate: nobis autem maximis (amicis DEO) impertire potuistis, et reddere manifesta: viva vox (et novissis) calighis hoc, ad hoc à vobis requisitis, meitatis. Ego, igitur Ioannes Dee, ardentissimi Nunciorum Secretorum Creator et Fidegetor (id q maxime, propter DEI nri Laudē honorē et gloriā) In ea eiusdem DEI et proximi nri Noia vobis cibi et singulis cum memoralib humilitate supplico, et p DEI nri Sctā Noia RZIONR et NRZFM à vobis ego (dict Ioannes) requisito demissis, et confidenter peto, VT quocunq; tempore vita mea (post hanc horam) futura, vestrum oim vel alicuius vestrum, p hac sancta DEI Noia RZIONR et NRZFM requisiero ac petiero præsentiam benigna, personale mihi q conspicuam Apparitione, petitionis meæ quandocunq; vera, iam dicta, peculiaria Officia efficiendi, siue Scientiae potestatis q breui specialis respicientium aut concernentia) explicationē, satisfactionē, executionē q manifestā plenā et strictā: Eandem, ocs et singulas dictas meas petitiones, benigne, concedere, celeriter præstare amanter pertinaciterq; effectiq; perficere velitis. AMEN.

Per hæc reverenda et Mystica DEI Noia

RZIONR et NRZFM.

AMEN



Nomina Sedecim Bonorū Angelorum qui in Commixtionibus Naturarum Periti & Præpotentes existunt.

	Nomen Diuinum EHRZLA		
ORIENS	Rzla Zlar Larz Arzl.	I	
	Nomen Diuinum EBOZA		
MERIDIES	Boza Ozab Zabo. Aboz.	A	
	Nomen Diuinum ATAAD		
OCCIDENS	Taad Aadt Adta Dtaa.	O	
	Nomen Diuinum ADOPA		
SEPTENTR	Dopa Opad Pado Adop.	N	

Meridionalium Quatuor Bonorum Angelorum
Invitatio; Quorum vnusquisq; Vni ELEMENTI
VIVENTES Creaturas ois, et earum vsus noscit,

Ô vos Angeli DEI veritatis et Bonitatis Plni: (vos dico)
ô MSAI, siue MSMAL: IABA siue IANBA: IXP, siue IZIXP;
et STIM siue STRIM qui in Mundi parte Meridionali Domina-
mini: Ita et vnusquisq; vestrum, in vno de 4. Magno Mundi et
Elementio, siue Matricibus peculiare suum habeat Munus seu
Officium, peculiarem peritiam, Scientiam, Potentiam, et Cluthoritatem
peculiarem: Ô tu MSAL siue MSMAL, Angele preclare, qui oim
in Meridionali AERE viventium, diversas species ois perspectas
habes, et quod in vsus à DEO nro, quasq; ab hoim vtilitates creā-
bantur, perfecte percipis: Tu autem ô Illustrio IABA, siue IANBA,
qui oium in Meridionali AQVA viventium species vsusq; cog-
nosci vtroq;: Et O tu insignio IZXP, siue IZXP, qui oim in
Meridionali TERRA vita fruentium Species varias, et ad quod
vsus à DEO nro creabantur, exacte intelligis: Denig ô tu PMOX
siue PMOX, fulgide DEI Angele, qui Meridionalis IGNIS
secretissima efficacissimaq; Vitali proprietate plene cognitam
habes: (vos inquā) Omnes fideles DEI, et creaturarū nri ministri,
qui in Meridionali Mundi parte predicta aliaq; perplura, Quatuor
Elementorum Arcana et Secreta, vtq; Scientijs
et Officijs à nro Omnipotente creatore concessa assignata, et
deputata, intelligitis; et quæ ad DEI laudē, honorē et gloriam,
atq; ex magna vra erga humanū genus charitate nobis aut
maxime (annuente Deo) impertiri potestis, et reddere mani-
festa: Vna (vt novistis) celestiq; voce ad hoc a vobis requiren-
dum, incitatio: Ego igitur Ioannes Dei ardentissimus huius-
modi Secretorum Amator et Indagator (id q maxime propter DEI
nri Laudē, honorē et gloriā) In eiusdem DEI et creatoris nri
Nois, vobis oibus et singulis ita memorato humiliter supplico;
Et per DEI nri sancta Noia, SPMNIR et LIPIZ à vobis,
ego dict Ioannes requiro et imploro, et confidenter peto, VT
quocunq; tempore vitæ meæ (post hanc horā) futuro, vtrum oim,
vel alicuius vestrum, per hæc sancta DEI Noia SPMNIR et LIPIZ
vti alicui verum, præsentia benigna, personalem mihi
requisiuero ac petiuero presentiam benignam, personalem mihi
conspicuam apparitionem, petitionumq; meārum quarumcunq; (vestra
iam dicta, peculiaria officia Mundanaq; scilicet Scientias et
potestatesq; vras speciales respicientia aut concernentia)
explicationem, satisfactionem, Executionemq; manifestam, plenam et
perfectam; Easdem, ceu singulas dictas meas petitiones,
benigne concedere, clementer prestare, amanter perimplere,
perfectq; perficere velitis. AMEN.

Per hæc reverenda et Mystica DEI Noia

SPMNIR et LIPIZ

AMEN.

Occidentalium Quatuor Bonorum Angelorum
Invitatio; Quorum vnusquisq; Vnius ELEMENTI
VIVENTES (creaturas ois, et earum vsus nosci.

Ô vos Angeli DEI veritatis et Bonitatis Plni: (vos dico) ô
XPCN siue XPACN: VASA siue VAASA: DAPI, siue DASPI,
et RNIL, siue RNDIL qui in Mundi parte Occidentali Dominamini;
ita et vnusquisq; vestrum in Vno de 4 Magno Mundi Elementio, siue
Matricibus, peculiare suum habeat Munus, seu Officium, peculiarem
peritiam, Scientiam, Potentiam, et Cluthoritatem peculiarem: O tu
XPCN siue XPACN, Angele preclare qui oim in Occidentali AERE
Viventium, diversas species omnes, perspectas habes: et quod in
vsus à Deo nro, quasq; ab hoim vtilitates creabantur, perfecte
percipis: Tu autem ô Illustrio VASA siue VAASA qui oim in
Occidentali AQVA viventium species, vsusq; cognoscis vtroq;: Et
ô tu Insignio DAPI, siue DASPI, qui oim in Occidentali Terra
vita fruentium species varias: et ad quod vsus a Deo nro creabant,
exacte intelligis: Denig ô tu RNIL siue RNDIL fulgide Dei
Angele qui Occidentalis IGNIS Secretissima efficacissimaq;
Vitalem proprietatem plene cognitam habes. O vos (inquā) Omnes
fideles Dei, et creaturarū nri ministri, qui in Occidentali Mundi parte,
predicta, aliaq; perplura, Quatuor Elementorum Arcana et Secreta
Vtilitas Scientijs et Officijs, a nro Omnipotente creatore concessa,
assignata, et deputata, intelligitis: et quæ ad Dei laudē, honorē et
Gloriam, atq; ex magna vra erga humanū genus charitate, nobis
autem maxime (annuente Deo) impertiri potestis, et reddere
manifesta: Vna (vt novistis) celestiq; voce, ad hoc a vobis requi-
rendum, incitatio: Ego igitur, Ioannes Dei, ardentissimus
huiusmodi Secretorum Amator et Indagator (id q maxime
propter Dei nri Laudem honorē et gloriam) In eiusdem Dei creatoris
nri Noia, vobis oibus et singulis iam memorato humiliter supplico:
Et per Dei nri Sancta Noia, IAAASD et ATAPA à vobis
ego (dictus Ioannes) requiro diligenter et confidenter peto, Vt quo-
cunq; tempore vitæ meæ (post hanc horā) futuro, vtrum oim, vel
alicuius vestrum, per hæc Sancta Dei Noia IAAASD et
ATAPA requisiuero ac petiuero presentiam benignam, Perso-
nalem, mihiq; conspicuam Apparitionem: petitionumq; meārum
quarumcunq; (vra, iam dicta, peculiaria officia, Mundanaq; scilicet
Scientias, Potestatesq; vras speciales respicientia aut concernentia)
explicationem, satisfactionem Executionemq; manifestam, plenam et
perfectam: Easdem omnes et singulas dictas meas petitiones
benigne concedere, clementer prestare, amanter perimplere,
perfectq; perficere velitis. AMEN.

Per hæc reverenda et Mystica Dei Noia

IAAASD et ATAPA

AMEN

NOMINA SEDECIM BONORVM ANGELORVM Qui Omni in 4 ELEMENTIS VIVENTIVM et Species et vsus cognoscunt: Expressis etiam, Sedecim Cacodæmonum Noibus.

	Nomina Diuina	AOVRRZ ALOAI		
ORIENS	Acca, siue Acuca.	Aeris	Cac	ZRRVOA IAOLA
	Npat, siue Nprat.	Aquæ	Onp	
	Otoi, siue Otroi	Terræ.	Mot	
	Pmox, siue Pmzox.	Ignis.	Apm	
	Nomina Diuina	SPMNIR LLPIZ		
MERIDIES	Msal, siue Msmal.	Aeris.	Cms	RINMPS ZIPLL
	Iaba, siue Ianba.	Aquæ	Oia	
	Izxp siue Izixp.	Terræ.	Miz	
	Stim siue Strim.	Ignis.	Ast	
	Nomina Diuina	IAAASD APAPA		
OCCIDENS	Xpcn, siue Xpacn.	Aeris,	Rxp	DSAAAI APATA
	Vasa, siue Vaasa,	Aquæ	Aua	
	Dapi, siue Daspi,	Terræ.	Xda	
	Rnil, siue Rndil,	Iignis.	Ern	
	Nomina Diuina	RZIONR NRZEM		
SEPTENTRIO	Adre, siue Adire.	Aeris.	Rad	RNOIZR MFZRN
	Sisp, siue Siosp.	Aquæ	Asi	
	Pali, siue Panli	Terræ.	Xpa	
	Acar, siue Acrar.	Ignis.	Eac	

Orientalium QVATVOR Bonorum ANGELORVM Invitatio: quorum vnusquisq, vnius ELEMENTI VIVENTES Creaturas omnes, et earũ vsus novit.

O vos ANNGELI DEI, Veritatis et Bonitatis pleni (vos dico) ô ACCA, siue ACVCA NPAT, siue NPRAT, OTOI, siue OTROI, et PMOX, siue PMZOX, qui in Mundi parte Orientali Dominamini; ita vt vnusquisq, vestrum, in vno ex 4 Magnis Mundi Elementis, siue Matricibus, peculiare suum habeat & Munus, seu Officium, peculiarem peritiam Scientia, Potentia et Authoritate peculiarem: O tu ACCA, siue ACVCA, Angele præclare, qui oim in Orientali Aere viventium, diuersas species oes perspectas habes: et quos in vsus à Deo nro, quasq ab hoium vtilitates creabantur, perfecte percipis: Tu autem ô Illustris NPAT, siue NPRAT, qui oim Orientali AQVA VIVENTIVM species, vsusq cognoscis veros: Et ô tu Insignis OTOI, siue OTROI qui oim in Orientali TERRA vita fruentium species varias, et ad quos vsus à Deo nro creabantur, exacte intelligis. Deniq ô tu PMOX, siue PMZOX, fulgide Dei Angele, qui Orientalis IGNIS secretissima efficacissimamq Vitalem pprietatem plene cognitam habes: O vos (inquam) omnes, fideles DEI et Creatoris nri Ministri, qui in Orientali Mundi parte, prædicta, aliaq perplura. 4. Elementorũ Arcana et Secreta, vestris Scientijs et Officijs a nro Omnipotente Creatore, concessa, assignata et deputata, intelligitis: et quæ ad Dei laudem, honorem et Gloria, atq ex magna vestra erga humanum genus Charitate nobis autem maxime (viva et Celesti vocatis voce, et Electis) impertire (annuente Deo) poteritis, atq manifesta reddere: Ego igitur Joannes Dee, ardentissimus huiuscemodi, Secretorũ Amator et Indagator (idq maxime propter DEI nri laudem, honorem et Gloriam) In eiusdem Dei et Creatoris nri Noie, vobis oibus et singulis, iam memoratis, humiliter supplico, et per DEI nri Sancta Noia AOVRRZ et ALOAI a vobis, ego (dictus Joannes) requiro demisse et confidenter PETO, VT, quocunq tempore vitæ meæ (post hanc horam) futuro, vestrum oim, vel alicuius vestrum, per hæc Sancta Dei Nomina, AOVRRZ et ALOAI requisivero ac Petiuero præsentiam benignam, Personalem, mihiq conspicua, Apparitionem: Petitionumq mearũ quarumcunq (vestra iam dicta peculiaria Officia, muneraq siue Scientias potestatesq vras speciales, respicientiũ aut concernentium) expletionem, satisfacionem executionemq manifesta, plena, et perfectam: Easdem omnes, et singulas dictas meas Petitiones, benigne, concedere, euidenter prestare amanter perimplere, pfecteq perficere Velitis. AMEN.

Per hæc reuerenda et Mystica DEI Noia

AOVRRZ et ALOAI

AMEN

Occidentalium Quatuor Bonorum Angelorum in Transformatione Peritorum et Potentium, Invitatio.

Ô vos Quatuor Boni, veracesq; DEI (creatoris nostri) Angeli, Paco, siue Falco, Ndzn, siue Ndazn, & Iipo siue Iidpo, et Xrnh, siue Xrinh, qui in climate Mundi Occidentali parte Dominantis, peculiarem virtutem, Scientiam veram, potentiam perfectam et absolutam Transformationum, in creatione ora, ab eodem (Creatore nostro & vestro) receptistis: tanquam ministros & Officium quoddam: Ut hominibus (ab eodem DEO nostro praeordinatis) per vos, eadem talis vestra Scientia vestra, vera, et potentia perfecta, manifesta fierit, et impertiretur: propter eiusdem creatoris nostri, laudem, honorem et gloriam: Propterea, Ego Ioannes Dee, eiusdem creatoris, et DEI nostri devotus Seruulus, valde cupiens DEI nostri laudes, honorem & gloriam, veri, diligenter & fideliter, per hanc vestram (supradictam) Scientiam, et eiusdem verum vsum, inter homines promouere & amplificare: Per eundem DEVM creatorem nostrum, et per hae (vobis peculiariter praeminentia et praedominantia) DEI nostri allystica Nomina virtutis et Praedominantia) DEI nostri allystica Nomina MALADI et OLAAD à vobis omnibus & singulis, debitè requiro, et confidenter Peto, Vt quocunq; tempore momento, et quotiescunq; per totius vitae meae residuum tempus, Ego (dictus Ioannes) voluero; eodem etiam tempore momento, et totiès, Benigni, Placidi, visibilesq; mihi (dicto Ioanni) ~~sint dignemini~~ Obsequio velitis: Et ad eo Amici, Fauorabilesq; mihi (dicto Ioanni) sint dignemini, Vt omnes et quascunq; petitiones meas quocunq; modo, quamcunq; vestram TRANSFORMATIONVM peritiam, Scientiam, Potentiam concernentes vel respicientes: et per me (dictum Ioannem) à vobis, vestrum aliquibus vel aliquo (per hae iam memorato DEI nostri nomina MALADI et OLAAD requisitas sunt Petitas: requirendas, siue petendas, quocunq; posthac tempore. Easdem statim sine mora (vel saltem quam citò fieri ullo modo poterint) veré, perfectè, manifestè, planè plenè facere, prestare, complere, et perficere velitis. A M E N.

Per hae Sancta et allystica DEI Nomina

MALADI et OLAAD

AMEN

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Septentrionalium Quatuor Bonorum Angelorum in Transformatione Peritorum et Potentium, Invitatio.

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Ô vos Quatuor Boni, veracesq; DEI (Creatoris nri) Angeli, Datt, siue Dalett, Dtom, siue Dixom, Oodpz, siue Oodpz, et Rgan, siue Rogan, qui in climate Mundi Septentrionali parte Dominantis, peculiarem virtutem, Scientiam veram, potentiam perfectam et absolutam Transformationum, in creatione vestra, ab eodem (Creatore nro et vro) receptistis: tanquam ministros et Officium quoddam: Ut, hominibus (ab eodem DEO nostro praeordinatis) per vos, eadem talis vestra Scientia et potentia perfecta, manifesta fierit et impertiretur: propter eiusdem creatoris nostri, laudem, honorem et gloriam: Propterea, Ego Ioannes Dee, eiusdem creatoris et DEI nostri, devotus Seruulus, valde cupiens DEI nri laudes, honorem et gloriam, veri, diligenter et fideliter per hanc vestram (supradictam) Scientiam, et eiusdem verum vsum, inter homines promouere et amplificare: Per eundem DEVM Creatorem nostrum, et per hae (vobis peculiariter praeminentia et praedominantia) DEI allystica Nomia VOLXDO et SIODA à vobis omnibus et singulis, debitè requiro, et confidenter Peto, Vt, quocunq; tempore momento, et quotiescunq; per totius vitae meae residuum tempus, Ego (dictus Ioannes) voluero; eodem etiam tempore momento ~~et quotiescunq; per totius vitae meae residuum tempus, Ego (dictus Ioannes)~~ et totiès Benigni Placidi visibilesq; mihi (dicto Ioanni) Obsequio velitis: et ad eo Amici, Fauorabilesq; mihi (dicto Ioanni) sint dignemini, Vt omnes & quascunq; petitiones meas, quocunq; modo, quamcunq; vestram TRANSFORMATIONVM peritiam, Scientiam, Potentiam concernentes vel respicientes; et per hae, iam memorata DEI nostri Nomina VOLXDO et SIODA à vobis vestrum aliquibus vel aliquo, per me (dictum Ioannem) requisitas sunt petitae: requirendas, siue petendas, quocunq; posthac tempore, Easdem statim sine mora (vel saltem, quam citò fieri ullo modo poterint) veré perfectè, manifestè, planè, plenè facere, prestare, complere et perficere velitis. AMEN.

Per hae Sancta et allystica DEI Nomina

VOLXDO et SIODA

AMEN

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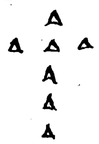
A A
A A
A

Orientalium QVATVOR BONORVM ANGELORVM in TRANSFORMATIONE Peritorum et Potentium, Invitatio.

Ô vos QVATVOR Boni, veracesq DEI (creatoris nostri) ANGELI ABMO, siue ABAMO, NACO siue NAOCO, OCNM, siue OCANM, et SHAL siue SHIAL, qui in Mundi Orientali parte, Dominantes peculiarem virtutem Scientiam veram, potentiamq perfectam et absolutam TRANSFORMATIONVM, in creatione vestra ab eodem (creatore nostro et vestro) recepitis: tanquam Munus et Officium quoddam: Vt hominibus (ab eodem DEO nro praeordinatis) per vos, eadem talis vestra Scientia vera, et potentia perfecta, manifesta fieret et impertiretur; propter eiusdem creatoris nri laudem, honorem et Gloriam; Propterea, Ego Ioannes Dee, eiusdem creatoris et DEI nostri devotus Servulus, valde cupiens DEI nostri laudes, honorem et gloriam, vere diligenter et fideliter, per hanc vestram (supradictam) Scientiam, et eiusdem verum vsum, inter homines promovere et amplificare; PER eiusdem DEVM (creatorem nrm, et per haec (vobis peculiariter praeeminentia et praedominantia) DEI nri Mystica Nomina AIAOAI et OIIIT à vobis omnibus, et singulis, vehementer requiro, et confidenter Peto, VT quocunq temporis momento, et quotiescunq, per totius vitae meae residuum tempus, Ego (dictus Ioannes) voluero, eodem etiam temporis momento, et toties Benigni, placidi, visibilesq mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Favorabilesq mihi (dicto Ioanni) esse dignemini Ut omnes et quascunq petitiones meas quocunq modo, quamcunq vestram TRANSFORMATIONVM peritiam, Scientiam, potentiamq concernentes vel respicientes, et per me (dictum Ioannem) à vobis, vrum aliquibus, vel aliquo, (per haec iam memorata DEI nri Nomina AIAOAI et OIIIT requisitas, siue petitas, requirendas siue petendas, quocunq posthac tempore, Easdem statim sine mora, (vel saltem, quam cito fieri vllo modo poterint) vere, perfecte, manifeste, plane pleneq, facere praestare, complere, & perficere velitis. AMEN.

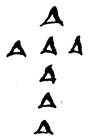
Per Sancta et Mystica DEI Nomina
AIAOAI et OIIIT
AMEN



Meridionalium QVATVOR BONORVM ANGELORVM in Transformatione Peritorum et Potentium, Invitatio.

Ô vos QVATVOR Boni veracesq DEI (creatoris nostri) ANGELI OPNA, siue OPANA, DOOP siue DOLOP, RXAO, siue RXPAO et AXIR, siue AXTIR, qui in Mundi Meridionali parte, Dominantes, peculiarem virtutem Scientiam veram, potentiamq perfectam et absolutam TRANSFORMATIONVM, in creatione vestra ab eodem, (creatore nostro et vestro) recepitis, tanq Munus & Officium quoddam; Ut hominibus (ab eodem praeordinatis) per vos, eadem talis vestra Scientia vera, et potentia perfecta, manifesta fieret et impertiretur; propter eiusdem creatoris nostri laudem, honorem et gloriam; Propterea, Ego Ioannes Dee, eiusdem creatoris et DEI nri devotus Servulus, valde cupiens DEI nri laudes, honorem et gloriam, vere, diligenter, et fideliter, per hanc vestram (supdictam) Scientiam, et eiusdem verum vsum, inter homines, promovere et amplificare. PER eiusdem DEVM (creatorem nrm et per haec (vobis peculiariter praeeminentia et praedominantia) DEI nostri Mystica Noia CBALPT et ARBIZ à vobis omnibus et singulis, vehementer requiro, et confidenter Peto, VT quocunq temporis momento, et quotiescunq per totius vitae meae residuum tempus, Ego (dictus Ioannes) voluero, eodem etiam temporis momento, et toties Benigni, placidi, Visibilesq mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Favorabilesq mihi (dicto Ioanni) esse dignemini, Ut omnes et quascunq petitiones meas, quocunq modo quamcunq vestram TRANSFORMATIONVM peritiam, Scientiam potentiamq concernentes, vel respicientes, et per me (dictum Ioannem) à vobis, vestrum aliquibus vel aliquo (per haec iam memorata DEI nostri Nomina CBALPT et ARBIZ requisitas, siue petitas, requirendas, siue petendas, quocunq posthac tempore, Easdem statim sine mora, (vel saltem, quam cito fieri, vllo modo poterint) vere, perfecte, manifeste, plane pleneq facere, praestare, complere, et perficere velitis. AMEN.

Per Sancta & Mystica DEI Nomina
CBALPT et ARBIZ
AMEN.



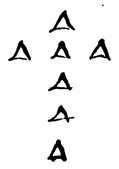
Septentrionalium Quatuor Bonorum Angelorum in Metallis, et Lapidibus, Peritorum et Potentium, Invitatio.

Ô vos Quatuor Angeli Lucis, fideles DEI (nostri & creatoris) Ministri: Ô vos (inquam) GMNM, siue GMDNM, ECOP, siue ECAOP, AMOX, siue AMLOX, et BRAP, siue BRIAP, in Mundi parte Septentrionali Dominantes: ac (ex DEI dispensatione et dono peculiari) in Metallicarum venarum, siue Metallorum Inventione, Materiae Metallicae collectione siue Coacervatione, Metallorum usu et virtute: Necnon in Lapidum Coagulatione et virtute: alijsq multis de Metallorum Lapidumq Loco, collectione, natura, proprietatem virtute et usu) Secretis et Arcanis, Peritissimi et Potentissimi. Ego Ioannes Dee, Omnipotentis vivi & veri DEI (ipsius IEOVA ZEBAOTH) humilis & devotus Servulus: IN NOMINE eiusdem DEI nri: Et per inevitabilem, quam eidem DEO nostro (in Nominibus istis Notificato) videlicet VADALI et OBAVA. debetis Reverentiam et Obedientiam, à vobis omnibus et singulis, vehementer constanter, et confitenter requiro et Peto, VT mihi (praedicto Ioanni) totius meae reliquae vitae, quocunq voluero tempore, Benigni, placidi, & visibiles, Affabilesq adesse velitis: adeoq mihi (eidem Ioanni) FAVORABILES esse dignemini, VT petitiones meas omnes et quascunq, vobis, omnibus, quibuscunq vel cuicunq vestrum propositas factasve, et proponendas faciendasve (aliquo modo, peculiarem vestram, & supra expressam, circa Metalla vel Lapides, peritiam, virtutem, potentiam, facultatemve, recipientes, aut concernentes: et cum debita Contestatione dictorum Divinorum Nominum VADALI, et OBAVA requisitas vel petitas) Citissime, evidentissime, certissime, perfecte pleneq praestare, perficere, et perimplere velitis, AMEN.

Per dicta Sancta, et Mystica DEI Noia,

VADALI et OBAVA

AMEN



Nomina Sedecim Bonorum Angelorum qui in Transformatione Periti et Potentes sunt: Sedecim etiam Cacodaemonum manifestatis Nominibus.

	Nomina Diuina AIAOAI OIIIT		
ORIENS	Abmo, siue Abamo,	Cab	
	Naco, siue Naoco,	Ona	
	Ocnm, siue Ocanm,	Moc	
	Shal, siue Shial.	Ash.	
	Nomina Diuina CBALPT ARBIZ		
MERIDIES	Opna, siue Opana,	Cop	
	Doop, siue Dolop,	Odo	
	Rxao, siue Rxpao,	Mrx	
	Axir, siue Axtir.	Aax	
	Nomina Diuina MALADI OLAAD		
OCCIDENS	Paco, siue Palco,	Rpa	
	Ndzn, siue Ndazn,	And	
	Iipo, siue Iidpo,	Xii	
	Xrnh, siue Xrmh.	Exr	
	Nomina Diuina VOLXDO SIODA		
SEPTENTR	Datt, siue Daltt.	Rda	
	Diom, siue Dixom,	Adi	
	Oopz, siue Oodpz	Xoo	
	Rgan, siue Rgcan,	Erg	

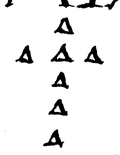
Meridionalium QVATVOR BONORVM ANGELORVM in METALLIS et LAPIDIBVS Peritorum et Potentium, Invitatio.

Ô vos QVATVOR ANGELI LVCIS, fideles DEI (nostri (reatoris) Ministri: Ô vos (inquam) OMGG, siue OMAGG, GBAL, siue GBEAL, RLMV, siue RLEMV, et IAHL, siue IAMHL in Mundi parte Meridionali Dominantes, ac (ex DEI dispensatione, et dono peculiari) in Metallicarum venarum siue Metallorum Inventione, Materiae Metallicae collectione siue Coacervatione, Metallorum vsu, et virtute; ~~aliisq~~ Necnon in LAPIDVM COAGVLATIONE et virtute: aliisq multis (de Metallorum Lapidumq loco, collectione, natura, proprietate, virtute et vsu) Secretis et Arcanis Peritissimi & Potentissimi: Ego Ioannes Dee Omnipotentis, vivi et veri DEI (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus, In Nomine eiusdem DEI nostri, et per inevitabilem, quam eidem DEO nostro (in nominibus istis Notificato) videlicet ANAEEM, et SONDN debitis Reverentiam et Obedientiam, à vobis omnibus et singulis, vehementer constanter et confidenter requiro et peto, VT mihi (praedicto Ioanni) totius meae reliquae vitae, quocunq voluero tempore, benigni, placidi, visibiles, Affabilesq Adesse velitis: Adeoq mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes, et quascunq, vobis, oibus, quibuscunq vel cuicunq vestrum, propositas, factasve, et proponendas, faciendasve, Citissime, evidentissime, certissime, perfecte, pleneq praestare, perficere et perimplere velitis: Sub hac tamen conditione arctari contentus sum: Quod dictae Petitiones meae, totaliter, vel maxima ex parte vel aliquo saltem modo, peculiarem vestram (supra expressa) circa Metalla vel Lapides, peritia, virtutem, potentiam, facultatemve respiciant: Ac etiam cum debita Contestatione dictorum Divinorum Nominum ANAEEM, et SONDN, per me (praedictum Ioannem) à vobis, vestrum aliquibus vel aliquo requirantur; siue Petantur: AMEN.

Per dicta Sancta et Mystica DEI Nomina

ANAEEM et SONDN

AMEN



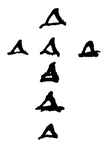
Occidentalium QVATVOR BONORVM ANGELORVM in METALLIS et LAPIDIBVS Peritorum et Potentium, Invitatio.

Ô vos QVATVOR ANGELI LVCIS fideles DEI (nostri (reatoris) Ministri: Ô vos (inquam) MAGM, siue MALGM, LEOC, siue LEAOC, VSSN, siue VSPSM, et RVOI, siue RVROI, in Mundi parte Occidentali Dominantes, ac (ex DEI dispensatione, et dono peculiari) in Metallicarum venarum, siue Metallorum Inventione, Materiae Metallicae Collectione, siue Coacervatione, Metallorum vsu, et virtute: Necnon in LAPIDVM COAGVLATIONE et virtute: aliisq multis (de Metallorum Lapidumq loco, collectione, natura, proprietate virtute et vsu) Secretis et Arcanis peritissimi et Potentissimi: Ego Ioannes Dee Omnipotentis, vivi et veri DEI (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus: IN NOMINE eiusdem DEI nostri, et per inevitabilem, quam eidem DEO nostro (in nominibus istis Notificato) videlicet NELAPR, et OMEBB, debitis Reverentiam et Obedientiam, à vobis omnibus et singulis, vehementer, constanter, et confidenter requiro et peto, VT mihi (praedicto Ioanni) totius meae reliquae vitae: quocunq voluero tempore, benigni, placidi, visibiles, affabilesq Adesse velitis: Adeoq mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes et quascunq, vobis, oibus quibuscunq vel cuicunq vestrum propositas, factasve, et proponendas faciendasve (aliquo modo peculiarem vestram super expositam circa Metalla vel Lapides, peritiam, virtutem, Potentiam facultatemve respicientes aut concernentes: ac etiam cum debita contestatione dictorum Divinorum Nominum NELAPR, et OMEBB, requisitas vel petitas) Citissime, evidentissime, certissime perfecte, pleneq praestare, perficere, et perimplere velitis: AMEN.

Per dicta Sancta et Mystica DEI Nomina

NELAPR et OMEBB

AMEN.



Nomina Sedecim Bonorum Angelorum Qui in Metallorum Inventione, Collectione, usu et virtute: ac etiam in Lapidem Coagulatione, virtutes periti, et Potentes sunt &c.

	Nomina Diuina LLACZA. PALAM.		
ORIENS	Oyub, siue Oyaub.	Xoy	AZCALL MALAP
	Paoc, siue Pacoc.	Apa	
	Rbnh, siue Rbznh.	Rrb	
	Diri, siue Diari.	Pdi	
	Nomina Diuina ANAEEM SONDN.		
MERIDIES	Omgg siue Omagg.	Xom	MEBAYA MDNOS
	Gbal, siue Gbeal.	Agb	
	Rlmu siue Rlemu.	Rrl	
	Iahl, siue Iamhl	Pia	
	Nomina Diuina NELAPR OMEBB		
OCCIDENS	Magm, siue Malgm.	Mma	RPALEH BBEMO
	Leoc, siue Leaoc.	Ole	
	Vsdn siue Vspsn.	Cus	
	Ruoi siue Ruroi.	Hru	
	Nomina Diuina VADALI OBAVA		
SEPTENTRIO.	Gmnm siue Gmdnm	Mgm	ILADAY AVABO
	Ecop siue Ecaop.	Oec	
	Amox siue Amlox.	Cam	
	Brap siue Briap	Hbr	

Orientalium Quatuor Bonorum Angelorum in Metallis et Lapidibus Peritorum, et Potentium, Invitatio.

O vos quatuor ANGELI LUCIS, fidelis DEI (Creatoris nostri) Ministri: O vos (inquam) OYVB, siue OYVB, PAOC, siue PACOC, RBNH, siue RBZNH, et DIRI, siue DIARI, in Mundi parte Orientali Dominantes, ac (ex DEI dispensatione et Dona peculiari) in Metallicarum venarum, siue Metallorum Inventione, Materia Metallica Collectione, siue Coacervatione Metallorum usu & virtute: Necnon in LAPIDUM Coagulatione, et virtute; alijsq; multis (de Metallorum, Lapidumq; loco, collectione, Natura, proprietate, virtute & usu) Secretis et Arcanis, peritissimi & potentissimi: Ego Ioannes Dee, Omnipotentis, vivi et veri DEI (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus, IN NOMINE eiusdem DEI mei, Et per inevitabilem, quam eidem DEO nostro (in nomine Eius istis Notificato) videlicet LLACZA et PALAM, debitam Reverentiam et Obedientiam, a vobis omnibus et singulis vehementer et confidenter requiro et peto, VT mihi, (praedicto Ioanni) totius meae reliquae vitae, quocunq; volucro tempore, Benigni, placidi, visibiles, affabiles, Adesse velitis: Adeoq; mihi (eidem Ioanni) FAVORABILES esse dignemini, VT petitiones meas omnes et quascunq; vobis, omnibus, quibuscunq;, vel cuicunq; vestrum, propositas factas vel et proponendas, faciendas vel, citissimè, evidentissimè, certissimè, perfectè, plenè, perficere et perimplere velitis: sub hac tamen arctari conditione contentus sum, quòd dicta petitiones meae, totaliter, vel maximè ex parte, vel aliquo saltem modo, peculiarem ostensam (supra expressam) circa Metalla vel Lapides, peritiam virtutem potentiam, facultatem vel scientiam: Necnon cum debita contestatione dictorum Divinorum Nom. LLACZA et PALAM per me (praedictum Ioannem) a vobis, vestrum aliquibus vel aliquo, requirantur seu petantur: AMEN.

Per dicta sancta et Mystica DEI Nota.

LLACZA et PALAM

AMEN.

QVATVOR BONORVM ANGELORVM Occidentalium in MEDICINA et Curis Morborum Peritissimorum et Potentium, Invitatio.

O vos Quatuor Angeli Sucio TOCO, siue TOGCO, NHDD siue NHODD, PAAX siue PATAX, SAIX, siue SAAIX, in Occidentali Mundi parte, Medicinae cum DEI virtutum, Sanitatum et Curationum Dispositores et Ministri potentes: In Nomine Omnipotentis vivi et veri DEI, Ego Ioannes Dee (eiusdem DEI gratia, celestis Hierusalem futurus civis) per Reverentiam et Obedientiam, quam eidem DEO nro debitio, et per haec Divina illius ac Mystica Nomina OBGOTA, et AABCO, à vobis omnibus et singulis, serio, vehementer, constanter, et confidenter requiro et peto, VT mihi (Ioanne predicto) posthac, quocunq; temporis momento voluero, durante vita mea naturali, Oblatus, ac mihi placidi, visibiles, affabiles et FAVORABILES esse velitis, in omnibus meis petitionibus, quam citissimè, perfectissimè, plenissimè, perficiendis et complendis, quae à vobis (omnibus vel vestrorum aliquibus, vel alio) per haec DEI Nomina (prafata) OBGOTA et AABCO petiero: et quae per vestram virtutem, potentiam, peculiarem vestrorum Officiorum, siue Ministeriorum Medicinalium quorumcunq; tenorem ac rationem, citissimè, perfectissimè, plenissimè, placidissimè prestari, perfici, complerique potuerit. AMEN.

Per haec sacrosancta DEI Nomina,

OBGOTA et AABCO.

AMEN

QVATVOR BONORVM ANGELORVM Septentrionalium in MEDICINA et Curis Morborum Peritissimorum et Potentium, Invitatio.

O vos Quatuor Angeli Sucio OPMN siue OPAMN, APST siue APLST, SCIO, siue SCMIO, VASG, siue VARSG, in Septentrionali Mundi parte, Medicinalium DEI virtutum, Sanitatum et Curationum Dispositores, et Ministri Potentes: In Nomine Omnipotentis vivi et veri DEI, Ego Ioannes Dee (eiusdem Dei gratia, celestis Hierusalem futurus civis) per Reverentiam et Obedientiam, quam eidem DEO nro debitio, et per haec Divina illius ac Mystica Nomina NOALMR, et OLOAG, à vobis omnibus et singulis, serio, vehementer, constanter et confidenter requiro et peto, VT mihi (Ioanni predicto) posthac, quocunq; temporis momento voluero durante vita mea naturali, Oblatus, ac mihi placidi visibiles, affabiles et FAVORABILES esse velitis, in omnibus meis petitionibus quam citissimè, perfectissimè, plenissimè, prestandis, perficiendis et complendis, quae à vobis (omnibus vel vestrorum aliquibus, vel alio) per haec DEI Nomina (prafata) NOALMR et OLOAG petiero: et quae per vestram virtutem, potentiam, peculiarem vestrorum Officiorum, siue Ministeriorum Medicinalium quorumcunq; tenorem ac rationem, citissimè, perfectissimè, plenissimè, placidissimè prestari, perfici, complerique potuerit. AMEN.

Per haec Sacrosancta DEI Nomina,

NOALMR et OLOAG.

AMEN

QVATVOR BONORVM ANGELORV Orientalium in MEDICINA et Curis Morborum Peritissimorum et Potentium Invitatio.

O vos Quatuor Angeli Lucis CZNS, siue CZONS, TOTT siue TOITT, SIAS siue SIGAS, EMND, siue FMOND in Orientali Mundi parte, Medicinalium DEI Virtutum Sanitatum et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, vivi et veri Dei, Ego Ioannes Dee (eiusdem DEI gratia, Cælestis Hierusalem futuris (ivis) PER reverentiam et Obedientiam, quam eidem DEO nostro debetis, et per hæc Divina illius, ac Mystica Nomina, IDOIGO et ARDZA, à vobis omnibus et singulis, serio, vehementer et confidenter requiro et Peto, VT mihi (Ioanni prædicto) posthac, quocunq temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi visibiles, et FAVORABILES esse velitis, in omnibus meis petitionibus quàm citissime, perfectissime, plenissimeq perficiendis et complendis: quas à vobis, omnibus vel vestrorum aliquibus vel aliquo, per hæc DEI Nomina præfata, IDOIGO et ARDZA Petiuero: et quas per vestram virtutem, potentiam, peculiaremq vestrorum Officiorum siue Ministeriorum Medicinalium quorumcunq tenorem ac rationem, citissimè, perfectissimè, plenissimè, placidissimeq, præstare perficere compleremq poteritis: AMEN.

Per hæc prædicta Sacrosancta DEI Nomina

IDOIGO et ARDZA

AMEN.

QVATVOR BONORVM ANGELORV Meridionalium in MEDICINA et Curis Morborum Peritissimorum et Potentium Invitatio.

O vos Quatuor Angeli Lucis AIRA siue AIGRA, ORMN siue ORPMN RSNI, siue RSONI, IZNR siue IZINR in Meridionali Mundi parte, Medicinalium DEI virtutum, Sanitatum et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, vivi et veri DEI, Ego Ioannes Dee (eiusdem Dei gratia Cælestis Hierusalem futuris (ivis) Per reverentiam et obedientiam quam eidem DEO nostro debetis: Et per hæc Divina illius ac Mystica Nomina ANGPOI siue VNNAX, à vobis omnibus et singulis, serio, vehementer et confidenter requiro vt peto, VT mihi (Ioanni prædicto) posthac, quocunq temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi visibiles, et FAVORABILES esse velitis, in omnibus meis petitionibus quàm citissime, perfectissimè, plenissimeq perficiendis et complendis: quas à vobis, omnibus vel vestrorum aliquibus vel aliquo, per hæc DEI Nomina præfata, ANGPOI et VNNAX, Petiuero: et quas per vestram virtutem, Potentiam, peculiaremq vestrorum Officiorum, siue Ministeriorum Medicinalium quorumcunq tenorem ac rationem, citissimè, perfectissimè, plenissimè, placidissimeq præstare perficere compleremq poteritis. AMEN.

Per hæc sacrosancta Dei Nomina

ANGPOI et VNNAX

AMEN

Sex Seniorum Septentrionalium Invitatio.

Ovos Sex SENIORES Septentrionales, Prepotentes, fidelesq; Omnipotentis DEI nostri Ministri, In Nomine eiusdem Dei (Unius et Trini) Ovos (inquam) AETPIO, siue AAETPIO, ADOEOET, ALNDOOD, APDOCE, siue AAPDOCE, ARINNAP et ANODOIN per vobis peculiariter prædominans Divinum Numen, Nomenq; Angelicum F.DLPRNA siue F.DLPRNA Ego Joannes Dee fidelis eiusdem Omnipotentis DEI Servus, à vobis omnibus (coniunctim, et quomodocunq; divisim) amice, vehementer, et confidenter requiro et posco, Ut posthac, quocunq; tempore voluero, per reliquum nominabero totius mee vite cursum, vel omnes vos, vel ex vobis, illi, quos Ego nominavero (per prædictum Mysticum Divinumq; Nomen F.DLPRNA siue F.DLPRNA à me, præfato Joanne VOCATI, Invocati siue requisiti) Statim, et sine mora mihi (prædicto Joanni) Videri, visibiles, affabiles, ac placidi; præterea adeo, favourabiles mihi velitis esse, VT Petitiones meas omnes Vtcunq; DE RERVM HVMANARVM SCIENTIA ET IVDICIO aliisq; rebus, Vestro, divinitus assignatio pertinentibusq; Officio siue Ministerio (vobis omnibus, vni vel pluribus vestrum) factas, faciendasq;, cito, bene, vere, plane, plene, perfecteq; prestare, perficere et complere velitis: ac iuxta vestrarum virtutum, Potentiarum Officiorumq; siue Ministeriorum vestrorum Mensuram à DEO Omnipotente, vobis concreditam et commissam.

AMEN.

Per Sanctum DEI NOMEN

F.DLPRN siue F.DLPRNA

AMEN

Nomina Sedecim Bonorum Angelorum Peritissimorum & Potentium in Medicina Curisq; Morborum: Annexis sedecim Cacodemonum nominibus, qui morbos inferre possunt &c:

	Nomina Diuina IDOIGO ARDZA		OGIODI AZDRA
Oriens	Czns, siue Czons	XCZ	
	Tott, siue Toitt	Ato	
	Sias, siue Sigas	Rsi	
	Fmnd, siue Fmond.	Pfm	
	Nomina Diuina ANGPOI VNNAX		
MERIDIES	Aira, siue Aigra	Xai	TOPGNA XANNV
	Ormn, siue Erpmn	Aor	
	Rsni, siue Rsoni	Rrs	
	Izrr, siue Izinr.	Piz	
	Nomina Diuina OBGOTA AABCO		
Occidens	Toca, siue Togco	Mto	ATOGEO OCBAA
	Nhdd, siue Nhodd	Onh	
	Paax, siue Patax	Cpa	
	Saix, siue Saaix.	Hsa	
	Nomina Diuina NOALMR OLOAG		
Septentrio	Opmn, siue Opamn	Mop	RMLAON GAOLO
	Apst, siue Aplst	Oap	
	Scio, siue Semio	Csc	
	Vasg siue Varsg	Hua	

SEX SENIORVM Meridionalium, Invitatio.

(O vos sex SENIORES Meridionales, prapotentes, fidelesq; Omnipotentis DEI nostri Ministri; In Nomine eiusdem Dei (vnici et Trini) O voo, (inquam) AIDROM, siue LAIDROM, ACZINOR, LZINOPO, LHCTGA, siue ALHCTGA, LHIANSA, et ACMLICV per vobis peculiariter praedominans Divinum Numen Nomenq; Angelicum ICZHHCA, siue ICZHHCL, Ego Joannes Dei, fidelis eiusdem Omnipotentis DEI Servulus, à vobis omnibus, (coniunctim, et quomodocunq; divisim,) amicè, vehementer et confidenter requiro et peto, VT posthac, quocunq; tempore voluero (per reliquum totius vitæ meæ cursum,) vel omnes voo, vel ex vobis illi, quos ego Nominavero, (per praedictum Mysticum Divinum Nomen ICZHHCA, siue ICZHHCL, à me, praefato Joanne VOCATI siue requisiti) statim et sine mora, mihi praedicto Joanni, Obsequio, visibilis, affabilis ac placidi: Praeterea adeo mihi favorabiles esse velitis VT petitiones meas omnes et quascunq; DE RERVM HVMANARVM SCIENTIA, ET IVDICIO, alysq; vobis vestro divinitus assignatis, pertinentibusq; Officio siue Ministerio (vobis omnibus, vni vel pluribus) factas faciendasq; (cito, bene, verè, planè, plenè, perfectèq; praestare, efficere, et complere velitis: iuxta vestrarum virtutum, Potentiarum Officiorumq; siue Ministeriorum vestrorum Mensuram, à DEO Omnipotente vobis concreditam, et commissam.

AMEN.

Per Sanctum Dei Nomen
ICZHHCA, siue ICZHHCL,
AMEN.

(O vos Sex SENIORES Occidentales, prapotentes, fidelesq; Omnipotentis DEI nostri ministri: In Nomine eiusdem Dei (vnici et Trini) O voo (inquam) SRAHPM, siue LSRAHPM, SAINOV, LAOAXRP, LGAIOL, siue SLGAIOL, LIGDISA, SOAIXNT, per vobis peculiariter praedominans Divinum Nomen Nomenq; Angelicum RAAGIOS, siue RAAGIOL, Ego Joannes Dei, fidelis eiusdem Omnipotentis DEI Servulus, à vobis omnibus, (coniunctim et quomodocunq; divisim) amicè vehementer et confidenter requiro et peto, VT posthac, quocunq; tempore voluero, (per reliquum totius vitæ meæ cursum) vel omnes voo vel ex vobis, illi, quos ego Nominavero (per praedictum Mysticum Divinum Nomen ~~Joannem VOCATI~~ ~~siue requisiti~~ vel à me ~~praefato~~ RAAGIOS, siue RAAGIOL, a me praefato Joanne VOCATI, Invocati, siue requisiti) statim et sine mora, mihi, praedicto Joanni, Obsequio, visibilis, affabilis ac placidi: Praeterea adeo mihi favorabiles esse velitis, VT petitiones meas omnes et quascunq; DE RERVM HVMANARVM SCIENTIA ET IVDICIO, alysq; vobis vestro divinitus assignatis pertinentibusq; Officio siue Ministerio (vobis omnibus, vni vel vestrum pluribus) factas faciendasq; (cito, bene, verè, planè, plenè, perfectèq; praestare, perficere et complere velitis: iuxta vestrarum virtutum, Potentiarum Officiorumq; siue Ministeriorum vestrorum Mensuram, à DEO omnipotente vobis concreditam et commissam.

AMEN

Per Sanctum Dei Nomen
RAAGIOS, siue RAAGIOL
AMEN.

VIGINTI QVATVOR SENIORVM (de quibus in Apocalipsi Beati Ioannis est mentio) ex Patris, Filly et Spiritus Sancti Lineis, collecta Nomina: Istorum Bonorum Angelorum Munus est, Hoibus, Rerum humanorum Scientiam, Iudiciumq impertire, &c.

Numen Diuinum [illegible] siue [illegible]

ORIENS.
Abioro, siue Habiora.
Aaoxaif.
Htmorda
Haozpi, siue Ahaozpi.
Hipotga.
Autotar.

Numen Diuinum [illegible] siue [illegible]

MERIDIES.
Aidrom, siue Laidrom.
Aczinor.
Lzinopo
Lhetga, siue Alhetga.
Lhiansa.
Acmlicu

Numen Diuinum [illegible] siue [illegible]

OCCIDENS
Srahpm, siue Lsrahpm.
Saïinou
Laoaxrp
Lgaiol, siue Slgaiol
Ligdisa
Soaixnt.

Numen Diuinum. [illegible] siue [illegible]

SEPTENT.
Aetpio, siue AAetpio
Adoeoet
Alndood
Apdoce, siue Aapdoce
Arinnap
Anodoin.

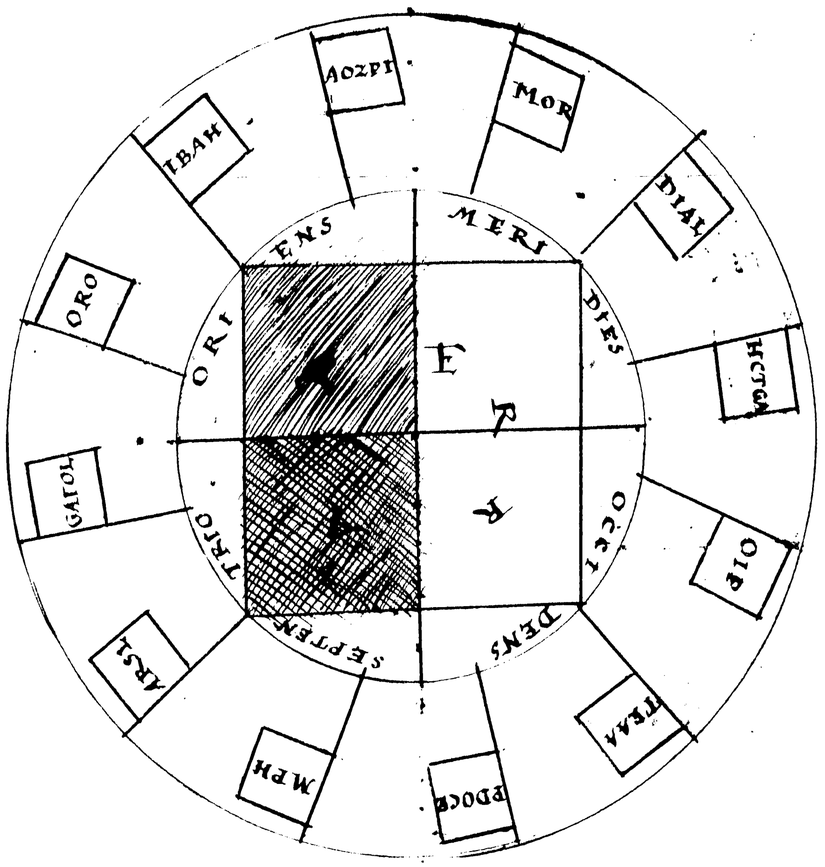
SEX SENIORVM Orientalium Invitatio.

O vos Sex SENIORES, Orientales, præpotentes, fidelesq Omnipotentis DEI nostri Ministri, In Nomine eiusdem DEI, (Vnius et Trini) O vos (inquam) ABIORO siue HABIORO, AAOXAIF, HTMORDA, HAOZPI, siue AHAOZPI, HIPOTGA et AVTOTAR, per vobis peculiariter prædominans Divinum Numen, Nomenq Angelicum [illegible] siue [illegible] Ego Joannes Dei fidelis eiusdem Omnipotentis DEI, Servulus, à vobis omnibus, coniunctim et quomodocunq divisim, amicè, vehementer & confidenter requiro et peto, Ut posthac, quocunq tempore voluero, per reliquum totius vitæ meæ cursum, vel omnes vos vel ex vobis, Mi quos ego nominavero (per prædictum Mysticum Divinumq Nomen [illegible] siue [illegible] à me, præfato Joanne, Vocati, Invocati, siue requisiti) statim et sine mora, mihi prædicto Joanni, Adesse, visibiles, affabiles ac placidi. Præterea adeo Favorabiles mihi esse velitis, UT Petitiones meas omnes et quascunq, DE RERVM HVMANARVM SCIENTIA ET IVDICIO, alijsq rebus, vestro, Divinitus assignatis, pertinentibusq Officio, siue Ministerio (vobis omnibus, vni, vel pluribus) factas faciendasq, Cito, bene, verè, planè, plene, perfecteq præstare, perficere, et complere velitis: iuxta vestrarum virtutum, potentiarum, Officiorumq siue Ministeriorum vestrorum Mensuram, a DEO Omnipotente vobis concreditam et commissam, AMEN. Per Sanctum Dei Nomen

[illegible] siue [illegible]

[illegible]

Quater Tria, Nomina Dei, (ex quatuor Lineis Spiritus Sancti extracta) quæ, omnes Super Terram Creaturas gubernant, (tam Invisibilis quam visibilis) Duodecim gestata Vexillis ...



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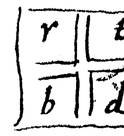
Fundamentalis ad DEVM Supplicatio et Obtestatio pro Angelorum Bonorum, benigno, habendo Ministerio.

O IEOVA ZEBAOTH, Divinam tuam Potentiam, Sapientiam, et Bonitatem, enixissimè Invoco et Imploro (Ego Joannes Dei, Servulus tuus indignus) et mihi semper favorabilem, assistentemq; esse, humilimè, et fideliter peto: in omnibus meis factis, verbis et Cogitationibus, laudem, honorem et gloriam tuam concernentibus, promoventibus vel procurantibus: Et per hæc 12. Mystica Nomina tua, ORO IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, Divinam et Omnipotentem Maiestatem tuam ardentissimè Obtestor et Obsecro: Ut fideles omnes tui Spiritus Angelici (quorum Mystica Nomina, hoc libro continentur expressa, breuissimeq; notantur Officia,) in quibuscunq; Mundi partibus fuerint, et quocunq; posthac tempore vitæ meæ, à me (prædicto Johanne) per peculiaria illis Dominantia, siue Imperantia Sancta tua Nomina (hoc itidem libro contenta) fuerint VOCATI, Ut citissime ad me (prædictum Joannem) Veniant: Visibiles affabiles, placidiq; mihi appareant: ac mecum, iuxta voluntatem meam, visibiles morentur: et vt à me et ex aspectu meo, per me rogati recedant: ET propter te, et illam quam tibi, in 12 illis Mysticis, supra expressis, Nominibus, debent Reverentiam et Obedientiam, Vt mihi etiam (Joanni præfato) amicè SATISFACIANT omni et quocunq; tempore vitæ meæ, In Omnibus et singulis, ad eos (Omnes, aliquos, vel aliquem eorum) factis vel faciendis Petitionibus meis, quibuscunq; Cito, bene, plene, perfecteq; præstandis perficiendis et complendis, iuxta eorum virtutes, ac potentias, tam generales, quam proprias, propriaq; illis à te (O DEVS) iniuncta commissaq; Officia et Ministeria AMEN.

Per te IESV CHRISTE,

AMEN



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a	p	l	s	T	e	d	c	c	a	o	p	o	n	h	o	d	D	i	a	l	e	a	o	c
s	c	m	i	o	o	n	A	m	l	o	x	C	p	a	t	A	x	i	o	V	s	P	s	N
V	a	r	s	G	d	L	b	r	i	a	p	h	S	a	a	i	x	a	a	r	V	r	o	i
o	i	P	t	e	a	a	p	D	o	c	e		m	p	h	a	r	s	l	g	a	i	o	l
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S	i	o	d	a	o	i	n	r	z	f	m		o	l	a	a	D	a n	g	a	T	a	p	a
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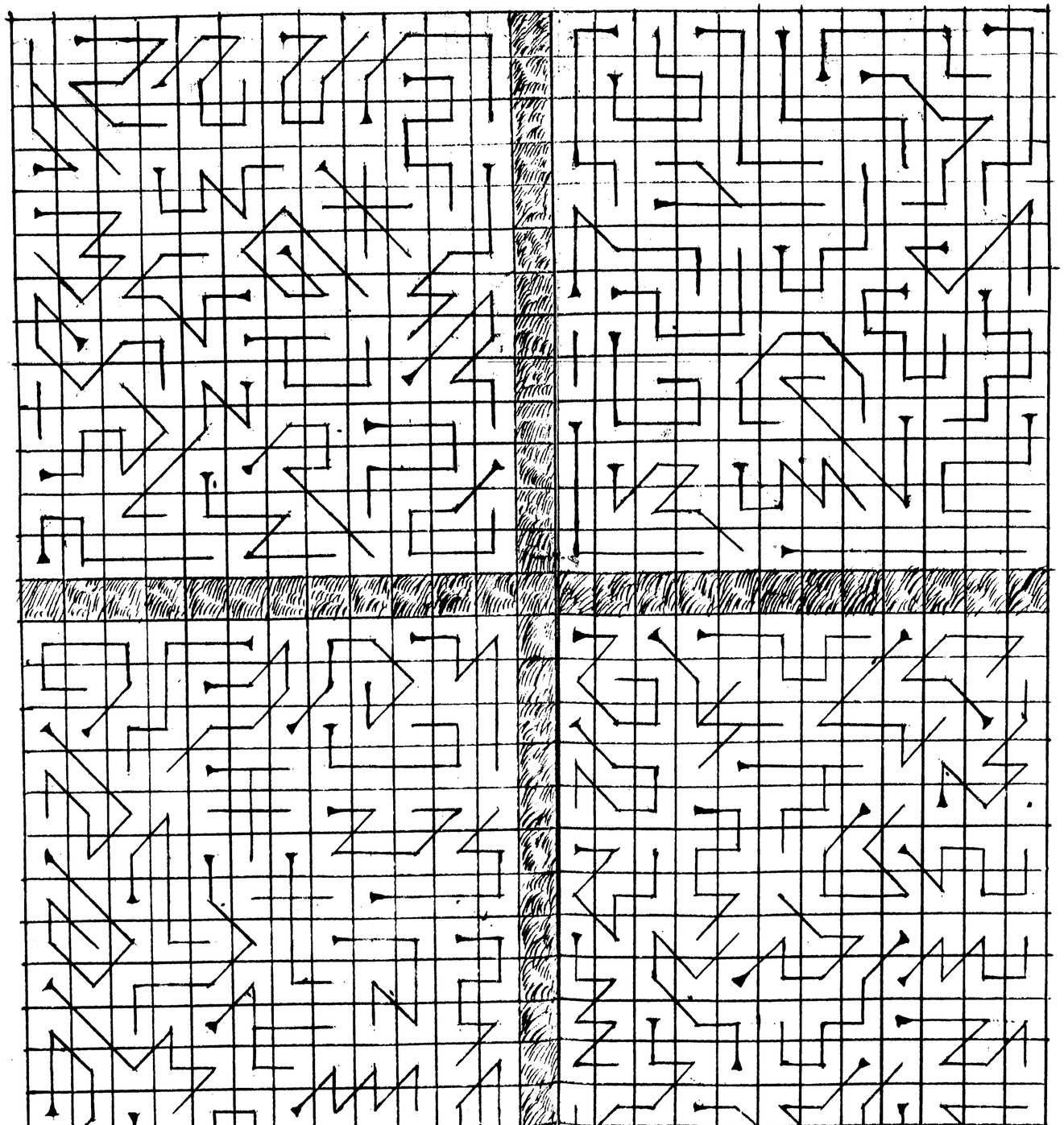

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Die D. 20 Aprilis 1587.
thus reformed by Raphael.

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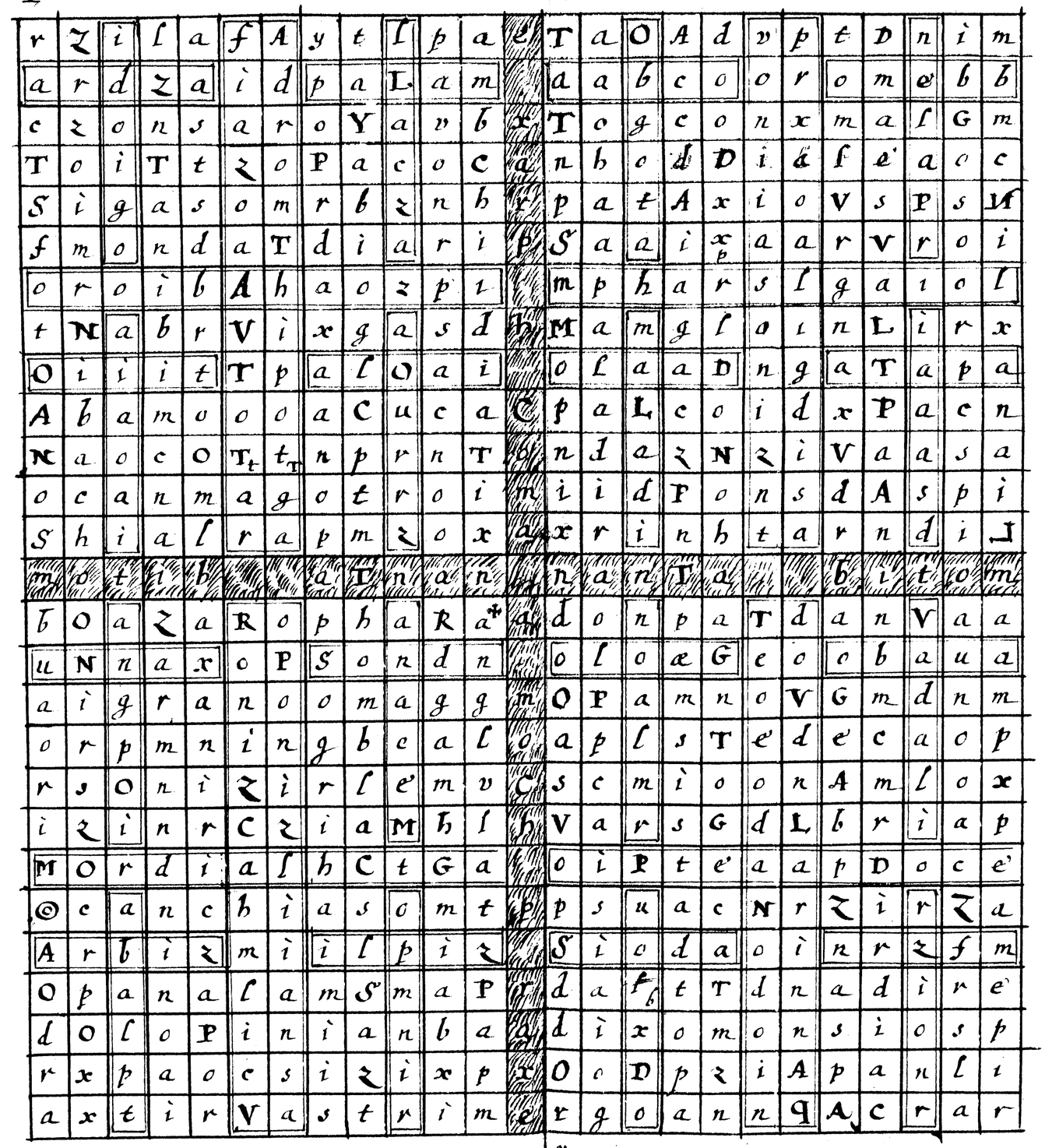
t	N	a	b	r	V	i	x	g	a	s	d	h	M	a	m	g	l	o	i	n	L	i	r	x
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	n	g	a	T	a	p	a
A	b	a	m	o	o	o	a	C	u	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n
N	a	o	c	O	T t	t T	n	p	r	n	T	o	n	d	a	z	N	z	i	V	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	i
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	⅃
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
b	O	a	Z	a	R	o	p	h	a	R	a✠	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	æ	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	V	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	Z	i	r	l	e	m	v	C	s	c	m	i	o	o	n	A	m	l	o	x
i	z	i	n	r	C	z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p
M	O	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e
◎	c	a	n	c	h	i	a	s	o	m	t	p	p	s	u	a	c	N	r	Z	i	r	Z	a
A	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	l	a	m	S	m	a	P	r	d	a	f b	t	T	d	n	a	d	i	r	e
d	O	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i
a	x	t	i	r	V	a	s	t	r	i	m	e	r	g	o	a	n	n	q	A	C	r	a	r



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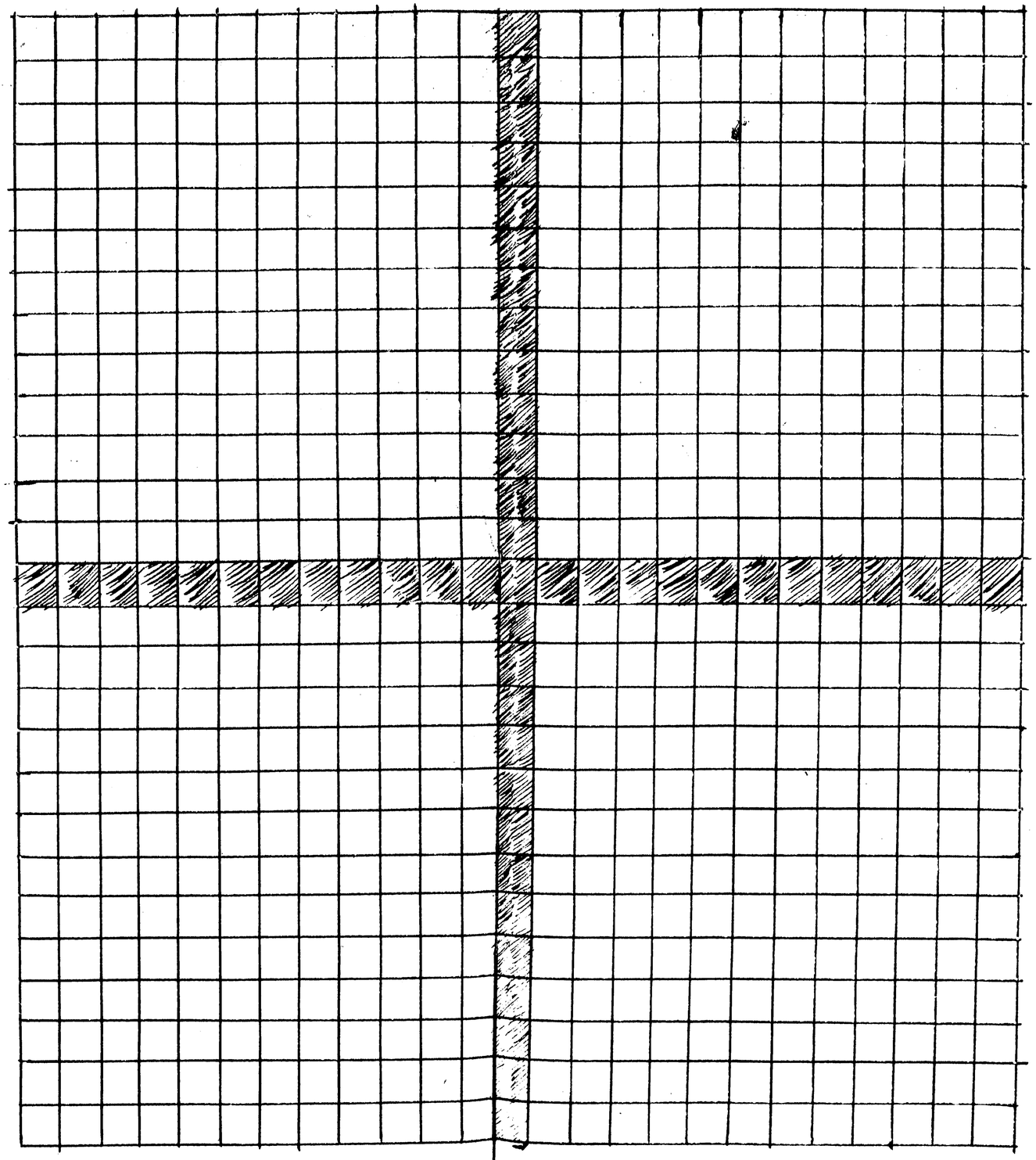
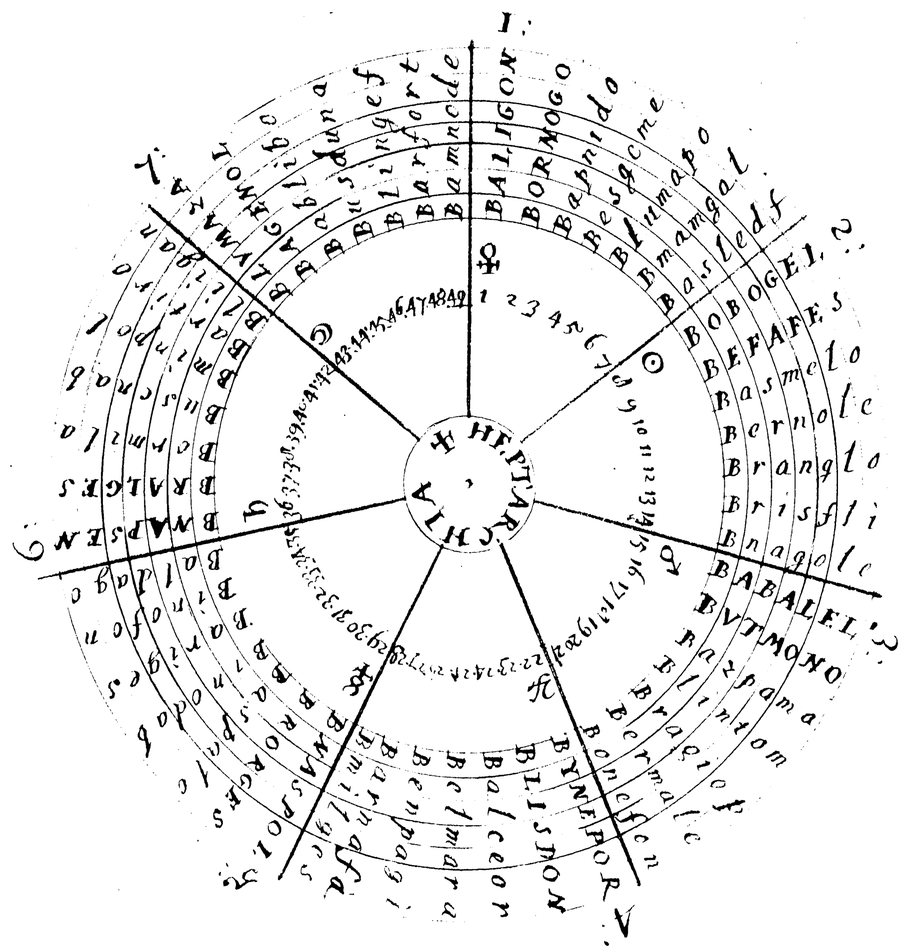


Tabula Angelorum Bonorum 49.


I.
BALIGON
BORMOGO
Bapriado
Besgome
Blumapo
Bamagal
Basledf
BOBOGEL
BEFAFES
Basmelo
Bermole
Branglo
Brisfli
Bnagole
BABALEL
BVTMONO
Razpama
Blintom
Byraqiof
Bermalic
Bonchen
BYNEPOR
BLISMON
Balceon
Belmara
Bendabi
Barzaga
BARASPOL
BMASPIO
BRASGES
BRAGIGE
BMAPSEM
BAGLAGES
BOGIGAGE
Bnasabaf
Bagenges
Bnaspiol
Bmasgest
Brasmoda
Bagiagos
Bnagiges
Bmapsiem
Braglages
Bmagenes
Brasbalg
Bagenbas

FRYDAY

King.

BALIGON — Who canst distribiche & bestow at pleasure, all & whatsoever can be wrought in actuall Actions: Who hast the government of thy selfe perfectly, as a Mysterie knowne vnto thy selfe. Who didst advertise me of that Stone, & holy Receptacle: both needfull to be had: and also didst direct me to the taking of it vp: being shortly (in a few minutes of Hyme, brought to my sight (from the Secret of the Depth, where it was hid, in the vttermost part, of the Roman possession) Which Stone, thou warnedst me, That no mortall hand but myne owne, should touch: & saydst vnto me, Thou shalt prevaile with it, with Kings, & with all the Creatures of the World. Whose Beauty (in Vertue) shalbe more worth, then the Kingdomes of the Earth. For the which purpose, haue me therein exercised, & others: partly, now to be exercized and enjoyed; & partly hereafter, more abundantly (as thou Lord God of Hoste shalt dispose) And also because thou thy selfe art Governour of all thy Mighty, faithfull, and obedient Ministers: Therefore In the Name &c:

Vide Scicham in dictione Ephod. Vbi de Adamante in qua diversis colorib. signe responsa dee consequebantur. Vide Epiphanium de Lapidibus pretiosis in Rationali ipso. vide Scriptores de Vrim & Thummim vide Filvoweeples Talcondes. &c. Scripsum est in Lege (inquit Epiphanius) Pectorinum quoq Mosi in monte apparuit, ex lapidum Safam in gemma Sapphirae fuisse expressum. Ante Mizaldum Memorabilia in hac 4 Numer. 91.

A By Note, of the former shew stone, Blessed Vriel sayd to me at Mortlack Ao 1582. May 8. a meridie, circa horam 4a, as followeth.

Vr:— the Character must haue the Names of the five Angells (written in the myddest of Sigillum Emeth) graven vpon the other side, in a circle: In the midest whereof, must the stone be (which was alle brought) Wherein thou shalt at all tymes (secretly privately to thy selfe) the state of Gods people, through the whole Earth.

Prince
BAGENOL

King

SATERDAY.

King

BNAPSEN — Who saydst vnto me, That by thee, I shall caste out the power of all wicked Spirits. And that by thee, I shall or may know the doings, and practises of evill men; & more than may be spoken or vttered to man. Therefore, In the Name &c.

Prince

BRORGES — Who, being the Princes chief Minister, & Governour vnder the right puissant King &c **BNAPSEN**, didst (to my sight) appeare in a most terrible manner, with fiery-flaming streames, & saydst

Nouit Janum Mortis. Et peruersis est Gloria Dei, Impiorum parietes.

Therefore, In the Name &c:

King

King
BNASPOL — To whome the Earth with her Bowelle, & Secrete what so ever are delivered: and hast said to me, heretofore, What thou art; There, I may know. Thou art great, but (as Thou, truly diest confess) He in whome Thou art, is greater than thou. Therefore, In the Name &c:

Prince
BLISDON — Unto whome the Keyes of the Mysteries of the Earth are delivered. Whose 42 Ministers, are Angelle, that governe under thee: All which thy mighty King BNASPOL bad me use: and affirmed, that they are & shalbe at my Comandement. Therefore, In the Name &c:

King

King
BYNEPOR — Uppon the distribution & participation of whose exalted most especiall & glorified Power, resteth only and dependeth, the generall State & Condition of all thinge. Whose sanctification, glory & renowne, although it had begining, yet can it not neither shall have ending. He that measureth said and thou wast the end of his workemanship. Thou art like him, and of him: yet not as partaking or adherent, but distinct in One degree. Whan he came, Thou wast magnified by his coming: and art sanctified, World without end.

Vita suprema,
Vita superior;
Vita Infima, tuis sunt mensurata manibus.

Notwithstanding, ——
Thou art not of thy selfe: Neither is thy power thine owne: Magnified be his Name. Thou art in all: And all hath some being by thee: Yet thy power is nothing, in respect of his power wch hath sent thee. Thou beginest a new worlde, new people, new kinge, & new knowledge of a new Governement. And hast said to me, Thou shalt worke mervailous Mervailously, by my workemanship, in the Highest: Therefore, In the Name &c:

Prince
BVTMONO — Who art lyfe & breath in living Creatures, All thinge live by thee: the Image of one excepted: All the kindes of Beaste of the Earth, doest thou endue with lyfe, Thy Seale is their glory. Or God, thou art sanctified: And thou rejoicest the Living, the end & begining of all Beaste, thou knowest: and by sufference thou disposest them, untill thy vyoll be runne. Therefore In the Name &c.

King

King BLVMAZA.

Prince BRALGES — Who saidst, The Creatures living in thy Dominion, are subject to thy owne powre. whose subjects are invisible: And wch (to my seer) appeared like little Smokes, without any forme. Whose Seale of Government is this, Who saidst, Behold, I am come, I will teach the ~~Natures~~ Names without Numbers. The Creatures subject vnto me, shalbe knowne vnto you. Therefore, In the Name &c:

King

King BABALEL — Who art King in Waters: Mighty & Wonderfull in Waters: Whose power is in the Bowells of the Waters. whose Royall person with thy noble Prince BEFAFES, & his 42 Ministers, The Triple crownd King CARMARA bad me vse to the Glory, Praise, & Honor of him, which Created you all, to the Laud & Praise of his Majestie. Therefore, In the Name, &c:

Prince BEFAFES — Who art Prince of the Seas: Thy Power is vpon the Waters. Thou drownedst Pharao: and hast destroyed the Wicked. Thy Name was knowne to Moyses. Thou livedst in Israell: Who hast measured the Waters: Who wast with King Saleman: and also long after that wth Scotus: but not knowne to him by thy true Name, he called thee Mares. & since thou wast with none except when thou preservedst me (through the Mercy of God) from the power of the Wycked, & wast with me in extremities. Thou wast with me throughly. Who, of the Egyptians, hast been called OBELISON, in respect of thy pleasant deliverance: And by that Name to me knowne: and of me noted in Record, to be the Noble & courteous OBELISON. Whose noble Ministers 42 are of very great Power, Dignity & Authorities. As some in the measuring of the Motions of the Waters, & saltness of the Seas: in giving good success in Battelle, reducing Shipps, & all manner of Vessells that fleet vpon the seas. To some, all the Fishes, and Monsters of the Seas, yea, all that liveth therein, are well knowne. And generally are the Distributers of Gods Judgments vpon the Waters, that cover the Earth. Other doe beautifie Nature in her Composition. The rest are distributers & deliverers of the Treasures, and vnknowne substances of the Seas. Thou ô Noble Prince BEFAFES badst me vse thee in the Name of GCD. Therefore, In the Name &c:

King.

King BOBOGEL.

¶ Some recitall and contestation by the Peculier Offices, Words & Deeds, of the seaven Heptarchicall Kings, & Princes in their peculier dates to be vsed.

The Distributing, giving, & bestowing of Wisdome and Sciences: The teaching of true Philosophy, true vnderstanding of all learning, grounded vpon Wisdome: with the Excellencies of Nature: And of many other great Misteries, marvelously available & necessary to the advancing of the glory of our God & Creator. And who sayest to me (in respect of these Misteries attaining) Deo Deo Deo at length, but not too Late: Therefore, — In the Name &c.

Prince BORNOGO — The Offering of the Corruption of Nature vnto perfection. The knowledge of ~~Herbes~~ Metalls: And generally this — princely Ministring to the right noble & mighty King BOBOGEL, in his Government of Distributing, giving & bestowing of Wisdome, Science, true — Philosophy, & true Vnderstanding of all Learning, grounded vpon Wisdome: and of other very many his peculiar Royall Properties. And who sayest to me, What thou desirest in me shalbe fulfilled: Therefore, In the Name &c.

King CARMARA — Who in this Heptarchicall Doctrine, at Christ Uriel his hand, didst receive the golden Rod of Government & Measuring and the Chaire of Dignity & Doctrine: And didst appeare first to me, adorned with a Triple Diademe, in a long purple Robe: Who sayest to me, at Mortlake, I minister the strength of God vnto thee. Likewise thou sayest, These Mystiries hath God — lastly & of his great mercies, granted vnto thee. Thou shalt be glutted, yea filled. Yea thou shalt swell, & be puffed vp, with the perfect knowledge of Gods Mystiries in his mercies. And sayest, His Art is to the farder vnderstanding of all Sciences, that are past, present, & yet to come. And immediately didst say vnto me: Kings there are in Nature, with Nature & about Nature: Thou art Dignified. And sayest concerning the vse of these Tables, This is but the first step, Neither shalt thou practise them in vaine. And, sayest thou generally of Gods Mercies & graces on me bestowed & bestowed: Whatsoever thou shalt speake, do or worke, shalbe profitable & acceptable: And the end shalbe good. Therefore In the Name &c.

Prince TAGONEL — A Light To whose Commandement the Sons of men, and their Sons are subject: Vnto the seruants of whose power the operation of the Earth is subject. Who art the first of the Fixtures: & whose Scale is called Barres, and this ♉ it is: At whose Commandement, are the Kings — Noblemen, & Princes of Nature. Who art Primus of the Quarters Tagonel: Who by the beaten of the 7 (which are the Sons of Solem pitrenibie) dost worke Mervailes amongst the People of the Earth: And hast said to me, that Falso, by the same thy Seruants shaped ~~made~~ wonders Mervailes. O noble Tagonel, who art Minister to the Triple crowned King CARMARA: And, notwithstanding, art Prince ouer these 42 Angells whose Names & Characters, are here possessed: Therefore, In the Name &c.

King

(to the great Comfort of thy faithfull Servante) & approve, to thy very enimies, & myne, the truth and certainety of thy manifold most mercifull promises, heretofore, made vnto me: And that Thou art the True & Almighty God, Creator of Heaven & Earth, & (vpon whome I doe call: & in whome I ~~doe~~ put all my trust) And Thy Ministers, to be the true & faithfull Angelle of Light: which, have hitherto, principally & according to thy Divine Providence, dealt with vs: And, also, I, thy poore, & simple Servant, shall than, In, & By thee, be better hable to serve thee, according to thy well pleasing: to thy Honor & Glory: Yea, even in these most miserable, & lamentable Daies: Grant, oh grant, O our Heavenly Father, grant thie (I pray thee) for thy only begotten Sonn IESVS CHRIST, hie sake: Amen. Amen. Amen.

Chap: 6

BONORVM ANGELORVM HEPTARCHICORVM, Piæ, Devotæq Invitationes.

Tribus vicibus ter Tribus vicibus, & singulis repetendæ diebus; Donec & Optatus a Deo & concedatur successus.

¶ The Generall and Common Exordium, and Conclusion appertaining to the seaven Heptarchicall Kings Inviting.

O puissant and right Noble King (N) and by what Name els so ever, thou art called, or maiest truly & duly be called: To whose peculier Governement, Charge Disposition, & Kingly Office, doth appertaine the ~~[illegible]~~ (N) &c:

In

In the Name of the King of Kinge, the Lord of Hoste, the Almighty GOD, Creator of Heaven & Earth, and of all thinge visible & invisible: O right Noble King (N) Come Now, & Appeare, with thy Prince and hie Ministere, & Subjecte, to my perfect, and sensible eye Judgment: in a godly & friendly manner, to my Comfort and helpe, for the auauenig of the Honor & Glory of our Almighty God, by my service: As much, as by thy wisdome & power, in thy proper Kingly Office, & Government, I may be holpen, and enhabled vnto: Amen. COME, O right noble King (N) I say COME. Amen.

Bal:

Gloria Patri &c:

¶ The Generall & Common Exordium, and Conclusion apperteyning to the seaven Heptarchicall Princes Inviting.

O Noble Prince, (N) and by what Name els so ever, thou art called, or maist truly & duly be called: To whose peculier Government, Charge, Disposition, Office, & Princely Dignitie doth appertaine the (N: &c) In the Name of Almighty God, the King of Kinge, And for hie honor & glory, to be advanced by my faithfull service, I require thee O Noble Prince (N) to COME presently, & to shew thy selfe, to my perfect & ~~[illegible]~~ sensible eye Judgment, with thy Ministers, Servante and Subjecte, to my Comfort & helpe, in Wisdome & Powre, according to the Ordy of thy Noble Office: COME, O Noble Prince (N) I say COME. Amen.

Prince Hag:

Pater noster &c:

Chap:

Chap. 5.

Oratio ad Deum, singulis diebus, tribus vicibus, ter dicenda.

Ô Almighty, Æternall, the true & living GOD; Ô King of Glory: Ô Lord of Hosts: Ô thou the Creator of Heaven & Earth, & of all things visible and invisible: Now (even now at length) among other thy manifold mercies, used, & to be used, towards me, thy simple servant John Dee, I most humbly beseech thee, in thio my present Petition to have mercy upon me, to have pittie upon me, to have compassion upon me: Who, faithfully and sincerely, of long tyme, have sought among men, in Earth: And also by Prayer (full oft & pittifully) have made sute unto thy Divine Maiestie for the obteyning of some convenient portion of True Knowledge & Understanding of thy Lawes, & Ordinances, established in the natures & properties of thy Creatures: By which knowledge, thy Divine Wisdome, Power, & Goodnes, (on thy Creatures bestowed, & to them imparted) being to me made manifest, might abundantly instruct, furnish, & allure me (for the same) incessantly to pronounce thy praises, to render unto thee, most hearty thanks, to advance thy true honor, & to wynne unto they Name, some of thy due Majesticall ~~honor~~ Glorie, among all people, & for ever. And whereas it hath pleased thee (Ô God) of thy infinite goodness, by thy faithfull, & holy Spirituall Messagers, to deliver unto me, long since, (through the Eye & Eare of E. K.) an Orderlie Forme, and manner of Exercise HEPTARCHICAL: How (to thy

Honor

Honor & Glory, & the comfort of my owne poore Soule, & of others, thy faithfull servants) I may, at all tymes, use very many of thy good Angelles, their Councelles & helps; according to the properties of such their Functions & Offices, as to them, by thy divine power, wisdome & goodness, is assigned & limited: (Which orderly Forme, & manner of Exercise, untill even now, I never found so urgent Oppertunity, & extreame necessity, to apply my selfe unto) Therefore, I thy poore and simple servant, doe, most humbly, heartily, and faithfully beseech thy divine Majesty, most lovingly & fatherly to favour: and by thy divine Beck, to further thio my present industry & endeavour to Exercise my selfe, according to the foresaid Orderlie forme & manner: And, Now (at length but not too late) for thy dearely beloved Son IESVS CHRIST his sake (Ô Heavenly Father) to grant also unto me, thio blessing & portion of thy heavenly graces: That thou wilt, forthwith, enhable me, make me apt, & acceptable (in Body Soule & Spirit) to enjoy alwaies the Holy & friendly Conversation, with the sensible plaine, full, & perfect Help (in word & deed) of thy Mighty, wise, & good Spirituall Messagers & Ministers Generally: And, Namely, of Blessed Michael, Blessed Gabriel, Blessed Raphiel, and Blessed Uriel; And, also especially of all those, which doe appertaine, unto the HEPTARCHICAL Mysterie; Isagogically (as yet) and very breifly, unto me declared: under the Method of Seaven Mighty Kings; and their Seaven faithfull & Princely Ministers, with their Subjects, & Servants, to them belonging. And in thio thy great Mercie, & Grace on me bestowed, and to me confirmed (Ô Almighty God) thou shalt

(to

King BALIGON.

He is the same mighty King, who is, here, first described by the name of CARMARA, and yet otherwise among the Angelle called MARMARA, but that M is not to be expressed: Therefore he appeared in a long purple Gowne, & on his head a triple Crowne of Gold, with a measuring Rod of gold in his hand, divided into three equall parts: in the forme of a very well proportioned man.

Prince BAGANOL.

He appeared not by that Name yet.

Ministers.

Note the King himselfe is Governour over these.
The 42 Ministers appeared, like bright people.
And besides them, all the Aire swarmed with Creatures,
Their Letters were in their foreheads.
They stood in a Circle.
They tooke their Letters from their Foreheads & set them in a Circle

A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A

A — He

King BLVMAZA

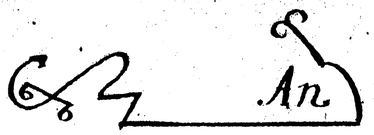
A — He appeared not yet by that Name

Prince BRALGES

He appeared in a red Robe with a Circlet on his head.
And he was the last of the 7, wch held the Heptagonon.
All the rest being set downe: who seemed now to extend their hands one towards another: as though they played, being now ridd of their worke.

Ministers

The Powers under his subjection are Invisible.
They appeared like little white Smokes without any forme.
All the world seemed to be in brightness.
This is the Seale of his Government

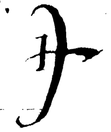


King BNASPOL

He appeared in a red Robe, and a Crowne on his head.
His Prince followed him, & after him his Ministers.

Prince. BLISDON.

He appeared in a Robe of many Colours, & on his head a Circlet of Gold.
His Character or Seale.



Δ — Perhaps the red Colour was most, & so seemed generally to be red as the others their Robes were.

Ministers 42.

The 42 seemed to stand about a little hill round.
The hill was of Clay.
Behind this Company seemed to stand an innumerable multitude of vgly people, a far off.
Those wch seeme to stand about the little Hill, seeme to have in the Palmes of their hands Letters in order, as here followeth.

E L G N S E B
N L I N Z V B
S F A M L L B
O O G O S R S
N R P C R R B
e r g d b a b.

Those which stood a farr off, are Spirits of perdition: which keepe earth with her Treasure, for him &c.

King BNAPSEN

He appeared as a king with a Crowne on his head.

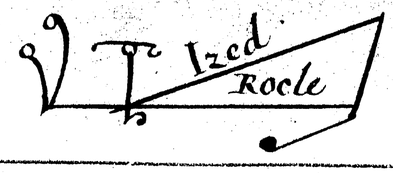
Prince BRORGES

He appeared in his red apparell: & he opened his Clothes & there did yssue, mighty & most terrible or gastly Flames of Fire out of his sides: which no mortall Eye could abide to looke vpon any long while.
And in the merveloue raging Fire, the word BRORGES did appeare tossed to and fro of the very flames.
His Seale or Character is this

Ministers 42.

The 42 appeare & holding a round Table, they toss it in fiery flames.
Δ — In the Table were the Letters of their Names as followeth.

B A N S S Z E
B Y A P A R E
B N A M G E N
B N V A G E S
B L B O P O O
B A B E P E N.



King BYNEPOR

He appeared, as a King, with his Prince next after him: and after the Prince 42 Ministers.

Prince BYTMONO

He appeared in a red Robe, with a golden Circlet on his head.
His Seale is this.

Ministers 42.

They appeared like Ghosts & Smokes, without all forme, having every one of them, a little glittering sparke of fire in the middest of them.

The first 7 are red as blood.
The second 7 not so red.
The third 7 like whitish smoke.
} These had the Sparks greater then the rest.

The fourth
The fifth
The sixth
} are of divers colours. All had fiery sparke in their midle.

Every Spark had a Letter in it. as followeth.

B B A R N F L
B B A I G A O
B B A L P A E
B B A N I F G
B B O S N I A
B B A S N O D

1. The first ȝ grew all togeth͠r in a flame of Fyre, and so sunk downe into the Transparent fiery Globe of the new world.
2. The second ȝ fell downe like dross of Mettall.
3. The third ȝ clasps togeth͠r, & fall downe in a thick smoake.
4. The 4th heaven, ioyned togeth͠r, & vanish like drops of water.
5. The 5th heaven, fall downe like a storme of Haile.
6. The last vanished away.

All an other hyme, they came (being called by King Carmi) all 42. bringing a round Table over their heads flat wise: and then they layd it downe & stood about it: the Letters being as before.

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B.

King BABALEL — Appeared with a Crowne of Gold on his head: with a long Robe whitish of Colloure. His left arme sleeve, was very white: and his right Arme sleeve was black. He seemed to stand upon water. His Name was written in his Forehead. BABALEL.

Prince BEFAFES She appeared in a long red robe, with a Circlet of gold on his head. She had a golden Girdle: and on it written BEFAFES. She opened his Bosome, and appeared Leane: and seemed to have Feathers under his Robes.
His Seale or Character is this

Ministers 42. Of the 42 Ministers, the first ȝ had Circlets of gold on their heads, and the King BABALEL called Befafes, saying, Venit Princeps ȝ principum, qui sunt Aquarum Principes. Every one of the 42 had a Letter in his Forehead. They were ȝ in a row; & downeward. But of the first ȝ the Letters seeme to be believed their Forhead: and the water runneth continually to pass over these Letters.
The first ȝ take the water & throw it up, it becometh Cloudes.
The second throw it up, it becometh Hayle & Snow, &c.
The 42 dive into the water, & so vanish away. And Babalel and Befafes also were suddainely gone.
These Names & Characters appeared to me these, as follow in the Squares.

E I L O M F O
N E O T P T A
S A G A C I Y
O N E D P O N
N O O N M A N
E T E V L G I.

Each of these, vppon the place of their standing, made a Table, and every Table had but one Letter. The first of the first six did goe away, and in his Table appeared an O, and so of the rest: but note that the third six cowred downe, & wae loath to shew their Tables: but at length did.

The third row went of lamenting: being comanded by the Prince. All parted in Fire, falling into the Globe.

The fifth row did sinke into the Globe, every one in a sundry fire by himselfe.

The sixth fell with smoake, downe into the Globe.

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

K: Carmara said remember how they stood when they were secondly disposed vnto thee They stood first in six Rowes: and next they were turned into seaven. I speake of the greater number, & not of the less: In speaking of the greater I have comprehended the lesser:

A — Note, K: Car: There are but 6 names that are in subjection vnto the Prince: The first 7 next him, are those wch held the faire & beautifull Crownes. The first 7 are called by those names that thou seest O E S &c:

A — Note this diversity of reckoning by 6, & by 7, I cannot yet well reconcile —

Appeared

King BOBOGEL — Appeared in a black velvet Coat: And his Hose close round hose with velvet vpperstocks: overlayd with gold Lace: On his head a velvet Hat-cap: with a black Feather in it: with a Cape hanging on one of his Shoulders, his Purse hanging about his Neck: & so put vnder his Girdle, at which hung a gyll Rapier: his Beard wae long, he had pantafles & pynsons. And he said, I weare these Robes, not in respect of my selfe, but of my Government: &c.

Prince BONORGO — Appeared in a red Robe, with a Gold Cerclet on his head: he shewed his Seale & said, This it is.

Ministers 42. Seaven of the Ministers are apparaled like Bobogel the king: sagely & grauely: All the rest are almost ruffen or roysterlike. Some are like to be men & woemen: for in the forepart they seemed woemen, & in the back part men, by their apparell.

And They were the last 7. They danced, lept, & kissed: They came afterwards into a Circle, the Sage, & the rest: But the Sage stand all together:

The first of the Sage lift vp his hand aloft & said,

Faciamus secundum voluntatem Dei: Ille Deus nr, est vere Nobilis et æternus.

He pluckt vp his right foote, & vnder it appeared an L. and of the rest in like manner, appeared their Letters or Names.

j The

Prince HAGONEL.

— Note. All the Princes, seemed to be Men, & to haue red Robes; but this Prince, his Robe was shorter than the others.

All the Princes had Circlets of gold on their heads: not Crownes, nor Coronets. This Prince held in the palme of his right hand, as if it had been a round ring, with a prick in the midst: hanging also over his midle Fingers, wch he affirmed to be his Seale: and said the name of it, to be Barees: and this it is ⊙

All the Princes held vp together, Heptagonon stellare (as I terme it) and it seemed to be of Copper.

Subjects & Servants to Prince Hagonel.

The Sonne of △ light men and their Sonns are subject vnto his commandment, and are his servants.

7 Filij Lucis.	I. Ih. Isr. Dmal. Hecoa. Beigia. Stimeul.	In Sigillo
7 Filij filiorum	Es. An. Aue. Liba. Rocle. Hagonel. Ilemese.	Æmith.

7 Filij Lucis.

Anno 1582. Martij 21.

The 7 Filij Lucis, appeared like 7 young men, all with bright countenance, white apparaled: with white silke on their heads, pendant behinde, with a wreath downe to the ground; all apparailed of one sort. Every one seemed to haue a metallyne Ball in his hand: the first of Gold: the second of Silver: the third of Copper: the fourth of Tynne, the fifth of ~~[illegible]~~ Iron; the sixth tossed betweene his two hands a round thing of Quicksilver; the last had a Ball of Lead. The first had on his Brest a round Tablet of gold, and on it written a great I. And the second on his golden Tablet, had his name also written: And every one orderly coming forth, shewed their Names vpon their golden Tablete: At their departing they made Cursy, and mounted vp to Heavenward.

7 Filij Filiorum — Appeared like 7 litle Children, like Boyes covered all with purple; with hanging sleeves, like Preiste, or Schollers

Gowne:

Gown=sleeves: their Heads attired all after the ~~same~~ former manner with purple silk. They had three=corner'd Tablets on their breste: and the Tablete seem'd to be very greene, and on them the Letters of their Names written. The first had two Letters, made in one thus, of E and L: Es. They made reverences to Michael (who had called both the first & these) and so mounted vp to Heaven=ward.

Prince HAGONEL his 42 Ministers.

At the Call of King Carmara (in the second handling of this Heptarchicall Doctryne) whan he said Venite Repetamus Opera Dei: Appeared Prince Hagonel: and after that vpon the Globe his Convex Superficies, appeared 42: who said Parati sumus servire Deo nro. Each of these, had somewhat in their hands: and they stood in this order, and Hagonel seemed to embrace the Company.

Six of these seemed more glorious then the rest, and their Coates longer: & had Circlets of Gold, about their heads: and held in their hands perfect Crownes of Gold. The second six had three quarters of Crownes in their hands: The third six haue robes or clothes in their hands: All the rest seemed to haue Balls of Gold: wch they toss from one to another, but at the catching, they seeme empty Winde=Balls, for they graspe them closing their hands, as if they were not solid, but empty like a blowne bladder. The first six made Cursy to Prince Hagonel, the second six made Cursy to the first, and the third to the second; And they all, & Prince Hagonel, made Cursy to King CARMARA.

Each

END